forgotten quite
All former scenes of dear delight,
Communal love, parental joy.
No sympathies like those his soul employ.
But all is dark within.  

Impero
THE

ANATOMY OF MELANCHOLY,

WHAT IT IS,

WITH

ALL THE KINDS, CAUSES, SYMPTOMS, PROGNOSTICS, AND SEVERAL CURES OF IT.

IN THREE PARTITIONS.

WITH THEIR SEVERAL

SECTIONS, MEMBERS, AND SUBSECTIONS, PHILOSOPHICALLY, MEDICALLY,
HISTORICALLY OPENED AND CUT UP.

BY DEMOCRITUS JUNIOR.

WITH

A SATIRICAL PREFACE, CONDUCING TO THE FOLLOWING DISCOURSE.

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CORRECTED, AND ENRICHED BY TRANSLATIONS OF THE NUMEROUS CLASSICAL EXTRACTS.

BY DEMOCRITUS MINOR.

TO WHICH IS PREFIXED AN ACCOUNT OF THE AUTHOR.

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Omne tollit punctum, qui miscuit utile dulci.
He that joins instruction with delight,
Profits with pleasure, carries all the more.

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PHILADELPHIA:
J. W. MOORE, 195 CHESTNUT STREET
1857.
HONORATISSIMO DOMINO,
NON MINUS VIRTUTE SUÆ, QUAM GENERIS SPLENDORE.
ILLVSTRISSIMO,
GEORGIO BERKLEIO,
MELITI DE BALNEO, BARONI DE BERKLEY, MOURET, SEGRAVE,
D. DE BRUSE,
DOMINO SUO MULTIS NOMINISUS OBSERVANDO,
HANC SUAM
MEIANCHOLIÆ ANATOMEN,
JAM SEXTO REVISAM, D.D.
DEMOCRITUS JUNIOR.

53922
ADVERTISEMENT

TO THE LAST LONDON EDITION.

The work now restored to public notice has had an extraordinary fate. At the time of its original publication it obtained a great celebrity, which continued more than half a century. During that period few books were more read, or more deservedly applauded. It was the delight of the learned, the solace of the indolent, and the refuge of the uninformed. It passed through at least eight editions, by which the bookseller, as Wood records, got an estate; and, notwithstanding the objection sometimes opposed against it, of a quaint style, and too great an accumulation of authorities, the fascination of its wit, fancy, and sterling sense, have borne down all censures, and extorted praise from the first writers in the English language. The grave Johnson has praised it in the warmest terms, and the ludicrous Sterne has interwoven many parts of it into his own popular performance. Milton did not disdain to build two of his finest poems on it; and a host of inferior writers have embellished their works with beauties not their own, culled from a performance which they had not the justice even to mention. Change of times, and the frivolity of fashion, suspended, in some degree, that fame which had lasted near a century; and the succeeding generation affected indifference towards an author, who at length was only looked into by the plunderers of literature, the poachers in obscure volumes. The plagiarisms of Tristram Shandy, so successfully brought to light by Dr. Ferrier, at length drew the attention of the public towards a writer, who, though then little known, might, without impeachment of modesty, lay claim to every mark of respect; and inquiry proved, beyond a doubt, that the rails of justice had been little attended to by others, as well as the facetious Yorick. Wood observed, more than a century ago, that several authors had unmercifully stolen matter from Burton without any acknowledgment. The time, however, at length arrived, when the merits of the Anatomy of Melancholy were to receive their due praise. The book was again sought for and read, and again it became an applauded performance. Its excellencies once more stood confessed, in the increased price which every copy offered for sale produced; and the increased demand pointed out the necessity of a new edition. This is now presented to the public in a manner not disgraceful to the memory of the author; and the publisher relies with confidence, that so valuable a repository of amusement and information will continue to hold the rank to which it has been restored, firmly supported by its own merit, and safe from the influence and blight of any future caprices of fashion. To open its valuable mysteries to those who have not had the advantage of a classical education, translations of the countless quotations from ancient writers which occur in the work, are now for the first time given, and obsolete orthography is in all instances modernized.
ACCOUNT OF THE AUTHOR.

ROBERT BURTON was the son of Ralph Burton, of an ancient and genteel family at Lindley, in Leicestershire, and was born there on the 8th of February 1576.* He received the first rudiments of learning at the free school of Sutton Coldfield, in Warwickshire,† from whence he was, at the age of seventeen, in the long vacation, 1593, sent to Braun Nose College, in the condition of a commoner, where he made considerable progress in logic and philosophy. In 1599 he was elected student of Christ Church, and, for form's sake, was put under the tuition of Dr. John Bancroft, afterwards Bishop of Oxford. In 1614 he was admitted to the reading of the Sentences, and on the 29th of November, 1616, had the vicarage of St. Thomas, in the west suburb of Oxford, conferred on him by the dean and canons of Christ Church, which, with the rectory of Segrave, in Leicestershire, given to him in the year 1636, by George, Lord Berkeley, he kept, to use the words of the Oxford antiquary, with much ado to his dying day. He seems to have been first beneficed at Walsby, in Lincolnshire, through the munificence of his noble patroness, Frances, Countess Dowager of Exeter, but resigned the same, as he tells us, for some special reasons. At his vicarage he is remarked to have always given the sacrament in wafers. Wood’s character of him is, that “he was an exact mathematician, a curious calculator of nativities, a general read scholar, a thorough-paced philologist, and one that understood the surveying of lands well. As he was by many accounted a severe student, a devourer of authors, a melancholy and humorous person; so by others, who knew him well, a person of great honesty, plain dealing and charity. I have heard some of the ancients of Christ Church often say, that his company was very merry, facet, and juvenile;

* His elder brother was William Burton, the Leicestershire antiquary, born 24th August, 1575, educated at Eton College, admitted commoner, or gentleman commoner, of Braun Nose College, 1591; at the Inner Temple, 25th May, 1593; B. A. 29th June, 1594; and afterwards a barrister and reporter in the Court of Common Pleas. “But his natural genius,” says Wood, “lending him to the studies of heraldry, genealogies, and antiquities, he became excellent in those obscure and intricate matters; and look upon him as a gentleman, was amazed, by all that knew him, to be the best of his time for those studies, as may appear by his ‘Description of Leicestershire.’” His weak constitution not permitting him to follow business, he retied into the country, and his greatest work, “The Description of Leicestershire,” was published in folio, 1622. He died at Falde, after suffering much in the civil war, 6th April, 1645, and was buried in the parish church belonging thereto, miles thaxton.

† This is Wood’s account. His will says, Nuneaton; but a passage in this work [see fol. 304.] mentions Nune or Neild; probably he may have been at both schools.
and no man in his time did surpass him for his ready and dexterous interlarding his common discourses among them with verses from the poets, or sentences from classic authors; which being then all the fashion in the University, made his company the more acceptable." He appears to have been a universal reader of all kinds of books, and availed himself of his multifarious studies in a very extraordinary manner. From the information of Hearne, we learn that John Rouse, the Bodleian librarian, furnished him with choice books for the prosecution of his work. The subject of his labour and amusement, seems to have been adopted from the infirmities of his own habit and constitution. Mr. Granger says, "He composed this book with a view of relieving his own melancholy, but increased it to such a degree, that nothing could make him laugh, but going to the bridge-foot and hearing the ribaldry of the bargemen, which rarely failed to throw him into a violent fit of laughter. Before he was overcome with this horrid disorder, he, in the intervals of his vapours, was esteemed one of the most facetious companions in the University."

His residence was chiefly at Oxford; where, in his chamber in Christ Church College, he departed this life, at or very near the time which he had some years before foretold, from the calculation of his own nativity, and which, says Wood, "being exact, several of the students did not forbear to whisper among themselves, that rather than there should be a mistake in the calculation, he sent up his soul to heaven through a slip about his neck." Whether this suggestion is founded in truth, we have no other evidence than an obscure hint in the epitaph hereafter inserted, which was written by the author himself, a short time before his death. His body, with due solemnity, was buried near that of Dr. Robert Weston, in the north aisle which joins next to the choir of the cathedral of Christ Church, on the 27th of January 1639-40. Over his grave was soon after erected a comely monument, on the upper pillar of the said aisle, with his bust, painted to the life. On the right hand is the following calculation of his nativity:

```
R. natus B.  
1576, 8 Feb.  
hor. 3, scrup. 16.  
long. 22° 0'  
polus 51° 30'  
```

![Horoscope diagram](image)
Account of the Author.

Under the bust, this inscription of his own composition:

Pacis notus, paucioribus ignotus,
Hic jacet Democritus junior
Cui vitam dedit et mortem
Melancholia
Ob. 8 Id. Jan. A. C. MDCCXXI.

Arms:—Azure on a bend O. between three dogs' heads O. a crescent G.

A few months before his death, he made his will, of which the following is a copy:

Extracted from the Register of the Prerogative Court of Canterbury.

In nomine Dei Amen. August 15th One thousand six hundred thirty nine because there be so many casualties to which our life is subject besides quarrelling and contention which happen to our successors after our Death by reason of unsettled Estates I Robert Burton Student of Christchurch Oxon. though my means be but small have thought good by this my last Will and Testament to dispose of that little which I have and being at this present I thank God in perfect health of Body and Mind and if this Testament be not so formal according to the nice and strict terms of Law and other Circumstances peradventure required of which I am ignorant I desire howsoever this my Will may be accepted and stand good according to my true Intent and meaning First I bequeath Anamnem Deo Corpus Terrae whenever it shall please God to call me I give my Land in Highham which my good Father Ralph Burton of Lindby in the County of Leicester Esquire gave me by Deed of Gift and that which I have annexed to that Farm by purchase since, now leased for thirty eight pounds per Ann. to mine Elder Brother William Burton of Lindby Esquire during his life and after him to his Heirs I make my said Brother William likewise mine Executor as well as paying such Annuities and Legacies out of my Lands and Goods as are hereafter specified I give to my nephew Cassilinan Burton twenty pounds Annuity per Ann. out of my Land in Higham during his life to be paid at two equal payments at our Lady Day in Lent and Michaelmas or if he be not paid within fourteen Days after the said Feasts to detain on any part of the Ground or on any of my Lands of Inheritance Item I give to my Sister Katherine Jackson during her life eight pounds per Ann. Annuity to be paid at the two Feasts equally as above said or else to detain on the Ground if she be not paid after fourteen days at Lindby as the other same is out of the said Land Item I give to my Servant John Upton the Annuity of Forty Shillings out of my said Farms during his life (if till then my Servant) to be paid on Michaelmas day in Lindley each year or else for fourteen days to detain now for my goods I thus dispose them First I give an Cth pounds to Christ Church in Oxford where I have so long lived to buy five pounds Land per Ann. to be Yearly bestowed on Books for the Library Item I give an hundred pound to the University Library of Oxford to be bestowed to purchase five pound Land per Ann. to be paid out Yearly on Books as Mrs. Brooks formerly gave an hundred pounds to buy Land to the same purpose and the Rent to the same use I give to my Brother George Burton twenty pounds and my watch I give to my Brother Ralph Burton five pounds Item I give to the Parish of Seagrave in Leicestershire where I am now Rector ten pounds to be given to a certain Feoffees to the perpetual good of the said Parish Oxon* Item I give to my Niece Eugenia Burton One hundredth pound Item I give to my Nephew Richard Burton now Prisoner in London an hundreth pound to redeem him Item I give to the Poor of Higham Forty Shillings where my Land is to the poor of Nunenham where I was once a Grammar Scholar three pound to my Cousin Purley of Wallake [Walsley] my Cousin Purley of Calcutt my Cousin Hales of Coventry my Nephew Bradshaw of Oxon twenty shillings a piece for a small remembrance to Mr. Whitehall Rector of Cherkby my own Chamber Fellow twenty shillings I desire my Brother George and my Cousin Purley of Calcutt to be the Overseers of this part of my Will I give moreover five pounds to make a small Monument for my Mother where she is buried in London to my Brother Jackson forty shillings to my Servant John Upton forty shillings besides his former Annuity if he be my Servant till I die if he be till then my Servant†—ROBERT BURTON—Charles Russell Witness—John Pepper Witness.

*So in the Register.
†So in the Register.
An Appendix to this my will if I die in Oxford or whilst I am of Christ Church and with good Mr. Faynes August the Fifteenth 1639.

I give to Mr. Doctor Fell Dean of Christ Church Forty Shillings to the Eight Candles, twenty Shillings a piece as a small remembrance to the poor of St. Thomas Parish. Twenty Shillings to Brasenose Library five pounds to Mr. Rowe of Oriel College twenty Shillings to Mr. Heywood xxs. to Dr. Metcalfe xxs. to Mr. Sherley xxs. If I have any Books the University Library hath not, let them take them If I have any Books our own Library hath not, let them take them I give to Mrs. Fell all my English Books of Husbandry one excepted to her Daughter Mrs. Katherine Fell my Six Pieces of Silver Plate and six Silver spoons to Mrs. Iles my Gerarda Herball To Mrs. Morris my Country Farms Translated out of French 4. and all my English Physick Books to Mr. Whistler the Recorder of Oxford I give twenty shillings to all my fellow Students Mrs. of Arts a Book in fol. or two a piece as Master Morris Treasurer or Mr. Dean shall appoint whom I request to be the Overseer of this Appendix and give him for his pains Atlas Geografer and Ortelius 'Theatrum Mond' I give to John Fell the Dean’s Son Student my Mathematical Instruments except my two Crosse Staves which I give to my Lord of Donnol if he be then of the House To Thomas Iles Doctor Iles his Son Student Salunche on Pauhrella and Lucian’s Works in 4 tomes If any books be left let my Executors dispose of them with all such Books as are written with my own hands and half my Melancholy Copy for Grips hath the other half To Mr. Jones Chaplin and Chanter my Surveying Books and Instruments To the Servants of the House Forty Shillings ROB. BURTON—Charles Russell Witness—John Pepper Witness—This Will was showed to me by the Testator and acknowledged by him some few days before his death to be his last Will Ita Testor John Morris S Th D. Prebendar' Eccl Chir' Oxon Feb. 3, 1639.


The only work our author executed was that now reprinted, which probably was the principal employment of his life. Dr. Ferriar says, it was originally published in the year 1617; but this is evidently a mistake;* the first edition was that printed in 4to, 1621, a copy of which is at present in the collection of John Nichols, Esq., the indefatigable illustrator of the History of Leicestershire; to whom, and to Isaac Reed, Esq., of Staple Inn, this account is greatly indebted for its accuracy. The other impressions of it were in 1624, 1628, 1632, 1638, 1651–2, 1660, and 1676, which last, in the titepage, is called the eighth edition.

The copy from which the present is re-printed, is that of 1651–2: at the conclusion of which is the following address:

"TO THE READER.

"BE pleased to know (Courteous Reader) that since the last Impression of this Book, the ingenious Author of it is deceased, leaving a Copy of it exactly corrected, with several considerable Additions by his own hand; this Copy he committed to my care and custody, with directions to have those Additions inserted in the next Edition; which in order to his command, and the Publicke Good, is faithfully performed in this last Impression."

H. C. (i.e. HEN. CRIPPS)

*Originating, perhaps, in a note, p. 448, 6th edn. (p. 455 of the present), in which a book is quoted as having been "printed at Paris 1624, seven years after Burton's first edition." As, however, the editions after that of 1621, are regularly marked in succession to the eighth, printed in 1676, there seems very little reason to doubt that, in the note above alluded to, either 1624 has been a misprint for 1628, or seven years for three years. The numerous typographical errors in other parts of the work strongly aid this latter supposition.
Account of the Author.

The following testimonies of various authors will serve to show the estimation in which this work has been held:

"The Anatomy of Melancholy, wherein the author hath piled up variety of much excellen
learning. Scarcely any book of philology in our land hath, in so short a time, passed so many editions."—Fuller's Worthies, fol. 16.

"It is a book so full of variety of reading, that gentlemen who have lost their time, and are put in a push for invention, may furnish themselves with matter for common or scholastical discourse and writing."—Wood's Athenae Oxonienses, vol. i. p. 623. 2d edit.

"If you never saw Burton upon Melancholy, printed 1676, I pray look into it, and read the ninth page of his Preface, 'Democritus to the Reader.' There is something there which teaches the point we are upon; but I mention the author to you, as the pleasantest, the most learned, and the most full of sterling sense. The wits of Queen Anne's reign, and the beginning of George the First, were not a little beholden to him."—Archbishop Herring's Letters, 12mo. 1777. p. 149.

"Burton's Anatomy of Melancholy, he (Dr. Johnson) said, was the only book that ever took him out of bed two hours sooner than he wished to rise."— Boswell's Life of Johnson, vol. i. p. 580. Svo. edit.

"Burton's Anatomy of Melancholy is a valuable book," said Dr. Johnson. "It is, perhaps, overloaded with quotation. But there is great spirit and great power in what Burton says when he writes from his own mind."—Ibid. vol. ii. p. 325.

"It will be no distraction from the powers of Milton's original genius and invention, to remark, that he seems to have borrowed the subject of L'Allegro and Il Penseroso, together with some particular thoughts, expressions, and rhymes, more especially the idea of a contrast between these two dispositions, from a forgotten poem prefixed to the first edition of Burton's Anatomy of Melancholy, entitled, 'The Author's Abstract of Melancholy; or, A Dialogue between Pleasure and Pain.' Here pain is melancholy. It was written, as I conjecture, about the year 1600. I will make no apology for abstracting and citing as much of this poem as will be sufficient to prove, to a discerning reader, how far it had taken possession of Milton's mind. The measure will appear to be the same; and that our author was at least an attentive reader of Burton's book, may be already concluded from the traces of resemblance which I have incidentally noticed in passing through the L'Allegro and Il Penseroso."—After extracting the lines, Mr. Warton adds, "as is to the very elaborate work to which these visionary versés are no unsuitable introduction, the writer's variety of learning, his quotations from scarce and curious books, his pedantry sparkling with rude wit and shapeless elegance, miscellaneous matter, intermixture of agreeable tales and illustrations, and, perhaps, above all, the singularity of his feelings, clothed in an uncommon quaintness of style, have contributed to render it, even to modern readers, a valuable repository of amusement and information."—Warton's Milton, 2d edit. p. 94.

"The Anatomy of Melancholy is a book which has been universally read and admired. This work is, for the most part, what the author himself styles it, 'a canto'; but it is a very ingenious one. His quotations, which abound in every page, are pertinent; but if he had made more use of his invention and less of his commonplace-book, his work would perhaps have been more valuable than it is. He is generally free from the affected language and ridiculous metaphors which disgrace most of the books of his time."—Granger's Biographical History.

"Burton's Anatomy of Melancholy, a book once the favourite of the learned and the witty, and a source of surreptitious learning, though written on a regular plan, consists chiefly of quotations: the author has honestly termed it a canto. He collects, under every division, the opinions of a multitude of writers, without regard to chronological order, and has too often the modesty to decline the interposition of his own sentiments. Indeed the bulk of his materials generally overpowers him. In the course of his folio he has contrived to treat a great variety of topics, that seem very loosely connected with the general subject; and, like Bayle, when he starts a favourite train of quotations, he does not scruple to let the digression outrun the principal question. Thus, from the doctrines of religion to military discipline, from inland navigation to the morality of dancing-schools, every thing is discussed and determined."—Ferrier's Illustrations of Storie, p. 58.
Account of the Author.

The archness which Burton displays occasionally, and his indulgence of playful digressions from the most serious discussions, often give his style an air of familiar conversation, notwithstanding the laborious collections which supply his text. He was capable of writing excellent poetry, but he seems to have cultivated this talent too little. The English verses prefixed to his book, which possess beautiful imagery, and great sweetness of versification, have been frequently published. His Latin elegiac verses addressed to his book, show a very agreeable turn for raillery."—*Ibid.* p. 58.

"When the force of the subject opens his own vein of prose, we discover valuable sense and brilliant expression. Such is his account of the first feelings of melancholy persons, written, probably, from his own experience." [See p. 154, of the present edition.]—*Ibid.* p. 60.

"During a pedantic age, like that in which Burton's production appeared, it must have been eminently serviceable to writers of many descriptions. Hence the unlearned might furnish themselves with appropriate scraps of Greek and Latin, whilst men of letters would find their enquiries shortened, by knowing where they might look for what both ancients and moderns had advanced on the subject of human passions. I confess my inability to point out any other English author who has so largely dealt in apt and original quotation."—*Manuscript note of the late George Steevens, Esq., in his copy of The Anatomy of Melancholy.*
DEMOCRITUS JUNIOR AD LIBRUM SUUM.

Vade liber, qualis, non ausim dicere, solix,
Te nasi facilem fecerit Alma dies.
Vade tamen quoque lucte, quisquaque per
ora.
Et Genium Domini fac imitare tui.
I blandas inter Charites, mystanque saluta
Mascarum quemvis, si tibi lector eritis.
Rura colas, urbem, subeasve palatia regum,
Submissis, placide, te sine dente geras.
Nobilis, sit ut quis te forte inespererit heros,
Da te morigerum, perlegat usque lucte.
Est quod Nobilitas, est quod desiderert heros,
Gratior hae forsan charta placere potest.
Si quis moroens Cato, tertiusque Senator,
Hunc etiam librum forte viderea velit,
Svit magistratus, tum te reverenter habet;
Sed nullus; muscas non capiunt Aquin.
Non vacat his tempus fugitivum impendere magis,
Nec tales cupio; par mihi lector erit.
Si matrona gravis casu divertarist istuc,
Illustris dominis, aut te Comitissa legit;
Est quod dispectate, placeat quod forsan illis,
Inserere his noli te modo, pande tamen.
At si virgo tuae dignitatis inclyta chartas
Tangere, sive schedias hauriet illa tuis:
Da modo te facilem, et quasdam solita esse momento.
Convenient oculis quae magis apta suis.
Si generosa ancilla tuos aut alma puella
Visura est ludos, annue, pande lumens.
Die utinam nunc ipse meus* (nam diligist istas)
In prasens esset consciencius herus.
Ignorat notuave mihi de gente togata
Sive aget in ludis, pulpita sive colet,
Sive in Lyceo, et magas evoluturus istas,
Sive quasdam mendas viderit inspicere,
Da veniam Authori, dices; nam plurima vellet.
Exspungo, quae jam disipiciusse acint.
Sive Melancholicus quisquam, seu blandus
Amator.
Aulicus est Civis, seu bene computus Equus
Hac appellat, age et tutè te credo legenti,
Multa iste forsan non malè nata letat.
Quod fugiat, caveat, quodque amplexabitur, ista
Pagina fortissim promera multa potest.
At si quis Medicus coram te sient, amice
Fac circumspectæ, et te sine labes gerere:

Inveniet namque ipse meis quoque plurima scripta,
Non leve subsidium quam sibi forsan erunt.
Si quis Causidicus chartas impingat in istas,
Nil mihi vobiscum, pessima turba vale;
Sit nisi vir bonus, et juris sine fraudae peritus,
Tum legat, et forsan docteur inde siet.
Si quis cordatus, facilis, lectorque benignus
Hae oculos vertat, quæ velit ipse legat;
Candidus ignoscat, metus nul, pande libertere,
Offensu mendis non erit ille tuis,
Laudabit nonnulla. Venit si Rhetor ineptus,
Lymata et tesa, et qui bene cocta petit,
Claude citius librum; nulla hi nec is ferrea verba,
Offendent stomacheum quæ minus apta suum.
At si quis non eximius de plebe posta,
Annum; namque iste plurima fatica leget.
Nos sumus e numero, nullus mihi spiritu Apollo,
Grandiloquos Yates quilinet esse nequit.
Si Critica Lector, tumidus Censorque molestus,
Zeolus et Mons, sit iubebat cœlo,
Ringe, frume, et noli tum pandere, turba malignis
Si occurring annis invidiosa suis:
Fac fugias; si nulla tibi sit copia unidi,
Contemnes, tacitè scissamata quoque ferex.
Freudent, allatret, vacuus gaminibus auras
Implent, haud eures; his placuisse nefas.
Verum age si forsan divertat prior hospes,
Cumque sales, ludi, displicansque joci,
Obiectaque tibi sorde, lascivique; dices,
Lasciva est Domino et Musa jocosa tua,
Nec lasciva tamen, si pensiet omne; sed est,
Sit lasciva licet pagina, vita proba est.
Barbarus, indocùisque rudis spectatur in istam
Si messem intrudat, faste fagabas cum,
Fungum pelle procu (jubem) nam quid mihi fungo?
Convenient stomacho non minus ista suo.
Sed nec pelle tamen; lato omnes acice vultu,
Quas, quas, vel quales, inde vel unde viros.
Gratus erit quicunque veniat, grattissimus hospes
Quisquis erit, facilis difficilisque mihi.
Nam si culpàrit, quadem culpasse juvabit,
Culpando faciet me meliora sequi.
Sed si laudarit, neque laudibus offerat ullis,
Sit satia hisce mals opusuisse bonum.
Hae sunt que nostro placuit mandare libello,
Et quæ dimittens dicere juvat Herus.

*Hec comicè dicta cave ne malè capias.
DEMOCRITUS JUNIOR TO HIS BOOK.

PARAPHRASTIC METRICAL TRANSLATION.

So forth my book into the open day;
Happy, if made so by its garish eye.
J'er earth's wide surface take thy vagrant way;
To imitate thy master's genius try.
The Graces three, the Muses nine salute,
Should those who love them try to see thy lore,
The country, city seek, grand thrones to boot,
With gentle courtesy humbly bow before.
Should nobles gallant, soldiers frank and brave
Seek thy acquaintance, hail their first advance;
From twitch of care thy pleasant vein may save,
May laughter cure or wisdom give per chance.
Some surly Cato, Senator austere,
Haply may wish to peep into thy book:
Seem very nothing—treble and reverse;
No forceful eagles, butterflies e'er look.
They love not these: of them then little seek,
And wish for readers triflers like thyself.
Of dudgeon matron watchful catch the look,
Of gorgeous countess full of pride and pelf.
They may say 'pish!' and frown, and yet read on:
Cry odd, and silly, coarse, and yet amusing.
Should dainty damsels seek thy page to con,
Spread thy best stores: to them be never refusing:
Say, fair one, master loves thee dear as life;
Would he were here to gaze on thy sweet look.
Should known or unknown student, freed from strife
Of logic and the schools, explore my book:
Cry mercy critic, and thy book withhold:
Be some few errors pardon'd though observ'd:
An humble author to implore makes bold.
Thy kind indulgence, even undeserv'd.
Should melancholy wight or pensive lover,
Courtier, snug cit, or carpet knight so trim
Our blossoms cul, he'll find himself in clover,
Gain sense from precept, laughter from our whim.
Should learned leech with solemn air unfold
Thy leaves, beware, be civil, and be wise:
Thy volume many precepts sage may hold,
His well fraught head may find no tripping prize.
Should crafty lawyer trespass on our ground,
Caitiffs avaunt! disturbing tribe away!
Unless (white crow) an honest one be found;
He'll better, wiser go for what we say.
Should some ripe scholar, gentle and benign,
With candour, care, and judgment thee peruse:
Thy faults to kind oblivion he'll consign;
Nor to thy merit will his praise refuse.
Thou may'st be searched for polish'd words and verse
By flipant spouter, emptiest of praters:
Tell him to seek them in some mawkish verse:
My periods all are rough as nutmeg graters.
The doggerel poet, wishing thee to read,
Reject not; let him glean thy jests and stories.
His brother I, of lowly semblance breed:
Apollo grants to few Parnassian glories.
Menace 'd by critic with sour furrowed brow,
Momus or Tironius or Scotch reviewer:
Ruffle your heckle, grin and growl and vow:
Ill-natured foes you thus will find the fewer.
When foul-mouth'd senseless railers cry thee down,
Reply not; fly, and show the rogues thy stern:
They are not worthy even of a frown:
Good taste or breeding they can never learn;
Or let them clamour, turn a callous ear,
As though in dread of some harsh donkey's bray.
If chide by censor, friendly though severe,
To such explain and turn thee not away.
Thy vein, says he perchance, is all too free;
Thy smutty language suits not learned pen;
Reply, Good Sir, throughout, the context see:
Thought chastens thought; so prithee judge again.
Besides, although my master's pen may wander
Through devious paths, by which it ought not stray,
His life is pure, beyond the breath of slander:
So pardon grant; 'tis merely but his way.
Some rugged ruffian makes a hideous rout—
Brandish thy cudgel, threaten him to baste;
The filthy fungus far from thee cast out;
Such noxious banquets never suit my taste.
Yet, calm and cautious moderate thy ire,
Be ever courteous should the case allow—
Sweet malt is ever made by gentle fire:
Warm to thy friends, give all a civil bow.
Even censure sometimes teaches to improve,
Slight frosts have often cured too rank a crop.
So, candid blame my spleen shall never move,
For skilful gard'ners wayward branches lop.
Go then, my book, and bear my words in mind
Guides safe at once, and pleasant them you'll find.
THE ARGUMENT OF THE FRONTISPICE.

I.
Old Democritus under a tree,
Sits on a stone with book on knee;
Absent 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 sky,
And Saturn Lord of melancholy.

II.
To the left a landscape of Jealousy,
Presents itself unto thine eye.
A Kingfisher, a Swan, an Hen,
Two fighting-cocks you may discern,
Two roaring Bulls each other hie,
To assault concerning venery.
Symbols are these; I say no more,
Conceive the rest by that's aore.

III.
The next of solitariness,
A portraiture doth well express,
By sleeping dog, cat: Buck and Doe,
Hares, Comies in the desert go:
Bats, Owls the shady bowers over,
In melancholy darkness hover.
Mark well: If't be not as 't should be,
Blame the bad Couter, and not me.

IV.
F'th unter column there doth stand
\textit{Inamorato} with folded hand;
Dawn hangs his head, terse and polite,
Some ditty sure he doth indulge.
His lane and books about him lie,
As symptoms of his vanity.
If this do not enough disclose,
To paint him, take thyselv by th' nose.

V.
\textit{Hypochondriacs} leans on his arm,
Wist in his side doth him much harm,
And troubles him full sore, God knows,
Much 'cain be hath and many woes,
About him pots and glasses lie,
Newly brought from Apothecary.
This Saturn's aspects signify,
You see them portray'd in the sky.

VI.
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,
Than thou dost Heaven itself to gain.
Alas poor soul, I pity thee,
What stars incline thee so to be?

VII.
But see the madman rage downright
With furious looks, a ghastly sight.
Naked in chains bound doth he lie,
And roars amain he knows not why!
Observe him; for in as a glass,
Thine angry portraiture it was.
His picture keeps still in thy presence;
'Twixt him and thee, there's no difference.

VIII, IX.
\textit{Borage} and \textit{Hellebor} fill two scenes,
Sovereign plants to purge the veins
Of melancholy, and cheer the heart,
Of those black fumes which make it smart;
To clear the brain of misty fogs,
Which dull our senses, and Soul clogs.
The best medicine that e'er God made
For this malady, if well assay'd.

X.
Now last of all to fill a place,
Presented is the Author's face;
And in that habit which he wears,
His Image to the world appears.
His mind 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 scoff at it,
Deride not, or detract a whit.
For surely as thou dost by him,
He will do the same again.
Then look upon't, behold and see,
As thou likst at it, so it likes thee.
And I for it will stand in view,
Thine to command, Reader, adieu.
THE AUTHOR'S ABSTRACT OF MELANCHOLOY, "πίστις εὐδοκίας."

When I go musing all alone
Thinking of divers things fore-known.
When I build castles in the air,
Void of sorrow and void of fear,
Pleasing myself with phantasms sweet,
Methinks the time runs very fleet.
All my joys to this are folly,
Naught so sweet as melancholy.
When I lie waking 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,
Methinks the time moves very slow.
All my griefs to this are jolly,
Naught so mad as melancholy.
When to myself 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 jolly,
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 discontented Furies then,
A thousand miseries at once
Mine heavy heart and soul ensue,
All my griefs to this are jolly,
None so sour as melancholy.
Methinks I hear, methinks I see,
Sweet music, wondrous melody,
Towns, palaces, and cities fine;
Here now, then there; the world is mine,
Rare beauties, gallant ladies shine,
Whate'er is lovely or divine.
All other joys to this are jolly,
None so sweet as melancholy.
Methinks I hear, methinks I see
Ghosts, goblins, fiends; my phantasy
Presents a thousand ugly shapes,
Headless bears, black men, and apes,
Doleful outcries, and fearful sights,
My sad and dismal soul affrights.
All my griefs to this are jolly,
None so damn'd as melancholy.
Methinks I court, methinks I kiss,
Methinks I now embrace my mistress.
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 love's 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;
No'er well but when my thoughts and I
Do domineer in privacy.
No Gem, no treasure like to this,
'Tis my delight, my crown, my bliss.
All my joys to this are jolly,
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 find it now my misery.
The scene is turn'd, my joys are gone,
Fear, discontent, and sorrows come.
All my griefs to this are jolly,
Naught so fierce as melancholy.
I'll not change life with any king,
I ravish am: can the world bring
More joy, than still to laugh and smile,
In pleasant toys time to beguile?
Do not, O do not trouble me,
So sweet content I feel and see.
All my joys to this are folly,
None so divine as melancholy.
I'll change my state with any wretch,
Thou canst from gaol or dunghill fetch:
My pain's 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.
GENTLE reader, I presume thou wilt be very inquisitive to know what antic or personate actor this is, that so insolently intrudes upon this common theatre, to the world’s view, arrogating another man’s name; whence he is, why he doth it, and what he hath to say; although, as he said, Primum si noluero, non respondebo, quis coacturus est? I am a free man born, and may choose whether I will tell; who can compel me? If I be urged, I will as readily reply as that Egyptian in Plutarch, when a curious fellow would know what he had in his basket, Quam vides velatum, quid inquiris in rem absconditam? It was therefore covered, because he should not know what it was. Seek not after that which is hid; if the contents please thee, "and be for thy use, suppose the Man in the Moon, or whom thou wilt to be the Author;" I would not willingly be known. Yet in some sort to give thee satisfaction, which is more than I need, I will show 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 paquin, a satire, some ridiculous treatise (as I myself should have done), some prodigious tenet, or paradoxe of the earth’s motion, of infinite worlds, in infinito vacuo, ex fortuitat 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, Bruno, and some others. Besides, it hath been always an ordinary custom, as 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 Praecatum suo. Tis not so with me.

No Centaurus here, or Gorgons look to find; My subject is of man and heathen kind.

Thou thyself art the subject of my discourse.

My intent is now to tell him, that name, than Mercurius Gallo-belgicus, Mercureus Britannicus, use the name of Mercury, Democritus Christianus, &c.; although there be some other circumstances for which I have masked myself under this wizardry, and some peculiar respect which I cannot so well express, until I have set down a brief character of this our Democritus, what he was, with an Epitome of his life.

Democritus, as he is described by Hippocrates and Laertius, was a little worshipful old man, very melancholy by nature, averse from company in his latter days, and much given to solitude, a famous philosopher in his age, coebris with Socrates, wholly addicted to his studies at the last, and to a private life: wrote many excellent works, a great divine, according to the divinity of those times, an expert physician, a politician, an excellent mathematician, as Diacosmus and the rest of his works do witness. He was much delighted with the studies of husbandry, saith Columella, and often I find him cited by Constantinus and others treating of that subject. He knew the natures, differences of all beasts, plants, fishes, birds; and, as some say, could understand the times and voices of them. In a word, he was omnifariam doctus, a general scholar, a great student; and to the intent he might better content-

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*Note: The text contains Latin quotes and references.*
plate, "I find it related by some, that he put out his eyes, and was in his old age voluntarily blind, yet saw more than all Greece besides, and 'writ of every subject, Nihil in toto opificio nature, de quo non scripti." A man of an excellent wit, profound conceit, and to attain knowledge the better in his younger years, he travelled to Egypt and Athens, to confer with learned men, admired of some, despised of others. After a wandering life, he settled at Abdera, a town in Thrace, and was sent for thither to be their law-maker, Recorder, or town-clerk, as some will; or as others, he was there bred and born. Howsoever it was, there he lived at last in a garden in the suburbs, wholly betaking himself to his studies and a private life, "saving that sometimes he would walk down to the haven, and laugh heartily at such variety of ridiculous objects, which there he saw." Such a one was Democritus.

But in the mean time, how doth this concern me, or upon what reference do I usurp his habit? I confess, indeed, that to compare myself unto him for aught I have yet said, were both impudence and arrogancy. I do not presume to make any parallel, "Antistat mihi multibus trecentis, parsus sum, multus sum, alim nec spiro, nec spero." Yet thus much I will say of myself, and that I hope without all suspicion of pride, or self-conceit, I have lived a silent, sedentary, solitary, private life, mihi et musis in the University, as long almost as Xenocrates in Athens, ad senectam ferò to learn wisdom as he did, penned up most part in my study. For I have been brought a student in the most flourishing college of Europe, Augustissimo collegio, and can brag with Jovius, almost, in ca luce domicilii Vaticani, totius orbis celeberrimi, per 37 annos multa opportunaque didici; for thirty years I have continued (having the use of as good libraries as ever he had) a scholar, and would be therefore loth, either by living as a drone, to be an unprofitable or unworthy member of so learned and noble a society, or to write that which should be any way dishonourable to such a royal and ample foundation. Something I have done, though by my profession a divine, yet turbae reptantis ingenii, as he said, out of a running wit, an unconstant, unsettled mind, I had a great desire (not able to attain to a superficial skill in any) to have some sating in all, to be aliquis in omnibus, nullus in singulis, which Plato commends, out of him. Lipsius approves and furthers, as fit to be imprinted in all curious wits, not to be a slave of one science, or dwell altogether in one subject, as most do, but to rove abroad, centum puero artium, to have an oar in every man's boat, to taste of every dish, and sip of every cup, which, saith Montaigne, was well performed by Aristotle, and his learned countryman Adrian Turnebus. This roving humour (though not with like success) I have ever had, and like a ranging spaniel, that barks at every bird he sees, leaving his game, I have followed all, saving that which I should, and may justly complain, and truly, qui ubique est, nusquam est, which Gesner did in modesty, that I have read many books, but to little purpose, for want of good method; I have confusedly tumbled over divers authors in our libraries, with small profit, for want of art, order, memory, judgment. I never travelled but in map or card, in which my unconfined thoughts have freely expatiated, as having ever been especially delighted with the study of Cosmography. Saturn was lord of my geniture, culminating, &c., and Mars principal significator of manners, in partile conjunction with my ascendant; 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 preterest as I could never get, so am I not in debt for it, I have a competence (laus Deo) from my noble and munificent patrons, though I live still a collegiate student, as Democritus in his garden, and lead a monastic life, ipse mihis theatrum, sequestered from those tumults and troubles of the world, Et tanguam in specula positi, as he said) in some

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16. Democritus to the Reader.

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Democritus to the Reader.

high place above you all, like Stoics Sapiens,omnia secvla, praterita presentiue
ridens, uno velut intutu. I hear and see what is done abroad; how others run, ride,
run, ride, and macerate themselves in court and country, far from those wrangling
suits, aulae vanitatem, forti ambitionem, ridere mecum soleo: I laugh at all, only
secure, lest my suit go amiss, my ships perish, corn and cattle miscar, trade decay,
I have no wife nor children good or bad to provide for. A mere spectator of other
men’s fortunes and adventures, and how they act their parts, which methinks are
diversely presented unto me, as from a common theatre or scene. I hear new news
every day, and those ordinary rumours of war, plagues, fires, inundations, thefts,
murders, massacres, meteors, comets, spectrums, prodiges, apparitions, of towns,
taken, cities besieged in France, Germany, Turkey, Persia, Poland, &c, daily musters
and preparations, and such like, which these tempestuous times afford, battles fought,
so many men slain, monomachies, shipwrecks, piracies and sea-fights; peace, leagues,
truces, and fresh alarms. 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 philosophy, religion, &c. Now come tidings of weddings, maskings,
summeries, entertainments, jubilees, embassies, tilts and tournaments, trophies,
triumphs, revels, sports, plays: then again, as in a new shifted scene, treasons,
cheating tricks, robberies, enormous villanies in all kinds, funeral, burials, deaths
of princes, new discoveries, expeditions, now comical, then tragical matters.
To-day we hear of new lords and officers created, to-morrow of some great men deposed,
and then again of fresh honours conferred; one is let loose, another imprisoned;
one purchases, another breaketh: he thrives, his neighbour turns bankrupt; now
plenty, then again dearth and famine; one runs, another rides, wrangles, laughs,
weeps, &c. Thus I daily hear, and such like, both private and public news, amidst
the gallantry and misery of the world; jollity, pride, perplexities and cares, simplicity
and villany; subtlety, knavery, candour and integrity, mutually mixed and offering
themselves; I rub on prioris privatus; as I have still lived, so I now continue, status
mea prius, left to a solitary life, and mine own domestic discontent: 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 sogas
observator, ac simplex recitator, not as they did, to scoff or laugh at all, but with a
mixed passion.

Bilem supé, jecum vestri movère tumulum.
Ye wretched mimics, whose fond heats have been,
How oft: the objects of my mirth and spleen.

I did sometime laugh and scoff with Lucian, and satirically tax with Menippus,
lament with Heraclitus, sometimes again I was "petulant spleene chacione, and then
again, utere bilis jecur, I was much moved to see that abuse which I could not
suffer. In which passion howsoever I may sympathize with him or them, 'tis for
so such respect I shroud myself 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
Demagetus, wherein he doth express, how coming to visit him one day, he found
Democritus in his garden at Abdera, in the suburbs, "under a shady bower, with
a book on his knees, busy at his study, sometimes writing, sometimes walking.
The subject of his book was melancholy and madness; about him lay the carcases
of many several beasts, newly by him cut up and anatomised; not that he did con-
template God’s creatures, as he told Hippocrates, but to find out the seat of this
atra fetà, or melancholy, whence it proceeds, and how it was engendered in men’s bodies,
the intent he might better cure it in himself, and by his writings and observation

"Calidé ambiences, solide litigantes, aut misere exigüe
ae Deum. Venes securum, ne excidam in foro, in
mea. Indice bous alba, de dote filie, patrimonio fill
sae nee sumi solitarius. " Non so saxacum se ob-
servar as simplex et nescio.
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teach others how to prevent and avoid it. Which good intent of his, Hippocrates highly commended: Democritus Junior is therefore bold to imitate, and because he left it imperfect, and it is now lost, quasi succentorius Democriti, to revive again, prosecute, and finish in this treatise.

You have had a reason of the name. If the title and inscription offend your gravity, were it a sufficient justification to accuse others, I could produce many sober treatises, even sermons themselves, which in their fronts carry more fantastical names. Howsoever, it is a kind of policy in these days, to prefix a fantastical 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 antic picture in a painter’s shop, that will not look at a judicious piece. And, indeed, as Scaliger observes, “nothing more invites a reader than an argument unlooked for, unthought of, and sells better than a scurrile pamphlet,” tum maxime cum novitas excitat “palatum.” “Many men,” saith Gellius, “are very conceited in their inscriptions,” “and able (as Pliny quotes out of Seneca) to make him loiter by the way that went in haste to fetch a midwife for his daughter, now ready to lie down.” For my part, I have honourable precedents for this which I have done: I will cite one for all, Anthony Zara, Pap. Epis., his Anatomy of Wit, in four sections, members, subsections, &c., to be read in our libraries.

If any man except against the matter or manner of treating of this my subject, and will demand a reason of it, I can allege more than one; I write of melancholy, by being busy to avoid melancholy. There is no greater cause of melancholy than idleness, “no better cure than business,” as Rhasis holds: and howbeit, stultus labor est inceptarium, to be busy in toys is to small purpose, yet hear that divine Seneca, alimur agere quam nihil, better do to no end, than nothing. I wrote therefore, and busied myself in this playing labour, otiosaq; dilationis ut vitarem torporem fieriandi with Vectius in Macrobius, aq; oitum in utile vererem negotium.

To this end I write, like them, saith Lucian, that recite to trees, and decaim to pillars for want of auditors: as Paulus Aegineta ingenuously confesseth, “not that anything was unknown or omitted, but to exercise myself,” 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 show myself (Scire tum nihil est, nisi se scire hoc sciat aliter). I might be of Thucydides’ opinion, to know a thing and not to express it, is all one as if he knew it not.” When I first took this task in hand, et quod ait ille, impellente genio negotium suscepi, this I aimed at; vel ut learem animum scribendo, to ease my mind by writing; for I had gravidum cor, featum caput, a kind of imposthume in my head, which I was very desirous to be unladen of, and could imagine no fitter evacuation than this. Besides, I might not well refrain, for ubi dolor, ibi digitus, one must needs scratch where it itches. I was not a little offended with this malady, shall I say my mistress “melancholy,” my Egeria, or my malus genius? and for that cause, as he that is stung with a scorpion, I would expel clamum claro, comfort one sorrow with another, idleness with idleness, ut ex vipers Thoeriacum, make an antidote out of that which was the prime cause of my disease. Or as he did, of whom Felix Plater speaks, that thought he had some of Aristophanes’ frogs in his belly, still crying Brevex, cex, coex, coar, oop, oop, and for that cause studied physic seven years, and travelled over most part
of Europe to ease himself. To do myself good I turned over such physicians as our libraries would afford, or my private friends impart, and have taken this pains. And why not? Cardan professeth he wrote his book, "De Consolatione" after his son's death, to comfort himself; so did Tully write of the same subject with like intent after his daughter's departure, if it be his at least, or some impostor's put out in his name, which Lipsius probably suspects. Concerning myself, I can peradventure affirm with Marius in Sallust, that which others hear or read of, I felt and practised myself; they get their knowledge by books, I mine by melancholising. 

Experto credo Roberto. Something I can speak out of experience, arumulitès expe- rientia mea docuit; and with her in the poet, Haud ignara mei miserc succurrere ducor, I would help others out of a fellow-feeling; and, as that virtuous lady did of old, being herself, 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.

Yes, but you will infer that this is actum agere, an unnecessary work, crumen hic coctum apponere, the same again and again in other words. To what purpose?

"Nothing is omitted that may well be said," so thought Lucian in the like theme. How many excellent physicians have written just volumes and elaborate tracts of this subject? No news here; that which has been stolen from others, Dicitque sub mea pagina fur es. If that severe doom of Synesius be true, "it is a greater offence to steal dead men's labours, than their clothes," what shall become of most writers? I hold up my hand at the bar among others, and am guilty of felony in this kind, habes confluentem reum, I am content to be pressed with the rest. "This most true, tenet insanabile multos scribendi cacoethes," and there is no end of writing of books, as the Wise-man found of old, in this scribbling age, especially wherein the number of books is without number, (as a worthy man saith,) presses so vast, and out of an itching humour that every man hath to show himself desirous of fame and honour (scribimus indecûs doctique) he will write on any subject, and scrape together it boots not whence. Bewitched with this desire of fame, etiam medii in morbis, to the disparagement of their health, and scarce able to hold a pen, they must say something, "and get themselves a name," saith Scaliger, "though it be to the downfall and ruin of many others." To be counted writers, scriptores ut salutentur, to be thought and held Polymathes and Polyhistors, opus imperium vulgus ob venosae nomen artis, to get a paper-kingdom: nulla spe questus sed ampla fames, in this precipitate, ambitious age, nunc ut est sacculum, inter immutam eruditionem, ambitiosum et praeceps ('tis Scaliger's cenure); and they that are scarce auditors, vic auditores, must be masters and teachers, before they be capable and fit hearers. They will rush into all learning, togeth- armate, divine, human authors, rake over all indexes and pamphlets for notes, as our merchants do strange havens for traffic, write great tomes, Cum non sint et vera dociores, sed locuacios, whereas they are not thereby better scholars, but greater praters. They commonly pretend public good, but as Gesner observes, 'tis pride and vanity that eggs them on; no news or aught worthy of note, but the same in other terms. Ne feriarentur fortasse typograhi, vel ideo scribendum est aliquat ut vivisse texturam. As apothecaries we make new mixtures every day, pour out of one vessel into another; and as those old Romans robbed all the cities of the world, to set out their bad-sited Rome, we skim off the cream of other men's wits, pick the choice flowers of their tilled gardens to set out our own sterile plots. Curant alienus ut librum suos per se gracies alieno adiipe sufficiant (so Jovius insinueth.) They lend their lean books with the fat of others' works. Inerudita facie, &c. A fault that every writer finds, as I do now, and yet faulty themselves,
Democritus to the Reader.

Trium literarum homines, all thieves; they pilfer out of old writers to stuff up their new comments, scrape Ennius dung-hills, and out of "Democritus" pit, as I have done. By which means it comes to pass, not that not only libraries and shops are full of our putrid papers, but every close-stool and jakes, Scritum carmina qua legunt cabantes; they serve to put under pies, to lap spice in, and keep roast-meat from burning. With us in France, saith Scaliger, every man hath liberty to write, but few ability. Heretofore learning was graced by judicious scholars, but now noble sciences are viliﬁed by base and illiterate scribblers, that either write for vain-glory, need, to get money, or as Parasites to ﬂatter and colleague with some great men, they put out burras, quasiquisquiasque ineptiasque. Amongst so many thousand authors you shall scarce ﬁnd one, by reading of whom you shall be any whit better, but rather much worse, quisibus infectar potius, quam perfectur, by which he is rather infected than any way perfected.

Quid didicit tandem, quid scit nisi omnini, nugas?

So that oftentimes it falls out (which Callimachus taxed of old) a great book is a great mischief. Cardan ﬁnds fault with Frenchmen and Germans, for their scribbling to no purpose, non inquit ab edendo derereo, modo novum aliquid inventant, 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 rope 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? "He must have a barren wit, that in this scribbling age can forget nothing. Princes show their armies, rich men vaunt their buildings, soldiers their manhood, and scholars vent their toys;" they must read, they must hear whether they will or no.

What a company of poets hath this year brought out," as Pliny complains to Sossius Sinesius. "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 Frankfort Mars, our domestic Marts brought out? Twice a year, "Proferunt se nova ingenia et ostentant, we stretch our wits out, and set them to sale, magnus conatus nihil agimus. So that Gesner much desires, if a speedy reformation be not had, by some Prince's 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 oppressed with them, our eyes ache with reading, our ﬁngers with turning. For my part I am one of the number, nos numerus sumus, (we are mere cyphers): I do not deny it, I have only this of Macrobius to say for myself, Omne meum, nihil meum, 'tis all mine, and none mine. As a good housewife out of divers ﬂeeses weaves one piece of cloth, a bee gathers wax and honey out of many ﬂowers, and makes a new bundle of all, Florifer ut apes in salubris omnibus libant, I have laboriously collected this Cento out of divers writers, and that sine injuria, I have wronged no authors, but given every man his own; which Hierom so much commends in Nepotian; he stole not whole verses, pages, tracts, as some do now-a-days, concealing their authors' names, but still said this was Cyprian's, that Lactantius, that Hilarion, so said Minutius Felix, so Victorinus, thus far Arnobius: I cite and quote mine authors (which, howsoever some illiterate scribblers account pedantical, as a cloak of ignorance, and opposite

Plautus. 47 Et quodcumque semel chartis litterem, omnes
 causes in litteram reducere actus lineae, ut et in speculum
 ducere et in sumere Acerbonius.

Democritus puten. 48 Et quid
cardis intuitu ineptis. 49 Epist. ad Petas,
regno Franciae omnibus scribendi datur libertas, penitus facit
nus. 50 Olim litteras omnes homines in
precios, nunc sordidum omnes homines.
51 Ans. pac. nunc tot mille volumina vix
vos a cunei lectiones quis magis evadat, innum potius non poer.
52 Palinge
us. 53 Et quid
difinit what any one, who does such works, learn or know but dreams and trifling things. 54 Lith.
55 da Say. 56 Sterile oportet esse ingenium quod
in hoc ascipientur proutus, &c.

Non

satis

magnum

quod

praebens

in

hunc

ascipientur

proutus,
&c.

Cardan,

adv. Consil.

4.

Magnum

poetarum proutum annus hic attulit,
Democritus to the Reader.

Though there were many giants of old in Physic and Philosophy, yet I say with Didacus Stella, "A dwarf standing on the shoulders of a giant may see farther than the giant himself;" I may likely add, alter, and see farther than my predecessors; and it is no greater prejudice for me to indite after others, than for *Elian*us Montaltus, that famous physician, to write de *morbis capitis* after Jason Pratensis, Heurnius, Hicidesheim, &c., many horses to run in a race, one logician, one rhetorician, after another. Oppose then what thou wilt, Allatrea licet usque non et usque Et granitis improbus laevas.

I solve it thus. And for those other faults of barbarism, *Doric* dialect, extemporaneous style, tautologies, apish imitation, a rhapsody of rags gathered together from several dung-hills, excrements of authors, toys and poppers confusedly tumbled out, without art, invention, judgment, wit, learning, harsh, raw, rude, fantastical, absurd, insolent, indiscreet, ill-composed, indigested, vain, scurrile, idle, dull, and dry; I confess all (tis partly affected), thou canst not think worse of me than I do of myself. 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 myself to read him or thee so writing; 'tis not opera pretium. All I say is this, that I have *precedents* for it, which isocrates calls *per fugum* *iis qui peccant*, others as absurd, vain, idle, illiterate, &c. *Novum* *ali*ud *idem feecerunt*; others have done as much, it may be more, and perhaps thou thyself, Novimus et qui te, &c. We have all our faults; *scimus* et *sce*me, *remen* et, &c.; thou censurrest me, so have I done others, and may do thee, Censum inque vicem, &c. Tis lex talionis, quid pro quo. Go now, censure, criticize, scoff, and rail.

Thus, as when women scold, have I cried whose first, and in some men's censures I am afraid I have overshot myself. *Laudare se vani, vituperare stulti*, as I do not arrogate, I will not derogate. *Primus vestrum 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 persons, after him or him, I may be peradventure an ace before thee. Be it therefore as it is, well or ill, I have essayed, put myself upon the stage; I must abide the censure, I may not escape it. It is most true, *stylus virum arguit*, our style bewrays us, and as hunters find their game by the trace, so is a man's genius described by his works, *Multo melius ex sermone quam lineamentis, de moribus hominum judicenum*; it was old Cato's rule. I have laid myself 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 mororius hominum judicenum*, there is nought so peevish as men's judg-

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*done quid grandius atuas
Posse serere furtat melior.*

Wert thou all scoffs and flouts, a very *Monmus*, Than we ourselves, thou canst not say worse of us.
ments; yet this is some comfort, *ut palata, sic judicia*, our censures are as various as our palates.

* Tres nibi convivx prope dissentire videntur, Possentes varia multum diversa palata, &c.  
  | Three guests I have, dissenting at my feast,  
  | Requiring each to gratify his taste  
  | With different food.

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 men’s fancies are inclined. *Pro captu lectoris habent sua fata libelli.* That which is most pleasing to one is *amaracum sui,* most harsh to another. *Quod homines, tot sententiae,* so many men, so many minds: that which thou commendest he condemns. *Quod petis, id sane est invisum acidumque duobus.* He respects matter, thou art wholly for words; he loves a loose and free style, thou art all for neat composition, strong lines, hyperboles, allegories; he desires a fine frontispiece, enticing pictures, such as

*Hieron.* Natali the jesuit hath cut the Dominicals, to draw on the reader’s attention, which thou rejectest; that which one admires, another explodes as most absurd and ridiculous. If it be not pointblank to his humour, his method, his conceit, *si quid forsan omissum, quod is animo conceperit, si que dicit,* &c. If aught be omitted, or added, which he likes, or dislikes, thou art *mancipium pauca lectionis,* an idiot, an ass, *nullus es,* or *plagiarius,* a trifler, a truant, thou art an idle fellow; or else it is a thing of mere industry, a collection without wit or invention, a very toy.

*Facile sic puenter omnes que jam facta, nec de salebris cogitant, ubi via strata;* so men are valued, their labours vilified by fellows of no worth themselves, as things of nought, who could not have done as much. *Unusquisque abundat sensu suo,* every man abounds in his own sense; and whilst each particular party is so affected, how should one please all?

* Quid dem? quid non dem? Rennis tu quod jubeat ille,  
  | What course must I choose?  
  | What not? What both would order you refuse.

How shall I hope to express myself to each man’s humour and *conceit,* or to give satisfaction to all? Some understand too little, some too much, quas *simituler in legendos libros, atque in salutandos homines irruant, non cogitantes quales, sed quibus vestibus indui sint,* as *Austin* observes, not regarding what, but who write, *orexini, habet auctores celebritas,* not valuing the metal, but stamp that is upon it, *Canturum 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 mere hog that rejects any man for his poverty. Some are too partial, as friends to overween, others come with a prejudice to carp, vilify, detract, and scoff; *qui de me forsan, quiescit est, omni contemptu contemptus judicat* some as beasts for honey, some as spiders to gather poison. 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, *aliud ubi queras diversorium,* if you like not this, get you to another inn: I resolve, if you like not my writing, go read something else. I do not much esteem thy censure, take thy course, it is not as thou wilt, nor as I will, but when we have both done, that of *Pliny* and *Secundus* to *Trajan* will prove true, *Every man’s witty labour takes not except the matter, subject, occasion, and some commending favour it happen to it.* If I be taxed, exploded by thee and some such, I shall haply be approved and commended by others, and so have been (*Expertus loquor*), and may truly say with *Jovius in like case,* *abdit verbo justantia* herorum quorumad, pon tifeum, et virorum nobilium familiaritatem et amicitiam, gratasque gratias, et multorum *sine laudatorum laudes sum inde promeruit,* 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 *Probus* of *Persius* satires, *editum librum continexo mirari homines, atque avide deripere coperunt,* I may in some sort apply to this my work. The first, second, and third edition were suddenly gone, eagerly read, and, as I have said, not so much approved by some, as scornfully rejected by others.

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Democritus to the Reader.

3. it was Democritus his fortune, *Iadem admirationi et irrisione habebatur.* "Was Seneca's fate, that superintendent of wit, learning, judgment, *ad stuporem doctus,* the best of Greek and Latin writers, in Plutarch's opinion; that renowned corrector of vice," as *Fabius* terms him, "and painful omniscient philosopher, that writ so excellently and admirably well," could not please all parties, or escape censure. How is he vilified by *Caligula, Agellius, Fabius,* and *Lipsius* himself, his chief propagator? *In eo pleurique permittosa, saith the same Fabius, many childish tracts and sentences he hath, sermo illaboratus, too negligent often and remiss, as Agellius observes, oratio vulgaris et prorata, diceas et inepta, sententiae, erudito plebeia, as homely shallow writer as he is. In partibus spinas et fastidia habet, saith *Lipsius;* and, as in all his other works, so especially in his epistles, alia in arguis et ineptis occupantur, intricatis alicubi, et parum compositus, sine copia rerum hoc facit, he jumbles up many things together immethodically, after the Stoics' fashion, parum ordinavit, multa accumulavit, &c. If Seneca be thus lashed, and many famous men that I could name, what shall I expect? How shall I that am *vix umbra tanti philosophi,* hope to please? "No man so absolute (*Erasmus* holds) to satisfy all, except antiquity, prescription, &c., set a bar." But as I have proved in Seneca, this will not always take place, how shall I evade? "Tis the common doom of all writers, I must (I say) abide it; I seek not applause; *Non ego venosus venor suffragia pliban* again, *non sum adeo informis,* I would not be *vilified.*

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I fear good men's censures, and to their favourable acceptance I submit my labours,

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et linguae mancipiorum
Contemno.

As the barking of a dog, I securely condemn those malicious and scurrile obloquies, sots, calumnies of rillers and detractors; I scorn the rest. What therefore I have said, *pro tenuitate mea,* I have said.

One or two things I was desirous to have amended if I could, concerning the manner of handling this my subject, for which I must apologise, *deprecari,* and upon better advice give the friendly reader notice: it was not mine intent to prostitute my muse in English, or to divulge *secreta Minervae,* but to have exposed this more contract in Latin, if I could have got it printed. Any scurrile pamphlet is welcome to our mercenary stationers in English; they print all,

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et quod gravissimum, in the matter itself, many things I disallow at this present, which when I write, *Non eodem est atus, non mens;* I would willingly retract much, &c., but 'tis too late, I can only crave pardon now for what is amiss.

I might indeed, (had I wisely done) that observed precept of the poet, *nonumque præmatur in annum,* and have taken more care: or, as Alexander the physician would have done by lapis lazuli, fifty times washed before it be used, I should have revised, corrected and amended this tract; but I had not (as I said) that happy leisure, or amanuenses or assistants. Pancrates in *Lucian,* wanting a servant as he went from Memphis to Coptus in Egypt, took a door bar, and after some superstitious
Democritus to the Reader.

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, turned his man to a stick again. I have no such skill to make new men at my pleasure, or means to hire them; no whistle to call like the master of a ship, and bid them run, &c. I have no such authority, no such benefactors, as that noble 32 Ambrosius was to Origen, allowing him six or seven amanuenses to write out his dictates; I must for that cause do my business myself, and was therefore enforced, as a bear doth her whelps, to bring forth this confused lump; I had not time to lick it into form, as she doth her young ones, but even so to publish it, as it was first written quae quid in beecam revit, in an extempore style, as 31 I do commonly all other exercises, effudis quae quid dictavit genus meus, out of a confused company of notes, and writ with as small deliberation as I do ordinarily speak, without all affection of big words, fustian phrases, jingling terms, tropes, strong lines, that like 34 Acesta’s arrows caught fire as they flew, strains of wit, brave heats, elogies, hyperbolical exornations, elegancies, &c., which many so much affect. I am 35 uique potor, drink no wine at all, which so much improves our modern wits, a loose, plain, rude writer, fecum, voco, fecum et ligonem ligonem, and as free, as loose, idem calamo quad in mente, 36 I call a spade a spade, animis hae scribunt, non avibus, I respect matter not words; remembering that of Cardan, verba proper res, non res proper verba: and seeking with Seneca, quid scribam, non quemadmodum, rather what than how to write: for as Philo thinks, 37 "He that is conversant about matter, neglects words, and those that excel in this art of speaking, have no profound learning.

32 Verba nitent phaleris, at nullus verba medullas
Intus habent—

Besides, it was the observation of that wise Seneca, 32 when you see a fellow careful about his words, and neat in his speech, know this for a certainty, that man’s mind is busied about toys, there’s no solidity in him. Non est ornamentum virile concinnius: as he said of a nightingale, vox es, praeterea nihil, &c. I am therefore in this point a professed disciple of 40 Apollonius a scholar of Socrates, I neglect phrases, and labour wholly to inform my reader’s understanding, not to please his ear; ‘tis not my study or intent to compose neatly, which an orator requires, but to express myself readily and plainly as it happens. So that as a river runs sometimes precipitate and swift, then dull and slow; now direct, then per ambages; now deep, then shallow; now muddy, then clear; now broad, then narrow; doth my style flow: now serious, then light; now comical, then satirical; now more elaborate, then remiss, as the present subject required, or as at that time I was affected. And if thou vouchsafe to read this treatise, it shall seem no otherwise to thee, than the way to an ordinary traveller, sometimes fair, sometimes foul; here champagne, there inclosed; barren in one place, better soil in another: by woods, groves, hills, dales, plains, &c. I shall lead thee per ardua monium, et lubrica vallium, et roslida cespirum, et glebosa camporum, through variety of objects, that which thou shalt like and surely dislike.

For the matter itself or method, if it be faulty, consider I pray you that of Columella, Nihil perfectum, aut a singulari consummatum industriis, no man can observe all, much is defective no doubt, may be justly taxed, altered, and avoided in Galen, Aristotle, those great masters. Boni venalors (41 one holds) pluris feras capere, non omnes; he is a good huntsman can catch some, not all: I have done my endeavour. Besides, I dwell not in this study, Non hic salus ducimus, non hoc palvere demadamus, I am but a matterer, I confess, a stranger, 43 here and there I pull a flower; I do easily grant, if a rigid censurer should criticise on this which I have writ, he should not find three sole faults, as Scaliger in Terence, but three hundred. So many as
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he hath done in Cardan's subtleties, as many notable errors as "Gul Laurembergius, a late professor of Rostocke, discovers in that anatomy 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 pars, so difficult and tedious, that as carpenters do find out of experience, "is much better build a new sometimes, than repair an old house; I could as soon write as much more, as alter that which is written. If aught therefore be amiss (as I grant there is), I require a friendly admonition, no bitter invective, "Sint musis socii Charites, Pura omnis abesto, otherwise, as in ordinary controversies, fenum contentiosis nectarum, sed cui bono? We may contend, and likely misuse each other, but to what purpose? We are both scholars, say,

*——— Arcades ambo
Et Cantare pares, et respondere parati.
| Both young Arcadians, both alike inspir'd
To sing and answer as the song requir'd.

If we do wrangle, what shall we get by it? Trouble and wrong ourselves, make sport to others. If I be convict of an error, I will yield, I will amend. "Si quid bonus moribus, si quid veritatis dissentientum, in sacrarum vel humanarum litterarum me dictum sit, id nec dictum esto. In the mean time I require a favourable censure of all faults omitted, harsh compositions, pleonasm 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 than interpretations, non ad verbum, but as an author, I use more liberty, and that's only taken which was to my purpose. Quotations are often inserted in the text, which makes the style more harsh, or in the margin as it happened. Greek authors, Plato, Plutarch, Athenaeus, &c., I have cited out of their interpreters, because the original was not so ready. I have mingled sacra prophanius, but I hope not profaned, and in repetition of authors' names, ranked them per accidens, not according to chronology; 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 us no prejudice, no such indecorum, or oversight.

* Nunquam ita, quiescan bene subducta ratione ad vitam fuit,
Quis res, minura, usus, semper aliquid apportant novi,
Aliquid momentum, ut illa que scire te crederes, necias,
Et quse tibi patueris prima, in exerciendo ut repudias.
Ne'er 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 forever to put this treatise out again, Ne quid nimis. I will not breathe add, alter, or retract; I have done. The last and greatest exception is, that I, being a divine, have meddled with physic.

* Tanumme est ab re tua oti tibi,
Aliena ut cures, caue quos ad te attinent.

Which Menedemus objected to Chremes; have I so much leisure, or little business of mine own, as to look after other men's matters which concern me not? What have I to do with physic? Quod medicorum est promittant medici. The Lacedemonians were once in council about state-matters, a debauched fellow spake excellent well, and to the purpose, his speech was generally approved: a grave senator steps up, and by all means would have it repealed, though good, because dishonestabatur passim auctore, 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 registered forthwith, Et sic bona sententia mansit, malus auctor mutatus est. Thou sayest as much of me, stomachous as thou art, and grantest, peradventure, this which I have written in physic, 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 show myself, I should have rather chosen, and in which I have been more conversant, I could have more willingly

* Fracturis, Senecius, Ferandus, &c. * Virg. / lib. IX. cap. 2.
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luxuriated, and better satisfied myself and others; but that at this time I was fatully
driven upon this rock of melancholy, and carried away by this by-stream, which, as a
rillet, is deducted from the main channel of my studies, in which I have pleased and
busied myself 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 handmaidens, but that in divinity I saw no such great
need. For had I written positively, there be so many books in that kind, so many
commentators, treatises, pamphlets, expositions, sermons, that whole teams of oxen
cannot draw them; and had I been as forward and ambitious as some others, I might
have haply printed a sermon at Paul's Cross, a sermon in St. Marie's Oxon, a sermon
in Christ-Church, or a sermon before the right honourable, right reverend, a sermon
before the right worshipful, a sermon in Latin, in English, a sermon with a name,
a sermon without, a sermon, a sermon, &c. But I have been ever as desirous to
suppress my labours in this kind, as others have been to press and publish theirs.
To have written in controversy had been to cut off an hydnum's head, *tis litum
inerat, one beget another, so many duplications, triplications, and swarms of ques-
tions. *In sacro bello hoc quod stilli nuncere agitur*, that having once begun, I should
never make an end. One had much better, as Alexander, the sixth pope, long since
observed, provoke a great prince than a begging friar, a Jesuit, or a seminary priest,
and add, *inexpegnabile genus hoc hominum*, they are an irrefragable society,
they must and will have the last word; and that with such eagerness, impudence,
abominable lying, falsifying, and bitterness in their questions they proceed, that he
said, *furore cæcus, an rapit vis acror*, an culpa, responsum date? Blind fury,
or error, or rashness, or what it is that they do, I know not, I am sure many times,
which Austin perceived long since, *tempestate contentionis, serenitas charitatis
obnubilatur*, with this tempest of contention, the serenity of charity is overclouded,
and there be too many spirits conjured up already in this kind in all sciences, and
more than we can tell how to lay, which do so furiously rage, and keep such a
racket, that as Fabius said, *It had been much better for some of them to have
been born dumb, and altogether ileiterate, than so far to dote to their own destruction.*

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

'Tis a general fault, so Severinus the Dane complains in physic, *unhappy men as
we are, we spend our days in unprofitable questions and disputations,* intricate
subtleties, *de lanâ caprinâ*, or 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 ourselves, but
hinder, condemn, forbid, and scoff at others, that are willing to inquire after them.
These motives at this present have induced me to make choice of this medicinal
subject.

If any physician in the mean time shall infer, *Ne sutor ultra crepidam, and find
himself grievous that I have intruded into his profession, I will tell him in brief, I do
not otherwise by them, than they do by us. If it be for their advantage, I know
many of their sect which have taken orders, in hope of a benefice, *tis a common
transition, and why may not a melancholy divine, that can get nothing but by
simony, profess physic? Drusianus an Italian (Crusianus, but corruptly, Trithemiis
calls him) *because he was not fortunate in his practice, forsook his profession,
and wrote afterwards in divinity?* Marcilius Ficinus was semel et simul; a priest
and a physician at once, and T Linacre in his old age took orders. The Jesuits
profess both at this time, divers of them *permissu superiorum*, chirurgeons, panders,
bawds, and midwives, &c. Many poor country-vicars, for want of other means, are
driven to their shifts; to turn mountebanks, quacksalvers, empirics, and if our
Democritus to the Reader.

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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, maltsters, costermongers, graziers, sell ale as some have done, or worse. Howsoever in undertaking this task, I hope I shall commit no great error or indecorum, if all be considered aright, I can vindicate myself with Georgius Brunsus, and Hieronymus Heningius, those two learned divines; who (to borrow a line or two of mine elder brother) drawn by a natural love, the one of pictures and maps, prospectives and cera graphical delights, wrat that ample theatre of cities; the other to the study of genealogies, penned theatrum genealogicum. Or else I can excuse my studies with 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 agreement there is betwixt these two professions? A good divine either is or ought to be a good physician, a spiritual physician at least, as our Saviour calls himself, and was indeed, Mat. iv. 23; Luke, v. 18; Luke, vii. 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 our Regius Professor of physic 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 physic; as the other uses proper remedies in bodily diseases. Now this being a common infirmity of body and soul, and such a one that hath as much need of spiritual as a corporal cure, I could not find a fitter task to busy myself about, a more apposite theme, 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 mixed malady can do little alone, a physician in some kinds of melancholy much less, both make an absolute cure.

*Alterius sic altera poscit opem. |

when in friendship joined
A mutual succour in each other's need.

And this proper to them both, and I hope not unbeseeening me, who am by my profession a divine, and by mine inclination a physician. I had Jupiter in my sixth house; I say with Beroaldus, non sum medicus, nec medicina prorsus expers, in the theory of physic I have taken some pains, not with an intent to practice, but to satisfy myself, which was a cause likewise of the first undertaking of this subject.

If these reasons do not satisfy thee, good reader, as Alexander Munificus that bountiful prelate, sometimes bishop of Lincoln, when he had built six castles, ad invicissim operis eluendam, saith 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 Stephen's time built Shirburn castle, and that of Devizes), to divert the scandal at imputation, which might be thence inferred, built so many religious houses. If this my discourse be over-medical, or savour too much of humanity, I promise thee that I will hereafter make thee amends in some treatise of divinity. But this I hope shall suffice, when you have more fully considered of the matter of this my subject, res substratum, 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 knowledge of it, as shall at large appear in the ensuing preface. And I doubt not but that in the end you will say with me, that to anatomise this humour aright, through all the members of this our Microcosmus, is as great a task, as to reconcile those chronological errors in the Assyrian monarchy, find out the quadrature of a circle, the creeks and sounds of the north-east, or north-west passages, and all out as good a discovery as that hungry Spaniard's of Terra Australis Incognita, as great trouble as to perfect the motion of Mars and Mercury, which so crucifies our astronomers, or to rectify the Gregorian Kalender. I am so affected for my part, and hope as Theophrasus 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 Ziscal 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, will drive away melancholy (though I be gone) as much as Ziscal's drum could terrify his foes. Yet one caution let me give by the way to my present, or my future reader, who is actually melancholy, that he read not the "symptoms or prognostics in this following tract, lest by applying that which he reads to himself, aggravating, appropriating things generally spoken, to his own person, than to his own man (for the most part do) he trouble or hurt himself, and get in conclusion more harm than good. I advise them therefore warily to peruse that tract, Lapidès logitur (so said Agrippa de oce. Phil.) et caveant lectores ne cerebrum ipsis executat. The rest I doubt not they may securely read, 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 "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 climb to see, thou shalt soon perceive that all the world is mad, that it is melancholy, dotes; that it is (which Epichthnion Cosmopolites expressed not many years since in a map) made like a fool's head (with that motto, Caput hellicbori dignum) a crazed head, Cavea stultorum, a fool's paradise, or as Apollonius, a common prison of gulls, cheaters, flatterers, &c. and needs to be reformed. Strabo in the ninth book of his geography, compares Greece to the picture of a man, which comparison of his, Nic. Gerbelius in his exposition of Sophianus' map, approves; the breast lies open from those Acrorcean hills in Epirus, to the Sunian promontory in Attica; Pagae and Magera are the two shoulders; that Isthmus of Corinth the neck; and Peloponnesus the head. If this allusion hold, 'tis sure a mad head; Morea may be Mora; and to rest what I think, the inhabitants of modern Greece swerve as much from reason and true religion at this day, as that Morea doth from the picture of a man. Examine the rest in like sort, and you shall find 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 error's cup, from the highest to the lowest have need of physic, and those particular actions in Seneca, where father and son prove one another mad, may be general; Porcius Latro shall plead against us all. For indeed who is not a fool, melancholy, mad? "Qui mi nihil inepti, who is not brain-sick? Folly, melancholy, madness, are but one disease, Delirium is a common name to all. Alexander, Gordonius, Jason Pratesis, Savaranola, Guianerius, Montaltus, confound them as differing secundum magis et minus; so doth David, Psal. xxxvii. 5. "I said unto the fools, deal not so madly," and 'twas an old Stoical paradox, omnes stultos insanire, "all fools are mad, though some madder than others. And who is not a fool, who is free from melancholy? Who is not touched more or less in habit or disposition? If in disposition, "ill dispositions beget habits, if they persevere," saith Plutarch, habits either are, or turn to diseases. "Tis the same which Tully maintains in the second of his Tusculans, omnium insipientium animi in morbo sunt, et perturbationem, fools are sick, and all that are troubled in mind: for what is sickness, but as Gregory Tholosanus defines it, "A dissolution or perturbation of the bodily league, which health combines: and who is not sick, or ill-disposed? In whom doth
not passion, anger, envy, discon tent, fear and sorrow reign? Who labours not of this disease? Give me but a little leave, and you shall see by what testimonies, confessions, arguments, I will evince it, that most men are mad, that they had as much need to go a pilgrimage to the Anticyrene (as in “Strabo’s time they did) as in our days they run to Compostella, our Lady of Sichem, or Laurretta, to seek for help; that it is like to be as prosperous a voyage as that of Guiana, and that there is much more need of helldore than of tobacco.

That men are so misaffected, melancholy, mad, giddy-headed, hear the testimony of Solomon, Eccl. ii. 12. “And I turned to behold wisdom, madness and folly.” Eccl. And ver. 23. “All his days 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, dietage, discontent, fear, sorrow, madness, for part, or all, truly, or metaphorically, “all is one. Laughter itself is madness according to Solomon, and as St. Paul hath it, “Worldly sorrows bringeth death.” The hearts of the sons of men are evil, and madness is in their hearts while they live,” Eccl. ix. 3. “Wise men themselves are no better.” Eccl. i. 18. “In the multitude of wisdom is much grief, and he that increaseth wisdom increaseth sorrow,” chap. ii. 17. He hated life itself, nothing pleased him; he hated his labour, all, as “he concludes, is “sorrow, grief, vanity, vexation of spirit.” And though he were the wisest man in the world, sanctuarium septentios, and had wisdom in abundance, he will not vindicate himself, or justify his own actions. “Surely I am more foolish than any man, and have not the understanding of a man in me,” Prov. xxx. 2. Be they Solomon’s words, or the words of Agur, the son of Jakeh, they are canonical. David, a man after God’s own heart, confesseth as much of himself, Psal. xxxvii. 21, 22. “So foolish was I and ignorant, I was even as a beast before thee.” And condemn all for fools, Psal. xxvii.; xxxix. 9; xlix. 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. ix. 21. “I would you would suffer a little my foolishness, I speak foolishly.” “The whole head is sick,” saith Esay, “and the heart is heavy,” chap. i. 5. And makes lighter of them than of oxen and asses, “the ox knows his owner,” &c.: read Deut. xxxii. 6; Jer. iv.; Amos, iii. 1; Ephes. v. 6. “Be not mad, be not deceived, foolish Galatians, who hath bewitched you?” How often are they branded with this epithet of madness and folly? No word so frequent amongst the fathers of the Church and divers; you may see what an opinion they had of the world, and how they valued men’s actions.

I know that we think far otherwise, and hold them most wise men that are in authority, princes, magistrates, rich men, they are wise men born, all politicians and statesmen 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 well signified in an epistle of his to Hippocrates: “the Abderites account virtue madness,” and “so do most men living. Shall I tell you the reason of it? Fortune and Virtue, Wisdom and Folly, their seconds, upon a time contended in the Olympics; every man thought that Fortune and Folly would have the worst, and pitted their cases; but it fell out otherwise. Fortune was blind and cared not where she strode, nor whom, without laws, Judabatarum instar, &c. Folly, rash and inconsiderate, esteemed as little what she said or did. Virtue and Wisdom gave place, were hissed out, and exploded by the common people; Folly and Fortune admired, and so are all their followers ever since: knaves and fools commonly fare and deserve best in worldlings’ eyes and opinions. Many good men have no better fate in their ages: Achish, 1 Sam. xxii. 14, held David for a madman. Elisha and the rest were no otherwise esteemed. David was derided of the common people, Ps. ix. 7, “I am become a monster to many.” And generally we are accounted fools for Christ. 1 Cor. xiv. “We fools thought his life madness, and his end without honour,” Wisd. v. 4. Christ and his Apostles were censured in like sort, John x.;
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Mark iii.; Acts xxvi. And so were all Christians in Pliny's time, furent et alti simulis dementia, &c. And called not long after, Vesania sectatores, eversores hominum, polluti novatores, fanatici, canes, maleficci, venefici, Galilaei 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 lie and dissemble, shift, flatter, accommodare se ad eum locum ubi nati sunt, make good bargains, supplant, thrive, patronis inscribere; solennes ascendentis modos apprehendere, leges, mores, consuetudines recte observare, candide laudare, fortiter defendere, sentientes amplecti, dubitare de nullus, credere omnia, accipere omnia, nihil reprehendere, ceteraque quae promotionem ferunt et securitatem, quae sine ambage solvit, redunt hominem, et vere sapientem apud nos; that cannot temporise as other men do, hand and take bribes, &c. but fear God, and make a conscience of their doings. But the Holy Ghost that knows better how to judge, he calls them fools. The fool hath said in his heart, Psal. liii. 1. "And their ways utter their folly," Psal. xl. 14. "For what can be more mad, than for a little worldly pleasure to procure unto themselves eternal punishment?" As Gregory and others inculcate unto us.

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

Qui genus humanum ingenio superavit, et omnes

Feraxitii stellas exercuit ut scherusus sol.

Or that so much renowned Empedocles,

Ut vir humana videatur stirpe creatus.

All those of whom we read such hyperbolical eloogiums, as of Aristotle, that he was wisdom itself in the abstract, a miracle of nature, breathing libraries, as Eumachius of Longinus, lights of nature, giants for wit, quintessence of wit, divine spirits, eagles in the clouds, fallen from heaven, gods, spirits, lamps of the world, dictators, Nulla ferunt talam secla futura virum: monarchs, miracles, superintendents of wit and learning, oceanus, phaenix, atlas, monstrum, portentum hominis, orbis universi museum, ultimus humanae naturae sons, naturae maritus,

merito cui doctor orbis

Submissam defecit fascibus imperium.

As Ælian writ of Protagoras and Gorgias, we may say of them all, tantum a sapientibus absuerunt, quantum a viris pueros, they were children in respect, infants, not eagles, but kites; novices, illiterate, Eumachii sapientiae. And although they were the wisest, and most admired in their age, as he censured Alexander, I do them, there were 10,000 in his army as worthy captains (had they been in place of command) as valiant as himself; there were myriads of men wiser in those days, and yet all short of what they ought to be. Lactantius, in his book of wisdom, proves them to be dandies, fools, asses, madmen, so full of absurd and ridiculous tenets, and brain-sick positions, that to his thinking never any old woman or sick person doted worse.

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to Epicurus;  

"insani ent dum sapiente, s. c. The like he holds of Plato, Aristippus, and the rest, making no difference in betwixt them and beasts, saving that they could speak."  

Th.  

Theodoret 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 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  

Aristophanes calls him, irisscor et ambitiosus, as his master Aristotle terms him,  

scutrum Atticum, as Zeno, an  

eenemi to all arts and sciences, as Atheneus, to philosophers and travellers, an opiniatissim ius, a caviller, a kind of pedant; for his manners, as Tho.  

Cyrenes describes him, a sodome, an atheist, (so convict by Anytus)  

transundus et chrius, dicax, s. c. a pot-companion, by Plato's own confession, a surdy drinker; and that of all others he was most sottish, a very madman in his actions and opinions.  

Pythagoras was part philosopher, part magician, or part witch.  

If you desire to hear more of Appollonius, a great wise man, sometime paralleled by Julian the apostate to Christ, I refer you to that learned tract of Eusebius against Hierocles, and for them all to Lucian's Piscator, Icaromenipus, Necymantia: their actions, opinions in general were so prodigious, absurd, ridiculous, which they broached and maintained, their books and elaborate treatises were full of dogste, which Tully ad Atticum long since observed, delirant plerum; scriptores in libr is malis, their lives being opposite to their words, they commended poverty to others, and were most covetous themselves, extolled love and peace, and yet persecuted one another with virulent hate and malice. They could give precepts for verse and prose, but not a man of them (as Seneca tells them home) could moderate his affections. Their music did show us fletiles modos, s. c. how to rise and fall, but they could not so contain themselves as in adversity not to make a lamentable tone. They will measure ground by geometry, set down limits, divide and subdivide, but cannot yet prescribe quanimum homini suis, or keep within compass of reason and discretion. They can square circles, but understand not the state of their own souls, describe right lines and crooked, s. c. but know not what is right in this life, quid in vita rectum sit, ignorant; so that as he said, Nescio an Anticyram ratio illis destinat comm.  

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

Yea, but you will infer, that is true of heathens, if they be conferred with Christians, 1 Cor. iii. 19.  

"The wisdom of this world is foolishness with God, earthly and devilish," as James calls it, iii. 15.  

"They were vain in their imaginations, and their foolish heart was full of darkness," Rom. i. 21, 22.  

"When they professed themselves wise, became fools." Their witty works are admired here on earth, whilst their souls are tormented in hell fire. In some sense, Christiani Crassiani, Christians are Crassians, and if compared to that wisdom, no better than fools. Quis est sapiens? Solus Deus.  

Pythagoras replies, "God is only wise," Rom. xvi. Paul determines "only good," as Austin well contends, "and no man living can be justified in his sight," (s God looked down from heaven upon the children of men, to see if any did understand) Psalm l. 2, 3, but all are corrupt, err. Rom. iii. 12, "None doeth good, no, not one." Job aggravates this, iv. 18, "Behold he found no steadfastness 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 fools, and the Scripture alone is arx Minerva, we and our writings are shallow and imperfect. But I do not so mean; even in our ordinary dealings we are no better than fools.  

"All our actions," as 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 itself, which ought at least to be wise by reason of his antiquity, as H. de
Democritus to the Reader.

Prato Florido will have it, semper stultizat, is every day more foolish than other the more it is whipped, the worse it is, and as a child will still be crowned with roses and flowers. [1] We are aspish in it, assini bipedes, and every place is full inversorum Apuleiorum, of metamorphosed and two-legged asses, inversorum Silenorum, childish, puern instar binuli, tremula patris dormientes in ulna. Jovianus Pontanus, Antonio Dial, brings in some laughings at an old man, that by reason of his age was a little fond, but as he admonishest there, Ne mireris mi haspes de hoc sene, marvel not at him only, for tota hae civitas delirium, all our town dotes in like sort, we are a company of fools. Ask not with him in the poet, Larvae humc intemperie insanique agitante semen? What madness ghosts this old man, but what madness ghosts us all? For we are ad unum omnes, all mad, semel insanivimus omnes, not once, but alway so, et semel, et simul, et semper, ever and altogether as bad as he, and not sene bis puere, deliquet anus, but say it of us all, semper pueris, young and old, all dote, as Lactantius proves out of Seneca, and no difference betwixt us and children, saving that, majora ludimus, et grandioribus pupis, they play with babies of clouts and such toys, we sport with greater baubles. We cannot accuse or condemn one another, being faultily ourselves, deliramenta loquercia, you talk idly, or as [2] Mitio upbraided Democritus, insanis, ausiere, for we are as mad our ownselves, and it is hard to say which is the worst. Nay, 'tis universally so, Vitam regit fortuna, non sapiencia.

When [3] Socrates had taken great pains to find out a wise man, and to that purpose had consulted with philosophers, poets, artificers, he concludes all men were fools; and though he procured him both anger and much envy, yet in all companies he would openly profess it. When [4] Empedocles in Pontanus had travelled all over Europe to confer with a wise man, he returned at last without his errand, and could find none. [5] Cardan concurs with him, Few there are (for aught I can perceive) well in their wits. So doth [6] Tully, I see everything to be done foolishly and unadvisedly.

Another rees to this, another to that wall, [7] 'Tis the same error that deludes them all.

They dote all, but not alike, Maris sap naufragia, not in the same kind, [8] One is covetous, a second lascivious, a third ambitious, a fourth envious, &c, as Dama-sippus the Stoic hath well illustrated in the poet.

Desipliant omnes aequae ac tua. [9] And they who call you fool, with equal claim May plead an ample title to the name.

'Tis an inbred malady in every one of us, there is seminaria stultitiae, a seminary of folly, which if it be stirred up, or get in head, will run in infinitum, and infinitely varies, as we ourselves are severely addicted, saith [10] Balthazar Castlio: and cannot so easily be rooted out, it takes such fast hold, as Tully holds, alae radices stultitiae, 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 falsely. Ignorance is a privation, error a positive act. From ignorance comes vice, from error heresy, &c. But make how many kinds you will, divide and subdivide, few men are free, or that do not impinge on some one kind or other. [11] Sic plerunque agitat stultus inscitius, as he that examines his own and other men's actions shall find.

[12] Charon in Lucian, as he wittily feigns, 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 volehels, the men as emmets, [13] 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 domeining like horns bigger than the rest, some like filling wasps, others as
Drones. 77 Over their heads were hovering a confused company of perturbations, hope, fear, anger, avarice, ignorance, &c., and a multitude of diseases hanging, which they still pulled on their pates. Some were brawling, some fighting, riding, running, solicite ambientes, callidé litigantes, for toys and trilles, and such momentary things. Their towns and provinces mere factions, rich against poor, poor against rich, nobles against artificers, they against nobles, and so the rest. In conclusion, he condemned them all for madmen, fools, idiots, asses, O stulti, quenam hoc est amensa 78 O fools. O madmen, he exclaims, insana studia, insanis labores, &c. Mad endeavours, mad actions, mad, mad, mad, 80 O sectam insipiens et infacuter, a giddy-headed age. Heracletus the philosopher, out of a serious meditation of men's lives, fell a weeping, and with continual tears bewailed their misery, madness, and folly. Democritus on the other side, burst out a laughing, their whole life seemed to him so ridiculous, and he was so far carried with this ironical passion, that the citizens of Abdera took him to be mad, and sent therefore ambassadors to Hippocrates, the physician, that he would exercise his skill upon him. But the story is set down at large by Hippocrates, in his epistle to Damogenus, which because it is not pertinent to this discourse, I will insert verbatim almost as it is delivered by Hippocrates himself, with all the circumstances belonging unto it.

When Hippocrates was 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, 84 sitting upon a stone under a plane tree, without hose or shoes, with a book on his knees, cutting up several beasts, and busy at his study. 77 The multitude stood gazing round about to see the congress. Hippocrates, after a little pause, saluted him by his name, whom he saluted, ashamed almost that he could not call him likewise by his, or that he had forgot it. Hippocrates demanded of him what he was doing: he told him that he was busy in cutting up several beasts, to find out the cause of madness and melancholy. 77 Hippocrates commended his work, admiring his happiness and leisure. And why, quoth Democritus, have not you that leisure? Because, replied Hippocrates, domestic affairs hinder, necessary to be done for ourselves, neighbours, friends; expenses, diseases, frailties and mortalities which happen; wife, children, servants, and such business which deprive us of our time. At this speech Democritus profusely laughed (his friends and the people standing by, weeping in the mean time, and lamenting his madness). Hippocrates asked the reason why he laughed. He told him, at the vanities and the fopperies of the time, to see men so many of all virtuous actions, to hunt so far after gold, having no end of ambition; to take such infinite pains for a little glory, and to be favoured of men; to make such deep mines into the earth for gold, and many times to find nothing, with loss of their lives and fortunes. Some to love dogs, others horses, some to desire to be stayed in many provinces, 86 and yet themselves will know no obedience. 85 Some to love their wives dearly at first, and after a while to forsake and hate them; begetting children, with much care and cost for their education, yet when they grow to men's estate, 87 to despise, neglect, and leave them naked to the world's mercy. 80 Do not these behaviours express their intolerable folly? When men live in peace, they covet war, detesting quietness, 86 depositing kings, and advancing others in their stead, murdering some men to beget children of their wives. How many strange favours are in men! When they are poor and needy, they seek riches, and when they have them, they do not enjoy them, but hide them under ground, or else wastefully spend them. O wise Hippocrates, I laugh at such things being done, but much more when no good comes of them, and when they are done to so ill purpose. There is no truth or justice found amongst them, for they daily please one against another, 85 the son against the father and the mother, brother against brother, kindred

77 Catullus.  78 Sub ramosse platonato sedente, filum, glascaleosem, super lapidem, valde pellidum, in sencentium, promiscis hortis, ubera super genius inasent.  84 De furor, mania melancholiae scribo, eccum qua patria in hominibus generatur, diat, crepat, consumet, manat aut; hec iniqua animalia, quae vides.  85 Papirosco reo, non Dei opera perosus, sed folia
and friends of the same quality; and all this for riches, whereof after death they cannot be possessors. And yet notwithstanding they will defame and kill one another, commit all unlawful actions, contemning God and men, friends and country. They make great account of many senseless things, esteeming them as a great part of their treasure, statues, pictures, and such like movables, dear bought, and so cunningly wrought, as nothing but speech wanteth in them, and yet they hate living persons speaking to them. Others affect difficult things; if they dwell on firm land they will remove to an island, and thence to land again, being no way constant to their desires. They commend courage and strength in wars, and let themselves be conquered by lust and avarice; they are, in brief, as disordered in their minds, as Tiresias was in his body. And now, methinks, O most worthy Hippocrates, you should not reprehend my laughing, perceiving so many fooleries in men; for no man will mock his own folly, but that which he seeth in a second, and so they justly mock one another. The drunkard calls him a glutton whom he knows to be sober. Many men love the sea, others husbandry; briefly, they cannot agree in their own trades and professions, much less in their lives and actions.

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

Democritus hearing this poor excuse, laughed again aloud, perceiving he wholly mistook him, and did not well understand what he had said concerning perturbations and tranquillity of the mind. 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 demigods, 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, coveting things of no profit, and thirsting after them, tumbling headlong into many calamities. So that if men would attempt no more than what they can bear, they should lead contented lives, and learning to know themselves, would limit their ambition, they would perceive then that nature hath enough without seeking such superfluities, and unprofitable things, which bring nothing with them but grief and molestation. As a fat body is more subject to diseases, so are rich men to absurdities and fooleries, to many casualties and 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 than mad, quoth he) that give me matter of laughter, by suffering the pains of your impetities, as your avarice, envy, malice, enormous villanies, mutinies, unsatiable desires, conspiracies, and other incurable vices; besides your dissimulation and hypocrisy, bearing deadly hatred one to the other, and yet shadowing it with a good face, flying out into all filthy lusts, and transgressions of all laws, both of nature and civility. Many things which they have left off after a while they fall to again, husbandry, navigation; and leave
Democritus to the Reader.

again, fickle and inconstant as they are. When they are young, they would be old and old, young. *Princes commend a private life; private men rich after honour: a magistrate commends a quiet life; a quiet man would be in his office, and obeyed as he is: and what is the cause of all this, but that they know not themselves? Some delight to destroy, *one to build, another to spoil one country to enrich another and himself. *In all these things they are like children, in whom is no judgment or counsel and resemble beasts, saving that beasts are better than they, as being contented with nature. *When shall you see a lion hide gold in the ground, or a bull contend for better pasture? When a boar is thirsty, he drinks what will serve him, and no more; and when his belly is full, 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 physic? I do anatomise and cut up these poor beasts, *to see these dis- tempers, vanities, and follies, yet such proof were better made on man's body, if my kind nature would endure it: *who from the hour of his birth is most miserable weak, and sickly; when he sucks he is guided by others, when he is grown great practiseth unhappiness *and is sturdily, and when old, a child again, and repenteth him of his life past. And here being interrupted by one that brought books, he fell to it again, that all were mad, careless, stupid. To prove my former speeches, look into courts, or private houses. *Judges give judgment 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 monies; 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; *magistrates make laws against thieves, and are the veriest thieves themselves. Some kill themselves, others despair, not obtaining their desires. Some dance, sing, laugh, feast and banquet, whilst others sigh, languish, mourn and lament, having neither meat, drink, nor clothes. *Some prank up their bodies, and have their minds full of excerable vices. Some trot about *to bear false witness, and say anything 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 *folly seems wisdom, will not be cured, and perceive it not?

It grew later: Hippocrates left him; and no sooner was he come away, but all the citizens came about flocking, to know how he liked him. He told them in brief, that notwithstanding those small neglects of his attire, body, diet, *the world hadtot a wiser, a more learned, a more honest man, and they were much deceived to say that he was mad.

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

* Why when quidem, nunc plus Democritus ridet;
Quia ridet vel hic non magis ridicula est.

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

Never so much cause of laughter as now, never so many fools and madmen. *This

Democrictus will serve turn to laugh in these days; we have now need of a

* Qua dem crurem, ut nemo quidem sibi sorte. Seu

vilium dediscat, seu seria ocula efformata, illa contentus vivat, et. hoc.

* Duxit, medicinal, mutat quadrata rotundas.

* Traeunam patera stratuit super Danubium, quem

innumere opus Adrianum etiam demoritus. * Quia

vidit in re ab infantibus different, quibus mene et seren

erens ratus est, quinquis esse suam effert volup
tus.

* Ideem Plut.

* Ut insanire causam discernit

brevia maria et secus, cum hoc potest in homi

nibus investigandum esse. * Totus a naturae
devincient est.

* In vitam furibundus, quum decre
tur irascibilis.

* Cyprian. ad Democritum. Qui

dixit crimina judicatorem, quo.

* Tu possimus

nunquam sita esse, sit a thief told Alexander in Corinth.

Damnat foris judex, quod intus operatur, Cyprian.

* Vultus magna cura, magna animi incursa. Am.

* Horrenda res est, vix duo verbis sine

mendacio proferuntur: et quamvis solenites homines

ad veritatem dicendum invindicat, pejorare tamen non

dictantur, ut ex decem tentibus vix una verum dicat.

Calv. in 6 John, Serm. 1.

* Sulpiciam insaniam esse dicit.

* Siquidem sapiensque sapientiae maxime complevit, offrandi sapientiam ingenium, qui

invenit poesim omnes homines reddere.

* Et.

* Deo epig.

* Pueri victi Cyprian non subi

quint, opus Democriti qui Democritum ridet. Epic.

* Moria.
Democritus to the Reader.

"Democritus to laugh at Democritus?" one jester to flout at another, one fool to fear at another: a great stentorian Democritus, as big as that Rhodian Colossus. For now, as 61 Salisburiensis said in his time, totus mundus histrionem agit, the whole world plays the fool; we have a new theatre, a new scene, a new comedy of errors, a new company of personate actors, volupiae sacra (as Calecagninus willingly reigns in his Apologies) are celebrated all the world over, 62 where all the actors were madmen and fools, and every hour, changed habits, or took that which came next. He that was a mariner to-day, is an apothecary to-morrow; a smith one while, a philosopher another, in his volupiae ludis; a king now with his crown, robes, sceptre, attendants, by and by drove a loaded ass before him like a caterer, &c. If Democritus were alive now, he should see strange alterations, a new company of counterfeit vizards, whiffers, Cumane asses, maskers, mummers, painted puppets, outsiders, fantastic shadows, gulls, monsters, giddy-heads, butterflies. And so many of them are indeed if all be true that I have read. For when Jupiter and Juno's wedding was solemnised of old, the gods were all invited to the feast, and many noble men besides: Amongst the rest came Crisylus, a Persian prince, bravely attended, rich in golden attire, in gay robes, with a majestical presence, but otherwise an ass. The gods seeing him come in such pomp and state, rose up to give him place, ex habitu hominem metientes; 64 but Jupiter perceiving what he was, a light, fantastic, idle fellow, turned him and his proud followers into butterflies: and so they continue still (for aught I know to the contrary) roving about in pied coats, and are called chrysalides by the wiser sort of men: that is, golden outsiders, drones, and flies, and things of no worth. Multitudes of such, &c.

ubiique invenies stubitos avos, sycophantas prodigos. 65

Many additions, much increase of madness, folly, vanity, should Democritus observe, were he now to travel, or could get leave of Pluto to come see fashions, as Charon did in Lucian to visit our cities of Moronia Pia, and Moronia Felix: sure I think he would break the rim of his belly with laughing. 66 Si foris in terris ridente Democritus, sen, &c.

A satirical Roman in his time, thought all vice, folly, and madness were all at full sen, 67 Omne in praecepti vitium stat.

68 Josephus the historian taxeth his countrymen Jews for bragging of their vices, publishing their follies, and that they did contend amongst themselves who should be most notorious in villaneus; but we flow higher in madness, far beyond them,

Mox daturi progeniem vitiosiorum 69 | And yet with crimes to us unknown,

| Our sons shall mark the coming age their own,

and the latter end (you know whose oracle it is) is like to be worse. Tis not to be denied, the world alters every day, Haurit urbes, regna transferuntur, &c. varian-
tur habitus, leges innovantur, as 68 Petrarch observes, we change language, habits, laws, customs, manners, but not vices, not diseases, not the symptoms of folly and madness, they are still the same. And as a river, we see, keeps the like name and place, but not water, and yet ever runs, 61 Labitur et labetur in omnibus novilibus aedem; our times and persons alter, vices are the same, and ever will be; look how nightingales sang of old, cocks crowed, kine lowed, sheep bleated, sparrows chirped, dogs barked, so they do still: we keep our madness still, play the fools still, sic dum habitus Orestes; we are of the same humours and inclinations as our predeces-
sors were; you shall find us all alike, much at one, we and our sons, et nati nato-
rum, et qui nascentur ab ipsis. And so shall our posterity continue to the last. But to speak of times present.

If Democritus were alive now, and should but see the superstition of our age, our religious madness, as 65 Meteran calls it, Religiosam insaniam, so many professed

61 Polycrat. lib. 2. cap. 8. & Petron. 62 Ubi omnes delirabant, omnes insani, &c. hodie nata, ere philo-
sophus; hodie faber, eras pharmacoopola; hic modo regum aegrotat multo sattellito, tiara, et scepsro urus-
tus, nunc vili amicitus certulio, axium elthetarianum Impellit. 63 Calecagninus Apol. Crisylus & ceteria nuo diven, mancipio petis et tiara, conspectus, levis
aliqua et nullus consilii, &c. magno fastu ingredi-
64 sed hominem levitatem
65 superstitio est insanius error. 66 Lib. 6. hist. Belg.
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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 Capuchin, a Franciscan, a Pharisical Jesuit, a man-serpent, a shave-crowned Monk in his robes, a begging Friar, or see their three-crowned Sovereign Lord the Pope, poor Peter's successor, servus servorum Dei, to depose kings with his foot, to tread on emperors' necks, make them stand bare-foot and bare-legged at his gates, hold his bridle and stirrup, &c. (O that Peter and Paul were alive to see this!) If he should observe a Prince creep so devilously to kiss his toe, and those Red-cap Cardinals, poor parish priests of old, now Princes' companions; what would he say? Caenum ipsum petitur stultitia.

He had met some of our devout pilgrims going bare-foot to Jerusalem, our lady of Loreto, Rome, S. Iago, S. Thomas' Shrine, to creep to those counterfeit and maggot-eaten relics; had he been present at a mass, and seen such kissing of Paxes, crucifixes, cripings, duckings, their several attires and ceremonies, pictures of saints, indulgences, pardons, vigils, fasting, feasts, crossing, knocking, kneeling at Ave-Marias, bells, with many such:——jucunda radi spectacula plebi, praying in gibberish, and mumbling of beads.

Had he heard an old woman say her prayers in Latin, their sprinkling of holy water, and going a procession.

Their breviers, bulls, hallowed beans, exorcisms, pictures, curious crosses, fables, and baubles. Had he read the Golden Legend, the Turks' Alcorn, or Jews' Talmud, the Rabbins' Comments, what would he have thought? How dost thou think he might have been affected? Had he more particularly examined a Jesuit's life amongst the rest, he should have seen an hypocrite profess poverty, and yet possess more goods and lands than many princes, to have infinite treasures and revenues; teach others to fast, and play the glutons themselves; like watermen that row one way and look another.

Vow virginity, talk of holiness, and yet——indeed a notorious bawd, and famous fornicator, lascivium pocus, a very goat. Monks by profession, such as give over the world, and the vanities of it, and yet a Machiavelian rout interested in all manner of state: holy men, peace-makers, and yet composed of envy, lust, ambition, hatred, and malice; fire-brands, adulia patria pestis, traitors, assassins, loca itur ad astra, and this is to supererogate, and merit heaven for themselves and others. Had he seen on the adverse side, some of our nice and curious schisms in another extreme, abhor all ceremonies, and rather lose their lives and livings, than do or admit anything Papists have formerly used, though in things indifferent (they alone are the true Church, sal terrae, cum sint omnium insulsissimi).

Formalists, out of fear and base flattery, like so many weather-cocks turn round, a rout of temporizers, ready to embrace and maintain all that is or shall be proposed in hope of preternatural: another Epicurean company, lying at lurch as so many vultures, watching for a prey of Church goods, and ready to rise by the downfall of any: as Lucian said in like case, what dost thou think Democritus would have done, had he been spectator of these things?

Or had he but observed the common people follow like so many sheep one of their fellows drawn by the horns over a gap, some for zeal, some for fear, quod se casque rapit tempestas, to credit all, examine nothing, and yet ready to die before they will adjure any of those ceremonies to which they have been accustomed, ashamed of hypocrisy frequent sermons, knock their breasts, turn up their eyes, pretend zeal, desire reformation, and yet professed usurers, grippers, monsters of men harbours, devils in their lives, to express nothing less.

8 Lucan. 9 Father Angelo, the Duke of Joyeux, plonge a-deux-foot over the Alpe to Rome, &c. 10 Si simulat praevar. quae patiuntur superstiti, invicem rem potius honestam, quam indigna libetis, quam dissipati amisit, ut nemo fuerit dubitatus fuerit eos, si unum pacemier forent. Seneca. 11 Quid decem horum indulgentiis, oblatiis, votis, salute, &c., amigo, credibili, necavisse, nec esset. 12 Quod de laudibus, laudibus, laudibus, amen, amen, si Deus de actis Rom. Pont. 13 Pleasing spectacles to the ignorant poor. 14 Th. Neepor. 15 Dom simulant spernere, acquisiverunt sibi 30 annorum, acqua bis centena militis librarum annus. Arnold. 16 Et quum interdum de virtute loquunt sunt, serio in falsius, quibus agitant labe nocturno, Asyprae. 17 T Tim. ii. III. But they shall prevail no longer, their madness shall be known to all men. 18 Denunciation sinus solvitur caso, sunc latini officiniens, cumus Romanus Judeus. 19 Quid ubi videtur facturus Democritus, si horum spectatur contiguis? 20 D.
What would he have said to see, hear, and read so many bloody battles, so many thousands slain at once, such streams of blood able to turn mills: unius ob noxam furiasque, or to make sport for princes, without any just cause, 31 "for vain titles (saith Austin), precedence, some wench, or such like toy, or out of desire of domineering, vainglory, malice, revenge, folly, madness," 32 (goddly causes all, ob quas universus orbis bellis et caditiis misceatur,) whilst statesmen themselves in the meantime are secure at home, pampered with all delights and 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, tormentors, calamities, and oppressions that accompany such proceedings, they feel not, take no notice of it. 33 So wars are begun, by the persuasion of a few debauched, hair-brain, poor, dissolute, hungry captains, parasitical fawners, unquiet hotspurs, restless innovators, green heads, to satisfy one man's private spleen, lust, ambition, avarice, &c.; tales rapiunt secerata in prativa causa. Flos hominum, proper men, well proportioned, carefully brought up, able both in body and mind, sound, led like so many 34 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, 40,000 at once. At once, said I, that were tolerable, but these wars last always, and for many ages; nothing so familiar as this hacking and hewing, massacres, murders, desolations—ignotus calum 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 35 siege of Troy lasted ten years, eight months, there died 870,000 Grecians, 670,000 Trojans, at the taking of the city, and after were slain 276,000 men, women, and children of all sorts. Caesar killed a million, 36 Mahomet the second Turk, 300,000 persons; Sicinius Dentatus fought in a hundred battles, 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; Sceva, the Centurion, I know not how many; every nation had their Hectors, Scipios, Caesars, and Alexanders! Our 37 Edward the Fourth was in 26 battles afoot: and as they do all, he glories in it, 'tis related to his honour. At the siege of Hierusalem, 1,100,000 died 38 with sword and famine. At the battle of Cannas, 70,000 men were slain, as 39 Polybius records, and as many at Battle Abbey 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 devil's academy) a poor town in respect, a small fort, but a great grave, 120,000 men lost their lives, besides whole towns, dorpes, and hospitals, full of maimed soldiers; there were engines, fire-works, and whatsoever the devil could invent to do mischief with 2,500,000 iron bullets shot of 40 pounds weight, three or four millions of gold consumed. 40 Who (saith mine author) can be sufficiently amazed at their flinty hearts, obstinacy, fury, blindness, who without any likelihood of good success, hazard poor soldiers, and lead them without pity to the slaughter, which may justly be called the rage of furious beasts, that run without reason upon their own deaths. 41 quis malus genus, quae furia quae pestis, &c.; what plague, what fury brought so devilish, so brutish a thing as war first into men's minds? Who made so soft and peaceable a creature, born to love, mercy, meekness, so to rave, rage like beasts, and run on to their own destruction: how may Nature expostulate with mankind, Ego te divinum animal facui, &c.? I made thee an harmless, quiet, a divine creature: how may God expostulate, and all good men? yet, horum facta (as 43 one confoles) tantum admirantur, et heroum numero habent: these are the brave spirits, the gallants of the world, these admired alone, triumph alone, have statues, crowns, pyramids, obelisks to their eternal fame, that immortal genius attends on them, hic viar ad astra. When Rhodes was besieged, 44 fossae urbis cadaveribus repletae sunt, the litches were full of dead carcasses: and as when the said Solyma, great Turk, beleaguered Vienna, they lay level with the top of the walls. This they make a

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31 Ob inanes ditionem titulos, ob preceptum locorum, ob interceptum multierestum, vel quod est multitia naturam, vel e multitatis, quod capite domineand, libidine vencendi, &c. 32 Bellum rem plane bellum nam vocat Morus. 33 Lib. ii. 3. 34 Muster. Cosmiic. i. 5. c. 2. E. 35 Hist. of the siege of Ostend, fol. 25. 36 Erasmus de bello. Ut placidum illud animal benevolenter natum tam ferina vecordi in suam ruam pertinerciam. 37 Rich. Dinoth. prefat. Belli civis Gal. 38 Jovius. 39 Comines.
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sport of, and will do it to their friends and confederates, against oaths, vows, promises, by treachery or otherwise; **dolus an virtus? quis in hoste requirit?** leagues and laws of arms, (silent leges inter arma,) for their advantage, omnia jura, divina, humana, proculea plerumque sunt; God's and men's laws are trampled under foot, the sword alone determines all; to satisfy their lust and spleen, they care not what they attempt, say, or do, **Rara fides, probitasque viris qui castra sequuntur.** Nothing so common as to have **father fight against the son, brother against brother, kinsman against kinsman, kingdom against kingdom, province against province, Christians against Christians:** *a quibus nec unquam cogitatione fuerant last, of whom they never had offence in thought, word, or deed. Infinite treasures consumed, towns burned, flourishing cities sacked and ruined, quodque animus meminisse horret, goodly countries depopulated and left desolate, old inhabitants expelled, trade and traffic decayed, maids deflowered, Virgines nondum talamis jugatae, et comis montium positis epheli; chaste matrons cry out with Andromache, **Concupitimos nec cogar pati ejus, qui interemerit Hectorum, they shall be compelled peradventure to lie with them that erst killed their husbands: to see rich, poor, sick, sound, lords, servants,odom omnes incommodo mutati, consumed all or mained, &c. Et quicquid gaudens sceletre animus audet, et perversa mens, saith Cyprian, and whatsoever torment, misery, mischief, hell itself, the devil, fury and rage can invent to their own ruin and destruction; so abominable a thing is war, as Gerbelius concludes, adeo fida et abominanda res est bellum, ex quo hominum cudes, vultustiones, &c., the scourge of God, cause, effect, fruit and punishment of sin, and not tionsura humani generis as Tertullian calls it, but ruina. Had Democritus been present at the late civil wars in France, those abominable wars—bellaque matribus detestata, *where in less than ten years, ten thousand men were consumed, saith Colligniust, twenty thousand churches overthrown; nay, the whole kingdom subverted (as Richard Dinoth adds). So many mysteries of the commons were butchered up, with sword, famine, war, tanto odio utriusque ut barbari ad abhorrendam laniemem contesperent, with such fierce hatred, the world was amazed at it: ot at our late Paraisian fields in the time of Henry the Sixth, betwixt the houses of Lancaster and York, a hundred thousand men slain, one writes; another, ten thousand families were rooted out, That no man can but marvel, saith Comines, at that barbarous immemorial, feral madness, committed betwixt men of the same nation, language, and religion. **Quis furor, O civis? Why do the Gentiles so furiously rage, saith the Prophet David, Psal. ii. 11. But we may ask, why do the Christians so furiously rage?** Arma volant, quare poscunt, rapiuntique juvenis? Unfit for Gentiles, much less for us so to tyrannize, as the Spaniard in the West Indies, that killed up in 43 years (if we may believe Bartholomeus à Casa, their own bishop) 12 millions of men, with stupend and exquisite torments; neither should I lie (sane he) if I said 50 millions. I omit those French massacres, Sicilian evensons, the Duke of Alva's tyrannies, our gunpowder machinations, and that fourth fury, as one calls it, the Spanish inquisition, which quite obscures those ten persecutions, —sevit unto Mars impius orbe. Is not this mundus furiosus, a mad world, as he terms it, insanum bellum? Are not these mad men, as Scaliger concludes, quia in praxi acerba morte, insanum sue memoriam pro perpetuo teste relinquunt posteritaribus; which leave so frequent battles, as perpetual memorials of their madness to all succeeding ages? Would this, think you, have enforced our Democritus to laughter, or rather made him turn his tune, alter his tone, and weep with Heraclitus, or rather howl, roar, and tear his hair in commiseration, stand amazed; or as the poets feign, that Niobe

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den timentur.** **Lucan.** **Libani declamat.** **Ira enim est fuerit bellorum consulat ex, &c.** **Mensa sacra
dem sunt.** **Bellum quasi bellus et ad omnia sed tentem deciet.** **Gallorum domus centum** sibi concurrunt. Eclesiastici 50 miles fundamenta centes. **Belli civiles Gal. 1. 1. hoc forello bello et** **Bellum contra omnia replevit, et regnum amplissimum in** **sibi centum** sibi concurrunt. Plebis tot miranda **gentes stupent.**

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is for grie rather stupified, and turned to a stone? I have not yet said the worst, that which is more absurd and mad, in their tumults, seditions, civil and unjust wars, quod studiis cacipitur, impie geritur, misere finitur. Such wars I mean; for all are not to be condemned, as those fantastical anabaptists vainly conceive. Our Christian tactics are all out as necessary as the Roman acies, or Grecian phalanx, to be a soldier is a most noble and honourable profession (as the world is), not to be spared, they are our best walls and bulwarks, and I do therefore acknowledge that of Tully to be most true, All our civil affairs, all our studies, all our pleading, industry, and commendation lies under the protection of warlike virtues, and whenever there is any suspicion of tumult, all our arts cease; wars are most behoefful, et bellatores agriculti civitati sunt utiliores, as Tyrus defends: and valour is much to be commended in a wise man; but they mistake most part, auxerre, trucidare, rapere, falsis nominibus virtutem vocant, &c. (Twas Galgacus' observation in Tacitus) they term theft, murder, and rapine, virtue, by a wrong name, rapes, slaughters, massacres, &c. jocus et ludus, are pretty pastimes, as Ludovicus Vives notes. They commonly call the most hair-brain blood-suckers, strongest thieves, the most desperate villains, treacherous rogues, inhuman murderers, rash, cruel and dissolute caitiffs, courageous and generous spirits, heroic and worthy captains, brave men at arms, valiant and renowned soldiers, possessed with a brute persuasion of false honour, as Pontius Huter in his Burgundian history complains. By means of which it comes to pass that daily so many voluntaries offer themselves, leaving their sweet wives, children, friends, for sixpence (if they can get it) a day, prostitute their lives and limbs, desire to enter upon breaches, lie sentinel, perdue, give the first onset, stand in the fore front of the battle, marching bravely on, with a cheerful noise of drums and trumpets, such vigour and alacrity, so many banners streaming in the air, 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 imminent dangers, cannon's mouth, &c., ut vulneribus suis ferro hostium hebentem, saith Barletius, to get a name of valour, honour and applause, which lasts not either, for it is but a mere flash this fame, and like a rose, intra diem umum extinguitur, 'tis gone in an instant. Of 15,000 prolocaries slain in a battle, 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 battle itself is forgotten. Those Grecian orators, summa vi ingenii et eloquentiae, set out the renowned overthrows at Thermopylae, Salamis, Marathon, Micale, Mantinea, Cheronea, Plateae. The Romans record their battle at Cannas, and Pharsalian fields, but they do but record, and we scarce hear of them. And yet this supposed honour, popular applause, desire of immortality by this means, pride and vain-glory spur 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 vor videntur, et regia, 'twas spoken like a Prince; but as wise Seneca censures him, 'twas vox inquisitissima et stultissima, 'twas spoken like a Bedlam fool; and that sentence which the same Seneca appropriates to his father Philip and him, I apply to them all, Nus minores fuere pestes mortalium quam inmundatio, quam confaragio, quibus, &c. they did as much mischief to mortal men as fire and water, those merciless elements when they rage. Which is yet more to be lamented, they persuade 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 infideliter.

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"If they die in the field, they go directly to heaven, and shall be canonized for saints." (O diabolical invention!) put in the Chronicles, in perpetuum rei memoriam, to their eternal memory: when as in truth, as some hold, it were much better (since wars are the scourge of God for sin, by which he punisheth mortal men’s peevishness and folly) such brutish stories were suppressed, because ad morum institutionem nihil annectit, they conduci not at all to manners, or good life. But they will have it thus nevertheless, and so they put note of a divinity upon the most cruel and pernicious plague of human kind, adore such men with grand titles, degrees, statues, images, honour, applause, and highly reward them for their good service, no greater glory than to die in the field. So Africans is extolled by Emnus: Mars, and Hercules, and I know not how many besides of old, were deified; went this way to heaven, that were indeed bloody butchers, wicked destroyers, and troublers of the world, prodigious monsters, hell-hounds, feral plagues, devourers, common executioners of human kind, as Lactantius truly proves, and Cyprian to Donatius, such as were desperate in wars, and precipitately made away themselves, (like those Celts in Damascus, with ridiculous valour, ut dedecorum putare non vultur se subducere, a disgrace to run away for a rotten wall, now ready to fall on their heads;) such as will not rush on a sword’s point, or seek to shun a cannon’s shot, are base cowards, and no valiant men. By which means, Madet orbis mutuo sanguine, the earth wallows in her own blood, Seeit amor ferri et sclerati insania bella; and for that, which if it be done in private, a man shall be rigorously executed, and which is no less than murder itself; if the same fact be done in public in wars, it is called manhood, and the party is honoured for it. ———Prosperum efaelix acquis, virtus vocatur.

We measure all as Turks do, by the event, and most part, as Cyprian notes, in all ages, countries, places, sevita magnitudo impunitatem sceleris acquisit, the foulness of the fact vindicates the offender. One is crowned for that which another is tormented: Ille crucem sceleris precium tuli, hic diadema; made a knight, a lord, an earl, a great duke, (as Agrippa notes) for that which another should have hung in gibbets, as a terror to the rest.

A poor sheep-stealer is hanged for stealing of victuals, compelled peradventure by necessity of that intolerable cold, hunger, and thirst, to save himself from starving: but a great man in office may securely rob whole provinces, undo thousands, pill and poll, oppress ad libitum, fleas, grind, tyrannise, enrich himself by spoils of the commons, be uncontrollable in his actions, and after all, be recompensed with turges tides, honoured for his good service, and no man dare find fault, or matter at it.

How would our Democritus have been affected to see a wicked caitiff, or fool, a very idiot, a flunge, 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 power, and to honour him with divine titles, and bombard 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 cuixii leonis onagrum, a filthy loathsome carcass, a Gorgon’s head puffed up by parasites, assume this unto himself, glorious titles, in worth an infant, a Cuman ass, a painted sepulchre, an Egyptian temple? To see a withered face, a diseased, deformed, cankerred complexion, a rotten carcass, a vipers mind, and Epicurean soul set out with orient pearls, jewels, diadems, perfumes, curious..."
elaborate works, as proud of his clothes as a child of his new roots; and a goodly person, of an angel-like divine countenance, a saint, an humble mind, a meet spirit clothed in rags, beg, and now ready to be starved? To see a silly contemptible sullen in apparel, ragged in his coat, polite in speech, of a divine spirit, wise? another neat in clothes, spruce, full of courtesy, empty of grace, wit, talk nonsense?

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 nevermore disorders; *Tribunal litium segetem*, the Tribunal a labyrinth, so many thousand suits in one court sometimes, so violently followed? To see *injustissimum sepæ juri presidentem*, impium religioni, imperitissimum eruditionis, ostiosissimum laboris, monstruosam humanitatis? to see a lamb *executed*, a wolf pronounce sentence, *latro* arraigned, and *fur* sit on the bench, the judge severely punish others, and do worse himself, *vendem furtum facere et punire*, *rapinnam plectere, quum sit ipse raptor*? Laws altered, misconstrued, interpreted *pro et con*, as the *Judge is made by friends, bribed, or otherwise affected as a nose of wax, good to-day, none to-morrow; or firm in his opinion, cast in his? Sentence prolonged, changed, *ad arbitror um judicis*, still the same case, *one thrust out of his inheritance, another falsely put in by favour, false forged deeds or wills.* *Incisa leges negleguntur*, laws are made and not kept; or if put in execution, *they are some silly ones that are punished*. As, put case it be fornication, the father will disinherit or abdicate his child, quite cashier him (out, villain, be gone, come no more in my sight); a poor man is miserably tormented with loss of his estate perhaps, goods, fortunes, good name, for ever disgraced, forsaken, and must do penance to the utmost; a mortal sin, and yet make the worst of it, *munquid aliud fecit*, saith Tranio in the *poet*, nisi quod faciunt summis mai generibus? he hath done no more than what gentlemen usually do. *Neque novum, neque mirum, neque secus quam alii solent*. For in a great person, right worshipful Sir, a right honourable 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 public, and peradventure brags of it,

27 "Nam quod turpe bonis, Titio, Seloque, decebat
Crispinum".

For what would be base in good men, Titius, and Seleus, became Crispinus.

Many poor men, younger brothers, &c. by reason of bad policy and idle education (for they are likely brought up in no calling), are compelled to beg or steal, and then hanged for theft; than which, what can be more ignominious, *non minus enim turpe principi multa supplicia, quam medico multa funera*, tis the governor’s fault. *Libenter vero eum summis maii generibus, qui ad notum, cum docenti, as schoolmasters do rather correct their pupils, than teach them when they do amiss. They had more need provide there should be more thieves and beggars, as they ought with good policy, and take away the occasions, than let them run on, as they do to their own destruction: root out likewise those causes of wrangling, a multitude of lawyers, and compose controversies, *lites inuus et secuas*, by some more compendious means." Whereas now for every toy and trifle they go to law, *Mugil litus insanum forum, et servit invicem discordantium rabis*, they are ready to pull out one another’s throats; and for commodity *to squeeze blood,* saith Hierom, "out of their brother’s heart," defame, lie, disgrace, backbite, rail, bear false witness, 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 cries Eia Socrates, Eia Xantippe; or some corrupt Judge, that like the *Kite* in Æsop, while the mouse and frog fought, carried both away. Generally they prey one upon another as so many ravenous birds, brute beasts, devouring fishes, no medium, *omnes hoc aut captantur aut captant; aut cadaver que lacerantur, aut corri qui lacrant*, either deceive or be deceived; tear others

28 *Cyp. 2, ad Donat. ep. Ut inus innocens pereat, ut nobis, Judice damnat foras, quod iustus operatur.*
29 *Sidonius Apo. 31 Salvians I. 3. de providen.*
31 *Hic actaeur hereditatus liberi, hic donator bonus altius, falsum consult, alter testamentum corrupit, &c. Idem.*
32 *Vestigium censura cohersion.*
33 *Plaut. mostel.* Idem.
34 *Juven. Sat. 8.*
35 *Quod tibi sunt fines et mendicis, magistrum copia hit, qui malis imitantur preceptores, qui discipulos liberum verberant quum docunt, numor. Utop. lib. 1.*
36 *Decrernuntur ursi gravia et horrenda supplicia, qui ponent invectiument multum fore ne fines sint, ne colliam sex ara furandi aut petendi sit necessitas. Idem.*
37 *4-terus de aug. min. urb. lib. 2. cap. 3.*
38 *Ex. de corde sanguinem elicent.*
39 *Cyp. 2, ad Donat. ep. De gladi.*
40 *Petronius de Crotone civit.*
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or be torn in pieces themselves; like so many buckets in a well, as one riseth another falleth, one's empty, another's full; his ruin is a ladder to the third; such are our ordinary proceedings. What's the market? A place, according to "Am.

charis, wherein they cozen one another, a trap; may, what's the world itself? A vast chaos, a confusion of manners, as hickle as the air, domicilium insanorum, a turbulent troop full of impurities, a mart of walking spirits, goblins, the theatre of hypocrisy, a shop of knavery, flattery, a nursery of villany, the scene of babbling, the school of giddiness, the academy of vice; a warfare, ubi velis nobis nugandum, ut vincas aut succumbas, in which kill or be killed; wherein every man is for himself, his private ends, and stands upon his own guard. No charity, "love, friendship, fear of God, alliance, affinity, consanguinity, christianity, can contain them, but if they be any ways offended, or that string of commodity be touched, they fall foul. Old friends become bitter enemies on a sudden for toys and small offences, and they that erst were willing to do all mutual offices of love and kindness, now revile and persecute one another to death, with more than Vatian hatred, and 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 cashier him: which "Cato counts a great indecorum, to use men like old shoes or broken glasses, which are flung to the dunghill; he could not find in his heart to sell an old ox, much less to turn away an old servant: but they instead of reimburse, revile him, and when they have made him an instrument of their villany, as "Bajazet the second Emperor of the Turks did by Acometh Bassa, make him away, or instead of "reward, hate him to death, as Silius was served by Tiberius. In a word, every man for his own ends. Our sumnum bonum is commodity, and the goddess we adore Dea moneta, Queen money, to whom we daily offer sacrifice, which steers our hearts, hands, "affections, all: that most powerful goddess, by whom we are reared, depressed, elevated, "esteemed the sole commander of our actions, for which we pray, run, ride, go, come, labour, and contend as fishes do for a crumb that falleth into the water. It's not worth, virtue, (that's bonum theatrale,) wisdom, valour, learning, honesty, religion, or any sufficiency for which we are respected, but "money, greatness, office, honour, authority; honesty is accounted folly; knavery, policy; "men admired out of opinion, not as they are, but as they seem to be: such shifting, lying, cogging, plotting, counterplotting, temporizing, flattering, conceiving, dissembling, "that of necessity one must highly offend God if he be conformable to the world, "Cretiare cum Crete, or else live in contempt, disgrace and misery. One takes upon him temperance, holiness, another austerity, a third an affected kind of simplicity, when as indeed, he, and he, and he, and the rest are "hypocrites, ambidexters, "out-sides, so many turning pictures, a lion on the one side, a lamb on the other. How would Democritus have been affected to see these things?

To see a man turn himself into all shapes like a camelion, or as Proteus, omnia transformans sese in miracula verum, to act twenty parts and persons at once, for his advantage, to temporize and vary like Mercury the Planet, good with good; bad with bad; having a several face, garb, and character for every one he meets; of all religions, humours, inclinations; to fawn like a spaniel, mentitis et mimicus obsequis, rage like a lion, bark like a cur, fight like a dragon, sting like a serpent, as meek as a lamb, and yet again grin like a tiger, weep like a crocodile, insult over some, and yet others dominate over him, here command, there crouch, tyrannize in one place, be baffled in another, a wise man at home, a fool abroad to make others merry.

To see so much difference betwixt words and deeds, so many parasites betwixt..."

"Good forum locus quo alius alium circumvenit.
"Vestum chaos, larvarum emporium, theatrum hypocrisium, &c.
"Nemo aestum, nemo juvandum, nemo Iovem pluris facit, sed omnes opuscula sem sua cepuntus, Petron.
"Pindarch. v. epi. Iove, Iovit non animata ut solebat uti aut vitrea, quae ubi fructus abiecinis, nam ut de melipon dicas, sed hanc arcanam vendidera, sedon hominem vata grandsem habebat socium.
"Jevins. Cum hominum illius beneficia rependerit non posset aliter, inter sibiqua peac.
"Bonitiae omne sorte iva sunt donum vidarum mortis poesi, ubi omnium antecedens pro gra-

tia odium redditur. Tac.
"Pancis charior est fides quam pecunia, Salust.
"Prima fere vetus et cuinita, &c.
"Et genus et formam regina pecunia donat. Quantum quisque sua numerorum servat in area, tantum babet et fidei. Non a periti sed ab oratu et vulgi vicibus habenter excellentes, Car-
dan. 1. 2. de cons.
"Perjura sua post pmnopit num.
"Mercator. Ue necessariorum sit vel Deo disiplicare, vel ab hominibus contumel, vexxi, neg-
"ligi.
"Qui in simulatur et Bacchanales vivunt. Tragelapho similis vel centaurus, surnum homines, deceasum equi.
tongue and heart, men like stage-players act variety of parts, give good precepts to others, sour aloft, whilst they themselves grovel on the ground.

To see a man protest friendship, kiss his hand, quam malum truncatum videre, smile with an intent to do mischief, or cozen him whom he salutes, magnify his friend unworthy with hyperbolical eulogisms; his enemy albeit a good man, tc vilify and disgrace him, yea all his actions, with the utmost that liver and malice can invent.

To see a servant able to buy out his master, him that carries the mace more than the magistrate, which Plato, lib. 11, de leg., absolutely forbids, Epictetus abhors. A horse that tills the land fed with chaff, an idle jade have provender in abundance; him that makes shoes go barefoot himself, him that sells meat almost pined; a toiling drudge starve, a drone flourish.

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

Alexander stooped, so did his courtiers; Alphonsus turned his head, and so did his parasites. Sabina Poppea, Nero’s wife, wore amber-coloured 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 judgment: an inconsiderate multitude, like so many dogs in a village, if one bark all bark without a cause; as fortune’s fan turns, if a man be in favour, or commanded by some great one, all the world applauds him; if in disgrace, in an instant all hate him, and as at the sun when he is eclipsed, that erst took no notice, now gaze and stare upon him.

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

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

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

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

To see a scholar crouch and creep to an illiterate peasant for a meal’s meat; a scrivener better paid for an obligation; a falconer receive greater wages than a student; a lawyer get more in a day than a philosopher in a year, better reward for an hour, than a scholar for a twelvemonth’s study; him that can paint Thais, play on a fiddle, curl hair, &c., sooner get preferment than a philologer or a poet.

To see a fond mother, like Esop’s ape, hug her child to death, a wittol wink at his wife’s 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 manors by corruption, fraud and cozenage, and liberally to distribute to the poor with the other, give a remnant to pious uses, &c. Penny wise, pound foolish; blind men judge of colours; wise men silent, fools talk; find fault with

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49 Preceptis suis colam promittunt, inae interim palveris terrae venia mancipia.  Kanna Silv. 40 Arridere bonum ut servant, blandiri ut fallant. Cypr. ad Donatam. 41 Love and hate are like the two ends of a perspective glass, the one multiplies, the other makes less. 42 Ministris locupletiores quisquis ministratus, servus maior, opos habens quam patronum. 43 Quo terrae colent equi paletas pacientur, qui oblantur caballi avena sagiinatar, discantos discurrunt qui cajores sulcis faciunt. Juven. 44 Do you laugh? He is shaken by still greater laughter! He weeps also when he has beheld the tears of his friend. 45 Bode, lib. 4. de repub. cap. 6. 46 Polic. i. 37. cap. 3. capitulos habuit succinens, exinde factum ut omnes pui ueste Romanum colorum illum affecerant. 47 Odit damastos. Juv. 48 Agrippa ep. 29. i. 7. Quadrum cerebrum est in ventre, ingenium in patris. 49 Pent. They eat up my people as bread. 50 Absimut heres exequia signor servata centum clavibus, et mero distinguens pavimentum superbo, postidem potisse cervis. Hor. 51 Thalidum pingere, infirme tibiam, crises crebris. 52 Dictus spectaculare locum. 53 Tellus. Est enim proprium stipitii arborum cornus vita, obliteri a seor. 54 Ibid Aristippus Chrestiapo apud Lucianum Omnia stipitiis cujusdam esse putis, &c.
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others, and do worse themselves; 2ndenounce that in public 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 year’s end; A country colone toil and moil, till and drudge for a prodigal idle drone, that devours all the gain, or lasciviously consumes with phantastical expences; A noble man in a bravado to encounter death, and for a small flash of honour to cast away himself; A worldling tremble at an execution, and yet not fear hell-fire; To wish and hope for immortality, desire to be happy, and yet by all means avoid death, a necessary passage to bring him to it.

To see a fool-hardy fellow like those old Danes, qui decollari malunt quem verbeari, die rather than be punished, in a sottish humour embrace death with alacrity, yet scorn to lament his own sins and miseries, or his dearest friends’ departures.

To see wise men degraded, fools preferred, one govern towns and cities, and yet a silly woman overrules him at home; 7th Command a province, and yet his own servants or children prescribe laws to him, as Themistocles’ son did in Greece; 7th What I will (said he) my mother will, and what my mother will, my father doth. To see horses ride in a couch, men draw it; dogs devour their masters; towers build masons; children rule; old men go to school; women wear the breaches; 17th sheep demolish towns, devour men, &c. And in a word, the world turned upside downward. O videret Democritus.

To insist in every particular were one of Hercules’ labours, there’s so many ridiculous instances, as motes in the sun. Quantum est in rebus inane? (How much vanity there is in things!) 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, easy to be discerned. How would Democritus have been moved, had he seen 7th the secrets of their hearts? If every man had a window in his breast, which Momus would have had in Vulcan’s man, or that Tully so much wished it were written in every man’s forehead, Quid quisque de republica senserit, what he thought; or that it could be effected in an instant, which Mercury did by Charon in Lucian, by touching of his eyes, to make him discern semel et simul rumores et susurros.

"Spes hominum cecis, morbos, venumque labores, Et passim tuto volitantae ethere curae." | "Bleed hopes and wishes, their thoughts and affaires, Whispers and rumours, and those flying cares."

That he could cubicularum obductas foras recludere et secreta cordium penetrare, which 15th Cyprian desired, open doors and locks, shoot bolts, as Lucian’s Gallus did with a feather of his tail: or Gyges’ invisible ring, or some rare perspective glass, or Okeautesian, which would so multiply species, that a man might hear and see all at once (as 15th Martianus Capella’s Jupiter did in a spear which he held in his hand, which did present unto him all that was daily done upon the face of the earth), observe cackolds’ horns, forgeries of alchemists, the philosopher’s stone, new projectors, &c., and all those works of darkness, foolish vows, hopes, fears and wishes, what a deal of laughter would it have afforded? He should have seen windmills in one man’s head, an hornet’s nest in another. Or had he been present with Icaromappus in Lucian at Jupiter’s whispering place, 22d and heard one pray for rain, another for fair weather; one for his wife’s, another for his father’s death, &c.; "to ask what God’s 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? Hec sanis esse hominis quis sanus juret Orestes? 9

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8 Exercari publice quod occulta agat. Salviarius 90 de pro. acris ubuesciendae vitis quibus ipse vehemenc induit. 9th Adamus excl. hist. cap. 212. Lique diamatur fuerit, lutos esse gloria est; nam libantibus et placentibus caeterisque compositionem spes quae non sapientia senserit, in abominaturn luminare un, ut nec pro pecessis nec pro defunctis amicis vicini suae facias. 9Orbi dat luges fors, vix famularum est eis exprimere do him. 9th Quisquis ego voto hoc vulgare mun, et quod mater vult, facta pater. 9Ores, utin amnis pecus, sumus tam indomitum et edax et homines devarent, &c. Morus. Utop. Lib. 1. 9th Di-ennes variis tribuit naturam suores. 9th Democrit. ep. pred. Hos. dejeanteres et potentes deprehendat, hos venerate, illis lingantes, insidias molentis, sur- fragantes, venenas miscentes, in omnium sensationem subscribentes, hos gloria, illus ambitione, cupidi- tate, mente captos, &c. 9th Ad Domat. ep. 3. 1. 1. 9th O si posses in speculis sublimi constituisti, &c. 9th Lib. 1. De sup. Philos. in qua quidque singuli nationum populi quotidians matutae agitarent, relegosולט. 9th O Ju- piter contingat nihil aorum hereditas, &c. Multi de Jupiter annos, Dementia quanta est hominum, tur- pianis voto dii in suam, si quis ad summos suures, coniectasent; et quod scire homines volant, Deus var- rant. Senee. ep. 10. 1. 1.
Can all the hellebore in the Anticyre cure these men? No, sure, an acre of hellebore will not do it."

That which is more to be lamented, they are mad like Seneca’s blind woman, and will not acknowledge, or seek for any cure of it, for pauci vident morbum suum, omnes amant. If our leg or arm offend us, we covet by all means possible to redress it; and if we labour of a bodily disease, we send for a physician; but for the diseases of the mind we take no notice of them: Lust harrows us on the one side; envy, anger, ambition on the other. We are torn in pieces by our passions, as so many wild horses, one in disposition, another in habit; one is melancholy, another mad; and which of us all seeks for help, doth acknowledge his error, or knows he is sick? As that stupid fellow put out the candle because the biting fleas should not find him; he shrouds himself in an unknown habit, borrowed titles, because nobody should discern him. Every man thinks with himself, Ego met videor mihi sanus. I am well, I am wise, and laughs at others. And ‘tis a general fault amongst them all, that which our forefathers have approved, diet, apparel, opinions, humours, customs, manners, we deride and reject in our time as absurd. Old men account juniors all fools, when they are mere dazards; and as to sailors, — terraque urbesque recedunt — they move, the land stands still, the world hath much more wit; they dote themselves. Turks deride us, we them; Italians Frenchmen, accounting them light headed fellows, the French scoff again at Italians, and at their several customs; Greeks have condemned all the world but themselves of barbarism, the world as much vilifies them now; we account Germans heavy, dull fellows, explode many of their fashions; they as contemptibly think of us; Spaniards laugh at all, and all again at them. So are we fools and ridiculous, absurd in our actions, carriages, diet, apparel, customs, and consultations; we scoff and point one at another, when as in conclusion all are fools, and they the veriest asses that hide their ears most.

A private man if he be resolved with himself, or set on an opinion, accounts all idiots and asses that are not affected as he is, — nil rectum, nisi quod placuit sibi, ducti, that are not so minded, (quodque volunt homines se bene velle potius,) all fools that think not as he doth: he will not say with Atticus, Suam quisque sponsam, mihi meam, let every man enjoy his own spouse; but his alone is fair, suis amor, &c., and scorns all in respect of himself, will imitate none, hear none but himself, as Pliny said, a law and example to himself. And that which Hippocrates, in his epistle to Dionysius, reprehended of old, is verified in our times, Quisque in alio superfluum esse censet, ipse quod non habet nec curat, that which he hath not himself or doth not esteem, he accounts superfluity, an idle quality, a mere foppery in another: like Æsop’s fox, when he had lost his tail, would have all his fellow foxes cut off theirs. The Chinese say, that we Europeans have one eye, they themselves two, all the world else is blind: (though Scaliger accounts them brutes too, merum pecus,) so thou and thy sectaries are only wise, others indifferent, the rest beside themselves, mere idiots and asses. Thus not acknowledging our own errors and imperfections, we securely deride others, as if we were alone, free, and spectors of the rest, accounting it an excellent thing, as indeed it is, Alix a optimo frui insanid, to make ourselves merry with other men’s obliquities, when he himself is more faulty than the rest, mutato nomine, de te fabula narratur, he may take himself by the nose for a fool; and which one calls maximum stultitia 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 deridiculo haberi, suith Apuleius; ‘tis his own cause, he is a convicted madman, as Austin well infers in the eyes of wise men and angels he seems like one, that to our thinking walks with his
heels upwards." So thou laughest at me, and I at thee, both at a third; and he returns that of the poet upon us again. 89 Hei mihi, insane re me ajunt, quam ipsi ultrò insaniant. We accuse others of madness, of folly, and are the veriest dizzards ourselves. For it is a great sign and property of a fool (which Eccl. x. 3, points at) out of pride and self-conceit to insult, vitly, condemn, censure, and call other men fools (Von videmus manticae quod à terto est) to tax that in others of which we are most faulty; teach that which we follow not ourselves: For an inconstant man to write of constancy, a profane liver prescribe rules of sanctity and piety, a dizard himself make a treatise of wisdom, or with Sallust to rail downright at spoilers of countries, and yet in 90 office to be a most grievous poler himself. This argues weakness, and is an evident sign of such parties' indiscretion. 91 Peccat uter nostrum cruce digniss? "Who is the fool now?" Or else peradventure in some places we are all mad for company, and so his not seen, Satietas erroris et dementiae, pariter absurditatem et admirationem tollit. 'Tis with us, as it was of old (in 1 Tully's censure at least) with C. Pimbria 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 92 no notice taken of it.

"Neminem insanum vacua videatur; ea quae
Maxima pars hominum morbo jactatur codem." 93 "When all are mad, where all are like oppos.
Who can discern one mad man from the rest?"

But put case they do perceive it, and some one be manifestly convicted of madness, he now takes notice of his folly, be it in action, gesture, speech, a vain humour he hath in building, bragging, jangling, spending, gaming, courting, scribbling, prating, for which he is rich ulous to others, on which he dotes, he doth acknowledge as much: yet with all the rhetoric thou hast, thou canst not so recall him, but to the contrary notwithstanding, he will persevere in his dotage. 'Tis amabilis insanis, et necis gratissimus error, so pleasing, so delicious, that he cannot leave it. He knows his error, but will not seek to decline it, tell him what the event will be, beggary, sorrow, sickness, disgrace, shame, loss, madness, yet 94 an angry man will prefer vengeance, a lascivious his whore, a chief his booty, a glutton his belly, before his welfare." Tell an epicure, a covetous man, an ambitious man of his irregular course, wean him from it a little, pol me occidistis amici, he cries anon, you have sedone him, and as 'a "dog to his vomit," he returns to it again; no persuasion will take place, no counsel, say what thou canst,

"Ciamas licet et mare cedo
——— Confundas, surdo narras." 95

89 Plautus Menenclii. 90 Governor of Asmich by Caesar's appointment. 91 Liberavit potiacum est insanes dum turba. Sen. 92 Pro Rosario Americae, et quod inter omnes constat insanissimum, nisi intus una, qui ipsi quoque insaniant. 93 Ne cessat cum insanissimis furere, nisi solus relinqui. Petronius. 94 Quoniam non est gerus nunc, saltem gue me insanius putas. 95 Stratum sequeris, liceat concedere verum. Atque etiam insanam. Hor. 96 Odi nec possum capiunt nec esse boni odio. Ovid. 97 Erreres graia liberorum omen insaniant. 98 Amator scortum veste praponti, iracundus cum detam i praedam parasit piano, tumultuosum homines, avares opes, &c. edimus hanc et necesseum. Cardan. I. 2. de cons. 99 Prov. xxvi. 11. 100 Although you call out, and confound the sea and sky, you still address a deaf man. 101 Plutarch. Gryllus. 102 suelis homines sic Clem. Alex. Vo. 103 Non persuasedit, etiamus persuasem. 104 Tully. 105 Male cum illis insanent, quam cum alii bene sentire. 106 Qui inter hos constituunt, nos magis spera persen. quam qui in collis bene oiere. Patron. 107 Persius. 108 Hor. 2. ser. which of these is the mors more. 109 Gratiae liberae, non magis esse persen. 110 Vossianum exigentum fuerit, inapteque puellae.
solemn protestation, or swear, I think you will believe me without an oath; say at a word, are they fools? I refer it to you, though you be likewise fools and madmen yourselves, and as mad to ask the question; for what said our comical Mercury?

But forasmuch as I undertook at first, that kingdoms, provinces, families, were melancholy as well as private men, I will examine them in particular, and that which I have hitherto dilated at random, in more general terms, I will particularly insist in, prove with more special and evident arguments, testimonies, illustrations, and that in brief. Nunc accipe quare desipiant omnes aet tu. My first argument is borrowed from Solomon, an arrow drawn out of his sententious quiver, Prov. iii. 7, Be not wise in thine own eyes. And xxx 12, Seest thou a man wise in his own conceit? more hope is of a fool than of him. Isaiah pronounceth a woe against such men, cap. v. 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 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, proprae, too quick and ready, ciugo prudentes, ciugo piu, ciugo mariti, ciugo patres, ciugo servantes, ciugo omnis officii capaces et curiosi, they had too good a conceit of themselves, and that marred all; of their worth, valour, skill, art, learning, judgment, eloquence, their good parts; all their geese are swans, and that manifestly proves them to be no better than fools. In former times they had but seven wise men, now you can scarce find so many fools. Thales sent the golden Tripos, which the fishermen found, and the oracle commanded to be given to the wisest, to Bias, Bias to Solon, &c. If such a thing were now found, we should all fight for it, as the three goddesses did for the golden apple, we are so wise: we have women politicians, children metaphysicians; every silly fellow can square a circle, make perpetual motions, find the philosopher's stone, interpret Apocalypses, make new Theories, a new system of the world, new Logic, new Philosop Hyde. Nos tute regio, saith Petronius, our country is so full of deified spirits, divine souls, that you may sooner find a God than a man amongst us, we think so well of ourselves, and that is an ample testimony of much folly.

My second argument is grounded upon the like place of Scripture, which though before mentioned in effect, yet for some reasons is to be repeated (and by Plato's good leave, I may do it), Fools (saith David) by reason of their transgressions. &c. Psal. evii. 17. Hence Musculus infers all transgressors must needs be fools. So we read Rom. ii. 1, Tribulation and anguish on the soul of every man that doeth evil; but all do evil. And Isaiah, lxv. 14, My servant shall sing for joy, and ye shall cry for sorrow of heart, and vexation of mind. Tis roused by the common consent of all philosophers. Dishonesty (saith Cardan) is nothing else but folly and madness. Probus quis nobiscum vivit? Show 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 accidens, quam properaret in orientem? that goes backward all his life, westward, when he is bound to the east? or hold him a wise man (saith Musculus) that prefers momentary pleasures to eternity, that spends his master's goods in his absence, forsworn to be condemned for it? Negique quan sapit qui sibi non sapit, who will say that a sick man is wise, that eats and drinks to overthrow the temper of his body? Can you account him wise or discreet that would willingly have his health, and yet will do nothing that should procure or continue it? Theodore, out of Plotinus the Platonist, holds it a ridiculous thing for a man to live after his own laws, to do...
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at 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, all men are carried away with passion, discontent, lust, pleasures, &c., they generally hate those virtues they should love, and love such vices they should hate. Therefore more than melancholy, quite mad, brute beasts, and void of reason, so Chrysostom contains; or rather dead and buried alive, as Philo Judeus concludes it for a certainty, of all such that are carried away with passions, or labour of any disease of the mind. Where is fear and sorrow, there Lactantius stiffly maintains, wisdom cannot dwell.

Seneca and the rest of the stoics are of opinion, that where is any the least perturbation, wisdom may not be found. "What more ridiculous," as Lactantius urges, than to hear how Xerxes whipped the Hellespont, threatened the Mountain Athos, and the like. To speak ad rem, who is free from passion? Mortalis nemo est quem non attingat dolor, morbus, etc. Tully determines out of an old poem, no mortal man can avoid sorrow and sickness, and sorrow is an inseparable companion from melancholy. Chrysostom pleads farther yet, that they are more than mad, very beasts, stupified and void of common sense: "For how (saith he) shall I know this to be a man, when thou kickest like an ass, neighest like a horse after women, sweat in lust like a bull, ravenest like a bear, stingest like a scorpion, rackest like a wolf, as subtle as a fox, as impudent as a dog?" Shall I say thou art a man, that hast all the symptoms of a beast? How should I know thee to be a man? by thy shape? That affrights me more, when I see a beast in likeness of a man.

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

Exees Sylvius, amongst many other, sets down three special ways to find a fool. He is a fool that seeks that he cannot find: he is a fool that seeks that, which being found will do him more harm than good: he is a fool, that having variety of ways to bring him to his journey's end, takes that which is worst. If so, methinks most men are fools; examine their courses, and you shall soon perceive what dizzards and mad men the major part are.

Bemaldis will have drunkards, afternoon men, and such as more than ordinarily drink in, to be mad. The first pot quencheth thirst, so Panyasis the poet determines in Athenaeus, secunda gratiss, horis et Dyomissio; the second makes merry, and the third for pleasure, quarta ad insaniam, the fourth makes them mad. If these please be true, what a catalogue of mad men shall we have? what shall they be that drink four times four? Nome supra omnem furorum, supra omnem insaniam reduct insaniasimos? I am of his opinion, they are more than mad, much worse than mad.

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

Aristotle in his ethics holds *faux idemque sapiens* to be wise and happy, are reciprocally terms, *bonus idemque sapiens honestus.*' *Tis "Tully's paradox, "wise men are free, but fools are slaves." Liberty is a power to live according to his own laws, as we will ourselves, who hath this liberty? who is free?

*Te is wise that can command his own will, Valiant and constant to himself still, Woes poverty nor death, nor bands can fright, Checks his desires, scorches sconces, just and right.

But where shall such a man be found? If no where, then is diameter, we are all slaves, senseless, or worse. *Nemo malus faulix.* But no man is happy in this life, none good, therefore no man wise. *Rari quippe boni—* For one virtue you shall find ten vices in the same party; *pauci Promethei, multi Epimethei.* We may per-adventure usurp the name, or attribute it to others for favour, as CaroLus Sapiens, Philippus Bonus, Ludovicus Pius, &c., and describe the properties of a wise man, as Tully doth an orator, Xenophon Cyrus, Caullio a courtier, Galen temperament, an aristocracy is described by politicians. But where shall such a man be found?

*Vir bonus et sapiens, qualem vir respectat umum Millibus est multis hominum consultus Apollo.* "A wise, a good man in a million, Apollo consulted could scarce find one."

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

Alexander when he was presented with that rich and costly casket of king Darius, and every man advised him what to put in it, he reserved it to keep Homer's works, as the most precious jewel of human wit, and yet *Sealiger upbraids Homer's muse, Nutricem insane sapientia,* a nursery of madness, *impudent as a court lady, that blushes at nothing.* Jacobus Myciellus, Gilbertus Cognatus, Erasmus, and almost all posterity admire Lucian's luxuriant wit, yet Scaliger rejects him in his censure, and calls him the Cerebrus of the muses. Socrates, whom all the world so much magnified, is by Lactantius and Theodoret condemned for a fool. Plutarch extols Seneba's wit beyond all the Greeks, *nulli secundus,* yet *Seneca saith of himself, when I would solace myself with a fool, I reflect upon myself, and there I have him.*

Cardan, in his Sixteenth Book of Subtilities, reckons up twelve super-eminent, acute philosophers, for worth, subtility, and wisdom: *Archimedes, Galen, Vitruvius, Archilas Tarentinus,* Euclid, Geber, that first inventor of Algebra, Alkindus the Mathematician, both Arabians, with others. But his *triumviri terrarum* far beyond the rest, are Plutarchus, Plotinus, Hippocrates. Scaliger *exercitât.* 224, scoffs at this censure of his, calls some of them carpenters and mechanics, he makes *Galen fimbriam Hippocratis,* a skirt of Hippocrates: and the said *Cardan himself elsewhere condemns both Galen and Hippocrates for tediousness, obscurity, confusion. Paracelsus will have them both mere idiots, infants in physic and philosophy. Scaliger and Cardan admire Suisset the Calculator, *qui penes modum exscelet pianum ingenii,* and yet *lod. Vives calls them magas Suisetici:* and Cardan, opposite to himself in another place, contends those ancients in respect of times present, *majores nostros ad presentes collatos justi pueros appellari.* In conclusion, the said *Cardan and Saint Bernard will admit none into this catalogue of wise men, but only prophets and apostles; who esteem themselves, you have heard before. We are worldly-wise, admire ourselves, and seek for applause: but hear Saint Bernard, *quantum magis foras es sapiens, tanto magis intus stultus efficiaris,* &c. in omnibus es prudent, circa te ipsum insipiens: the more wise thou art to others, the more fool to thyself. I may not deny but that there is some folly approved, a divine fury, a holy madness, even a spiritual drunkenness in the saints of God themselves; *sanctum insanius* Bernard calls it (though not as blaspheming *Vorstius, would infer it as a passion incident to God himself, but) familiar to good men, as.
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that of Paul, 2 Cor. "he was a fool," &c. and Rom. ix. he wisteth himself to be mathematized for them. Such is that drunkenness which Finicus speaks of, when the soul is elevated and ravished with a divine taste of that heavenly nectar, which poets deciphered with the sacrifice of Dionysus, and in this sense with the poet, inasmire rubet, as Austin exhorts us, ad ebrietatem se quisque pareat, let's all be mad and drunk. But we commonly mistake, and go beyond our commission, we ree to the opposite part, we are not capable of it, and as he said of the Greeks, Vos Graeci semper pueri, vos Britanni, Galli, Germani, Itali, &c. you are a company of fools.

Proceed now à partibus ad totum, or from the whole to parts, and you shall find no other issue, the parts shall be sufficiently dilated in this following Preface. The whole must needs follow by a sorites or induction. Every multitude is mad, multorum capitum, a many-headed beast, precipitate and rash without judgment, stultum animal, a roaring rout. Roger Bacon proves it out of Aristotle, Valsus dividit in oppositum contra sapientes, quod vulgo videtur verum, falsum est; that which the commonalty accounts true, is most part false, they are still opposite to wise men, but all the world is of this humour (vulgaris), and thou thyself 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, mere idiots and asses. Begin then where you will, go backward or forward, choose out of the whole pack, wink and choose, you shall find them all alike, "never a barrel better herring."

Copernicus, Atlas his successor, is of opinion, the earth is a planet, moves and shines to others, as the moon doth to us. Digges, Gilbert, Keplerus, Origenus, and others, defend this hypothesis of his in sober sadness, and that the moon is inhabited; if it be so that the earth is a moon, then are we also giddy, vertiginous and insane within this sublunary maze.

I could produce such arguments till dark night: if you should hear the rest,

"ante diem clause component vespere Olimpo;" | "Through such a train of words if I should run, The day would sooner than the tale be done;"

but according to my promise, I will descend to particulars. This melancholy extends itself 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, cypress, &c. and hellebore itself, of which Agrippa treats, fishes, birds, and beasts, hares, conies, dormice, &c., owls, bats, nightbirds, but that crucial, which is perceived in them all. Remove a plant, it will pine away, which is especially perceived in date trees, as you may read at large in Constantine's husbandry, that antipathy betwixt the vine and the cabbage, vine and oil. Put a bird in a cage, he will die for sullenness, or a beast in a pen, or take his young ones or companions from him, and see what effect it will cause. But who perceives not these common passions of sensible creatures, fear, sorrow, &c. Of all other dogs, are most subject to this malady, insomuch some hold they dream as men do, and through violence of melancholy run mad; I could relate many stories of dogs that have died for grief, and pined away for loss of their masters, but they are common in every author.

Kingdoms, provinces, and politic bodies are likewise sensible and subject to this disease, as Boterus in his politics hath proved at large. "As in human bodies (with he) there be divers alterations proceeding from humours, so be there many diseases in a commonwealth, which do as diversely happen from several distempers," as you may easily perceive by their particular symptoms. For where you shall see the people civil, obedient to God and princes, judicious, peaceable and quiet, rich, fortunate, and flourish, to live in peace, in unity and concord, a country well tilled, many fair built and populous cities, ubi nobiles nitent as old Cato said, the people are neat, polite and terse, ubi bene, beatique vivunt, which our politicians make the..."
chief end of a commonwealth; and which Aristotle Polit. lib. 3, cap. 4 calls Commune bonum, Polybius lib. 6, optabilem et selectum statum, that country is free from melancholy; as it was in Italy in the time of Augustus, now in China, now in many other flourishing kingdoms of Europe. But whereas you shall see many discontent, common grievances, complaints, poverty, barbarism, beggary, plagues, wars, revolutions, seditions, mutinies, contentions, idleness, riot, epicurism, the land lie untillid, waste, full of bogs, fens, deserts, &c., cities decayed, base and poor towns, villages depopulated, the people squalid, ugly, 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 commonly proceed from their own default, or some accidental inconvenience; as to be situated in a bad climate, too far north, sterile, in a barren place, as the desert of Lybia, deserts of Arabia, places void of waters, as those of Lop and Belgian in Asia, or in a bad air, as at Alexandretta, Bantam, Pisa, Durraxo, S. John de Ulos, &c., or in danger of the sea’s continual inundations, as in many places of the Low Countries and elsewhere, or near some bad neighbours, as Hungarians to Turks, Podolians to Tartars, or almost any bordering countries, they live in fear still, and by reason of hostile incursions are oftentimes left desolate. So are cities by reason of wars, fires, plagues, inundations. Wild beasts, decay of trades, barred havens, the sea’s violence, as Antwerp may witness of late, Syracuse of old, Brundusium in Italy, Rye and Dover with us, and many that at this day suspect the sea’s fury and rage, and labour against it as the Venetians to their inestimable charge. But the most frequent maladies are such as proceed from themselves, as first when religion and God’s service is neglected, innovated or altered, where they do not fear God, obey their prince, where atheism, epicurism, sacrilege, simony, &c., and all such impieties are freely committed, that country cannot prosper. When Abraham came to Gerar, and saw a bad land, he said, sure the fear of God was not in that place. Cyprian Echovius, a Spanish chorographer, above all other cities of Spain, commends Boceno, in which there was no beggar, no man poor, &c., but all rich, and in good estate, and he gives the reason, because they were more religious than their neighbours; why was Israel so often spoiled by their enemies, led into captivity, &c., but for their idolatry, neglect of God’s word, for sacrilege, even for one Achan’s fault? And what shall we except 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 politic; alteration of laws and customs, breaking privileges, general oppressions, seditions, &c., observed by Aristotle, Bodin, Boterus, Junius, Amicus, &c. I will only point at some of chiefest. Impotentia gubernandi, ataritia, confusion, ill government, which proceeds from unskilful, slothful, griping, covetous, unjust, rash, or tyrannizing magistrates, when they are fools, idiots, children, proud, wilful, partial, indiscreet, oppressors, giddy heads, tyrants, not able or unfit to manage such offices: many noble cities and flourishing kingdoms by that means are desolate, the whole body groans under such heads, and all the members must needs be disaffected, as at this day those goodly provinces in Asia Minor, &c. groan under the burthen of a Turkish government; and those vast kingdoms of Muscovia, Russia, under a tyrannizing duke. Who ever heard of more civil and rich populous countries than those of Greece, Asia Minor, abounding with all wealth, multitudes of inhabitants, force, power, splendour and magnificence? and that miracle of countries, the Holy Land, that in so small a compass of ground could maintain so many towns, cities, produce so many fighting men? Egypt another paradise, now barbarous and desert, and almost waste, by the despotical government of an impious Turk, intolerabiliter servitutis.
Demosthenes to the Reader.

53

mes prematur (32) one saith) not only fire and water, goods or lands, sed ipse spiritus ei insolentissimi victoris peude nutu, such is their slavery, their lives and souls depend upon his insolent will and command. A tyrant that spoils all wheresover he moves, insomuch that an (annual 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.32 Whereas Aristotle notes, Nova exactiones, nova onera imposta, new burdens and excitements daily upon them, like those of which Zosimus, lib. 2, so grievous, ut viri uxoribus, patres filiis procurarent ut exactioribus est questrum, &c., they must needs be discontent, hinc civilitum gemitus et ploratus, as Tully holds, hence come those complaints and tears of cities, "poor, miserable, rebellious, and desperate subjects, as Hippolitus adds; and as a judicious countryman of ours observed not long since, in a survey of that great Duchy of Tuscany, the people had much grieved and discontent, as appeared by their manifold and manifest complainings in that kind. "That the state was like a sick body which had lately taken physic, whose humours are not yet well settled, and weakened so much by purging, that nothing was left but melancholy.33

Whereas the princes and potentates are immoderate in lust, hypocrisy, epicsures, of no religion, but in show: Quid hypocrisi fragilius? what so brittle and unsure? what sooner subverts their estates than wandering and raging lusts, on their subjects' wives, daughters? to say no worse. That they should facem praemie, lead the way to all virtuous actions, are the ringleaders oftentimes of all mischief and disolute courses, and by that means their countries are plagued, and they themselves often ruined, banished, or murdered by conspiracy of their subjects, as Sardanapalus was, Dionsius, junior, Heliodorabals, Periander, Pisistratus, Tarquinius, Timocrates, Childericus, Appius Claudius, Andronicus, Galæcius Sforza, Alexander Medecis, &c.

Whereas the princes or great men are malicious, envious, factious, ambitious, emulators, they tear a commonwealth asunder, so many Guelfs and Ghibelines embroil the quietness of it, and with mutual murders let it bleed to death; our histories are too full of such barbarous inhumanities, and the miseries that issue from them.

Whereas they be like so many horse-leeches, hungry, griping, corrupt, covetous, murdering mancipia, ravenous as wolves, for as Tully writes: qui præstis prexerit, et qui pecudibus præxerit, debet eorum utilitate inservire: or such as prefer their private before the public good. For as he said long since, res privatae publicis semper esse or. Or whereas they be illiterate, ignorant, empirics in policy, ubi deest faciulor, virtus (Aristot. pol. 5, cap. 8,) et scientia, wise only by inheritance, and in authority by birth-right, favour, or for their wealth and titles; there must needs be a fault, a great defect: because as an old philosopher affirms, such men are not wise. 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.35 For as the Princes are, so are the people; Qualis Rex, talis regnum: and which Augustus right well said of old, qui Macedoniam regem erudit, omnes cæsarii subditos erudit, he that teacheth the king of Macedon, teacheth all his subjects, is a true ying still.

For Princes are the glass, the school, the book, Where subjects' eyes do learn, do read, do look.36

---Velocim et citius nos
Corrupsum vitiis exempla domesticas, magis
Cum subauerit animos auctoribus."37

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Their examples are soonest followed, vices entertained, if they be profane, irreli-
gious, lascivious, riotous, epicures, factious, covetous, ambitious, illiterate, so will the commons most part be, idle, untruthful, prone to lust, drunkards, and therefore poor and needy (κοινώς στατώμενος καὶ κακορριπός, for poverty begets sedition and villany) upon all occasions ready to mutiny and rebel, discontent still, complaining, murmuring, grudging, apt to all outrages, thefts, treasons, murders, innovations, in debt, shifters, cozeners, outlaws, Profligate fame ac vitae. It was an old politician’s aphorism, “They that are poor and bad envy rich, hate good men, abhor the present government, wish for a new, and would have all turned topsy turvy.” When Catiline rebelled in Rome, he got a company of such debauched rogues together, they were his familiar and coadjutors, and such have been your rebels most part in all ages, Jack Cade, Tom Straw, Kette, and his companions.

Where they be generally riotous and contentious, where there be many discords, many laws, many lawsuits, many lawyers and many physicians, it is a manifest sign of a disordered, melancholy state, as Plato long since maintained: for where such kind of men swarm, they will make more work for themselves, and that body politic diseased, which was otherwise sound. A general mischief in these our times, an insensible plague, and never so many of them: “which are now multiplied (saith Mat. Geraldus, a lawyer himself,) as so many locusts, not the parents, but the plagues of the country, and for the most part a supercilious, bad, covetous, litigious generation of men.”

Crumenimulta nata, &c. A pursile-milking nation, a clannous company, gowned vultures, qui ex injuria vivent et sanguine cibium, thieves and seminaries of discord; worse than any polers by the highway side, auri accipiteres, auri exterbrodotes, pecuniarum hambioles, quadruplatores, curiae harpagones, fori tinnitus, monstra hominum, mungones, &c. that take upon them to make peace, but are indeed the very disturbers of our peace, a company of irreligious harpies, scraping, gripping catchpoles, (I mean our common hungry petitfoggers, rubertas forenses, love and honour in the meantime all good laws, and worthy lawyers, that are so many oracles and pilots of a well-governed commonwealth.) Without art, without judgment, that do more harm, as Livy said, quam bella externa, famae, morbis, than sickness, wars, hunger, diseases; “and cause a most incredible destruction of a commonwealth,” saith Sesellius, a famous civilian sometimes in Paris, asivy doth by an oak, embrace it so long, until it hath got the heart out of it, so do they by such places they inhabit; no counsel at all, no justice, no speech to be had, nisi cum premulsersis, he must be fed still, or else he is as mute as a fish, better open an oyster without a knife. Experto crede (saith Salisburyensis) in manus eorum millies incidi, et Charon immittis qui nulli pepercit unquam, his longe clementior est; “I speak out of experience, I have been a thousand times amongst them, and Charon himself is more gentle than they; 1 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 jurebus argenteris vincias, they must be fed to say nothing, and get more to hold their peace than we can to say our best. They will speak their clients fair, and invite them to their tables, but as he follows it, 34 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 pacemakers, et fouere causas humilium, to help them to their right, patrocinantur afflicitis, 4 but all is for their own good, ut loculos pleniorum exhument, they plead for poor men gratis, but they are but as a stake to catch others. If there be no jar, 5 they can make a jar, out of the law itself find still some quirk or other, to set them at odds, and continue cause so long, tua qua aliquid, I know not how many years before the cause is heard, and when ‘tis judged and determined by reason of some tricks and errors, it is as fresh to begin, after twice seven years sometimes, as it was at first; and so they prolong

time, delay suits till they have enriched themselves, and beggared their clients. And, as Cato inveighed against Isocrates' scholars, we may justly tax our wrangling lawyers, they do consensu commeatibus, are so litigious and busy here on earth, that I think they will plead their client's causes hereafter, some of them in hell. Similus complains amongst the Sinners of the advocates in his time, that when they should make an end, they began controversies, and protract their causes many years, persuading them their title is good, till their patrimonies be consumed, and that they have spent more in seeking than the thing is worth, or they shall get by the recovery. So that he that goes to law, as the proverb is, holds a wolf by the ears, or as a sheep in a storm runs for shelter to a brier, if he prosecute his cause he is consumed, if he succeed his suit he loseth all; what difference? They had won heretofore, edict Austin, to end matters, per communem arbitrum; and so in Switzerland (we are informed by Similus), they had some common arbitrators or daysmen 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 Fez in Africa, they have neither lawyers nor advocates; but if there be any controversies amongst them, both parties plaintiff and defendant come to their Affakins or chief judge, and at once without any farther appeal or pitiful delays, the cause is heard and ended. Our forefathers, as a worthy chorographer of our observations, had wont paucis cruulis aures, with a few golden crosses, and lines in verse, make all conveyances, assurances. And such was the candour and integrity of succeeding ages, that a deed (as I have oft seen) to convey a whole manor, was implicitia contained in some twenty lines or thereabouts; like that secede or Syula Lacomica, so much renowned of old in all contracts, which Tully so earnestly commends to Atticus, Plutarch in his Lysander, Aristotele polit.: Thucy-"dides, lib. 1. Dio Diodorus and Suidus approve and magnify, for that laconic brevity in this kind; and well they might, for, according to Tertullian, certa sunt pauca, there is much more certainty in fewer words. And so was it of old throughout: but now many skins of parchment will scarce serve turn; he that buys and sells a house, must have a house full of writings, there be so many circumstances, so many words, such tautological repetitions of all particulars (to avoid cavillation they say); but we find by our woful experience, that to subtle wits it is a cause of much more contention and variance, and scarce any conveyance so accurately penned by one, which another will not find a crack in, or cavil at; if any one word be misplaced, any little error, all is disannulled. That which is a law to-day, is none to-morrow; that which is sound in one man's opinion, is most faulty to another; that is conclusion, here is nothing amongst us but contention and confusion, we bandy our against another. And that which long since Plutarch complained of them in Asia, may be verified in our times. "These men here assembled, come not to sacrifice to their gods, to offer Jupiter their first-fruits, or remittiments to Bacchus; but an early disease exasperating Asia hath brought them hither, to make an end of their controversies and lawsuits. "This multitudem perdendent et percussionum, a destructive nut that seek one another's ruin. Such most part are our ordinary suitors, tenners, clients, new stairs every day, mistakes, errors, cavils, and at this present, as I have heard in some one court, I know not how many thousand causes: no person free, no title almost good, with such bitterness in following, so many slights, procrastinations, delays, forgery, such cost (for infinite sums are inconsiderately spent), violence and malice, I know not by whose fault, lawyers, clients, laws, both or all: but as Paul reprehended the Corinthians long since, I may more positively infer now: "There is a fault amongst you, and I speak it to your shame, Is there not a wise man amongst you, to judge between his brethren? but that a brother goes to law

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with a brother." And "Christ's counsel concerning lawsuits, was never so fit to be inculcated as in this age: 30 Agree with thine adversary quickly," &c. Math. v. 25.

I could repeat many such particular grievances, which must disturb a body politic. To shut up all in brief, where good government is, prudent and wise princes, there all things thrive and prosper, peace and happiness is in that land: where it is otherwise, all things are ugly to behold, incult, barbarous, uncivil, a paradise is turned to a wilderness. This island amongst the rest, our next neighbours the French and Germans, may be a sufficient witness, that in a short time by that prudent policy of the Romans, was brought from barbarism; see but what Cesar reports of us, and Tacitus of those old Germans, they were once as uncivil as they in Virginia, yet by planting of colonies and good laws, they became from barbarous outlaws, 21 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 42 discourse, printed anno 1612. "Discovering the true causes why Ireland was never entirely subdued, or brought under obedience to the crown of England, until the beginning of his Majesty's happy reign." Yet if his reasons were thoroughly scanned by a judicious politician, I am afraid he would not altogether be approved, but that it would turn to the dishonour of our nation, to suffer it to lie so long waste. Yes, and if some travellers should see (to come nearer home) those rich, united provinces of Holland, Zealand, &c., over against us; those neat cities and populous towns, full of most industrious artificers, 23 so much land recovered from the sea, and so painfully preserved by those artificial inventions, so wonderfully approved, as that of Benster in Holland, ut nihil huic par aut simile inventias in toto orbe, saith Bertius the geographer, all the world cannot match it, 36 so many navigable channels from place to place, made by men's hands, &c. and on the other side so many thousand acres of our fens lie drowned, our cities thin, and those vile, poor, and ugly to behold in respect of theirs, our trades decayed, our still running rivers stopped, and that beneficial use of transportation, wholly neglected, so many havens void of ships and towns, so many parks and forests for pleasure, barren heaths, so many villages depopulated, &c. I think sure he would find some fault.

I may not deny but that this nation of ours, doth bein undire apud exteros, is a most noble, a most flourishing kingdom, by common consent of all 25 geographers, historians, politicians, 1 his unica velut arx, 26 and which Quintius in Livy said of the inhabitants of Pelopomesus, may be well applied to us, we are testudines testa sui inclusi, like so many tortoises in our shells, safely defended by an angry sea, as a wall on all sides. Our island hath many such honourable eulogiums; and as a learned countryman of ours right well hath it, 27 "Ever since the Normans first coming into England, this country both for military matters, and all other of civility, hath been paralleled with the most flourishing kingdoms of Europe and our Christian world," a blessed, a rich country, and one of the fortunate isles: and for some things preferred before other countries, for expert seamen, our laborious discoveries, art of navigation, true merchants, they carry the bell away from all other nations, even the Portugals and Hollanders themselves; 28 without all fear," saith Boterus, "farrowing the ocean winter and summer, and two of their captains, with no less valour than fortune, have sailed round about the world." 29 We have besides many particular blessings, which our neighbours want, the Gospel truly preached, church discipline established, long peace and quietness free from exactions, foreign fears, invasions, domestical seditions, well manured, 41 fortified by art, and nature, and now most happy in that fortunate union of England and Scotland, which our forefathers have laboured to effect, and desired to see. But in which we excel all others, a

30 So intitulé, and preached by our Regius Professor, D. Prideaux: printed at London by Felix Kingston, 1621.
31 Of which Text read two learned Sermons. 32 Sceptris bona materia causae sine arte. Sabellius de Germania. Si quis videret Germaniam orbibus hosil exercitum, non diceret ut nili tristem cultum, speran cet, terram informem. 36 By his Majesty's Attorney General there. 34 As Zeeland, Holland in Holland, &c.
35 From Cunna to Stew, from Bruges to the Seas. &c. 36 Bertus, Mercator, Mercurius, &c.
42 "The cita-
del par excellence." 25 Jam inde non belli gloria quam humanitatis cultu inter florentissimas orbis Christianitatis gentes imprimis floruit. Camden Brit. de Normannia. 28 Georg. Kecker. 29 Tum hic na quae etate intrepide saltant Oceanum, et duo illi-
rum duces non minoru audacia quam fortuna totius orbem terrae circumnavigat. Amphitheatro Boteri-
28 A fertile soil, good air, &c. 29 Lead. 30 Wood, Saffron, &c. 31 Tota Britannia unius velu
32 arx Boter.
Democritus to the Reader.

wise, learned, religious king, another Numa, a second Augustus, a true Josiah; most worthy senators, a learned clergy, an obedient commonalty, &c. Yet amongst many cases, some thistles grow, some bad weeds and enormities, which much disturb the peace of this body politic, eclipse the honour and glory of it, fit to be rooted out, and with all speed to be reformed.

The first is idleness, by reason of which we have many swarms of rogues, and vagrants, thieves, drunkards, and discontented persons (whom Lycurgus in Plutarch calls morbos reipublicae, the boils of the commonwealth), many poor people in all our towns. Civitates ignobles, as Polydore calls 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 Countries? because their policy hath been otherwise, and we are not so thrifty, circumspect, industrious. Idleness is the malus genus of our nation. For as Boterus justly argues, fertility of a country is not enough, except art and industry be joined unto it, according to Aristotle, riches are either natural or artificial; natural are good land, fair mines, &c. artificial, are manufactures, coins, &c. Many kingdoms are fertile, but thin of inhabitants, as that Duchy of Piedmont in Italy, which Leander Albertus so much magnifies for corn, wine, fruits, &c., yet nothing near so populous as those which are more barren.

England, saith he, "London only excepted, hath never a populous city, and yet a fruitful country. I find 46 cities and walled towns in Alsacia, a small province in Germany, 50 castles, an infinite number of villages, no ground idle, no not rocky places, or tops of hills are untillned, as Munster informeth us. In Greichgen, a small territory on the Neckar, 24 Italian miles over, I read of 20 walled towns, innumerable villages, each one containing 150 houses most part, besides castles and noblemen's palaces. I observe in Turingen in Dutchland (twelve miles over by their scale) 12 counties, and in them 144 citie, 2000 villages, 144 towns, 250 castles. In Bavaria 34 cities, 46 towns, &c. Portugallia intermissa, a small plot of ground, hath 1460 parishes, 130 monasteries, 200 bridges. Malta, a barren island, yields 20,000 inhabitants. But of all the rest, I admire Luces Guicciardine's relations of the Low Countries. Holland hath 26 cities, 400 great villages. Zealand 10 cities, 102 parishes. Brabant 26 cities, 102 parishes. Flanders 28 cities, 90 towns, 1154 villages, besides abbeys, 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 and excellency in all manner of trades? Their commerce, which is maintained by a multitude of tradesmen, so many excellent channels made by art and opportune havens, to which they build their cities; all which we have in like measure, or at least may have. But their chiefest loadstone which draws all manner of commerce and merchandise, which maintains their present estate, is not fertility of soil, but industry that enricheth them, the gold mines of Peru, or Nova Hispania may not compare with them. They have neither gold nor silver of their own, wine nor oil, or scarce any corn growing in those united provinces, little or no wood, tin, lead, iron, silk, wool, any stuff almost, or metal; and yet Hungary, Transylvania, that end of their mines, fertile England cannot compare with them. I dare boldly say, that neither France, Tarentum, Apulia, Lombardy, or any part of Italy, Valenlia in Spain, or that pleasant Andalusia, with their excellent fruits, wine and oil, 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, and will enforce by reason of much mower, which necessarily follows, a barren soil to be fertile and good, as sheep, saith Dion, mend a bad pasture.

Tell me politicians, why is that fruitful Palestina, noble Greece, Egypt, Asia
Democritus to the Reader.

Minor, so much decaye'd, and (mere carcasses now) fallen from that they were? The ground is the same, but the government is altered, the people are grown slothful, idle, their good husbandry, policy, and industry is decayed. *Non factigata aut effata humus*, as *Columella* well informs Sylvius, *sed nostrâ fit incertiâ, &c.* May a man believe that which *Arístotlē* in his politics, *Pausanias*, *Stephanus*, *Sophianus*, *Gerbelius* relate of old Greece? I find heretofore 70 cities in Epirus overthrown by *Paulus Œmusius*, a goodly province in times past. *now left desolate of good towns and almost inhabitants. Sixt-two cities in Macedonia in Strabo's time. I find 30 in Laconia, but now scarce so many villages, saith Gerbelius. If any man from Mount Targitis should view the country round about, and see *tot delicias, tot urbes per Peloponnesum dispersus*, so many delicate and brave built cities with such cost and exquisite cunning, so neatly set out in Peloponnesus, *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 tamen durus aut ferreus,* (so he prosecuting it). *Who is he that can sufficiently condole and commiserate these ruins? Where are those 4000 cities of Egypt, those 100 cities in Crete? Are they now come to two? What saith Pliny and *Ælian* of old Italy? There were in former ages 1100 cities: Blondus and Machiavel, both grant them now nothing near so populous, and full of good towns as in the time of Augustus (for now *Leander Albertus* can find but 300 at most), and if we may give credit to *Livy*, not then so strong and puissant as of old: *They mustered 70 Legions in former times, which now the world would scarce yield. Alexander built 70 cities in a short space for his part, our Sultans and Turks demolish twice as many, and leave al. desolate. Many will not believe that but our island of Great Britain is now more populous than ever it was; yet let them read Bede, Leland and others, they shall find it most flourished in the Saxon Heptarchy, and in the Conqueror's time was far better inhabited, than at this present. See that Doomsday Book, and show me those thousands of parishes, which are now decayed, cities ruined, villages depopulated, &c. The lesser the territory is, commonly, the richer it is. *Parvus sed bene cultus ager.* As those Athenian, *Lacedæmonian*, *Arcadian*, *Aelian*, *Sycionian*, *Messianian*, &c. commonwealths of Greece make ample proof, as those imperial cities and free states of Germany may witness, those Cantons of Switzers, Rhei, Grisons, Walloons, Territories of Tuscany, Luke and Senes of old, Piedmont, Mantua, Venice in Italy, Ragusa, &c.

That prince therefore as, *Boterus adviseth, that will have a rich country, and fair cities, let him get good trades, privileges, painful inhabitants, artificers, and suffer no rude matter unwrought, as tin, iron, wool, lead, &c., to be transported out of his country,*- *a thing in part seriously attempted amongst us, but not effectually.* And because industry of men, and multitude of trade so much avails to the ornament and enriching of a kingdom; those ancient *Massilians* would admit no man into their city that had not some trade. Selvm the first Turkish emperer 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 *Buchanan* writes) sent for the best artificers he could get in Europe, and gave them great rewards to teach his subjects their several trades. Edward the Third, our most renowned king, to his eternal memory, brought 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 well by their fingers' ends: As Florence in Italy by making cloth of gold; great Milan by silk, and all curious works; Arras in Artois by those faire hangings; many cities in Spain, many in France, Germany, have none other maintenance, especially those within the land. *Mecca, in Arabia Petrae, stands in a most unfruitful coun-

*De re rust. 1. 2. cap. 1. The soil is not tilled or exhausted, but has become barren through our sloth.


*Not even the hardest of our foes could bear, Nor stern Ulysses tell without a tear.

*Lib. 7. Septaginta olim legiones scripta dicuntur; quas visser hodie, &c.*

*Polit. 1. 3. c. 8. For dyeing of clothes, and dressing, &c.

*Valer. 1. 2. c. 1. De.*

*Hist. Scot. Lib. 10. Magna prope primam, ut Scoti ab ille edocerentur.*

*Munst. cosm. 1. 5. c. 74. Agro omnium rerum insignissimorum aquas indigentur inter saxas, ut fumam eleganter in ma, ob Orientis negotiatae et Occidentis.*
try, that wants water, amongst the rocks (as Vertomanaus describes it), and yet it is a most elegant and pleasant city, by reason of the traffic of the east and west. Oenus 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 Greeciae, Tully calls it) the Eye of Greece, by reason of Ceneareas and Leecheus, those excellent ports, drew all that traffic of the Ionian and Ægean seas to it; and yet the country about it was cura et superciliosa, as Strabo terms it, rugged and harsh. We may say the same of Athens, Actium, Thebes, Sparta, and most of those towns in Greece. Nuremberg 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 Sallust long since gave out of the like, Sedem animae in extremis digitis habent, their soul, or intellectus agens, was placed in their fingers' end; and so we may say of Basil, Spire, Cambrai, Frankfort, &c. It is almost incredible to speak what some write of Mexico and the cities adjoining to it, no place in the world at their first discovery more populous, Mat. Riccius, the Jesuit, and some others, relate of the industry of the Chinese most populous countries, not a beggar or an idle person to be seen, and how by that means they prosper and flourish. We have the same means, able bodies, plant 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 severely improve, sending the same to us back at dear rates, or else make toys and bawbles of the tails of them, which they sell to us again, at as great a reckoning as the whole. In most of our cities, some few excepted, like Spanish loiterers, we live wholly by tippling-inns and ale-houses. Malting are their best ploughs, their greatest traffic to sell ale. Meteram and some others object to us, that we are no whit so industrious as the Hollander: "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 neighbours." Tush. More liberum, they fish under our noses, and sell it to us when they have done, at their own prices.

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I am ashamed to hear this objected by strangers, and know not how to answer it. Amongst our towns, there is only London that bears the face of a city. Epitome Britanniae, a famous emporium, second to none beyond seas, a noble mart: but sola crescit, decrescens et alit; and yet, in my slender judgment, defective in many things. The rest (some few excepted) are in mean estate, ruinous most part, poor, and full of beggars, by reason of their decayed trades, neglected or bad policy, idleness of their inhabitants, riot, which had rather beg or loiter, and be ready to starve, than work.

I cannot deny but that something may be said in defence of our cities, that they are not so fair built, (for the sole magnificence of this kingdom (concerning buildings) hath been of old in those Norman castles and religious houses,) so rich, thick stiled, populous, as in some other countries; besides the reasons Cardan gives, Subtil. Lib. II. we want wine and oil, their two harvests, we dwell in a colder air, and for that cause must a little more liberally feed of flesh, as all northern countries do: our provisions will not therefore extend to the maintenance of so many; yet notwithstanding we have matter of all sorts, an open sea for traffic, as well as the rest, goodly havens. And how can we excuse our negligence, our riot, drunkenness, &c.,

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[Notes and references]

2. M. Guishard's Argument: Because gentlemen dwell with us in the country villages, our cities are less, is nothing to the purpose: put three hundred or four hundred villages in a shire, and every village yield a gentleman, what is four hundred families to increase one of our cities, or to contend with theirs, which stand thicker? And whereas ours usually consist of seven thousand, theirs consist of forty thousand inhabitants.
3. Maxima pars victus in carne consistit.
Demosthenes to the Reader.

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; our trades generally ought to be reformed, wants supplied. In other countries they have the same grievances, I confess, but that doth not excuse us, wants, defects, enormities, idle drones, tumults, discords, contention, lawsuits, many laws made against them to repress those innumerable brawls and lawsuits, excess in apparel, diet, decay of tillage, depopulations, especially against rogues, beggars, Egyptian vagabonds (so termed at least) which have swarmed all over Germany, France, Italy, Poland, as you may read in Munster, Cranzius, and Aventinus; as those Tartars and Arabians at this day do in the eastern countries: yet such has been the iniquity of all ages, as it seems to small purpose. Nemo in nostris civitate mendicis esto, saith Plato: he will have them purged from a commonwealth, as a bad humour from the body, that are like so many ulcers and boils, and must be cured before the melancholy body can be eased.

What Carolus Magnus, the Chinese, the Spaniards, the duke of Saxony and many other states have decreed in this case, read Arniseus, cap. 19; Boterus, libro 8, cap. 2; Jorius de Rubus gest. Eman. lib. 11. When a country is overstocked with people, as a pasturage 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 public buildings, as bridges, road-ways, for which those Romans were famous in this island; as Augustus Cesar did in Rome, the Spaniards in their Indian mines, as at Potosi, Peru, where some 30,000 men are still at work, 6000 furnaces ever boiling, &c. aqueducts, bridges, havens, those stupend works of Trajan, Claudius, at Ostium, Diosculeiani Therma, Fucinus Lacus, that Piraeus in Athens, made by Themistocles, amphitheatres of curious marble, as at Verona, Civitas Philippi, and Heraclae in Thrace, those Appian and Flaminian ways, prodigious works all may witness; and rather than they should be idle, as those Egyptian Pharaohs, Maris, and Sesostris did, to task their subjects to build unnecessary pyramids, obelisks, labyrinths, channels, lakes, gigantic works all, to divert them from rebellion, riot, drunkenness, Quo scilicet alantur et ne vagando laborare descessant.

Another eye-sore is that want of conduct and navigable rivers, a great blemish as Boterus, 28 Hippolitus a Collibus, and other politicans hold, if it be neglected in a commonwealth. Admirable cost and charge is bestowed in the Low Countries on this behalf, in the dutchy of Milan, territory of Padua, in France, Italy, China, and so likewise about corrivations of water to moisten and refresh barren grounds, to drain fens, bogs, and moors. Massinissa made many inward parts of Barbary and Numidia in Africa, before his time inculc and horrid, fruitful and bartable by this means. Great industry is generally used all over the eastern countries in this kind, especially in Egypt, about Babylon and Damascus, as Vertomannes and Gotardus Artius relate; about Barcelona, Segovia, Murcia, and many other places of Spain, Milan 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 Isthumus betwixt Africa and Asia, which Sesostris and Darius, and some Pharaohs of Egypt had formerly undertaken, but with ill success, as Diodorus Siculus records, and Pliny, for that Red-sea being three cubits higher than Egypt, would have drowned all the country, cepito descurratur, opidio condiscantur, tenues subventur. Bodin. 1. 6. c. 2. num. 6. 7. Amasis Egypti rex legem promulgavit, ut omnes subditi quotannis rationem reddiderent unde viverent. Basculides discurrit polit. cap. 2. "whereby they are supported, and do not become vagrants by being less accustomed to labour." Lib. 1. de increm. Urb. cap. 6. Cap. 5. de increm. urb. Quam flumen, lacus, aut mare altit. Incredibilem communiatem, vectillum mercium subebat navigabiles, &c. Boterus de Gallia. Herodotus. Ind. Orient. cap. 2. Rotam in medio domo constabat, cui ex pellibus animalium centum utes atque appendat, diem rotam movetur, aquis per canales, &c. Centum pedes lata fossa 30 sit. contrarum, ut mediam Merciam cadaveri. Deo Qui Nigrum admiranda. De quo Scut. in Claudio, et Plinio, c. 20. Ut egestati simul et ignavie occurratur, opidio condiscantur, tenues subventur.
Democritus to the Reader.

1. titerant; they left off; yet as the same 42 Diodorus writes, Ptolemy renewed the work many years after, and absolved in it a more opportune place.

That Isthmus of Corinth was likewise undertaken to be made navigable by Demetrius, by Julius Cæsar, Nero, Domitian, Herodes Atticus, to make a speedy 43 passage, and less dangerous, from the Ionian and Ægean seas; but because it could not be so well effected, the Peloponnesians built a wall like our Picts' wall about Scha-

sune, where Neptune's temple stood, and in the shortest cut over the Isthmus, of which Diodorus, lib. 11. Herodotus, lib. 8. Vran. Our latter writers call it Hexam-
imium, which Amurath the Turk demolished, the Venetians, anno 1453, repaired in 15 days with 30,000 men. Some, saith Acosta, would have a passage cut from Panama to Nombre de Dios in America; but Thuanus and Serres the French historians speak of a famous aqueduct in France, intended in Henry the Fourth's time, from the Loire to the Seine, and from Rhodanus to the Loire. The like to which was formerly essayed by Domitian the emperor, 44 from Arar to Moselle, which Cornelius Tacitus speaks of in the 13 of his annals, after by Charles the Great and others. Much cost hath in former times been bestowed in either new making or mending channels of rivers, and their passages, (as Aurelius did by Tiber to make it navigable to Rome, to convey corn from Egypt to the city, vadum alci tamenis effudit saith Vopiscus, et Tiberis 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 ex-

cellent means to enrich their territories, have been fostered, invented in most provin-
ces of Europe, as planting some Indian plants amongst us, silk-worms, 45 the very mulberry leaves in the plains of Granada yield 30,000 crowns per annum to the king of Spain's coffers, besides those many trades and artificers that are busied about them in the kingdom of Granada, Murcia, and all over Spain. In France a great benefit is raised by salt, &c., whether these things might not be as happily attempted with us, and with like success, it may be controverted, silk-worms (1 mean) vines, fir trees, &c. Cardan exhorts Edward the Sixth to plant olives, and is fully persua-
ded they would prosper in this island. With us, navigable rivers are most part neglected; our streams are not great, I confess, by reason of the narrowness of the island, yet they run smoothly and even, not headlong, swift, or amongst rocks and shelves, as foaming Rhodanus and Loire in France, Tigris in Mesopotamia, violent Darius in Spain, with cataracts and whirlpools, as the Rhine, and Danubius, about Shaffhausen, Lausenburgh, Linz, and Cremes, to endanger navigators; or broad shallow, as Neckar in the Palatinat, Tiber in Italy; but calm and fair as Arar in France, Hebrus in Macedonia, Eurotas in Laconia, they gently glide along, and might as well be repaired many of them (I mean Wye, Trent, Ouse, Thames 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 I. 46 made a channel from Trent to Lincoln, navigable; which now, saith Mr. Camden, is decayed, and much mention is made of anchors, and such like monuments found about old. 47 Verulamium, good ships have formerly come to Exeter, and many such places, whose channels, havens, ports are now barred and rejected. We confinethis benefit of carriage by waters, and are therefore compelled in the inner parts of this island, because postage is so dear, to eat up our commodities ourselves, and 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 Havanna, old Brundism in Italy, Aulis in Greece, Ambracia in Acrania, Suda in Crete, which have few ships in them, little or no traffic or trade, which have scarce a village on them, able to bear great cities, sed vid-
derint politici. I could here justly tax many other neglects, abuses, errors, defects among us, and in other countries, depopulations, riot, drunkenness, &c. and many such, quae nunc in aurem susurrare non libet. But I must take heed, ne quid gravius dicam,
that I do not overshoot myself, Sus Minervam, I am forth of my element, as you peradventure suppose; and sometimes veritas odium partis, as he said, "verjute and oatmeal is good for a parrot." For as Lucian said of an historian, I say of a politician. He that will freely speak and write, must be for ever no subject, under no prince or law, but lay out the matter truly as it is, not caring what can, will, like or dislike.

We have good laws, I deny not, to rectify such enormities, and so in all other countries, but it seems not always 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 will amend all matters (they say) religion, policy, manners, with arts, sciences, &c. Another Attila, Tamerlane, Hercules, to strive with Aelous, Augus stabulium purgare, to subdue tyrants, as he did Diomedes and Busiris: to expel thieves, as he did Cacus and Lacinius: to vindicate poor captives, as he did Hesione: to pass the torrid zone, the deserts of Lybia, and purge the world of monsters and Centaurs: or another Theban Crates to reform our manners, to compose quarrels and controversies, as in his time he did, and was therefore adored for a god in Athens.

"As Hercules purged the world of monsters, and subdued them, so did he fight against envy, lust, anger, avarice, &c. and all those feral vices and monsters of the mind." It were to be wished we had some such visitor, or if wishing would serve, one had such a ring or rings, as Timolaus desired in. Lucian, by virtue of which he should be as strong as 10,000 men, or an army of giants, go invisible, open gates and castle doors, have what treasure he would, transport himself in an instant to what place he desired, alter affections, cure all manner of diseases, that he might range over the world, and reform all distressed states and persons, as he would himself. He might reduce those wandering Tartars in order, that infest China on the one side, Muscovy, Poland, on the other; and tame the vagabond Arabs that rob and spoil those eastern countries, that they should never use more caravans, or janizaries to conduct them. He might root out barbarism out of America, and fully discover Terra Australis Incognita, find out the north-east and north-west passages, drain those mighty Maetian seas, cut down those vast Hircian woods, irrigate those barren Arabian deserts, &c. cure us of our epidemic diseases, scorbutum, plica, morbus Æcopolitianus, &c. end all our idle controversies, cut off our tumultuous desires, inordinate lusts, root out atheism, impiety, heresy, schism and superstition, which now so crucify the world, catechise gross ignorance, purge Italy of luxury and riot, Spain of superstition and jealouzy, Germany of drunkenness, all our northern country of gluttony and intemperance, castigate our hard-hearted parents, masters, tutors; lash disobedient children, negligent servants, correct these spendthrifts and prodigal sons, enforce idle persons to work, drive drunkards off the alehouse, repress thieves, 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, Boccalinus may cite commonwealths to come before Apollo, and seek to reform the world itself by commissioners, but there is no remedy, it may not be redressed, desinent homines tum denum sullescere quando esse desinent, so long as they can wag their beards, they play the knaves and fools.

Because, therefore, it is a thing so difficult, impossible, and far beyond Hercules labours to be performed; let them be rude, stupid, ignorant, incontinent, lapts super lapides sedeat, and as the apologist will, resp. tallis, et graveolentia laborat, mundus sitio, let them be barbarous as they are, let them tyrannize, epicurize, oppress, luxuriate, consume themselves with factions, superstitions, lawsuits, wars and contentions, live in riot, poverty, want, misery; rebel, wallow as so many swine in their own dung, with Ulysses' companions, studios jubeo esse liberter. I will yet, to satisfy and please myself, make an Utopia of mine own, a new Atlantis, a poetical commonwealth of mine own, in which I will freely domineer, build cities, make laws, statutes, as I list myself. And why may I not?—Pictoribus atque poeisis, &c. You know what liberty poets ever had, and besides, my predecessor Democritus

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was a politician, a recorder of Abelera, 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 these floating islands in Mare del Zur, which like the Cyprian isles in the Euxine sea, alter their place, and are accessible only at set times, and to some few persons; or one of the fortunate isles, for who knows yet where, or which they are? there is room enough in the inner parts of America, and northern coasts of Asia. But I will choose a site, whose latitude shall be 45 degrees (I respect not minutes) in the midst of the temperate zone, or perhaps under the equator, that *paradise of the world, ubi semper virides 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 archbishopric of Utopia, *tis sanctus ambitus*, and not amiss to be sought after,) it shall be freely given without all intercessions, bribes, letters, &c. his own worth shall be the best spokesman; and because we shall admit of no deputies or advowsons, he be sufficiently qualified, 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 hills, rivers, road-ways, or some more eminent limits exactly bounded. Each province shall have a metropolis, which shall be so placed as a centre 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 et 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, general staples, marts, as Antwerp, Venice, Bergen of old, London, &c. cities most part shall be situated upon navigable rivers or lakes, creeks, havens; and for their form, regular, round, square, or long square, with fair, broad, and straight *streets, houses uniform, built of brick and stone, like Bruges, Brussels, Rhegium Lepidi, Berne in Switzerland, Milan, Mantua, Crema, Cambalu in Tartary, described by M. Polus, or that Venetian palma*. I will admit very few no suburbs, and those of baser building, walls only to keep out man and horse, except it be in some frontier towns, or by the sea side, and those to be fortified after the latest manner of fortification, and situated 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 command it, prisons for offenders, opportune market places of all sorts, for corn, meat, cattle, fuel, fish, commodious courts of justice, public halls for all societies, bourses, meeting places, armouries, in which shall be kept engines for quenching of fire, artillery gardens, public walks, theatres, and spacious fields allotted for all gymnastic sports, and honest recreations, hospitals of all kinds, for children, orphans, old folks, sick men, mad men, soldiers, pest-houses, &c. not built *precario*, or by gouty benefactors, who, when by fraud and rapine they have extortion all their lives, oppressed whole provinces, societies, &c. give something to pious uses, build a satisfactory almshouse, school or bridge, &c. at their last end, or before perhaps, which is no otherwise than to steal a goose, and stick down a feather, rob a thousand to relieve ten; and those hospitals so built and maintained, not by collections, benevolences, donaries, for a set number, (as in ours,) just so many and no more at such a rate, but for all those who stand in need, be they more or less, and that ex *publico erario*, and so still maintained, *non nobis solium nati sumus*, &c. I will have conduits of sweet and good water, aptly disposed in each town, common granaries, as at Dresden in Misnia, Steinen in Pomerland, Noremberg, &c. Colleges of mathematicians, musicians, and actors, as of old at Labeudum in Ionias, alchemists, physicians, artists, and philosophers: that
all arts and sciences may sooner be perfected and better learned; and public historiographers, as amongst those ancient Persians, qui in commentarios referebant: quem memoratus indigna gerebantur: informed and appointed by the state to register all famous acts, and not by each insufficient scribbler, partial or parasitical pedant, as in our times. I will provide public schools of all kinds, singing, dancing, fencing, etc., especially of grammar and languages, not to be taught by those tedious precepts ordinarily used, but by use, example, conversation, as travellers learn abroad, and nurses teach their children: as I will have all such places, so will I ordain public governors, fit officers to each place, treasurers, aediles, questors, overseers of pupils, widows' goods, and all public houses, &c. and those once a year to make strict accounts of all receipts, expenses, to avoid confusion, et sic fiet ut non absumant (as Pliny to Trajan,) quad 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 shall be tied to residence in those towns they dwell next, at such set times and seasons: for I see no reason (which Hippolitus complains of) that it should be more dishonourable for noblemen to govern the city than the country, or uneasily to dwell there now, than of old. I will have no bogs, fens, marshes, vast woods, deserts, heaths, commons, but all inclosed; (yet not depopulated, and therefore take heed you mistake me not) for that which is common, and every man's, is no man's; the richest countries are still inclosed, as Essex, Kent, with us; &c. Spain, Italy; and where inclosures are least in quantity, they are best 4 husbanded, as about Florence in Italy, Damascus in Syria, &c. which are liker gardens than fields. I will not have a barren acre in all my territories, not so much as the tops of mountains: where naturefails, it shall be supplied by art: lakes and rivers shall not be left desolate. All common highways, bridges, banks, corrivations of waters, aqueducts, channels, public works, buildings, &c. out of a common stock, curiously maintained and kept in repair; no depopulations, engrossings, alterations of wood, arable, but by the consent of some supervisors that shall be appointed for that purpose, to see what reformation ought to be had in all places, what is amiss, how to help it, et quid quaque ferat regio, et quid quaque recuset, what ground is aptest for wood, what for corn, what for cattle, gardens, orchards, fishponds, &c. with a charitable division in every village, (not one domineering house greedily to swallow up all, which is too common with us) what for lords, what for tenants; and because they shall be better encouraged to improve such lands they hold, manure, plant trees, drain, fence, &c. they shall have long leases, a known rent, and known fine to free them from those intolerable exactions of tyrannizing landlords. These supervisors shall likewise appoint what quantity of land in each manor is fit for the lord's demesnes, what for holding of tenants, how it ought to be husbanded, ut magnetis equeis, Minyae gens cognita rerum, how to be manured, tilled, rectified, hic segetes veniunt, illic felicius urae, arbores fatus alihi, aequa injusta 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 public good.

Utopian parity is a kind of government, to be wished for, rather than effected, Resp. Christianopolitana, Campanella's city of the Sun, and that new Atlantis, witty fictions, but mere chimeras; and Plato's community in many things is impious,

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2 So Lod. Vives thinks best, Commentarii, and others.
4 De Increm. urb. cap. 13. Ingenue fatare me non intelligere cur ignobilis sit urbs bene munitas colere nunc quam odium, non caus rustice pressus quam urbis. Iadem Sempronius Scoto, de Nepoli.
5 Ne tantulum quidem soli fidicium relinquatur, ut verum sit ne politico quid minister in hunc regnicum et terrae sunt incum- cundum repositi. Marcus Helenium Augustus de region Chine, l. i. c. 3.
6 M. Carew, in his survey of Corewall, saith that before this country was inclosed, the husbandmen drank water, did eat little or no bread, &c. Plut. lib. 1. their apparel was coarse, they went bare legged, their dwelling was correspondent; but since inclosure, they live decently, and have money to spend (fol. 29) when their fields were common, their wood was coarse, Cornewell hair; but since inclosure, it is almost as good as Cotswell, and their soil much mended. Tusser, cap. 22. of his husbandry, it of his opinion, one acre inclosed, is worth three common. The country inclosed I praise; the other delighteth not me, for nothing of wealth doth raise, &c.
7 Incredibile navigatium copia, nulli pedes in aquis, quam in continentibus unquam. M. Riccius, expedit. in Sinas, l. c. 3.
8 To this purpose, Arist. poht. 2. c. 6. and is a third part of their revenues. Hippodamus half. Ita lex Agraria est Romae.
Democritus to the Reader.

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dread and ridiculous, it takes away all splendour and magnificence. I will have several orders, degrees of nobility, and those hereditary, not rejecting younger brothers in the mean time, for they shall be sufficiently provided for by pensions, or so qualified, brought up in some honest calling, they shall be able to live of themselves. I will have such a proportion of ground belonging to every barony, he that buys the land shall buy the barony, he that by riot consumes his patrimony, and ancient tenements, shall forfeit his honours. As some dignities shall be hereditary, so some gain by election, or by gift (besides free officers, pensions, annuities) like our abbacies, prebends, the Bassa’s palaces in Turkey, the procurator’s houses and offices in Venice, which, like the golden apple, shall be given to the worthiest, and best deserving both in war and peace, as a reward of their worth and good service, as so many goals for all to aim at, (honors alii artes) and encouragements to others. For I hate these severe, unnatural, harsh, German, French, and Venetian decrees, which exclude plebeians from honours, be they never so wise, rich, virtuous, valiant, and well qualified, they must not be patricians, but keep their own rank, this is naturae bellum infirme, odious to God and men, I abhor it. My form of government shall be monarchical.

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

Few laws, but those severely kept, plainly put down, and in the mother tongue, that every man may understand. Every city shall have a peculiar trade or privilege, by which it shall be chiefly maintained: and parents shall teach their children one of three at least, bring up and instruct them in the mysteries of their own trade. In each town these several tradesmen shall be so aptly disposed, as they shall free the rest from danger or offence: fire-trades, as smiths, forge-men, bakers, metalmen, &c., shall dwell apart by themselves: dyers, tanners, flemongers, and such as use water in convenient places by themselves: noisome or fulsive for bad smells, as butchers’ slaughter-houses, chandlers, curriers, in remote places, and some back lanes. Fraternities and companies, I approve of, as merchants’ bourses, colleges of druggists, 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 itself, what scarcity soever shall come, not to extend such a price. Of such wares as are transported or brought in, if they be necessary, commodious, and such as nearly concern man’s life, as corn, wood, coal, &c., and such provision we cannot want, I will have little or no custom paid, no taxes; but for such things as are for pleasure, delight, or ornament, as wine, spice, tobacco, silk, velvet, cloth of gold, lace, jewels, &c., a greater impost. I will have certain ships sent out for new discoveries every year, and some discreet men appointed to travel into all neighbouring kingdoms by land, which shall observe what artificial inventions and good laws are in other countries, customs, usurations, or aught else, concerning war or peace, which may tend to the common good.

Ecclesiastical discipline, penes Episcopos, subordinate as the other. No appropriations, no lay patrons of church livings, or one private man, but common societies, corporations, &c., and those rector 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 priest as should imitate Christ, charitable lawyers should love their neighbours as themselves, temperate and modest physicians, politicians commen the world, philosophers should know themselves, noblemen live honestly, tradesmen leave lying and cozening, magistrates corruption, &c., but this is impossible, I must get such as I may. I will therefore have 29 of lawyers, judges, advocates, physicians, chirurgeons, &c., a set number, and every man, if it be possible, to plead his own cause, to tell that tale

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42 So is it in the kingdom of Naples and France.
29 See Cumens ao and Ooron de rebu gestis Emancipati.
27 Claudian 1. 7. "Liberty never is more tyrannical than under a prince king."
26 Sismondi in Helvetia.
5 Carnes in Egyptiis Lacedemonii in hoc confr. cum securum praecoxes, thibicius, coquil, et regi sancta, in paterno artificis, quoque atque in paterno artificis, non sequuntur, et coqui
23 Romanisches Archiv. 42. Hippol. 2. Eviron de la France. 212. Plato idem 7. de legibus, quod ad usum necessario, et quibus carere non possumus, nullum dependi vectigal, &c. 22 Plato 19. de legibus, 40. annos natos vult, ut si quid memoriae videat exterius, hoc ipsum in rem publicam
24 Uti piissimes aequales excludunt, qui causas in aliquo et quod utrumque et dispumant. Iniquum consensum hominem uti obligari legibus, non aut numeris, aut sint, quain ut perlegi canat, aut obscuriores quum in quor quos possidant inter quos. Venient ut eum, quae causam acat, eam vim juri quod iudicem narratur fuerat patrone, sic minus erit ambagium, et veritas felicis elicietur. Mor. Utop. 1. 2.
to the judge which he doth to his advocate, as at Fez in Africa, Bantam, Aleppo, Ragusa, suam quisq; causam dicere tenetur. Those advocates, chirurgeones, and physicians, which are allowed to be maintained out of the common treasury, no fees to be given or taken upon pain of losing their places; or if they do, very small fees, and when the cause is fully ended. He that sues any man shall put in a pledge, which if it be proved he hath wrongfully seized 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 delegation 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 still in the same office. No controversy to depend above a year, but without all delays and further appeals to be speedily despatched, and finally concluded in that time allotted. These and all other inferior magistrates to be chosen as the literati in China, or by those exact suffrages of the Venetians, and such again not to be eligible, or capable of magistracies, honours, offices, except they be sufficiently qualified for learning, manners, and that by the strict approbation of deputed examiners: first scholars to take place, then soldiers; for I am of Virgilus his opinion, a scholar deserves better than a soldier, because Unus estatis sunt qua fortiit fundi, que vero pro utilitate Reipub. scribuntur, eterna: a soldier's work lasts for an age, a scholar's for ever. If they misbehave themselves, they shall be deposed, and accordingly punished, and whether their offices be annual or otherwise, once a year they shall be called in question, and give an account; for men are partial and passionate, merciless, covetous, corrupt, subject to love, hate, fear, favour, &c., omne sub regno graviori regnum: like Solon's Areopagites, or those Roman Censors, some shall visit others, and be invited in cœcum themselves, they shall oversee that no prowling officer, under colour of authority, shall insult over his inferiors, as so many wild beasts, oppress, domineer, fleas, grind, or trample on, be partial or corrupt, but that there be equaile jus, justice equally done, live as friends and brethren together; and which Sesellius would have and so much desires in his kingdom of France, "a diapason and sweet harmony of kings, princes, nobles, and plebeians so mutually tied and involved in love, as well as laws and authority, as that they never disagree, insult, or encroach one upon another." If any man deserve well in his office he shall be rewarded.

He that invents anything for public good in any art or science, writes a treatise, or performs any noble exploit, at home or abroad, shall be accordingly enriched, honoured, and preferred. I say with Hannibal in Ennius, Hostem quem feriet erit mihi Carthaginensis, let him be of what condition he will, in all offices, actions, he that deserves best shall have best. Tillianus in Philonius, out of a charitable mind no doubt, wished all his books were gold and silver, jewels and precious stones, to redeem captives, set free

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23 Medici ex publico victum sumunt. Boter. l. 1. c. 5. de Egypt. 25 De his leges Patriq. l. 3. cit. 5. de resp. inst. 26 Nihil & elitebns patroii acceperit, præsequam ilis gtitas est. Bœc. Ægum. lib. 2. 27 It is so in most free cities in Germany. 28 Mat. Riccius exped. in Sinas, l. 1. c. 3. de examinatione electionum copiis agit, &c. 29 Comari. de repub. Venet. l. 1. 30 Gos. l. 11. de rebus. Euan. Qui in litteris maxima progressus fecerint maxima hominum consistentia, permotors ordinis mechanici, doctorem hominum judicis in altorum locum quisque; præsulur, qui quidem ordinis unarius, ampliores in rep. dignitates consequerat. Qui in hoc exercitium primas habet. Insanis pur tantum vitam dignata insciatur, marchionum simulac, aut duci appetat. 31 Cedant arma toga. 32 As in Berne, Lucerne, Frurberg in Switzerland, a vicinus liber is acceptable of any office; if a Senator, instantly deposed. 33 Eidera. 34 Not above three years, Arist. polit. 5. c. 8. 35 Nam quis custodiet ipsos custodes? 36 Cythereus in Graecia. Qui non ex sublimi despicat inferiorum, nec ut bestias concult sibi subideos auctoritatis nominis, contulit, &c. 37 Sesellius de rep. Gallorum, lib. 1. & 2. 38 "For who would cultivate virtus itself, if you were to take away the reward?" 39 Quae regis regnum aut bello aut pace perfererit. Sestis. l. 1. 40 Ad regendam rempub. soli litterati admittantur, nec ad eam rem gratia magistratum aut regis indigent, omnibus explo- rata cujus scientia et virtute pendent. Riccius lib. 1. cap. 5. 41 In defuncti locum cum jussit subro- gari, qui inter maxima virtutis relictis praebet; non fuit apud mortales ullam excellentissimam certaminem, aut cujus victoria magis aequum spectatur, non enim inter colere, cedere, sinnullus, non inter robur turbae, &c. 42 Nullam videre vel in hac vel in vicinis regionibus tamen, nullum obstantium, &c.
Decomemates to the Reader.

poorer, and relieve all poor distressed souls that wanted means; religiously done.
and not, but to what purpose? Suppose this were so well done, within a little
as, though a man had Cresus's wealth to bestow, there would be as many more.
therefore I will suffer no beggars, rogues, vagabonds, or idle persons at all, that
nothing, they shall be sufficiently maintained in several hos-
that purpose; if married and in firm, past work, or by inevitable loss,
as, some such like misfortune cast behind, by distribution of corn, house-rent free,
self, shall have his time in continual labour, as an ass to carry burdens;
to the commonwealth good, and without whom we cannot live, shall be left in
and lead a miserable life worse than a jument. As
all conditions shall be tied to their task, so none shall be overtired, but have their
and preaching, feasts and merry meetings, even to the meanest artificer, or basest servant, once a week to sing or dance, (though not
or do whatsoever he shall please; like that Saccarum festum amongst the
Persians, those Saturnals in Rome, as well as his master. If any be drunk, he
shall drink no more wine or strong drink in a twelvemonth after. A bankrupt shall
be Caledoniæ in Amphitheatre, publicly shamed, and he that cannot pay his
debs, if by riot or negligence he have been impoverished, shall be for a twelvemonth imprisoned, if in that space his creditors be not satisfied,
and be hanged. He that commits sacrilege shall lose his hands; he that bears false witness, or is
of perjury convicted, shall have his tongue cut out, except he redeem it with his
Murther, Adultery, shall be punished by death, but not theft, except it be
more grievous offence, or notorious offenders: otherwise they shall be condemned
to the galleys, mines, be his slaves whom he have offended, during their
lives. I hate all hereditary slaves, and that duram Persarum legem, as Brisoni
calls it; or as Annianus, inpendio formidatus et abominandus leges, per quas ob suo
nummum minis, omnis propinquitatis perit hard law that wife and children, friends and
allies, should suffer for the father's offence.

No man shall marry until he be 25, no woman till she be 20, nisi alitur dispensatum fuerit. If one die, the other party shall not marry till six months after;
and because many families are compelled to live nigardly, exhaust and undone
great dowers, none shall be given at all, or very little, and that by supervisors
rated, they that are foul shall have a greater portion; if fair, none at all, or very
minister not to exceed such a rate as those supervisors shall think fit.
And when once they come to those years, poverty shall hinder no man from
marriage, or any other respect, but all shall be rather enforced than hindered,
except they be diemembered, or grievously deformed, infirm, or visited with some enormous hereditary disease, in body or mind; in such cases upon a great pain, or mulet, man or woman shall not marry, other order shall be taken for them to their content. If people overbound, they shall be eased by colonies.

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. Lucrum funerale shall be taken away, that intemperate expense moderated, and many others. Brokers, takers of pawns, biting usurers, I will not admit; yet because hic cum hominibus non cum dis agitur, we converse here with men, not with gods, and for the hardness of men’s hearts I will tolerate some kind of usury. If we were honest, I confess, si probi essesmus, we should have no use of it, but being as it is, we must necessarily admit it. Howsoever most divines contradict it, dicimus inficiat, sed vox ex sola reperita est, it must be winked at by politicians. And yet some great doctors approve of it, Calvin, Bucer, Zanchius, P. Martyr, because by so many grand lawyers, deere of emperors, princes’ statutes, customs of commonwealths, churches’ approbations it is permitted, &c. I will therefore allow it. But to no private persons, nor to every man that will, 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 common bank which shall be allowed in every city, as in Genoa, Geneva, Nuremberg, Venice, at 5, 6, 7, not above 8 per centum, as the supervisors, or areri prefecti shall think fit. 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, young tradesmen, such as stand in need, or know how honestly to employ it, whose necessity, cause and condition the said supervisors shall approve of.

I will have no private monopolies, to enrich one man, and beggar a multitude, multiplicity of offices, of supplying by deputies, weights and measures, the same throughout, and those rectified by the Primum mobile, and sun’s motion, threescore miles to a degree according to observation, 1000 geometrical paces to a mile, five foot to a pace, twelve inches to a foot, &c. and from measures known it is an easy matter to rectify 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 acciptrim, quia semper vivit in armis, offensive wars, except the cause be very just, I will not allow of. For I do highly magnify that saying of Hannibal to Scipio, in Livy, It had been a blessed thing for you and us, if God had given that mind to our predecessors, that you had been content with Italy, we with Africa. For neither Sicily nor Sardinia are worth such cost and pains, so many fleets and armies, or so many famous Captains’ lives.

Omnia prius tentanda, fair means shall first be tried. Peragit tranquillia potestas, Quod violenta nequit. I will have them proceed with all moderation: but hear you, Fabius my general, not Minutiis, nam qui Consilio militur plus hostibus nocet, quam qui sini animi ratione, viribus: And in such wars to obtain as much as is possible from depopulations, burning of towns, massacreeing of infants, &c. For defensive wars, I will have forces still ready at a small warning, by land and sea, a prepared navy, soldiers in procinctu, et quam Bonfnius apud Hungaros suis vult, virgim ferream, and money, which is nerves
Democritus to the Reader.

69

bells, sit in a readiness, and a sufficient revenue, a third part as in old Rome and Egypt, reserved for the commonwealth; to avoid those heavy taxes and impositions, as well to defray this charge of wars, as also all other public defalcations, expenses, fees, pensions, reparations, chaste sports, feasts, donatories, rewards, and entertainments.

All things in this nature especially I will have maturely done, and with great deliberation: ne quid temere, ne quid remisse ac timide fiat; Sed quid feror hospes?

To prosecute the rest would require a volume. Manum de tabella, I have been over tedious in this subject; I could have here willingly ranged, but these straits wherein I am included will not permit.

From commonwealths and cities, I will descend to families, which have as many corivses and molestations, as frequent discontents as the rest. Great affinity there is betwixt a political and economical body; they differ only in magnitude and proportion of business (so Scaliger writes) as they have both likely the same period, as Bodin and Pecuher hold, out of Plato, six or seven hundred years, so many times they have the same means of their vexation and overthrowes; as namely, riot, a common ruin of both, riot in building, riot in profuse spending, riot in apparel, &c. be it in what kind soever, it produceth the same effects. A 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 clothes and curious buildings came into this island, as he notes in his annals, not so many years since; nee sine dispensio 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 itself well used, hath been mistaken heretofore, is become by his abuse, the bane and 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 Axilon in Homcr, keep open house for all comers, giving entertainment to such as visit them, keeping a table beyond their means, and a company of idle servants (though not so frequent as of old) are blown up on a sudden; and as Acteon was by his hounds, devoured by their kinsmen, friends, and multitude of followers.

It is a wonder that Paulus Jurian relates of our northern countries, 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 and excess, glutinity and prodigality; a mere vice; it brings in debt, want, and beggary, hereditary diseases, consumes their fortunes, and overthrows the good temperature of their bodies.

To this I might here well add their inordinate expense in building, those fantastical houses, turrets, walks, parks, &c. gaming, excess of pleasure, and that prodigious riot in apparel, by which means they are compelled to break up house, and creep into holes. Seselius in his commonwealth of France, gives three reasons why the French nobility were so frequently bankrupts: First, because they had so many law-suits and contentions one upon another, which were tedious and costly; by which means it came to pass, that commonly lawyers bought them out of their possessions. A second cause was their riot, they lived beyond their means, and were therefore swallowed up by merchants.

(Le Nove, a French writer, yields five reasons of his countrymen's 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, mortgages, and debts, or wholly sunk in their estates.) The last was immoderate excess in apparel, which consumed their revenues.

How this concerns and agrees with our present state, look you. But of this elsewhere. As it is in a man's body, if either head, heart, stomach, liver, spleen, or any one part be misaffected, all the rest suffer from it: so is it with this economical body.

69 Scævola, Lib. 2. de repub. Gal. valde enim est in demum, ut quod præter opinionem accidit dicere, Numa patrum, pretium si res praecaveri potuerit. Liv. 1. Buc. lib. 2. Diodorus Siculus, lib. 2.—

67 Peregri, tranquisita potestas. Quod violenter nequit.—


68 Lib. 4. de repub. cap. 2. — Pecuher, Lib. 1. de divinat. — Camden in Cheshire. — Iliad. &c.

If the head be naught, a spendthrift, a drunkard, a whoremaster, a gamester, how shall the family live at ease? "Ipsa si cupiat salus servare, prorsus, non potest hanc familiar, as Demea said in the comedy, Safety herself 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 flirt, a liquorish, prodigious queen, and by that means all goes to ruin: or if they differ in nature, he is thrifty, she spends all, he wise, she sottish and soft; what agreement can there be? what friendship? Like that of the thrush and swallow in Æsop, instead of mutual love, kind compellations, whores and thief is heard, they fling stools at one another's heads.

"Quae intemperies vexat hanc familiar?" All enforced marriages commonly produce such effects, or if on their behalfs it be well, as to live and agree lovingly together, they may have disobedient and unruly children, that take ill courses to disquiet them. "their son is a thief, a spendthrift, their daughter a whore." A step mother, or a daughter-in-law distempers all, or else for want of means, many torturers arise, debts, dues, fees, dowries, jointures, 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, and will not descend to their present fortunes. Oftentimes, too, to aggravate the rest, concur many other inconveniences, unthankful friends, decayed friends, bad neighbours, negligent servants,(fabs. infid."

How mad they are, how furious, and upon small occasions, rash and inconsiderate in their proceedings, how they doat, every page almost will witness,

Next in place, next in miseries and discontent, in all manner of fair-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' favours, Ingenium vultu statque caditque suo, now aloft, to-morrow down, as 1Polybius describes them, "like so many casting counters, now of gold, to-morrow of silver, that vary in worth as the comptant will; now they stand for units, to-morrow for thousands; now before all, and anon behind." Beside, they torment one another with mutual factions, emulations: one is ambitious, another enamoured, a third in debt, a prodigal, overruns his fortunes, a fourth solicitous with cares, gets nothing, &c. But for these men's discontentments, anxieties, I refer you to Lucian's Tract, de mercede conductis,
Democitus to the Reader.

1. Eneas Sylvius (libidinis et stultitiae servos, he calls them), Agrippa, and many others.

Of philosophers and scholars priscæ sapientiae dictatores, I have already spoken in general terms, those superintendents of wit and learning, men above men, those refined men, minions of the muses, 

"mentemque habere quidis bonam
Et eare corcula datum est." —

These acute and subtle sophisters, so much honoured, have as much need of hellebore as others. — O medici medium pertundite venam. Read Lucian’s Piscator, and tell how he esteemed them; Agrippa’s Tract of the vanity of Sciences; may read their own works, their absurd tenets, prodigious paradoxes, et risum tenens amici? You shall find that of Aristotle true, nullum magnum ingenium sine mixtura dementia, they have a worm as well as others; you shall find a fantastical strain, a fustian, a bombast, a vain-glorious humour, an affected style, &c., like a prominent thread in an uneven woven cloth, run parallel throughout their works. And they that teach wisdom, patience, meekness, are the veriest dizzards, hairbrains, and most discontent. 7. In the multitude of wisdom is grief, and he that increaseth wisdom increaseth 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. 2. Democritus, that common flouter of folly, was ridiculous himself, barking Menippus, scoffing Lucian, satirical Lucilius, Petronius, Varro, Periplus, &c., may be censured with the rest, Loripedium rectus derideat, Äthiopem alget. Balle, Erasmus, Hospinian, Vives, Kennissius, explode as a vast ocean of obs and sols, school divinity. 9. A labyrinth of intricable questions, unprofitable contents, incredibilem delirationem, one calls it. If school divinity be so censured, subtiles 10. Scolus lima veritatis, Oecum irrefragabilis, cupus ingenii velera omnium ingeniorum subterit, &c. Bacchitheo, Dr. Resoluto, and Corculum Theogele, Thomas himself, Doctor Seraphicus, qui dictavit Angelus, &c. What shall become of humanity? Ars stultia, what can she plead? What can her followers say for themselves? Much learning, 12. cecr-diminuit-brum, hath cracked their scone, and taken such root, que tribus Ante aetris caput insanabile, hellebore itself can do no good, nor that renounced 15. lanthorn of Epicetus, by which if any man studied, he should be as wise as he was. But all will not serve; rhetoricians, in ostentationem loquaciatis multa egent, out of their volubility of tongue, will talk much to no purpose, orators can persuade other men what they will, quo volunt, unde volunt, move, pacify, &c., but cannot settle their own brains, what saith Tully? Malo indizentur prudentiam, quam loquacem stultitiam; and as "Seneca seconds him, a wise man’s oration should not be polite or solicitous. Fabius esteem no better of most of them, either in speech, action, gesture, as men beside themselves, insanos declamatores; so doth Gregory, Non mibi sapít qui sermone, sed qui factis sapit. Make the best of him, a good orator is a turncoat, an evil man, bonus orator pessimus vir, his tongue is set to sale, he is a mere voice, as he said of a nightingale, dat sine mente sonum, an hyperbolical liar, a flatterer, a parasite, and as 17. Ammianus Marcellinus will, a corrupting cozenor, one that doth more mischief by his fair speeches, than he that bribes by money; for a man may with more facility avoid him that circumvents by money, than him that deceives with glozing terms; which made 18. Socrates so much abhor and explode them. 19. Praecatorius, a famous poet, freely grants all poets to be mad; so doth 20. Scaliger; and who doth not? Aut insanii homo, aut versus facit (He’s mad or making verses), Hor. Sat. vii. 1. 2. Insanire labet, i. versus compone. Virg Ecl.; so Servius interprets it, all poets are mad, a company of bitter satirists, detractors, or else parasitical applauders: and what is poetry itself, but as Austin holds, Virtum erroris ab ebris doctoribus propinatum? You may give that censure

of them in general, which Sir Thomas More once did of Germanus Brixius' poems in particular.

"voluntas
In rate statitis sylvam habitant Furiae." 41

Budesus, in an epistle of his to Lupsetus, will have civil law to be the tower of wisdom; another honours physic, the quintessence of nature; a third tumbles them both down, and sets up the flag of his own peculiar science. Your supercilious critics, grammatical triflers, note-makers, curious antiquaries, find out all the ruins of wit, inepriorum delicias, amongst the rubbish of old writers; 42 Pro stultis habent nisi aliquid sufficiant invencire, quod in aliorum scriptis vertat vitia, all fools with them that cannot find fault; they correct others, and are not in a cold cause, puzzle themselves to find out how many streets in Rome, houses, gates, towers, Homer's country, Æneas's mother, Niobe's daughters, on Sappho publica fuerit? ovum 43 prius extiterti an gallina! & c. et alia quae dediscenda esset scire, si scirem, as 44 Seneca holds. What clothes the senators did wear in Rome, what shoes, how they sat, where they went to the closestool, how many dishes in a mess, what sauce, which for the present for an historian to relate, 45 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 meantime 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. Quosever auctores absurdis commentis suis perccactac et stercorant, one smith, they bewray and daub a company of books and good authors, with their absurd comments, correstor artium. 46 Scaliger calls them, and show their wit in censuring others, a company of foolish note-makers, humkle-bees, dorks, or bedles, inter stercora ut plurimum versatur, they rake over all those rubbish and dunghills, and prefer a manuscript many times before the Gospel itself, 47 thesaurum critica, before any treasure, and with their deliciat, aliter legunt sic, meus codex sic habet, with their postrema editiones, annotations, castigators, &c. make books dear, themselves ridiculous, and do nobody 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? 48Epiphilides ha sunt ut mera nuga. 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 will generally conclude they are a kind of madmen, as 49 Seneca extemes of them, to make doubts and scruples, how to read them truly, to mend old authors, but will not mend their own lives, or teach us ingenia sanare, memoriam officiorum inzerere, ac fidem in rebus humanis retineere, to keep our wits in order, or rectify our manners. 50numquid tibi demens videtur, si isis operam impenderit? Is not he mad that draws lines with Archimedes, whilst 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, viu fugit) to spend our time in toys, idle questions, and things of no worth?

That 51 lovers are mad, I think no man will deny, Amare simul et sapere, ipsi Jovi non datur, Jupiter himself cannot intend both at once.

52Non bene conveniunt, nec in una sede moratur Majestas et amor.''

Tully, when he was invited to a second marriage, replied, he could not simul amare et sapere be wise and love both together. 53Est orcus ille, vis est immedicabilis, est rabies insanë, love is madness, a hell, an incurable disease; impotent et insanam libidinem 54 Seneca calls it, an impotent and raging lust. I shall dilate this subject apart; in the meantime let lovers sigh out the rest.

55 Nevisanus the lawyer holds it for an axiom, "most women are fools," 56 consilium feminin inviulatum; Seneca, men, be they young or old; who doubts it, youth is mad as Elius in Tully, Stulti adolescentuli, old age little better, deliri senes, &c. Theophrastes, in the 107th year of his age, 57 said he then began to be wise, tum
Democritus to the Reader.

One burns to madness for the wedded dame; the mind of a satirist for the subject of the work.

one is mad of hawking, hunting, cocking; another of carousing, horse-riding, spending; a fourth of building, fighting, & c., *Insanit veteres status. Damasippus* obses, *Damasippus* hath an humour of his own, to be talked of: *Heliodorus* the Cathaginian another. In a word, as Scaliger concludes of them all, they are *Statas erectae stultitiae*, the very statutes or pillars of folly. Choose out of all stories that heath been most admired, you shall still find, *multa ad laudem, multa ad vitiationem magnifica*, as *Berosus* of Semiramis; *omnes mortales milititium triumphi, diuinitis*, & c., *tum et luxu, caede, catarrhique vitis antecessit*, as she had some good, so had she many bad parts.

Alexander, a worthy man, but furious in his anger, overtaken in drink: Caesar and Scipio valiant and wise, but vain-glorious, ambitious: Vespasian a worthy prince, but covetous: *Hannibal*, as he had mighty virtues, so had he many vices; *unam virtutem mille vias comitantur*, as Machiavel of Cosmo de Medici, 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 well, but faint examine, you shall find them wise on the one side, and fools on the other; in some few things praiseworthy, in the rest incomparably faulty. I will say nothing of their diseases, discontents, wants, and such miseries: let poverty plead the rest in Aristophanes' *Plutus*.

Covetous men, amongst others, are most mad, *they have all the symptoms of melancholy, fear, sadness, suspicion*, & c., as shall be proved in its proper place.

And yet methinks prodigals are much madder than they, be of what condition they will, that bear a public or private purse; as a Dutch writer censured Richard the rich duke of Cornwall, suing to be emperor, for his profuse spending, *qui effudit pecuniam ante pedes principum Electorum sicut aquam*, that scattered money like water; I do censure them, *Stulta Anglia* (saith he) *qua tot denaritis sponte est prius, stultae principes Alemaniae*, *qua nobile jus suum pro pecunia vendiderunt*; spendthrifts, bribers, and bribe-takers are fools, and so are all they that cannot keep, distribute, or spend their moneys well.

I might say the like of angry, peevish, envious, ambitious; *Anticyræ melior sorbæ meraces*; *Epicures, Atheists, Schismatics, Heretics; hi omnes habent imaginæ*.
Democritus to the Reader.

Nonem leasam (saith Nymannus) "and their madness shall be evident," 2 Tim. iii. 9. 48 Fabatus, an Italian, holds seafaring men all mad; 44 the ship is mad, for it never stands still; the mariners are mad, to expose themselves to such imminent dangers: the waters are raging mad, in perpetual motion: the winds are as mad as the rest, they know not whence they come, whither they would go; and those men are maddest of all that go to sea; for one fool at home, they find forty abroad. 48 He was a madman that said it, and thou peradventure as mad to read it. 48 Felix Platerus is of opinion all alchemists are mad, out of their wits; 48 Atheneus saith as much of fiddlers, et musarum lucimias, 48 Musicians, omnem tibicines insaniunt, ubi semel efflant, avolat illico mens, in comes music at one ear, out goes wit at another. Proud-and vain-glorying persons are certainly mad; and so are 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 47 in all particulars, were an Herculean task, to 48 reckon up 48 insanarum substructiones, insanos labores, insanum ludum, mad labours, mad books, endeavours, carriages, gross ignorance, ridiculous actions, absurd gestures; insanam gulam, insaniam villarum, insana jurgia, as Tully terms them, madness of villages, stupend structures; as those Egyptian Pyramids, Labyrinths and Sphinxes, 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 hypocrisy, inconstancy, blindness, rashness, dementiam temeritatem, fraud, cozenage, malice, anger, impudence, ingratitude, ambition, gross superstition, temporum infecta et adulatione sordida, as in Tiberii times, such base flattery, stupend parabolical fawning and conning, &c. brawls, conflicts, desires, contentions, it would ask an expert Vesalius to anatomise every member. Shall I say? Jupiter himself, Apollo, Mars, &c. doated; and monster-conquering Hercules that subdued the world, and helped others, could not relieve himself in this, but mad he was at last. And where shall a man walk, converse with whom, in what province, city, and not meet with Signior Delrio, or Hercules Furens, Mannades, and Corybantes? Their speeches say no less. 44 E fungis nati homines, or else they fetched their pedigrees from those that were struck by Samson with the jaw-bone of an ass. Or from Deucalion and Pyrrha's stones, for durum genus sumus, marmorei sumus, we are stony-hearted, and savour too much of the stock, as if they had all heard that enchanted horn of Astartoph, that English duke in Ariosto, which never sounded but all his auditors were mad, and for fear ready to make away with themselves; 49 or landed in the mad haven in the Euxine sea of Daphnis insana, which had a secret quality to dementate; they are a company of giddy-heads, afternoon men, it is Midsummer moon still, and the dog-days last all the year long, they are all mad. Whom shall I then except? Ulricus Huttenus 48 nemo, nam, nemo omnibus horis sapit, Nemo nascitur sine vitis, Crimina Nemo caret, Nemo sorte sua vivit contentus, Nemo in amore sapit, Nemo bonus, Nemo sapiens, Nemo, est ex omni parti beatus, &c. 50 and therefore Nicholas Nemo, or Monsieur No-body shall go free, Quid valeat nemo, Nemo referre potest? But whom shall I except in the second place? such as are silent, vir sapit qui panae loquitur; 51 no better way to avoid folly and madness, than by taciturnity. Whom in a third? all senators, magistrates; for all fortunate men are wise, and conquerors valiant, and so are all great men, non est hominu ludere cum ditis, 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 prolinus alius, I will not think amiss of them. Whom next? Stoics? Sapiens Stoicus, and he alone is

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Democritus to the Reader.

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subject to no perturbations, as Plutarch scoffs at him, "he is not vexed with torment, or burnt with fire, foiled by his adversary, sold of his enemy: though he be wrinkled, sand-blind, toothless, and deformed; yet he is most beautiful, and like a god, a king in conceit, though not worth a great. He never doats, never mad, never ad, drunk, because virtue cannot be taken away, as Zeno holds, "by reason of strong apprehension," but he was mad to say so. Anticyrae calo huc est opus aut dolabra, he had need to be bored, and so had all his fellows, as wise as they would seem to be. Chrysippus himself liberally grants them to be fools as well as others, at certain times, upon some occasions, amittit virtutem ait per ebrietatem, aut attribuitur morbus, it may be lost by drunkenness or melancholy, he may be sometimes crazed as well as the rest: ad summum sapientis nisi quum pituita molesta. I should here except some Cynics, Menippus, Diogenes, that Theban Crates; or to descend to these times, that omniscious, only wise fraternity of the Rosicrucians, those great theologues, politicians, philosophers, physicians, philologues, artists, &c. of whom S. Bridget, Albis Joachimus, Leichenbergius, and such divine spirits have prophesied, and made promise to the world, if at least there be any such (Hen. Neunmann makes a doubt of it, Valentinus Andreas and others) or an Elias artifex their Theophrastian master; whom though Libavius and many deride and carp at, yet some will have to be "the renewer of all arts and sciences," reformer of the world, and now living, for so Johannes Montanus Strigoniensis, that great patron of Parnassus, contends, and certainly avers "a most divine man," and the quintessence of wisdom whereasover he is; for he, his fraternity, friends, &c. are all "betrothed to wisdom," if we may believe their disciples and followers. I must needs except Lipsius and the Pope, and expunge their name out of the catalogue of fools. For besides that parasitical testimony of Douai,

"A Sole exoriente Merotis usque paludes,
Nemo est qui justo se aequiparare quest."" 17

Lipsius saith of himself, that he was "humani generis quidem pedagogus voce et stylo, a grand signior, a master, a tutor of us all, and for thirteen years he brags how he sowed wisdom in the Low Countries, as Ammonius the philosopher sometimes did in Alexandria, cum humanitate literas et sapientiam cum prudencia: antistes sapiens, he shall be Sapientum Octavus. The Pope is more than a man, as his parrots often make him, a demi-god, and besides his holiness cannot err, in Cathedra belike; and yet some of them have been magicians, Heretics, Atheists, children, and as Plutinus saith of John 22, Et si vir literatus, multa stoliditatem et levitatem pro se ferentia egit, stolidi et socordis vir ingenii, a scholar sufficient, yet many things he did foolishly, lightly. I can say no more than in particular, but in general terms to the rest, they are all mad, their wits are evaporated, and, as Ariosto feigns, l. 34, kept in jars above the moon.

Convicted fools they are, madmen upon record; and I am afraid past cure many of them, crepant ignis, the symptoms are manifest, they are all of Gotam parish:

"Quam furor haud dubius, quam sit manifesta phrenepsis," since madness is indisputable, since frenzy is obvious. what remains then but to send for Lorarios, those officers that carry them all together for Company to Bedlam, and set Rabelais to be their physician.

If any man shall ask in the meantime, who I am that so boldly censure others,

"Exterius non cruciatus, ambustus non edarius, gunester in ?ecutis, non vincitur; non fit captivus ab hoste terruit: Et si rigusus, senex adsuntius, inane, deforuns, formosus ramos, su deo simulc, felix, deos, res nullovis agens, et si demario non sit dignos."

"Hunc contemptum non injuria afflix, non injusta, non inebriati, quia virtus nec cripit: constantes constantes, praviscendos, Lips. phys. Stof. lib. i. diff. 15."

"Terreus Homerus epig. 192. l. 8. Hor. Fra- vers sagen. Bacchus cruces."

"Magna multa sequi est sapere, some think; others despise. Catull. Plaut. Mecenes."

"Or to send for a cock to the Anticyra to make Rab- lere pottage, settle-brain pottage."

"Dumus auri et scientiarum instaurator."


"Sapientia deuspossit."

"From the Rising Sun to the Meotid Lake, there was not one that could fairly be put in comparison with them." "Solus hic est sapiens aliis volunt uera moral."

"In ep. ad Balthas. Montanus."

"Relictuncula ad Patavum. Femain cum reliquias."

"Magnus virum sequi est sapere, some think; others despise. Catull. Plaut. Mecenes."

"Or to send for a cock to the Anticyra to make Rab- lere pottage, settle-brain pottage."
Democritus to the Reader.

tu nullae habes vitia? have I no faults? 86 Yes, more than thou hast, whatsoever thou art. Nos numerus sumus, I confess it again, I am as foolish, as mad as any one. 82 "Iam vobis videtur, non deprecior ipse, quo minus insanus,"

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

To conclude, this being granted, that all the world is melancholy, or mad, doates, 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 myself and them a good physician, and all of us a better mind.

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 acknowledge their imperfections, and seek to reform what is amiss; yet I have a more serious intent at this time; and to omit all impertinent digressions, to say no more of such as are improperly melancholy, or metaphorically mad, lightly mad, or in disposition, as stupid, angry, drunken, silly, sottish, sullen, proud, vain-glorious, ridiculous, beastly, peevish, obstinate, impudent, extravagant, dry, doating, dull, desperate, harebrain, &c. mad, frantic, foolish, heteroclines, which no new hospital can hold, no physic help; my purpose and endeavour is, in the following discourse to anatomiize this humour of melancholy, through all its parts and species, as it is an habit, or an ordinary disease, and that philosophically, medicinally, to show the causes, symptoms, and several cures of it, that it may be the better avoided. Moved thereunto for the generality of it, and to do good, it being a disease so frequent, as Mercurialis observes, "in these our days; so often happening," saith Laurentius, "in our miserable times," as few there are that feel not the smart of it. Of the same mind is Elian Montalbis, Melanthon, and others; Julius Caesar Claudinus calls it the fountain of all other diseases, and such common in this crazed age of ours, that scarce one of a thousand is free from it; and that spleenetic hypochondriacal wind especially, which proceeds from the spleen and short ribs. Being then a disease so grievous, so common, I know not wherein to do a more general service, and spend my time better, than to prescribe means how to prevent and cure so universal a malady, an epidemic disease, that so often, so much crucifies the body and mind.

If I have overshoot myself in this which hath hitherto said, or that it is, which I am sure some will object, too fantastical, "too light and comical for a Divine, too satirical for one of my profession, I will presume to answer with Erasmus, in like case, 'tis not I, but Democritus, Democritus dixit: you must consider what it is to speak in one's own or another's person, an assumed habit and name; a difference betwixt him that affects or acts a prince's, a philosopher's, a magistrate's, a fool's part, and him that is so indeed; and what liberty those old satirists have had; it is a cento collected from others; not I, but they that say it.

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

"Licuit, semperque licebit, Parcere pereant, dicere de vitia." Yet some indulgence I may justly claim, If too familiar with another's fame.

I hate their vices, not their persons. If any be displeased, or take aught unto himself, let him not expostulate or cavil with him that said it (so did Erasmus excuse himself to Dorpium, 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: if he be guilty and deserve it, let him amend, whoever he is, and not

80 Aliquantum tamen inde me solaber, quod una cum multis et sapientibus et celebrissimis viris ipsa insipissima, quid se Menippus Luciani in Necromantia. 82 Patroklius in Catalectic. 83 That I mean of And. Vaul. Apol. 1. 1. 20. 83 Apol. 84 Hom. affecto contra temporibus frequentissimum. 86 Cap. 15. de Met. 86 De anima. Nostro hanc seccuto morbus frequentissimus. 87 Consult. 98. adeo nostris temporibus frequenter ingruit ut nullo fore ab ejus habe immuni reperiatur omnia fore morborum occasio existat. 88 Mor. Encum si quis cum lumeniet levis esse quem ducet Theologum, aut mortuos non quem decet Christianum. 89 Hor. Sat. 4. 1. 1. 89 Epid. plor Domini de Moris, si quies quam offendator et sibi vindicet, non habet quod exposito et cum eo qui scriptum, ipsi se vident, secum agat injustiorn, utne sui proditor, qui declaravit hoc ad se proprium perimere. 90 Si quis sic lese mane, aut conscientiam profdet suum, aut certe metum, Phedr lib. 3. 1265.
be angry. “He that hateth correction is a fool,” Prov. xii. 1 If he be not guilty, 3 concerns him not; it is not, my freeness of speech, but a guilty conscience, a piled back of his own that makes him wince.

"Suspice si quis errabit sibi,
Et rapiet ad se, quod ert communes omnia,
Si tale non sit animi conscientiam."

I deny not this which I have said savours a little of Democritus; 37 Quamvis 1 reader, 1 sic dicere verum quid vetat; one may speak in jest, and yet speak truth. It is somewhat tart, I grant it; acriora orexim excitant embamnata, as he said, sharp sauces increase appetite, 38 nec cibus 1 ipse 1 juvatur morso fraudatus acer. Object then and cavil what thou wilt, I ward all with 39 Democritus’s buckler, his medicine shall save it; strike where thou wilt, and when: Democritus dixit, Democritus will answer it. It was written by an idle fellow, at idle times, about our Saturnalian or Dionysian feasts, when as he said, nullum libertati periculum est, servants in old Rome had liberty to say and do what they list. When our countrymen sacrificed to their goddess 40 Vacuna, and sat tippling by their Vacunal fires. I write this, and published this 41 hic est 42 there, it is neminis nihilo. The time, place, persons, and all circumstances apologise for me, and why may not I then be idle with others? speak my mind freely? If you deny me this liberty, upon these presumptions I will take it: I say again, I will take it.

1  "Si quis 1 est quid dictum in se inclementius
   Exstitit avis esse, sic existimet."

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

No, I recant, I will not, I care, I fear, I confess my fault, acknowledge a great offence.

"—motus prestatis componere fluctus." — let’s first assuage the troubled waves

I have overshot myself, I have spoken foolishly, rashly, unadvisedly, absurdly, I have atomized mine own folly. And now methinks upon a sudden I am awakened as it were out of a dream; I have had a raving fit, a fantastical fit, ranged up and down, in and out, I have insulted over the most kind of men, abused some, offended others, wounded myself; and now being recovered, and perceiving mine error, cry with 43 Orlando, Solvit me, pardon (e boni) that which is past, and I will make you amends in that which is to come; I promise you a more sober discourse in my following treatise.

If through weakness, folly, passion, 4 discontent, ignorance, I have said amiss, let it be forgotten and forgiven. I acknowledge that of 4 Tacitus to be true, Aspere faciata uti nimirum ex vero trazere, acher sui memoriam relinquun, a bitter jest leaves a sting behind it: and as an honourable man observes, 44 "They fear a satirist’s wit, be their memories?" I may justly suspect the worst; and though I hope I have wronged no man, yet I hope in Medea’s words I will crave pardon,

— Itad jam voce extrema pote,
Ne si noster dubius effudit dolor,
Maneat in animo verba, sed melior libri
Memoria nostra subuenit, facta irre data
Oklementum —

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, tene ingenium, vel minimum suspicionem depressari oportere. If thou knewest my 4 modesty and simplicity, thou wouldst easily pardon and forgive what is here amiss, or by thee misconceived. If hereafter atomizing this surly humour, my hand slip, as an unskilful 4 prentice I lance too deep, and cut through skin and all at unawares, make it smart, or cut awry, 4 pardon a rude hand, an unskilful knife, 4tis a most dif-

40 If any one shall err through his own suspicion, and shall apply to himself what is common to all, he will foolishly betray a consciousness of guilt.
41 Eus. 42 Mar. 1. 7. 22. 43 Ut ubi vel ingens rerum et humanum sensus; 44 Quintus Servius. 2. 2. 1. 12. 45 Ter. profl. Enn. 4. 46 Aristot. 1. 99. 47 Stat. 58. 48 Nen uti in ex studiis aequitas et studia e hortitate pervertunt. Plinius Maximus cau, ep. ii. 10. 2. 49 Am. 15. 6. 50 Sir Francis Bacon in his Essays, now Vicount St. Albans. 51 Quod Probos Persius et epitomari virgiliani verumrum Persium usus dict, ego, &c. 52 Quin aut necaria fulsit aut humana parum cavat natura, Hor.
Democritus to the Reader.

Difficult thing to keep an even tone, a perpetual tenor, and not sometimes to lash out; difficile est Satyram non scribere, there be so many objects to divert, inward perturbations to molest, and the very best may sometimes err; aliquando bonus dormitat Homerus (some times that excellent Homer takes a nap), it is impossible not in so much to overshoot; — operis in longo fas est obrepere sumnum. But what needs all this? I hope there will no such cause of offence be given; if there be, cum aliquid recognoscat, nos mentimur omnia. I'll deny all (my last refuge), recant all, renounce all I have said, if any man except, and with as much facility excuse, as he can accuse; but I presume of thy good favour, and gracious acceptance (gentle reader). Out of an assured hope and confidence thereof, I will begin.

* Prol. quær. Plaut. "Let not any one take these things to himself, they are all but fictions."
LECTORI MALÈ FERIATO.

Te vero cavesis edico quisquis es, ne temere sugilis Auctorem hujusce operis, aut cavillator irrideas. Imo ne vel ex aliorum censura tacite obloquaris (vis dicam verbo) nequid nasutulus inepse improbes, aut falsa fingas. Nam si talis reverta sit, qualem prae se fert Junior Democritus, seniori Democrito saltem affinis, aut ejus Genium vel tantillum sapiat; actum de te, censorem æque ac delatorem 'aget econtra (petulanti splene cum sit) sufflabit te in jocos, comminuet in sales, addo quae ut deo risui te sacrificabit.

Iterum moneto, ne quid cavillere, ne dum Democritum Juniorem conviciis insanes, ut ignominiose vituperes, de te non male sentientem, tu idem audias ab amico cor dato, quod olim vulgus Abderitanum ab Hippocrate, concievem bene meritum et popularum suum Democritum, pro insano habens. Nc tu Democritae sapis, stulti autem et insani Abderita.

"Abderitanæ pectoræ plebis habes."

Hac te paucis admonitum volo (malè feriate Lector) abi.

TO THE READER AT LEISURE.

WHEREVER you may be, I caution you against rashly defaming the author of this work, or cavilling in jest against him. Nay, do not silently reproach him in consequence of others' censure, nor employ your wit in foolish disapproval, or false accusation. For, should Democritus Junior prove to be what he professes, even a kinsman of his elder namesake, or be ever so little of the same kidney, it is all over with you: he will become both accuser and judge of you in your spleen, will dissipate you in jests, pulverise you into salt, and sacrifice you, I can promise you, to the God of Mirth.

I further advise you, not to asperse, or calumniate, or slander, Democritus Junior, who possibly does not think ill of you, lest you may hear from some discreet friend, the same remark the people of Abdæra did from Hippocrates, of their meritorious and popular fellow-citizen, whom they had looked on as a madman; "It is not that you, Democritus, that art wise, but that the people of Abdæra are fools and madmen."

"You have yourself an Abderitan soul;" and having just given you, gentle reader, these few words of admonition, farewell.

1 Si me consuebit, melius non tangere clamo. Hor. 1 Hippocr. opit. Damagetam, acerchium sum ut Demo- critum tanquam insanum curarem, sed postquam con- tent, non per Jovem-desipientem negotium, sed rerum omnium receptaculum comprehendi, eisque ingenium demiratus sum. Abderitanos vero tanquam non sanos accusavi, veratri potios ipsos potius eguisse dicens. 2 Mart.
HERACLITE fleas, misero sic convenit evo,
Nil nisi turpe vides, nil nisi triste vides.
Ride etiam, quantumque lubet, Democrite ride
Non nisi vanas vides, non nisi stultas vides.
Is et tu, his risu modò gaudeat, unus utrique
Sit licet usque labor, sit licet usque dolor.
Nunc opes est (nam totus eheu jam desipit orbis)
Mille Heraclitis, milleque Democritis.
Nunc opus est (tanta est insanis) transeat omnis
Mundus in Anticyras, gramen in Helleborum.

WEEP, O Heraclitus, it suits the age,
   Unless you see nothing base, nothing sad.
Laugh, O Democritus, as much as you please,
   Unless you see nothing either vain or foolish.
Let one rejoice in smiles, the other in tears;
   Let the same labour or pain be the office of both.
Now (for alas! how foolish the world has become),
   A thousand Héraclitus', a thousand Democritus' are required.
Now (so much does madness prevail), all the world must be
   Sent to Anticyra, to graze on Hellebore.
THE
SYNOPSIS OF THE FIRST PARTITION.

Their
Causes.
Subs. 1.

{ Impulsive ;

{ Instrumental ;

Or

{ Of the body
300, which are

Or

Or

Of the head
or mind.

Subs. 2.

Subs. 3.

Subs. 4.

Habits, as

Dryage.

Frenzy.

Madness.

Entasy.

Lycanthropia.

Chorus sancti Vitii.

Hydrophobia.

Possession or obsession of

Devils.

Melancholy. See 9°.

Its Equivocations, in Disposition, Improper, &c. Subsect. 5.

Mem. 2.

To its ex-
plication, a

digression

of anatomy,
in which

observe

parts of

Subs. 1.

Body { contained as

hath parts

or

Subs. 2. containing


Spirits; vital, natural, animal.

Similar; spermatical, or flesh,

bones, nerves, &c. Subs. 3.

Disimilar; brain, heart, liver, &c.

Subs. 4.

Vegetal. Subs. 5.

Sensible. Subs. 6, 7, 8.

Rational. Subsect. 9, 10, 11.

Melancholy:

Memb. 3.

Its definition, name, difference, Subs. 1.

The part and parties affected, affection, &c. Subs. 2.

The matter of melancholy, natural, &c. Subs. 4.

{ Proper to

{ Of the head alone, Hypo-

{ chondriacal, or windy me-

{ lancholy. Of the whole

{ body.

Or

Indefinite; as Love-melancholy, the subject of the third Par-

tition.

Its Causes in general. Sect. 2. A.

Its Symptoms or signs. Sect. 3. B.

Its Prognostics or indications. Sect. 4. 4.

Its Cures; the subject of the second Partition.
Synopsis of the First Partition.

A. Sect. 2. Causes of Melancholy are either

1. Supernatural, or by second causes. Subs. 1.
   - From God immediately, or by second causes.
   - Or from the devil immediately, with a digression of the nature of spirits and devils. Subs. 2.
   - Or mediatly, by magicians, witches. Subs. 3.

2. Natural
   - Congenital, or by nature.
   - Old age, temperament, Subs. 5.
   - Parental influence, being an hereditary trait. Subs. 6.

   Necessary, see C.

   - Nurses, Subs. 1.
   - Education, Subs. 2.
   - Terrors, affrights, Subs. 3.
   - Scares, calumnies, etc., Subs. 4.
   - Loss of liberty, Subs. 5.
   - Poverty and want, Subs. 6.

   In which the body is not necessary, as M. 4. 5.

   - A heap of other causes, death of parents, etc. Subs. 5.
   - Contingent, in which the body is in a state of illness, fever, etc. Subs. 1.

   - Or by particular causes.
   - Contingent, in which the body is in a state of illness, fever, etc. Subs. 1.

   - Or by particular causes.
   - Innate humours, or from diestemperature adjust. Subs. 2.
   - A hot brain, corrupted blood in the brain.
   - Excess of vapours, or defect.
   - Agues, or some precedent diseases.
   - Fumes arising from the stomach, etc.

II. Particular causes.

   - Of head:
     Melancholy are Subs. 3.

   - Of hypochondriacal, or windy melancholy are, Subs. 4.

   - Of all the body are, Subs. 5.

   - Inward
     - Default of spleen, belly, bowels, stomach, mesenteric veins, liver, etc.
     - Months or hemorrhoids stopped, or any other necessary evacuation.

   - Outward
     - Those six non-natural things abused.
     - Liver distempered, stopped, over-hot, apt to emit melancholy, temperature innate.
     - Bad diet, suppression of hemorrhoids, etc. and evacuations, passions, cares, etc.

   - Over all the body are, Subs. 5.

   - Outward.
Synopsis of the First Partition.

Bread; coarse and black, &c.
Drink; thick, thin, sour, &c.
Water unclean, milk, oil, vinegar, wine, spices, &c.

Flesh
Kinds Beef, pork, venison, hares, goats, pigeons, peacocks, fowls, &c.

Herbs, Of fish; all shell-fish, hard and slimy fish, &c.
Fish, Of herbs; pulse, cabbage, melons, garlic, onions, &c.
&c. All roots, raw fruits, hard and windy meats.

Preparing, dressing, sharp sauces, salt meats, indurated, soured, fried, broiled, or made-dishes, &c.

Disorder in eating, immediate eating, or at unseasonable times, &c.

Custom; delight, appetite, altered, &c. Subs. 3.

Retention and evacuation, Subs. 4.
Cosiness, hot baths, sweating, issues stopped, Venus in excess, or in defect, phlebotomy, purging, &c.

Air; hot, cold, tempestuous, dark, thick, foggy, moorish, &c. Subs. 5.
Excess, Unseasonable, excessive, or defective, of body or mind, itinerariros, 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 mind, Subs. 2.
With a digression of the force of imagination.
Subs. 2. With division of passions into Subs. 3.

Inscrutable or insensible.

Sorrow, cause and symptom, Subs. 4.
Fear, cause and symptom, Subs. 5.
Shame, repulse, disgrace, &c. Subs. 6.
Envy and malice, Subs. 7.
Emulation, hatred, faction, desire of revenge, Subs. 8.
Anger a cause, Subs. 9.
Discontent, cares, miseries, &c. Subs. 10.

Vehement desires, ambition, Subs. 11.
Covetousness, Subs. 12.
Love of learning, study in excess, with a digression, of the misery of scholars, and why the Muses are melancholy, Subs. 15.

Body, as ill digestion, crudity, wind, dry brains, hard belly, thick blood, much waking, heaviness, and palpitation of heart, leaping in many places, &c., Subs. 1.

Fear and sorrow without a just cause, suspicion, jealousy, discontent, solitaryness, irksomeness, continual cogitations, restless thoughts, vain imaginations, &c. Subs. 2.

Celestial influences, as by religion, parts of the body, heart, brain, liver, spleen, stomach, &c.

Sanguine are merry still, laughing, pleasant, meditating on plays, women, music, &c.

Phlegmatic, slothful, dull, heavy, &c.

Choleric, furious, impatient, subject to hear and see strange apparitions, &c.

Black, solitary, sad; they think they are bewitched, dead, &c.

Or mixed of these four humours adjust, or not adjust, infinitely varied.

Their several customs, conditions, inclinations, discipline, &c.

Ambitious, thinks himself a king, a lord; covetous, runs on his money; lascivious on his mistress; religious, hath revelations, visions, is a prophet, or troubled in mind; a scholar on his book, &c.

Pleasant at first, hardly discerned; afterwards harsh and intolerable, if inordinate.

1. Falsa cogitatio.
2. Cogitatio loqui.
3. Exequi logosum.

Simple, or as it is mixed with other diseases, apoplexies, gout, caninus appetitus, &c. So the symptoms are various.
Synopsis of the First Partition.

Head melancholy.  
Subs. 1.  

\[ \begin{align*} 
\text{In body} & \quad \text{Headache, binding and heaviness, vertigo, lightness, singing of the ears, much waking, fixed eyes, high colour, red eyes, hard belly, dry body; no great sign of melancholy in the other parts.} \\
\text{Or} & \quad \text{Continual fear, sorrow, suspicion, discontent, superficial cares, solicitude, anxiety, perpetual cogitation of such toys they are possessed with, thoughts like dreams, &c.} \\
\text{In mind.} & \quad \text{Wind, rumbling in the guts, belly-ache, heat in the bowels, convulsions, crudities, short wind, sour and sharp belchings, cold sweat, pain in the left side, suffocation, palpitation, heaviness of the heart, singing in the ears, much spittle, and moist, &c.} 
\end{align*} \]

Hypochondriacal, or windy melancholy.  
Subs. 2.  

\[ \begin{align*} 
\text{In body} & \quad \text{Fearful, sad, suspicious, discontent, anxiety, &c.} \\
\text{Or} & \quad \text{Lascivious by reason of much wind, troublesome dreams, affected by fits, &c.} \\
\text{In mind.} & \quad \text{Black, most part lean, broad veins, gross, thick blood, their hemorrhoids commonly stopped, &c.} 
\end{align*} \]

Over all the body.  
Subs. 3.  

\[ \begin{align*} 
\text{In body} & \quad \text{Fearful, sad, solitary, hate light, averse from company, fearful dreams, &c.} \\
\text{Or} & \quad \text{Why they are so fearful, sad, suspicious without a cause, why solitary, why melancholy men are witty, why they suppose they hear and see strange voices, visions, apparitions.} \\
\text{In mind.} & \quad \text{Why they prophesy, and speak strange languages; whence comes their crudity, rumbling, convulsions, cold sweat, heaviness of heart, palpitation, cardiaque, fearful dreams, much waking, prodigious fantasies.} 
\end{align*} \]

A reason of these symptoms.  
Memb. 3.  

Tending to good, as  
Morphew, scabs, itch, breaking out, &c.  
Black jaundice.  
If the hemorrhoids voluntarily open.  
If varices appear.

Tending to evil, as  
Leanness, dryness, hollow-eyed, &c.  
Invertebrate melancholy is incurable.  
If cold, it degenerates often into epilepsy, apoplexy, dotage, or into blindness.  
If hot, into madness, despair, and violent death.

Corollaries and questions.  
The grievousness of this above all other diseases.  
The diseases of the mind are more grievous than those of the body.  
Whether it be lawful, in this case of melancholy, for a man to offer violence to himself.  
Neg.  
How a melancholy or mad man offering violence to himself, is to be censured.
THE FIRST PARTITION.

THE FIRST SECTION, MEMBER, SUBSECTION.

Man's Excellency, Fall, Miseries, Infirmities; The causes of them.

Man's Excellency. Man, the most excellent and noble creature of the world, the principal and mighty work of God, wonder of Nature, as Zoroaster calls him; audacis natura miraculum, the marvel of marvels, as Plato; the abridgment and epitome of the world, as Pliny; Microcosmus, a little world, a model of the world, sovereign 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; Imaginis Image, created to God's own image, to that immortal and incorporeal substance, with all the faculties and powers belonging unto it; was at first pure, divine, perfect, happy, created after God in true holiness and righteousness; Deo congruentes, free from all manner of infirmities, and put in Paradise, to know God, to praise and glorify him, to do his will, Ut diis consimiles parturiat deus (as an old poet saith) to propagate the church.

Man's Fall and Misery. But this most noble creature, Heu tristis, et lachrymato commutatio (one exclaims) O pitiful change! is fallen from that he was, and forfeited his estate, become miserabilis homuncio, a cast-away, a caiffit, one of the most miserable creatures of the world, if he he be considered in his own nature, an ungenerate man, and so much obscured by his fall that (some few reliques excepted) he is inferior to a beast, Man in honour that understandeth not, is like unto beasts that perish, so David esteems him: a monster by stupend metamorphoses, 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; He must eat his meat sorrow, subject to death and all manner of infirmities, all kind of calamities.

A Description of Melancholy. Great travail is created for all men, and an heavy yoke on the sons of Adam, from the day that they go out of their mother's womb, unto that day they return to the mother of all things. Namely, their thoughts, and fear of their hearts, and their imagining of things they glory for, and the day of death. From him that sitteth in the glorious throne, to him that sitteth beneath the earth and ashes; from him that is clothed in blue silk and weareth a crown, to him that is clothed in simple linen. Wrath, envy, trouble, and unquietness, and fear of death, and rigour, and strife, and such things come to both man and beast, but sevenfold to the ungodly. All this befalls him in this life, and peradventure eternal misery in the life to come.

Impulsive Cause of Man's Misery and Infirmities. The impulsive cause of these miseries in man, this privation or destruction of God's image, the cause of death and
Diseases, of all temporal and eternal punishments, was the sin of our first parent Adam, in eating of the forbidden fruit, by the devil's 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 be like is that which our fabulous poets have shadowed unto us in the tale of Pandora's box, which being opened through her curiosity, filled the world full of all manner of diseases. It is not curiosity alone, but those other crying sins of ours, which pull these several plagues and miseries upon our heads. For Ubi peccatum, ibi procella, as Chrysostom well observes. Fools by reason of their transgression, and because of their impieties, are afflicted. Fear cometh like sudden desolation, and destruction like a whirlwind, affliction and anguish, because they did not fear God. Are you shaken with wars as Cyprian well urgeth to Demetrius, are you molested with dearth and famine? is your health crushed with raging diseases? is mankind generally tormented with epidemical maladies? tis all for your sins, Hag. i. 9, 10; Amos i.; Jer. vii. God is angry, punisheth and threateneth, because of their obstinacy and stubborness, 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 dryed up, your wine, corn, and oil blasted, if the air be corrupted, and men troubled with diseases, which like the blood of Abel cry loud to heaven for vengeance, Lam. v. 15. That we have sinned, therefore our hearts are heavy, Isa. lix. 11, 12. We roar like bears, and mourn like doves, and want health, &c. for our sins and trespasses. But this we cannot endure to hear or to take notice of. Jer. ii. 30. We are smitten in vain and receive no correction; and cap. v. 3. Thou hast stricken them, but they have not sorrowed; they have refused to receive correction; they have not returned. Pestilence he hath sent, but they have not turned to him, Amos iv. Herod could not abide John Baptist, nor Domitian endure Apollonius to tell the causes of the plague at Ephesus, his injustice, incest, adultery, and the like. 

To punish therefore this blindness and obstinacy of ours as a concomitant cause and principal agent, is God's just judgment in bringing these calamities upon us, to chastise us, I say, for our sins, and to satisfy God's wrath. For the law requires obedience or punishment, as you may read at large, Deut. xxviii. 15. If they will not obey the Lord, and keep his commandments and ordinances, then all these curses shall come upon them. Cursed in the town and in the field, &c. Cursed in the fruit of the body, &c. The Lord shall send thee trouble and shame, because of thy wickedness. And a little after, the Lord shall smite thee with the bough of Egypt, and with emords, and sead, and itch, and thou canst not be healed; with madness, blindness, and astonishing of heart. This Paul seconds, Rom. ii. 9. Tribulation and anguish on the soul of every man that doeth 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's selves, to inform and teach us wisdom. Therefore is my people gone into captivity, because they had no knowledge; therefore is the wrath of the Lord kindled against his people, and he hath stretched out his hand upon them. He is desirous of our salvation.

Mine eyes are sorrowful through mine affliction, and that made him turn unto God. Great Alexander in the midst of all his prosperity, by a company of parasites

Diseases in General.

Deified, and now made a god, when he saw one of his wounds bleed, remembered that he was but a man, and remitted of his pride. In morbo recolligsit se animus, as Pliny well perceived; "In sickness the mind reflects upon itself, with judgment surveys itself, and abhors its former courses," insomuch that he concludes to his friend Marius, that it was the period of all philosophy, if we could so continue sound, or perform but a part of that which we promised to do, being sick. Whoso is wise then, will consider these things, as David did (Psalm cxliv., verse last); and whatsoever fortune befall him, make use of it. If he be in sorrow, need, sickness, or any other adversity, seriously to recount with himself, why this or that malady, misery, this or that incurable disease is inflicted upon him; it may be for his good, "sic expedit, as Peter said of his daughter's ague. Bodily sickness is for his soul's health, perissa nec perissa, had he not been visited, he had utterly perished; for he the Lord correcteth him whom he loveth, even as a father doth his child in whom he delighteth." If he be safe and sound on the other side, and free from all manner of infirmity, et cetera.

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

Instrumental Causes of our Infirmities.] Now the instrumental causes of these our infirmities, are as diverse as the infirmities themselves; stars, heavens, elements, &c. And all these creatures which God hath made, are armed against sinners. They were indeed once good in themselves, and that they are now many of them pernicious unto us, is not in their nature, but our corruption, which hath caused it. For from the fall of our first parent Adam, they have been changed, the earth excrucised, the influence of stars altered, the four elements, beasts, birds, plants, are now ready to offend us. "The principal things for the use of man, are water, fire, iron, salt, meal, wheat, honey, milk, oil, wine, clothing, good to the godly, to the sinners turned to evil," Ecclus. xxxix. 28. "Fire, and hail, and famine, and death, all these are created for vengeance," Ecclus. xxxix. 29. The heavens threaten us with their comets, stars, planets, with their great conjunctions, eclipses, oppositions, quadratures, and such unfriendly aspects. The air with his meteors, thunder and lightning, tempests, violence, winds, tempests, unseasonable weather; from which proceed death, famine, plague, and all sorts of epidemical diseases, consuming infinite myriads of men. At Cairo in Egypt, every third year, (as it is related) Boterus, and others) 300,000 die of the plague; and 200,000, in Constantinople, every fifth or seventh at the utmost. How doth the earth terrify and oppress us with terrible earthquakes, which are most frequent in China, Japan, and those eastern islands, swallowing up sometimes six cities at once? How doth the water rage with his inundations, irruptions, flaming down towns, cities, villages, bridges, &c. besides shipswrecks; whole islands are sometimes suddenly overwhelmed with all their inhabitants in Zealand, Holland, and many parts of the continent drowned, as the lake Erne in Ireland? "Nihilque prater arctum cadavera patent, serium freto. In the fens of Friesland 1230, by reason of tempests, the sea crowned multa hominum millia, et jumenta sine numero, all the country almost, men and cattle in it. How doth the fire rage, that merciless element, consuming in an instant whole cities? What town of any antiquity or note hath not been once, and again, and again, by the fury of this merciless element, defaced, ruined, and left desolate? In a word.

"Ignis pepercit, unde mergit, nigra Via pestilentis sequitur eruptem necat. Nella superse, tabidus morbo perit."
To descend to more particulars, how many creatures are at deadly feud with men? Lions, wolves, bears, &c. Some with hoofs, horns, tusks, teeth, nails: How many noxious serpents and venomous creatures, ready to offend us with stings, breath, sight, or quite kill us? How many pernicious fishes, plants, gumes, 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 itself? Some make mention of a thousand several poisons: but these are but trifles in respect. The greatest enemy to man, is man, who by the devil’s instigation is still ready to do mischief, his own executioner, a wolf, a devil to himself, and others. 40 We are all brethren in Christ, or at least should be, members of one body, servants of one Lord, and yet no fiend can so torment, insult over, tyrannize, vex, as one man doth another. Let me not fall therefore (saith David, when ware, plague, famine were offered) into the hands of men, merciless and wicked men:

40—"Vix sunt homines hoc nomine digni, Quamque lupi, sive plus feritatis habent."  

We can most part foresee these epidemical diseases, and likely avoid them; Dearts, tempests, plagues, our astrologers foretell us; Earthquakes, inundations, ruins of houses, consuming fires, come by little and little, or make some noise beforehand: but the knavery, impostures, injuries and villainies of men no art can avoid. We can keep our professed enemies from our cities, by gates, walls and towers, defend ourselves from thieves and robbers by watchfulness and weapons; but this malice of men, and their pernicious endeavours, no caution can divert, no vigilance foresee, we have so many secret plots and devices to mischief one another.

Sometimes by the devil’s help as magicians, "witches: sometimes by impostures, mixtures, poisons, stratagems, single combats, wars, we hack and hew, as if we were ad interrectioe nam, like Cadmus’ soldiers born to consume one another. "Tis an ordinary thing to read of a hundred and two hundred thousand men slain in a battle. Besides all manner of tortures, brazen bulls, racks, wheels, strappadoes, guns, engines, &c. "Ad unum corpus humanum supplicia plura, quam membra: We have invented more torturing instruments, than there be several members in a man’s body, as Cyprian well observes. To come nearer yet, our own parents by their offences, indiscretion and intemperance, are our mortal enemies. 43"The fathers have eaten sour grapes, and the children’s teeth are set on edge." They cause our grief many times, and put upon us hereditary diseases, inevitable inimities: they torment us, and we are ready to injure our posterity;

40—"De daturi progeniem vitiosolorem."  

and the latter end of the world, as 41 Paul foretold, is still like to be the worst. We are thus bad by nature, bad by kind, but far worse by art, every man the greatest enemy unto himself. We study many times to undo ourselves, abusing those good gifts which God hath bestowed upon us, health, wealth, strength, wit, learning, art, memory to our own destruction, "Perdidit tua ex te. As 43 Judas Maccabees killed Apollonius with his own weapons, we arm ourselves to our own overthrow; and use reason, art, judgment, all that should help us, as so many instruments to undo us. Hector gave Ajax a sword, which so long as he fought against enemies, served for his help and defence; but after he began to hurt harmless creatures with it, turned to his own hurtless bowels. Those excellent means God hath bestowed on us, well employed, cannot but much avail us; but if otherwise perverted, they ruin and confound us: and so by reason of our indiscretion and weakness they commonly do, we have too many instances. This St. Austin acknowledgeth of himself in his humble confessions, "Promptness of wit, memory, eloquence, they were God’s good gifts, but he did not use them to his glory." If you will particularly know how, and by what means, consult physicians, and they will tell you, that it is in offending in some of those six non-natural things, of which I shall 44 dilate more at large; they are the causes of our inimities, our surfeiting, and drunkenness, our

40 Homo homini lupus, homo homini demon. 41 Hor. 1. 2. Od. 6. 42 Tim. iii. 2. 40 Ovid. de Nat. 1. 5. Erg. 8. 40 Miscen. auctot. 40 Hor. viii. 31. Thy destruction is from thyself. 40 Procur. 2. 40 Lib. 2. Epist. 2. ad Donatum. 40 Exe. 40 xvii. 2. 40 21 Mac. iii. 13. 40 Part. 1. Sec. 2. Menc. 2.
immoderate insatiable lust, and prodigious riot. *Plures crapula, quam gladius,* is a true saying; the board consumes more than the sword. Our incontinence it is, that calls so many several incurable diseases upon our heads, that hastens 55 old age, perturbs our temperature, and brings upon us sudden death. And last of all, that which crucifies us most, is our own folly, madness (quos Jupiter perdit, dementat; by subtraction of his assisting grace God permits it) weakness, want of government, our facility and pruneness in yielding to several lusts, in giving way to every passion and perturbation of the mind; by which means we metamorphose ourselves and degenerate into beasts. All which that prince of 56 poets observed of Agamemnon, that when he was well pleased, and could moderate his passion, he was—as oculosque Jovi par: like Jupiter in feature, Mars in valour, Pallas in wisdom, another god; but when he became angry, he was a lion, a tiger, a dog, &c., there appeared no sign or likeness of Jupiter in him; so we, as long as we are ruled by reason, correct our inordinate appetite, and conform ourselves to God's word, are as so many saints: but if we give sins to lust, anger, ambition, pride, and follow our own ways, we degenerate into beasts, transform ourselves, overthrow our constitutions, 57 provoke God to anger, and heap upon us this of melancholy, and all kinds of incurable diseases, as a just and deserved punishment of our sins.

**Subsec. II.** — *The Definition, Number, Division of Diseases.*

**What a disease is, almost every physician defines.** 58 Fernelius calleth it an "Affection of the body contrary to nature." 59 Fuschius and Crato, "an hinderance, hurt, or alteration of any action of the body, or part of it." 60 Tholosanus, "a dissolution of that league which is between body and soul, and a perturbation of it; as health the perfection, and makes to the preservation of it." 61 Labeo in Agellius, "an ill habit of the body, opposite to nature, hindering the use of it." Others otherwise, all to this effect.

**Number of Diseases.** How many diseases there are, is a question not yet determined; 62 Pliny reckons up 300 from the crown of the head to the sole of the foot: elsewhere he saith, morborum infinita multitudo, their number is infinite. However it was in those times, it boots not; in our days I am sure the number is much augmented:

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— "macies, et nova februm
Terris incibit colora."
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For besides many epidemic 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 free from some Disease or other.** No man amongst us so sound, of so good a constitution, that hath not some impediment of body or mind. *Quisque suo patimur manus,* we have all our infirmities, first or last, more or less. There will be peradventure in an age, or one of a thousand, like Zenophilus the musician in "Pliny, that may happily live 105 years without any manner of impediment; a Pollio Romulus, that can preserve himself 63 with wine and oil; a man as fortunate as Q. Metellus, of whom Valerius so much brags; a man as healthy as Otto Herwarth, a senator of Augsburg in Germany, whom 64 Leovitus the astrologer brings in for example and instance of certainty in his art; who because he had the signifiers in his geniture fortunate, and free from the hostile aspects of Saturn and Mars, being a very cold man, 65 could not remember that ever he was sick. 66 Paracelsus may brag that he could make a man live 400 years or more, if he might bring him up from his infancy, and diet him as he list; and some physicians hold, that their is no certain period of man's life; but it may still by temperance and physic

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be prolonged. We find in the meantime, by common experience, that no man can escape, but that of Hesiod is true:

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

Division of Diseases.] 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 chronic, first and secondary, 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 mind. For them of the body, a brief catalogue of which Fuschius hath made, Institut. lib. 3, sect. 1, cap. 11. I refer you to the voluminous tomes of Galen, Arcturus, Rhasis, Avicenna, Alexander, Paulus Ætius, Gordonius: and those exact Neoterics, Savaranola, Capivaccius, Donatus Altomarus, Hercules de Saxonia, Mercurialis, Victorius Frænchinius, Wecker, Piso, &c., that have methodically and elaborately written of them all. Those of the mind and head I will briefly handle, and apart.

Subsect. III.—Division of the Diseases of the Head.

These diseases of the mind, forasmuch as they have their chief seat and organs in the head, which are commonly repeated amongst the diseases of the head which are divers, and vary much according to their site. For in the head, as there be several parts, so there be divers grievances, which according to that division of Heurnius, (which he takes out of Arculanius,) are inward or outward (to omit all others which pertain to eyes and ears, nostrils, gums, teeth, mouth, palates, tongue, vesel, chops, face, &c.) belonging properly to the brain, as baldness, falling of hair, furture, iice, &c. Inward belonging to the skins next to the brain, called dura and pia mater, as all head-aches, &c., or to the ventricles, caules, kels, tunicles, creks, and parts of it, and their passions, as caro, vertigo, incubus, apoplexy, falling sickness. The diseases of the nerves, cramps, stupor, convulsion, tremor, palsy: or belonging to the excrement of the brain, catahrs, sneezing, rheums, distillations: or else those that pertain to the substance of the brain itself, in which are conceived phrensy, lethargy, melancholy, madness, weak memory, sopor, or Coma Vigilia et vigil Coma. Out of these again I will single such as properly belong to the phantasy, or imagination, or reason itself, which Laurentius calls the disease of the mind; and Hildesheim, morbos imaginationis, aut rationis laxe, (diseases of the imagination, or of injured reason,) which are three or four in number, phrensy, madness, melancholy, dagate, and their kinds: as hydrophobia, lycanthropia, Chorus sancti Viti, morbi daemoniaci, (St. Vitus’s dance, possession of devils,) which I will briefly touch and point at, insisting especially in this of melancholy, as more eminent than the rest, and that through all his kinds, causes, symptoms, prognostics, cures: as Lonicerus hath done de apoplexia, and many other of such particular diseases. Not that I find fault with those which have written of this subject before, as Jason Pratenis, Laurentius, Montaltus, T. Bright, &c., they have done very well in their several kinds and methods; yet that which one omits, another may happily see; that which one contracts, another may enlarge. To conclude with Scribanianus, that which they had neglected, or profideriorly 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 easy for every man’s capacity, and the common good, which is the chief end of my discourse.

Subsect. IV.—Doutage, Phrensy, Madness, Hydrophobia, Lycanthropia, Chorus sancti Viti, Exotaxis.

Delirium, Doutage.] Doutage, fatuity, or folly, is a common name to all the following species, as some will have it. Laurentius and Altomarus comprehended...
Diseases of the Mind.

madness, melancholy, and the rest under this name, and call it the sumnum genus of them all. If it be distinguished from them, it is natural or inginit, which comes by some defect of the organs, and over-much brain, as we see in our common fools; and is for the most part intended or remitted in particular men, and thereupon some are wiser than others: or else it is acquisit, an appendix or symptom of some other disease, which comes or goes; or if it continue, a sign of melancholy itself.

Phrensy.] Phrenitis, which the Greeks derive from the word ἐφρος, is a disease of the mind, with a continual madness or dotage, which hath an acute fever annexed, or else an inflammation of the brain, or the membranes or kels of it, with an acute fever, which causeth madness and dotage. It differs from melancholy and madness, because their dotage is without an ague: this continual, with waking, or memory decayed, &c. Melancholy is most part silent, this clamorous; and many such like differences are assigned by physicians.

Madness.] Madness, phrensy, and melancholy are confounded by Celsus, and many writers; others leave out phrensy, and make madness and melancholy but one disease, which Protašis especially labours, and that they differ only secundum major or minus, in quantity alone, the one being a degree to the other, and both proceeding from one cause. They differ intenso et remissio gradu, saith Gordonius, as the humour is intended or remitted. Of the same mind is Aretus, Alexander Tertullianus, Guianerius, Savanarola, Heurnius; and Galen himself writes promiscuously of them both by reason of their affinity: but most of our neoterics do handle them apart, whom I will follow in this treatise. Madness is therefore defined to be a vehement dotage; or raving without a fever, far more violent than melancholy, full of anger and clamour, horrible looks, actions, gestures, troubling the patients with far greater vehemency both of body and mind, without all fear and sorrow, with such impetuous force and boldness, that sometimes three or four men cannot hold them. Differing only in this from phrensy, that it is without a fever, and their memory is most part better. It hath the same causes as the other, as choler ascendant, and blood incensed, brains inflamed, &c. Fracastorius adds, a due time, and full age to this definition, to distinguish it from children, and will have it confirmed impotency, to separate it from such as accidentally come and go again, as by taking henbane, nightshade, wine, &c. Of this fury there be divers kinds; ecstasy, which is familiar with some persons, as Cardan saith of himself, he could be in one when he list; in which the Indian priests deliver their oracles, and the witches in Lapland, as Olaus Magnus writeth, I. 3, cap. 18. Extasi omnia predictisse, 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 enthusiasms, revelations, and visions, so often mentioned by Gregory and Boda in their works; obsession or possession of devils, sibyline 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 vitii.

Lycanthropia.] 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 persuaded but that they are wolves, or some such beasts. Saint and Paulus call it a kind of melancholy; but I should rather refer it to madness, as most do. Some make a doubt of it whether there be any such disease. Donat ab Alomari saith, that he saw two of them in his time: Wierus tells a story of such a one at Padua 1541, that would not believe to the contrary, but that he was a wolf. He hath another instance of a Spaniard, who thought himself a bear: Forrestus confirms as much by many examples; one amongst the rest of which he was an eye-witness, at Alema in Holland, a poor husbandman that still hunted about graves, and kept in churchyards, of a pale, black, ugly, and fearful look. Such belike, or little better, were king Pratius' daughters, that thought...
themselves kine. And Nebuchadnezzar in Daniel, as some interpreters hold, was only troubled with this kind of madness. This disease perhaps gave occasion to that bold assertion of 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, and afterwards turned to his former shape: to Ovid's tale of Lycaon, &c. He that is desirous to hear of this disease, or more examples, let him read Austin in his 18th book de Civitate Dei, cap. 5. Mialdus, cent. 5. 77. Sckenicus, lib. 1. Hildesheim, spec. 2. de Mania. Forrestus lib. 10. de morbis cerebr. Olaus Magnus, Vincentius Bellanicensis, spec. met. lib. 31. c. 122. Pierius, Bodine, Zuingier, Zeilger, Peucer, Wierus, Spranger, &c. This malady, saith Avicenna, troubleth men most in February, and is now-a-days frequent in Bohemia and Hungary, according to Heurnius. Schenritzius will have it common in Livonia. They lie hid most part all day, and go abroad in the night, barking, howling, at graves and deserts; they have usually hollow eyes, scabbed legs and thighs, very dry and pale; saith Altornarius; he gives a reason there of all the symptoms, and sets down a brief cure of them.

Hydrophobia is a kind of madness, well known in every village, which comes by the biting of a mad dog, or scratching, saith Aurelianus; touching, or smelling alone sometimes as Sckenius proves, and is incident to many other creatures as well as men: so called because the parties affected cannot endure the sight of water, or any liquor, supposing still they see a mad dog in it. And which is more wonderful: though they be very dry, (as in this malady they are) they will rather die than drink: Calius Aurelianus, an ancient writer, makes a doubt whether this Hydrophobia be a passion of the body or the mind. The part affected is the brain: the cause, poison, that comes from the mad dog, which is so hot and dry, that it consumes all the moisture in the body. Hildesheim relates of some that died so mad; and being cut up, had no water, scarce blood, or any moisture left in them. To such as are so affected, the fear of water begins at fourteen days after they are bitten, to some again not till forty or sixty days after: commonly saith Heurnius, they begin to rave, fly water and glasses, to look red, and swell in the face, about twenty days after (if some remedy be not taken in the meantime) to lie awake, to be pensive, sad, to see strange visions, to bark and howl, to fall into a swoon, and oftentimes fits of the falling sickness. Some say, little things like whelps will be seen in their urine. If any of these signs appear, they are past recovery. Many times these symptoms will not appear till six or seven months after, saith Codronchus; and sometimes not till seven or eight years, as Guianeri; twelve as Albertus; six or eight months after, as Galen holds. Baldus the great lawyer died of it: an Augustine friar, and a woman in Delft, that were Forrestus patients, were miserably consumed with it. The common cure in the country (for such at least as dwell near the sea-side) is to suck them over head and ears in sea water; some use charms: every good wife can prescribe medicines. But the best cure to be had in such cases, is from the most approved physicians; they that will read of them, may consult with Dioscorides, lib. 6. c. 37. Heurnius, Hildesheim, Capivaucius, Forrestus, Sckenius, and before all others Codronchus an Italian, who hath lately written two exquisite books on the subject.

Chorus sancti Vitii, or St. Vitus's dance; the lascivious dance, Paracelsus calls 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 St. Vitus for help, and after they had danced there awhile, they were certainly freed. 'Tis strange to hear how long they will dance, and in what manner, over stools, forms, tables; even great belded 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. Music above all things they love, and therefore magistrates in Germany will hire musicians to play to them, and some lusty sturdy companions to dance with them. This disease hath been very common in
Germany, as appears by those relations of 8Schenkiks, and Paracelsus in his book of Madness, who brags how many several persons he hath cured of it. Felix Plateras de menis alienat. cap. 3, reports of a woman in Basil whom he saw, that danced a whole month together. The Arabians call it a kind of palsy. Bodine in his 5th book de Repub. cap. 1, speaks of this infirmity; Monavius in his last epistle to Scoltizius, and in another to Dudithus, where you may read more of it.

The last kind of madness or melancholy, is that demoniacal (if I may so call it) obsession or possession of devils, which Platerus and others would have to be preternatural: stupid 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 Darrell have written large volumes on this subject pro and con.) I voluntarily omit.

8Fuscillus, Institut. lib. 3. sec. 1. cap. 11, Felix Plater, 4Laurentius, add to these another fury that proceeds from love, and another from study, another divine or religious fury; but these more properly belong to melancholy; of all which I will speak 8apart, intending to write a whole book of them.

SUBSECT. V.—Melancholy in Disposition, improperly so called, Equivocations.

Melancholy, the subject of our present discourse, is either in disposition or habit. In disposition, is that transitory melancholy which goes and comes upon every small occasion of sorrow, need, sickness, trouble, fear, grief, passion, or perturbation of the mind, any manner of care, discontent, or thought, which causeth anguish, dulness, heaviness and vexation of spirit, any ways opposite to pleasure, mirth, joy, delight, causing frowardness in us, or a dislike. In which equivocal and improper sense, we call him melancholy that is dull, sad, sour, lumpish, ill disposed, solitary, any way moved, or displeased. And from these melancholy dispositions,

no man living is free, no stoic, none so wise, none so happy, none so patient, so generous, so godly, so divine, that can vindicate himself; so well composed, but more or less, some time or other he feels the smart of it. Melancholy in this sense is the character of mortality. 74Man that is born of a woman, is of short continuance, and full of trouble.74 Zeno, Cato, Socrates himself, whom 8Elian so highly commends for a moderate temper, that nothing could disturb him, but going out, sad coming in, still Socrates kept the same serenity of contenance, what misery soever befell him, 91(if we may believe Plato his disciple) was much tormented with it. Q. Metellus, in whom 8Valerius gives instance of all happiness, 34the most fortunate man then living, born in that most flourishing city of Rome, of noble parentage, a proper man of person, well qualified, healthful, rich, honourable, a senator, a consul, happy in his wife, happy in his children, &c. yet this man was not void of melancholy, he had his share of sorrow. 8Polycrates Samius, that flung his ring into the sea, because he would participate of discontent with others, and had it miraculously restored to him again shortly after, by a fish taken as he angled, was not free from melancholy dispositions. No man can cure himself; the very gods had bitter pangs, and frequent passions, as their own 11poets put upon them. In general, 12as the heaven, so is our life, sometimes fair, sometimes overcast, tempestuous, and serene; as in a rose, flowers and prickles; in the year itself, a temperate summer sometimes, a hard winter, a drought, and then again pleasant showers: so is our life intermixed with joys, hopes, fears, sorrows, calamities: Invicem cedunt dolor et voluptas, there is a succession of pleasure and pain.

18—"medio de fonte leprum
Surget amari aliquid, in iepsis floribus angat."
midst of our feasting and jollity, as Austin in his Com. on the 41st Psalm, there is grief and discontent. Inter delicias semper aliquid sevi nos strangulat; for a pint of honey thou shalt here likely find a gallon of gall, for a dram of pleasure a pound of pain, for an inch of mirth an ell of moan; as ivy doth an oak, these miseries encompass our life. And it is most absurd and ridiculous for any mortal man to look for a perpetual tenure of happiness in his life. Nothing so prosperous and pleasant, but it hath some bitterness in it, some complaining, some grudging; it is all γάλακτος, a mixed passion, and like a chequer table black and white: men, families, cities, have their falls and wanes; new trines, sextiles, then quartiles and oppositions. We are not here as those angels, celestial powers and bodies, sun and moon, to finish our course without all offence, with such constancy, to continue for so many ages: but subject to misfortunes, miseries, interrupted, tossed and tumbled up and down, carried about with every small blast, often molested and disquieted upon each slender occasion, uncertain, brittle, and so is all, that we trust unto. And he that knows not this is not armed to endure it, is not fit to live in this world (as one condescends our time), he knows not the condition of it, where with a reciprocally, pleasure and pain are still united, and succeed one another in a ring. Exit est mundo, get thee gone hence if thou canst not brook it; there is no way to avoid it, but to arm thyself with patience, with magnanimity, to oppose thyself unto it, to suffer affliction as a good soldier of Christ; as Paul advisesh constantly to bear it. But forasmuch as so few can embrace this good council of his, or use it aright, but rather as so many brute beasts give way to their passion, voluntary subject and precipitate themselves into a labyrinth of cares, woes, miseries, and suffer their souls to be overcome by them, cannot arm themselves with that patience as they ought to do, it falleth out oftentimes that these dispositions become habits, and many affects contemned (as Seneca notes) make a disease. Even as one distillation, not yet grown to custom, makes a cough; but continual and invertebrate causeth a consumption of the lungs; so do these our melancholy provocations; and according as the humour itself is intended, or remitted in men, as their temperature of body, or rational soul is better able to make resistance; so are they more or less affected. For that which is but a feat-biting to one, causeth insufferable torment to another; and which one by his singular moderation, and well-composed carriage can happily overcome, a second is no whit able to sustain, but upon every small occasion of misconceived abuse, injury, grief, disgrace, loss, cross, humour, &c. (if solitary, or idle) yields so far to passion, that his complexion is altered, his digestion hindered, his sleep gone, his spirits obscured, and his heart heavy, his hypochondries misaffected; wind, 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 gaol, 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 quid 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 itself. So that as the philosophers make eight degrees of heat and cold, we may make eighty-eight of melancholy, as the parts affected are diversely 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 and 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 a habit, molus sonomicus, or chronicus, a chronic or continuator disease, a settled humour, as

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Digression of Anatomy.

Aurelianus and 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.

SECT. I. MEMB. II.

Subsect. I.—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 myrrhe, hypochondries, enrods, &c., imagination, reason, humours, spirits, vital, natural, animal, nerves, veins, arteries, chylus, pituita; which by the vulgar will not so easily be perceived, what they are, how cited, 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 25 prophet to praise God, ("for a man is fearfully and wonderfully made, and curiously wrought") that have time and leisure enough, and are sufficiently informed in all other worldly businesses, as to make a good bargain, buy and sell, to keep and make choice of a fair hawk, bound, horse, &c. But for such matters as concern the knowledge of themselves, they are wholly ignorant and careless; they know not what this body and soul are, how combined, of what parts and faculties they consist, or how a man differs from a dog. And what can be more ignominious and filthy (as Melancthon well inveighs) than for a man not to know the structure and composition of his own body, especially since the knowledge of it tends so much to the preservation of his health, and information of his manners?" To stir them up therefore to this study, to peruse those elaborate works of Galen, Bauhines, Plater, Vesalius, Falopiis, Laurentius, Remelius, &c., which have written copiously in Latin; or that which some of our industrious countrymen have done in our mother tongue, not long since, as that translation of Columbus and Microcosmographia, in thirteen books, I have made this brief digression. Also because Wecker, Melancthon, Fernelius, Fuschius, and those tedious Tracts de Animâ (which have more compendiously handled and written of this matter,) are not at all times ready to be had, to give them some small taste, or notice of the rest, let this epitome suffice.

Subsect. II.—Division of the Body, Humours, Spirits.

Or the parts of the body there may be many divisions: the most approved is that of Laurentius, out of Hippocrates: which is, into parts contained, or containing. Contained, are either humours or spirits.

Humours.] A humour is a liquid or fluent part of the body, comprehended in it, for the preservation of it; and is either innate or born with us, or adventitious and acquiesce. The radical or innate, is daily supplied by nourishment, which some call cambium, and make those secondary humours of ros and gluten to maintain it: or acquiesce, to maintain these four first primary humours, coming and proceeding from the first concoction in the liver, by which means chylus is excluded. Some divide them into profitable and excrementitious. But Crato out of Hippocrates will have all four to be juice, and not excrements, without which no living creature can be sustained: which four, though they be comprehended in the mass of blood, yet they have their several affections, by which they are distinguished from one another, and from those adventitious, peccant, or diseased humours, as Melancthon calls them.

Blood.] Blood is a hot, sweet, temperate, red humour, prepared in the more temperate veins, and made of the most temperate parts of the chylus in the liver, whose office

* Rh. 1. c. 8. 25 Fuschius, i. 3. sec. 1. cap. 7. 26 History of man. C. D. Crooke.
* Esenchism, fol. 130. 27 De usus part. 28 In Physiol. 1. 1. 2. 29 D. Anima. In
* Aeni. Turpe enim est homini ignoscere sui corporis in discedere suam vim, parcecitum cum ad valentiam seu si moras nec cognitio pluraest. 30 De fest. 31 Morbosos humores.
is to nourish the whole body, to give it strength and colour, being dispersed by the veins through every part of it. And from it spirits are first begotten in the heart, which afterwards by the arteries are communicated to the other parts.

Pituita, or phlegm, is a cold and moist humour, begotten of the colder part of the chylus (or white juice coming out of the most digested in the stomach,) in the liver; his office is to nourish and moisten the members of the body, which as the tongue are moved, that they be not over dry.

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

Melancholy. Melancholy, cold and dry, thick, black, and sour, begotten of the more feculent part of nourishment, and purged from the spleen, is a bridle to the other two hot humours, blood and choler, preserving them in the blood, and nourishing the bones. These four humours have some analogy with the four elements, and to the four ages in man.

Serum, Sweat, Tears.] To these humours you may add serum, which is the matter of urine, and those excrementitious humours of the third concoction, sweat and tears.

Spirits.] Spirit is a most subtle vapour, which is expressed from the blood, and the instrument of the soul, to perform all his actions; a common tie or medium between the body and the soul, as some will have it; or as Paracelsus, a fourth soul of itself. Melanchoth holds the fountain of those spirits to be the heart, begotten there; and afterward conveyed to the brain, they take another nature to them. Of these spirits there be three kinds, according to the three principal parts, brain, heart, liver; natural, vital, animal. The natural are begotten in the liver, and thence dispersed through the veins, to perform those natural actions. The vital spirits are made in the heart of the natural, which by the arteries are transported to all the other parts: if the spirits cease, then life ceaseth, as in a syncope or swooning. 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.

Subsect. III.—Similar Parts.

Similar Parts.] Containing parts, by reason of their more solid substance, are 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 sever'd into parts of the same nature, as water into water. Of these some be spermatical, some fleshly or carnal. Spermatical are such as are immediately begotten of the seed, which are bones, gristles, ligaments, membranes, nerves, arteries, veins, skins, fibres or strings, fat.

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

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

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

Nerves, or sinews, are membranes without, and full of marrow within; they proceed from the brain, and carry the animal spirits for sense and motion. Of these some be harder, some softer; the softer serve the senses, and there be seven pair of them. The first be the optic nerves, by which we see; the second move the eyes; the third pair serve for the tongue to taste; the fourth pair for the taste in the palate; the fifth belong to the ears; the sixth pair is most ample, and runs almost over 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 spirit; to discern which the better, they say that Vesalius the anatomist was wost

sex Spiritus animae.

Laurentius, cap. 20, lib. 1. Anat.
Dissimilar Parts.

Dissimilar parts are those which we call organical, or instrumental, and they be inward or outward. The chiefest outward parts are situate forward or backward:—forward, the crown and foretop of the head, skull, face, forehead, temples, chin, eyes, ears, nose, &c., neck, breast, chest, upper and lower part of the belly, hypochondries, navel, groin, flank, &c.; backward, the hinder part of the head, back, shoulders, sides, hips, hipbones, os sacrum, buttocks, &c. Or joints, arms, hands, feet, legs, thighs, knees, &c. Or common to both, which, because they are obvious and well known, I have carelessly repeated, eaque præcipua et grandiora tantum; quod reliquum ex hortis de animæ qui volet, accipiat.

Inward organical parts, which cannot be seen, are divers in number; and have several names, functions, and divisions; but that of Dr. Laurentius is most notable, into noble or ignoble parts. Of the noble there be three principal parts, to which all the rest belong, and whom they serve—brain, heart, liver; according to whose seat, three regions, or a threefold division, is made of the whole body. As first of the head, in which the animal organs are contained, and brain itself, 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 is kept and receives the blood from the brain. The third region is the lower belly, in which the liver resides as a Legat à latere, with the rest of those natural organs, serving for concoction, nourishment, expelling of excrements. This lower region is distinguished from the upper by the midriff, or epigastria, and is subdivided again by some into three concavities or regions, upper, middle, and lower. The upper of the hypochondries, in whose right side is the liver, the left the spleen; from which is denominated hypochondrial 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 Ar- menians make two parts of this region, Epigastrium and Hypogastrium, upper or lower. Epigastrium they call Mirach, from whence comes Mirachialis Melanchotia, 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.

De Animâ.—The Lower Region, Natural Organs.] But you that are readers in the meantime, suppose you were now brought into some sacred temple, or majestic palace (as Melanchotus saith), to behold not the matter only, but the singular art, workmanship, and counsel of this our great Creator. And it is a pleasant and profitable speculation, if it be considered aright.
present themselves to your consideration and view, are such as serve to nourish or generation. Those of nutrition serve to the first or second conception; as the oesophagus or gullet, which brings meat and drink into the stomach. The ventricle or stomach, which is seated in the midst of that part of the belly beneath the midriff, the kitchen, as it were, of the first conception, and which turns our meat into chylus. It hath two mouths, one above, another beneath. The upper is sometimes taken for the stomach itself; the lower and neither door (as Wecker calls it) is named Pylorus. This stomach is sustained by a large cell or knoll, called omentum; which some will have the same with peritoneum, or rim of the belly. From the stomach to the very fundament are produced the guts, or intestina, which serve a little to alter and distribute the chylus, and convey away the excrements. They are divided into small and great, by reason of their size and substance, slender or thicker: the slender is duodenum, or whole gut, which is next to the stomach, some twelve inches long, saith Fuscins. Jejunum, or empty gut, continue to the other, which hath many mesenteric veins annexed to it, which take part of the chylus to the liver from it. Ileon the third, which consists of many crinkles, which serves with the rest to receive, keep, and distribute the chylus from the stomach. The thick guts are three, the blind gut, colon, and right gut. The blind is a thick and short gut, having one mouth, in which the ileon and colon meet; it receives the excrements, and conveys them to the colon. This colon hath many windings, that the excrements pass not away too fast: the right gut is straight, and conveys the excrements to the fundament, whose lower part is bound up with certain muscles called sphincters, that the excrements may be the better contained, until such time as a man be willing to go to the stool. In the midst of these guts is situated the mesenterium or midriff, composed of many veins, arteries, and much fat, serving chiefly to sustain the guts. All these parts serve the first conception. To the second, which is busied either in refining the good nourishment or expelling the bad, is chiefly belonging the liver, like in colour to congealed blood, the shop of blood, situate in the right hypochondry, in figure like to a half-moon—Generosum membrum Melanthen styles it, a generous part; it serves to turn the chylus to blood, for the nourishment of the body. The excrements of it are either choleric or watery, which the other subordinate parts convey. The gall placed in the concave of the liver, extracts cholera to it: the spleen, melancholy; which is situate on the left side, over against the liver, a spongy matter, that draws this black cholera to it by a secret virtue, and feeds upon it, conveying the rest to the bottom of the stomach, to stir up appetite, or else to the guts as an excrement. That watery matter the two kidneys expurgate by those emunctory veins and ureters. The emunctory draw this superfluous moisture from the blood; the two ureters convey it to the bladder, which, by reason of his site in the lower belly, is apt to receive it, having two parts, neck and bottom: the bottom holds the water, the neck is constricted with a muscle, which, as a port, keeps the water from running out against our will.

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

Middle Region.] Next in order is the middle region, or chest, which comprehends the vital faculties and parts; which (as I have said) is separated from the lower belly by the diaphragma or midriff, which is a skin consisting of many nerves, membranes; and amongst other uses it hath, is the instrument of laughing. There is also a certain thin membrane, full of sinews, which covereth the whole chest within, and is called pleura, the seat of the disease called pleurisy, when it is inflamed; some add a third skin, which is termed Mediastinum, which divides the chest into two parts, right and left; of this region the principal part is the heart, which is the seat and fountain of life, of heat, of spirits, of pulse and respiration—of 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, dies last in all creatures. Of a pyramidal form, and not much unlike to a pine-apple; a part worthy of admiration, that can yield such variety of affections, by whose motion it is dilated or contracted, to stir and command the humours in the body. As in sorrow, melan-
choly; in anger, choler; in joy, to send the blood outwardly; in sorrow, to call it at; moving the humours, as horses do a chariot. This heart, though it be one sole member, yet it may be divided into two crevices right and left. The right is like the moon increasing, bigger than the other part, and receives blood from Vena cava, distributing some of it to the lungs to nourish them; the rest to the left side, to engender spirits. The left crevice hath the form of a cone, and is the seat of life, which, as a torch doth oil, draws blood unto it, begetting of it spirits and fire; and as fire in a torch, so are spirits in the blood; and by that great artery called aorta, it sends vital spirits over the body, and takes air from the lungs by that artery which is called venosa; so that both crevices have their vessels, the right two veins, the left two arteries, besides those two common and fractuous ears, which serve them both; the one to hold blood, the other air, for several uses. The lunge is a thin spungy part, like an ox hoof, (saith Fernelius) the town-clerk or crier, (one terms it) the instrument of voice, as an orator to a king; annexed to the heart, to express their thoughts by voice. That it is the instrument of voice, is manifest, in that no creature can speak, or utter any voice, which wanteth these lights. It is, besides, the instrument of respiration, or breathing; and its office is to cool the heart, by sending air unto it, by the venous artery, which vein comes to the lungs by that aspera arteria, which consists of many gristles, membranes, nerves, taking in air at the nose and mouth, and by it likewise exhales the fumes of the heart.

In the upper region serving the animal faculties, the chief organ is the brain, which is a soft, marrowish, and white substance, engendered 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, judgment, reason, and in which man is most like unto God; and therefore nature hath covered it with a skull of hard bone, and two skins or membranes, whereof the one is called dura mater, or meninx, the other pia mater. The dura mater is next to the skull, above the other, which includes and protects the brain. When this is taken away, the pia mater is to be seen, a thin membrane, the next and immediate cover of the brain, and not covering only, but entering into it. The brain itself is divided into two parts, the fore and hinder part; the fore part is much bigger than the other, which is called the little brain in respect of it. This fore part hath many concavities distinguished by certain ventricles, which are the receptacles of the spirits, brought hither by the arteries from the heart, and are there refined to a more heavenly nature, to perform the actions of the soul. Of these ventricles there are three—right, left, and middle. The right and left answer to their site, and beget animal spirits; if they be any hurt, sense and motion ceaseth. These ventricles, moreover, are held to be the seat of the common sense. The middle ventricle is a common concourse and cavity of them both, and hath two passages—the one to receive pituita, and the other extends itself to the fourth crevice; in this they place imagination and cogitation, and so the three ventricles of the fore part of the brain are used. The fourth crevice behind the head is common to the cerebel or little brain, and marrow of the back-bone, the last and most solid of all the rest, which receives the animal spirits from the other ventricles, and conveys them to the marrow in the back, and is the place where they say the memory is sealed.

Subsect. V.—Of the Soul and her Faculties.

According to Aristotle, the soul is defined to be iverisina, perfectio et actus primus corporis organisici, vitam habentis in potentia: the perfection or first act of an organic body, having power of life, which most philosophers approve. But many doubts arise about the essence, subject, seat, distinction, and subordinate faculties of it. For the essence and particular knowledge, of all other things it is most hard (be it of man or beast) to discern, as Aristotle himself, Tully, Picus Miranda, and other Neotere philosophers confess:—We can understand all things
by her, but what she is we cannot apprehend." Some therefore make one soul, divided into three principal faculties; others, three distinct souls. Which question of late hath been much controverted by Picolomineus and Zabarel. 

Paracelsus will have four souls, adding to the three grand faculties a spiritual soul: which opinion of his, Campanella, in his book de sensu rerum, much labours to demonstrate and prove, because carcasses bleed at the sight of the murderer; with many such arguments: And some again, one soul of all creatures whatsoever, differing only in organs; and that beings have reason as well as men, though, for some defect of organs, not in such measure. Others make a doubt whether it be all in all, and all in every part; which is amply discussed in Zabarel amongst the rest. The common division of the soul is into three principal faculties—vegetal, sensitive, and rational, which make three distinct kinds of living creatures—vegetal plants, sensible beings, rational men. How these three principal faculties are distinguished and connected, 

_Humano ingenio inaccessum widetur_, is beyond human capacity, as 

Taurullus, Philip, Flavius, and others suppose. The inferior may be alone, but the superior 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 Soul._ 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 beggar another like unto itself." In which definition, three several operations are specified—altrix, auctrix, procreatix; the first is nutrition, whose object is nourishment, meat, drink, and the like; his organ the liver in sensible creatures; in plants, the root or sap. His office is to turn the nutriment into the substance of the body nourished, which he performs by natural heat. This nutritive operation hath four other subordinate functions or powers belonging to it—attraction, retention, digestion, expulsion.

Attraction.] Nutrition is a ministering faculty, which, as a loadstone doth iron, draws meat into the stomach, or as a lamp doth oil; and this attractive power is very necessary in plants, which suck up moisture by the root, as another mouth, into the sap, as a like stomach.

Retention.] Retention keeps it, being attracted unto the stomach, until such time it be concocted; for if it should pass away straight, the body could not be nourished.

Digestion.] Digestion is performed by natural heat; for as the flame of a torch consumes oil, 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—maturatio, elixiation, assation.

Maturatio.] Maturatio is especially observed in the fruits of trees; which are then said to be ripe, when the seeds are fit to be sown again. Crudity is opposed to it, which gluttons, epicures, and idle persons are most subject unto, that use no exercise to stir natural heat, or else choke it, as too much wood puts out a fire.

Elixation.] Elixiation is the seething of meat in the stomach, by the said natural heat, as meat is boiled in a pot; to which corruption or putrefaction is opposite.

Assation.] Assation is a concoction of the inward moisture by heat; his opposite is semiussulation.

Order of Concoction four-fold.] Besides these three several operations of digestion, there is a four-fold order of concoction: mastication, or chewing in the mouth; chificialion of this so chewed meat in the stomach; the third is in the liver, to turn this chylus into blood, called sanguification; the last is assimilation, which is in every part.

Expulsion.] Expulsion is a power of nutrition, by which it expels all superfluous excrements, and relieves of meat and drink, by the guts, bladder, pores; as by purging, vomiting, spitting, sweating, urine, hairs, nails, &c.

Augmentation.] As this nutritive faculty serves to nourish the body, so doth the augmenting faculty (the second operation or power of the vegetal faculty) to the
crossing of it in quantity, according to all dimensions, long, broad, thick, and to make it grow till it come to his due proportion and perfect shape; which hath his period of augmentation, as of consumption; and that most certain, as the poet observes:—

" Quat ubi unum dies, brevis et irreparabilis tempus."

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

*Generation.*] The last of these vegetal faculties is generation, which begets another by means of seed, like unto itself, to the perpetual preservation of the species. To this faculty they ascribe three subordinate operations:—the first to turn nourishment into seed, &c.

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

**Subsect. VI.— 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. This is 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 possible quality, because the sense is affected with it. The general organ is the brain, from which principally the sensible operations are derived. This sensible soul is divided into two parts, apprehending or moving. By the apprehensive power we perceive the species of sensible things present, or absent, and retain them as wax doth the print of a seal. By the moving, the body is outwardly carried from one place to another; or inwardly moved by spirits and pulse. The apprehensive faculty is subdivided into two parts, inward or outward. Outward, as the five senses, of touching, hearing, seeing, smelling, tasting, to which you may add Scaliger's sixth sense of utilissimum, if you please; or that of speech, which is the sixth external sense, according to Lullius. Inward are three—common sense, phantasy, memory. Those five outward senses have their object in outward things only, and such as are present, as the eye sees no colour except it be at hand, the ear sound. Three of these senses are of commodity, hearing, sight, and smell; two of necessity, touch, and taste, without which we cannot live. Besides, the sensitive power is active or passive. Active in sight, the eye sees the colour; passive when it is hurt by his object, as the eye by the sun-beams. According to that axiom, *Visible forte destruit sensum.* Or if the object be not pleasing, as a bad sound to the ear, a stinking smell to the nose, &c.

*Sight.*] 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, and discern all things, a sense most excellent for use: to the sight three things are required; the object, the organ, and the medium. The object in general is visible, or that which is to be seen, as colours, and all shining bodies. The medium is the illumination of the air, which comes from "light, commonly called diaphanum; for in dark we cannot see. The organ is the eye, and chiefly the apple of it, which by those optic nerves, concouring both in one, conveys the sight to the common sense. Between 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 *Plato* and *Plutarch,*...
Anatomy of the Soul.

Hearing.] Hearing, a most excellent outward sense, "by which we learn and get knowledge." His object is sound, or that which is heard; the medium, air; organ, the ear. To the sound, which is a collision of the air, three things are required; a body to strike, as the hand of a musician; the body struck, which must be solid and able to resist; as a bell, lute-string, not wool, or sponge; the medium, the air; which is inward, or outward; the outward being struck or collided by a solid body, still strikes the next air, until it come to that inward natural air, which as an exquisite organ is contained in a little skin formed like a drum-head, and struck upon by certain small instruments like drum-sticks, conveys the sound by a pair of nerves, appropriated to that use, to the common sense, as to a judge of sounds. There is great variety and much delight in them; for the knowledge of which, consult with Boethius and other musicians.

Smelling.] Smelling is an "outward sense, which apprehends by the nostrils drawing in air," and of all the rest it is the weakest sense in men. The organ in the nose, or two small hollow pieces of flesh a little above it: the medium the air to men, as water to fish: the object, smell, arising from a mixed body resolved, which, whether it be a quality, fume, vapour, or exhalation, I will not now dispute, or of their differences, and how they are caused. This sense is an organ of health, as sight and hearing, saith Agellius, are of discipline; and that by avoiding bad smells, as by choosing good, which do as much alter and affect the body many times, as diet itself.

Taste.] Taste, a necessary sense, "which perceives all savours by the tongue and palate, and that by means of a thin spittle, or watery juice." His organ is the tongue with his tasting nerves; the medium, a watery juice; the object, taste, or savour, which is a quality in the juice, arising from the mixture of things tasted. Some make eight species or kinds of savour, bitter, sweet, sharp, salt, &c., all which sick men (as in an ague) cannot discern, by reason of their organs misaffected.

Touching.] Touch, the last of the senses, and most ignoble, yet of as great necessity as the other, and of as much pleasure. This sense is exquisite in men, and by his nerves dispersed all over the body, perceives any tactile quality. His organ the nerves; his object those first qualities, hot, dry, moist, cold; and those that follow them, hard, soft, thick, thin, &c. Many delightful questions are moved by philosophers about these five senses; their organs, objects, mediums, which for brevity I omit.

Subsect. VII.—Of the Inward Senses.

Common Sense.] Inner senses are three in number, so called, because they be within the brain-pan, as common sense, phantasy, 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 discern all differences of objects; for by mine eye I do not know that I see, or by mine ear that I hear, but by my common sense, who judgeth of sounds and colours; they are but the organs to bring the species to be censured; so that all their objects are his, and all their offices are his. The fore part of the brain is his organ or seat.

Phantasy.] Phantasy, or imagination, which some call estimative, or cogitative (confirmed, saith Fernelius, by frequent meditation,) is an inner sense which doth more fully examine the species perceived by common sense, of things present or absent, and keeps them longer, recalling them to mind again, or making new of his own. In time of sleep this faculty is free, and many times conceive strange, stupend, absurd shapes, as in sick men we commonly observe. His organ is the middle cell of the brain; his objects all the species communicated to him by the common sense, by comparison of which he feigns infinite other unto himself. In melancholy men this faculty is most powerful and strong, and often hurts, producing many
monstrous and prodigious things, especially if it be stirred up by some terrible object, presented to it from common sense or memory. In poets and painters imagination forcibly works, as appears by their several fictions, antics, images: as Urdid's house of sleep, Psyche's palace in Apuleius, &c. In men it is subject and governed by reason, or at least should be; but in brutes it hath no superior, and is "stio brutorum, all the reason they have.

Memory. Memory lays up all the species which the senses have brought in, and records them as a good register, that they may be forthcoming when they are called for by phantasy and reason. His object is the same with phantasy, his seat and organ the back part of the brain.

Affections of the Senses, sleep and waking.] The affections of these senses are sleep 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 Scaliger defines it); for when the common sense resteth, the outward senses rest also. The phantasy alone is free, and his commander reason: as appears by those imaginary dreams, which are of divers kinds, natural, divine, demoniacal, &c., which vary according to humours, diet, actions, objects, &c., of which Artemidorus, Cardanus, and Sambucus, with their several interpreters, have written great volumes. This litigation of senses proceeds from an inhibition of spirits, the way being stopped by which they should come; this stopping is caused of vapours arising out of the stomach, filling the nerves, by which the spirits should be conveyed. When these vapours are spent, the passage is open, and the spirits perform their accustomed duties: so that "waking is the action and motion of the senses, which the spirits dispersed over all parts cause."

SUBSECTION VIII.—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 on 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 overruled by them; and men are led like beasts by sense, giving reins to their concupiscence and several lusts. For by this appetite the soul is led or inclined to follow that good which the senses shall approve, or avoid that which they hold evil: his object being good or evil, the one he embraceth, the other he rejecteth; according to that aphorism, Omnia appetunt bonum, all things seek their own good, or at least seeming good. This power is inseparable from sense, for where sense is, there are 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 one translates it) coveting, anger invading, or impugning. Concupiscible covets always pleasant and delightsome things, and abhors that which is distasteful, harsh, and unpleasant. Irascible, quasi atremans per iram et odium, as avoiding it with anger and indignation. All affections and perturbations arise out of these two fountains, which, although the stoics make light of, we hold natural, and not to be resisted. The good affections are caused by some object of the same nature; and if present, they procure joy, which dilates the heart, and preserves the body: if absent, they cause hope, love, desire, and concupiscence. The bad are simple or mixed: simple for some bad object present, as sorrow, which contracts the heart, macerates the soul, subverts the good estate of the body, hindering all the operations of it, causing melancholy, and many times death itself; or future, as fear. Out of these two arise those mixed 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 iniquissimia, a con...
pound affection of joy and hate, when we rejoice at other men’s mischief, and are grieved at their prosperity; pride, self-love, emulation, envy, shame, &c., of which elsewhere.

Moving from place to place, is a faculty necessarily following the other. For in vain were it otherwise to desire and to abhor, if we had not likewise power to prosecute or eschew, 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 eschewed; as in a dog to catch a hare, &c. The efficient cause in man is reason, or his subordinate phantasy, which apprehends good or bad objects: in brutes imagination alone, which moves the appetite, the appetite this faculty, which by an admirable league of nature, and by meditation of the spirit, commands the organ by which it moves: and that consists of nerves, muscles, cords, dispersed through the whole body, contracted and relaxed as the spirits will, which move the muscles, or "nerves in the midst of them, and draw the cord, and so per consequens the joint, to the place intended. That which is moved, is the body or some member apt to move. The motion of the body is divers, as going, running, leaping, dancing, sitting, and such like, referred to the predicament of situ. Worms creep, birds fly, fishes swim; and so of parts, the chief of which is respiration or breathing, and is thus performed. The outward air is drawn in by the vocal artery, and sent by mediation of the midriff to the lungs, which, dilating themselves as a pair of bellows, reciprocally fetch it in, and send it out to the heart to cool it; and from thence now being hot, convey it again, still taking in fresh. Such a like motion is that of the pulse, of which, because many have written whole books, I will say nothing.

SUBSECT. IX.—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 "one terms it), and with the like brevity to be discussed. Many erroneous 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 organisical, or inorganisical; seated in the brain, heart or blood; mortal or immortal; how it comes into the body. Some hold that it is ex traduce, as Phil. 1. de Animal, Tertullian, Lactantius. Del. cap. 19. Hugo, lib. de Spiritu et Animâ, Vincentius Bellavie, spec. natural. lib. 23. cap. 2 et 11. Hippocrates, Avicenna, and many "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 than a beast that begets both matter and form; and, besides, the three faculties of the soul must be together infused, which is most absurd as they hold, because in beasts they are begot, the two inferior I mean, and may not be well separated in men. "Galen supposest the soul erasim esse, to be the temperature itself; Trismegistus, Musaeus, Orpheus, Homer, Pindarus, Pherecydes Syrus, Epictetus, with the Chaldees and Egyptians, affirmed the soul to be immortal, as did those British "Druids of old. The Pythagoreans defend Metempsychosis; and Palingenesis, that souls go from one body to another, epòta pròtis Lethes unda, as men into wolves, bears, dogs, hogs, as they were inclined in their lives, or participated in conditions; "i.e. in qua forma

"Lucian’s cock was first Euphorbus, a captain:

"like ego (nam memini) Trejani tempore bellì, Panthoides Euphorbus erat.

A horse, a man, a sponge. Julian the Apostle thought Alexander’s soul was descended into his body: Plato in Timeo, and in his Phædon, (for aught I can per-
ceire,) differs not much from this opinion, that it was from God at first, and knew all, but being inclosed in the body, it forgets, and learns anew, which he calls remississement, or recalling, and that it was put into the body for a punishment; and thence it goes into a beast's, or man's, as appears by his pleasant fiction de sortitione animarum, lib. 10. de rep. and after ten thousand years is to return into the former body again,

"Reserát varis annós, per milia figurás,
Rarús ad humánas fortìs primírōs vias."

Others deny the immortality of it, which Pomponatus of Padua decided out of Aristotle not long since, Pfinias Avunculius, cap. 1. lib. 2, et lib. 7. cap. 55; Seneca, lib. 7. epíst. ad Lucilium, epíst. 55; Dicóarchus in Tull. Tusc. Epicurus, Aratus, Hippocrates, Galen, Lucretius, lib. 1.

"(Prterterá gigni pariter cum corpore, et una
Cresceré seminum, pariterque senescere mentem.)"

Averroes, and I know not how many Neoterics. This question of the immortality of the soul, is diversly and wonderfully impugned and disputed, especially among the Italians of late, saith Jab. Colerus, lib. de immort. animae, 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 profane and atheistical moderator, with that verse of Cornelius Gallus, Ex reáit in nihilum, quod fuit ante nihil. It began of nothing, and in nothing it ends. Zeno and his Stoics, as Austin quotes him, supposed the soul so long to continue, till the body was fully putrid, and resolved into materia prima: but after that, in famos eunescere, to be extinguished and vanished; and in the meantime, whilst the body was consuming, it wandered all abroad, et è longinquo multa annunciare, and (as that Clazomenian Hermotimus averred) saw pretty visions, and suffered I know not what. Errant exangues sine corpore et ossibus umbrae. Others grant the immortality thereof, but they make many fabulous fictions in the meantime of it, after the departure from the body: like Plato's Elysian fields, and that Turkey paradise. The souls of good men they deified; the bad (saith Austin) became devils, as they supposed; with many such absurd tenets, which he hath confuted. Hierome, Austin, and other Fathers of the church, hold that the soul is immortal, created of nothing, and so infused into the child or embryo in his mother's womb, six months after the 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 return all such atheistical spirits, as Tully did Atticus, doubting of this point, to Plato's Phaedon. Or if they desire philosophical proofs and demonstrations, I refer them to Niphus, Nic. Faventinus' tracts of this subject. To Fran. and John Picus in digress: sup. 3. de Animá, Tholosanus, Eugubinus, To. Soto, Canas, Thomas, Peresius, Dandinus, Colerus, to that elaborate tract in Zanchius, to Tolet's Sixty Reasons, and Lessius' Twenty-two Arguments, to prove the immortality of the soul. Campanella, lib. de sensu rerum, is large in the same discourse, Albertinus the Schoolman, Jacob, Nactantuus, tom. 2. op. handleth it in four questions, Antony Bruck, Aonius Palearius, Marinus Marcennus, with many others. This reasonable soul, which Austin calls a spiritual substance moving itself, is defined by philosophers to be the first substantial act of a natural, humane, organic 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 performs the duties of the two other, which are contained in it, and all three faculties make one soul, which is inorganic of itself, 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.
SUBSECT. X.—Of the Understanding.

"Understanding is a power of the soul," 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 performs, without the help of any instruments or organs) three differences appear betwixt a man and a beast. As first, the sense only comprehends singularities, the understanding universaliies. Secondly, the sense hath no innate notions. Thirdly, brutes cannot reflect upon themselves. Bees indeed make neat and curious works, and many other creatures besides; but when they have done, they cannot judge of them. His object is God, Ens, all nature, and whatsoever is to be understood: which successively it apprehends. The object first moving the understanding, is some sensible thing; after by discoursing, the mind finds out the corporeal substance, and from thence the spiritual. His actions (some say) are apprehension, composition, division, discoursing, reasoning, memory, which some include in invention, and judgment. The common divisions are of the understanding, agent, and patient; speculative, and practical; in habit, or in act; simple, or compound. The agent is that which is called the wit of man, acumen or subtlety, sharpness of invention, when he doth invent of himself without a teacher, or learns anew, which abstracts those intelligible species from the phantasy, and transfers them to the passive understanding, because there is nothing in the understanding, which was not first in the sense. That which the imagination hath taken from the sense, this agent judgeth of, whether it be true or false; and being so judged he commits it to the possible to be kept. The agent is a doctor or teacher, the passive a scholar; and his office is to keep and further judge of such things as are committed to his charge; as a bare and rased table at first, capable of all forms and notions. Now these notions are two-fold, actions or habits: actions, by which we take notions of, and perceive things; habits, which are durable lights and notions, which we may use when we will. Some reckon up eight kinds of them, sense, experience, intelligence, faith, suspicion, error, opinion, science; to which are added art, prudence, wisdom: as also, syneresis, dictamen rationis, conscience; so that in all there be fourteen species of the understanding, of which some are innate, as the three last mentioned; the other are gotten by doctrine, learning, and use. Plato will have all to be innate: Aristotle reckons up but five intellectual habits; two practical, as prudence, whose end is to practise; to fabricate; wisdom to comprehend the use and experiments of all notions and habits whatsoever. Which division of Aristotle (if it be considered aright) is all one with the precedent; for three being innate, and five acquire, the rest are improper, imperfect, and in a more strict examination excluded. Of all these I should more amply dilate, but my subject will not permit. Three of them I will only point at, as more necessary to my following discourse.

Syneresis, or the purer part of the conscience, is an innate habit, and doth signify a conversation of the knowledge of the law of God and Nature, to know good or evil. And (as our divines hold) it is rather in the understanding than in the will. This makes the major proposition in a practical syllogism. The dictamen rationis is that which doth admonish us to do good or evil, and is the minor in the syllogism. The conscience is that which approves good or evil, justifying or condemning our actions, and is the conclusion of the syllogism: as in that familiar example of Regulus the Roman, taken prisoner by the Carthaginians, and suffered to go to Rome, on that condition he should return again, or pay so much for his ransom. The syneresis proposeth the question; his word, oath, promise, is to be religiously kept, although to his enemy, and that by the law of nature. Do not that to another which thou wouldst not have done to thyself. Dictamen applies it to him, and dictates this or the like: Regulus, thou wouldst not another man should falsify his oath, or break promise with thee: conscience concludes, therefore, Regulus, thou..."
dost well to perform thy promise, and oughtest to keep thine oath. More of this in Religious Melancholy.

Subsect. XI.—Of the Will.

WILL is the other power of the rational soul, which covets or avoids such things as have been before judged and apprehended by the understanding. If good, it approves; if evil, it abhors: so that his object is either good or evil. Aristotle calls this our rational appetite; for as, in the sensitive, we are moved to good or bad by our appetite, ruled and directed by sense; so in this we are carried by reason. Besides, the sensitive appetite hath a particular object, good or bad; this an universal, immaterial: that respects only things delectable and pleasant; this honest. Again, they differ in liberty. The sensual appetite seeing an object, if it be a convenient good, cannot but desire it; if evil, avoid it: but this is free in his essence, much now depraved, obscured, and fallen from his first perfection; yet in some of his operations still free, as to go, walk, move at his pleasure, and to choose whether it will do or not, steal or not steal. Otherwise, in vain were laws, deliberations, exhortations, counsels, precepts, rewards, promises, threats and punishments: and God should be the author of sin. But in 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 a confusion in our powers, 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.

we cannot resist, our concupiscence is originally bad, our heart evil, the seat of our affections captivates and enforces our will. So that in voluntary things we are averse from God and goodness, bad by nature, by ignorance worse, by art, discipline, custom, we get many bad habits: suffering them to dominate and tyrannise 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, withheld him on the other.

The actions of the will are velle and nolle, to will and nill: which two words comprehend all, and they are good or bad, accordingly as they are directed, and some of them freely performed by himself; although the stoics 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 God’s determinate counsel, they are inevitable and necessary. Some other actions of the will are performed by the inferior powers, which obey him, as the sensitive and moving appetite; as to open our eyes, to go higher and lower, not to touch a book, to speak fair or foul: but this appetite is many times rebellious in us, and will not be contained within the lists of sobriety and temperance. It was (as I said) once well agreeing with reason, and there was an excellent consent and harmony between them, but that is now dissolved, they often jar, reason is overborne by passion: Fertur equus auriga, nec audit currus. As so many wild horses run away with a chariot, and will not be curbed. We know many times what is good, but will not do it, as she said,

Last counsels one thing, reason another, there is a new reluctance in men. "Odi, nec possim, cupidis non esse, quod odi. We cannot resist, but as Phaedra confessed
to her nurse,  *qua loqueris, vera sunt, sed furor sugerit 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 loathsome foul, crying sin adultery was, yet notwithstanding he would commit murder, and take away another man's wife, enforced against reason, religion, to follow his appetite.

Those natural and vegetal powers are not commanded by will at all; for "who can add one cubit to his stature?" These other may, but are not; and thence come all those headstrong passions, violent perturbations of the mind; and many times vicious habits, customs, feral diseases; because we give so much way to our appetite, and follow our inclinations, like so many beasts. The principal habits are two in number, virtue and vice, whose peculiar definitions, descriptions, differences, and kinds, are handled at large in the ethics, and are, indeed, the subject of moral philosophy.

MEMB. III.

SUBSECT. I.—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 men's capacity; and after many amages, perspicuously define what this melancholy is, show his name and differences. The name is imposed from the matter, and disease denominated from the material cause: as Bruci observat, *Melancoria quasi Melanoxys,* from black choler. And whether it be a cause or an effect, a disease or symptom, let Donatus Alomarus and Salvinus decide; I will not contend about it. It hath several descriptions, notations, and definitions. Fracastorius, in his second book of intellect, calls those melancholy, "whom abundance of that same depraved humour 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:" *Melanocius* out of Galen, Rufus, Aetius, 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 Hercule de Saxoniis approvest, lib. 1. cap. 16. calling it "a depravation of the principal function:" Fuscibus, lib. 1. cap. 23. Arnoldus Breviar. lib. 1. cap. 18. Guianeriis, and others: "By reason of black choler," Paulus adds. Halyabas simply calls it "a commotion of the mind." Areteus, "a perpetual anguish of the soul, fastened on one thing, without an ague; which definition of his, *Mercurialis de auct. lib. 1. cap. 10. taxeth:* but Aelianus Montaltus defends, *de morb. cap. 1. de Melan.* for sufficient and good. The common sort define it to be "a kind of dotage without a fever, having for his ordinary companions, fear and sadness, without any apparent occasion." So doth Laurens, cap. 4. Piso. lib. 1. cap. 43. Donatus Alomarus, *cap. 7. art. medic.* Jacinthus, *in com. in lib. 9.* Rhassis ad Almanson, *cap. 15.* Valesius, *exerc. 17.* Fuscibus, *insitus. 3. sec. 1. c. 11.* &c. which common definition, howsoever approved by most, Hercule de Saxoniis will not allow of, nor David Crucius, *Thet. morb. Herm. lib. 2. cap. 6.* he holds it insufficient: as "rather showing what it is not, than what it is:" as omitting the specific difference, the phantasy and brain: but I descend to particulars. The *summus genus* is "dotage, or anguish of the mind," saith Areteus; "of the principal parts," Hercule de Saxoniis adds, to distinguish it from cramp and palsy, and such diseases as belong to the outward sense and motions [depraved] "to distinguish it from folly and madness (which Montaltus makes *anger animi,* to separate) in which functions are not depraved, but rather abolished; [without an ague] is added by all, to sever it from phrensy, and that melancholy which is in a pestilent fever. (Fear

4 Sensus, Hipp. 5 Melancholicos vocamus, quos ex pericaria vel gratias Melancholico in male habet, ut inde insusiant vel in omnibus, vel in pluribus insanes manifestas sive ad rectam rationem, voluntate pertinent, vel electionem, vel intellectus operationem. 6 Porum definito morbus quod non sit potius quam quid sit, explicit. 7 Anima functiones immunitantur in fatuina, volvuntur in mansa, depravantur solus in melancholia. Herc. de Sax. *cap. 1. tract. de Melane.*
and sorrow make it differ from madness: [without a cause is lastly inserted, to specify it from all other ordinary passions of fear and sorrow.] We properly call that dotage, as Laurentius interprets it, when some one principal faculty of the mind, as imagination, or reason, is corrupted, as all melancholy persons have. It is without a fever, because the humour 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 Saxoniat, Tract. de 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.

Subsect. II.—Of the part affected. Affection. Parties affected.

Some difference I find amongst writers, about the principal part affected in this disease, whether it be the brain, or heart, or some other member. Most are of opinion that it is the brain: for being a kind of dotage, it cannot otherwise be but that the brain must be affected, as a similar part, be it by consent or essence, not in his ventricles, or any obstructions in them, for then it would be an apoplexy, or epilepsy, as Laurentinus well observes, but in a cold, dry discolourment of the humour, which is corrupt and become too cold, or too dry, or else too hot, as in madmen, and such as are inclined to it: and this Hippocrates confirms, Galen, the Arabians, and most of our new writers. Marcus de Oddis (in a consultation of his, quoted by Hildesheim) and five others there cited are of the contrary part; because fear and sorrow, which are passions, be seated in the heart. But this objection is sufficiently answered by Montius, who doth not deny that the heart is affected (as Melanarius proves out of Galen) by reason of his vicinity, and so is the midrib and many other parts. They do compati, and have a fellow feeling by the law of nature: but forasmuch 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 affectation. Cappivacius and Mercurialis have copiously discussed this question, and both conclude the subject is the inner brain, and from thence it is communicated to the heart and other inferior parts, which sympathize and are much troubled, especially when it comes by consent, and is caused by reason of the stomach, or myrach, as the Arabians term it, whole body, liver, or spleen, which are seldom free, pylorus, meseraic veins, &c. For our body is like a clock, if one wheel be amiss, all the rest are disordered; the whole fabric suffers; with such admirable art and harmony is a man composed, such excellent proportion, as Ludovius Vives in his Fable of Man hath elegantly declared.

As many doubts almost arise about the affection, whether it be imagination or reason alone, or both, Hercules de Saxoniat proves it out of Galen, Etius, and Albomarius, that the sole fault is in imagination. Bruel is of the same mind: Montius in his 2 cap. of Melancholy confutes this tenet of theirs, and illustrates the contrary by many examples: as of him that thought himself a shell-fish, of a nun, and of a desperate monk that would not be persuaded but that he was damned; reason was in fault as well as imagination, which did not correct this error: they make away themselves oftentimes, and suppose many absurd and ridiculous things. Why doth not reason detect the fallacy, settle and persuade, if she be free? Avicenna therefore holds both corrupt, to whom most Arabians subscribe. The same is maintained by Areteus, Gorgonius, Guianerius, &c. To end the controversy, no man doubts of imagination, but that it is hurt and misaffected here; for the other I determine with Albertinus Bottonus, a doctor of Padua, that it is first in imagination.
nation, and afterwards in reason; if the disease be inveterate, or as it is more or less of continuance; but by accident, as Here, de Saxonii adds; faith, opinion, discourse, ratione, are all accidentally depraved by the default of imagination.

Parties affected.] To the part affected, I may here add the parties, which shall be more opportunely spoken of elsewhere, now only signified. Such as have the moon, Saturn, 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 a high sanguine complexion, that have little heads, that have a hot heart, moist brain, hot liver and cold stomach, have been long sick: such as are solitary by nature, great students, given to much contemplation, lead a life out of action, are most subject to melancholy. Of sexes both, but men more often; yet women misaffected are far more violent, and grievously troubled. Of seasons of the year, the autumn is most melancholy. Of peculiar times: old age, from which natural melancholy is almost an inseparable accident; but this artificial malady is more frequent in such as are of a middle age. Some assign 40 years, Gariopontus 30. Jubertus excepts neither young nor old from this adventitious. Daniel Sennerius involves all of all sorts, out of common experience, in omnibus omnino corporibus cujuscunque constitutionis dominatur. Aetius and Aretius ascribe into the number not only discontented, passionate, and miserable persons, swarthy, black; but such as are most merry and pleasant, scoffers, and high colourcd. Generally, saith Rhasis, the finest wits and most generous spirits, are before other obnoxious to it; I cannot except any complexion, any condition, sex, or age, but fools and stoics, which, according to Synesius, are never troubled with any manner of passion, but as Ancereon's cicada, sine sanguine et dolore; similes ferè dis sunt. Erasmus vindicates fools from this melancholy catalogue, because they have most part moist brains and light hearts; they are free from ambition, envy, shame and fear; they are neither troubled in conscience, nor maccetted with cares, to which our whole life is most subject.

SUBSECT. III.—Of the Matter of Melancholy.

Or the matter of melancholy, there is much question betwixt Avicen and Galen as you may read in Cardan's Contradictions, Valenius' Controversies, Montanus, Prosper Calenus, Capivaccius, Bright, Ficinus, that have written either whole tracts, or copiously of it, in their several treatises of this subject. What this humour is, or whence it proceeds, how it is engendered in the body, neither Galen, nor any old writer hath sufficiently discussed, as Jacchins thinks: the Neoterics cannot agree. Montanus, in his Consultations, holds melancholy to be material or immaterial: and so both Areulanus: the material is one of the four humours before mentioned, and natural. The immaterial or adventitious, acquisitum, redundant, unnatural, artificial; which Hercules de Saxonii will have reside in the spirits alone, and to proceed from a hot, cold, dry, moist distemperature, which, without matter, alter the brain and functions of it. Paracelsus wholly rejects and denies this division of four humours and complexions, but our Galenists generally approve of it, subscribing to this opinion of Montanus.

This material melancholy is either simple or mixed; offending in quantity or quality, varying according to his place, where it settleth, as brain, spleen, meseriac veins, heart, womb, and stomach: or differing according to the mixture of those natural humours amongst themselves, or four unnatural adjut humours, as they are diversely tempered and mingled. If natural melancholy abound in the body, which...
is cold and dry, "so that it be more " than the body is well able to bear, it must needs be distempered," saith Favitius, "and diseased;" and so the other, if it be depraved, whether it arise from that other melancholy choler adust, or from blood, produceth the like effects, and is, as Montaltus contends, if it come by aduction of humours, most part hot and dry. Some difference I find, whether this melancholy matter may be engendered of all four humours, about the colour and temper of it. Galen holds it may be engendered of three alone, excluding phlegm, or pituita, whose true assertion Valesius and Menardus stillly maintain, and so doth Fuscianus, Montaltus, "Montanus. How (say they) can white become black? But Hercules de Saxonii, lib. post. de mela. c. 8, and Cardan are of the opposite part (it may be engendered of phlegm, esti raré contingat, though it seldom come to pass), so is Guinerius and Laurentius, c. 1, with Melanct. in his book de Animâ, and Chap. of Humours; he calls it Asinamin, dull, swinish melancholy, and saith that he was an eye-witness of it: so is Wecker. From melancholy adust ariseth one kind; from choler another, which is most brutish; another from phlegm, which is dull; and the last from blood, which is best. Of these some are cold and dry, others hot and dry, varying according to their mixtures, as they are intended, and remitted. And indeed as Rodericus à Fons. cons. 12, 1, determines, icos, and those serous matters being thickened become phlegm, and phlegm degenerates into choler, choler adust becomes aeruginosa melancholia, as vinegar out of purest wine putrid or by exhalation of purer spirits is so made, and becomes sour and sharp; and from the sharpness of this humour proceeds much waking, troublesome thoughts and dreams, &c. so that I conclude as before. If the humour be cold, it is, saith "Favitius, "a cause of dotage, and 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 madness follows, with violent actions: if cold, fatuity and sottishness. 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 Melanctius proves out of Galen; and Hippocrates in his Book of Melancholy (if at least it be his), giving instance in a burning coal, "which when it is hot, shines; when it is cold, looks black; and so doth the humour." This diversity of melancholy matter produceth diversity of effects. If it be within the body, and not putrid, it causeth black jaundice; if putrid, a quartan ague; if it break out to the skin, leprosy; if to parts, several maladies, as scurvy, &c. If it trouble the mind; as it is diversely mixed, it produceth several kinds of madness and dotage: of which in their place.

**Subsect. IV.—Of the species or kinds of Melancholy.**

When the matter is divers and confused, how should it otherwise be, but that the species should be divers and confused? Many new and old writers have spoken confusedly of it, confounding melancholy and madness, as Heurmis, Guinerius, Gordonius, Salustius, Salvianus, Jason Pratensis, Savanorola, that will have madness no other than melancholy in extent, differing (as I have said) in degrees. Some make two distinct species, as Rufus Ephesius, an old writer, Constantinus Africanus, Aretaeus, Aurelianus, Paulus Agineta: others acknowledge a multitude of kinds, and leave them indefinite, as Eutus in his Tetribiblos, Avicenna, lib. 3, Pen. 1, Tract. 4, cap. 18. Aretandus, cap. 16, in 9. Rasis. Montanus, med. part. 1. If natural melancholy be adust, it maketh one kind; if blood, another; if choler, a third, differing from the first; and so many several opinions there are about the kinds, as there
be men themselves. 65 Hercule de Saxoniâ sets down two kinds, “material and immaterial; one from spirits alone, the other from humours and spirits.” 66 Savanarola, Rub. 11. Tract. 6. cap. 1. Io aegritud. capitis, will have the kinds to be infinite, one from the myraken, called myrachialis of the Arabian; another stomachalis, from the stomach; another from the liver, heart, womb, hemrods, &c. as one beginning, another consummate.” Melanthon seconds him, 67 as the humour is diversely adjust and mixed, so are the species divers; 68 but what these men speak of species I think ought to be understood of symptoms, and not doth 69 Arculanus interpret himself: infinite species, id est, symptoms; and in that sense, as Jo. Gorrheus acknowledgeth in his medicinal definitions, the species are infinite, but they may be reduced to three kinds by reason of their seat; head, body, and hypochondriac. This threefold division is approved by Hippocrates in his Book of Melancholy, (if it be his, which some suspect) by Galen, lib. 3. de loc. affectis, cap. 6. by Alexander, lib. 1. cap. 16. Rasis, lib. 1. Continent. Tract. 9. lib. 1. cap. 16. Avicenna and most of our new writers. Th. Erastus makes two kinds; one perpetual, which is head melancholy; the other interrupt, which comes and goes by fits, which he subdivides into the other two kinds, so that all comes to the same pass. Some again make four or five kinds, with Rodricus à Castro, de morbis mulier. lib. 2. cap. 3. and Lod. Mercatus, who in his second book de mulier. affect. cap. 4. will have that melancholy of nuns, widows, and more ancient maids, to be a peculiar species of melancholy differing from the rest: some will reduce enthusiasts, extatical and demoniacal persons to this rank, adding 70 love melancholy to the first, and Lyceanthropia. The most received division is into three kinds. The first proceeds from the sole fault of the brain, and is called head melancholy; the second sympathetically proceeds from the whole body, when the whole temperature is melancholy: the third ariseth from the bowels, liver, spleen, or membrane, called mesenterium, named hypochondriacal or windy melancholy, which 71 Laurentius subdivides into three parts, from those three members, hepatic, splenetic, meseraic. Love melancholy, which Avicenna calls Lilea: and Lyceanthropia, which he calls cebuthe, are commonly included in head melancholy: but of this last, which Gerardus de Solo calls amoreus, and most knight melancholy, with that of religious melancholy, virginum et viduarum, maintained by Rod. a Castro and Mercatus, and the other kinds of love melancholy, I will speak of apart by themselves in my third partition. The three precedent species are the subject of my present discourse, which I will anatomize and treat of through all their causes, symptoms, cures, together and apart; that every man that is in any measure affected with this malady, may know how to examine it in himself, and apply remedies unto it.

It is a hard matter, I confess, to distinguish these three species one from the other, to express their several causes, symptoms, cures, being that they are so often confounded amongst themselves, having such affinity, that they can scarce be discerned by the most accurate physicians; and so often intermixed with other diseases, that the best experienced have been plunged. Montanus consil. 26. names a patient that had this disease of melancholy and caninus appetitus both together; and consil. 29, with vertigo, 72 Julius Caesar Claudinus with stone, gout, jaundice. Trincavellius with an auge, jaundice, caninus appetitus, &c. 73 Paulius Regoline, a great doctor in his time, consulted in this case, was so confounded with a confusion of symptoms, that he knew not to what kind of melancholy to refer it. 74 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, ingeniously confessed that he was indeed melancholy, but he knew not to what kind to reduce it. In his seventeenth consultation there is the like disagreement about a melancholy monk. Those symptoms, which others ascribe to misaffected parts and humours, 75 Herc. de Saxoniâ attributes wholly to distempered spirits, and those immaterial, as I have said. Sometimes they cannot well discern

this disease from others. In Reinerus Solinander's counsels, (Sect. consil. 5.) he and Dr. Brande both agreed, that the patient's disease was hypocondriacal melancholy. Dr. Matholdus said it was asthma, and nothing else. 2® 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 forty-fourth consultation for a Polonian Count, in his judgment "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 kinds semel et simul, and some successively. So that I conclude of our melancholy species, as many politicians do of their pure forms of commonwealths, monarchies, aristocracies, democracies, are most famous in contemplation, but in practice they are temperate and usually mixed, (so Polybius informeth us) as the Lacedemonian, the Roman of old, German now, and many others. What physicians say of distinct species in their books it much matters not, since that in their patients' bodies they are commonly mixed. In such obscurity, therefore, variety and confused mixture of symptoms, causes, how difficult a thing is it to treat of several kinds apart; to make any certainty or distinction among so many casualties, distractions, when seldom two men shall be like effected per omnia? 3® Tis hard, I confess, yet nevertheless I will adventure through the midst of these perplexities, and, led by the clue or thread of the best writers, extricate myself out of a labyrinth of doubts and errors, and so proceed to the causes.

SECT. II. MEMB. I.


It is in vain to speak of cures, or think of remedies, until such time as we have considered of the causes; 7® so Galen prescribes Glaucius: and the common experience of others confirms that those cures must be imperfect, lame, and to no purpose, wherein the causes have not first been searched, as Prosper Calenius well observes in his tract de a male bile to Cardinal Cæsius. Insomuch that Fernelius puts a kind of necessity in the knowledge of the causes, and without which it is impossible to cure or prevent any manner of disease. 7® Empirics may ease, and sometimes help, but not thoroughly root out; sublati causa tollitur effectus, as the saying is, if the cause be removed, the effect is likewise vanquished. It is a most difficult thing (I confess) to be able to discern these causes whence they are, and in such variety to say what the beginning was. 6® He is happy that can perform it right. I will adventure to guess as near as I can, and rip them all up, from the first to the last, general and particular, to every species, that so they may the better be described.

General causes, are either supernatural, or natural. 4® Supernatural are from God and his angels, or by God's permission from the devil? and his ministers. That God himself is for the punishment of sin, and satisfaction of his justice, many examples and testimonies of holy Scriptures make evident unto us, Ps. cvii. 17. "Foolish men are plagued for their offence, and by reason of their wickedness;" Gehazi was strucken with leprosy, 2 Reg. v. 27. Jehoram with dysentery and flux, and great diseases of the bowels, 2 Chron. xxi. 15. David plagued fornumbers his people, 1 Par. 21. Sodom and Gomorrah swallowed up. And this disease is peculiarly specified, Psalm cxxxvii. 12. "He brought down their heart through hardness." Deut. xxviii. 28. "He struck them with madness, blindness, and ashenishment of heart." 8® An evil spirit was sent by the Lord upon Saul, to vex

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Notes:
him.” Nebuchadnezzar did eat grass like an ox, and his “heart was made like the beasts of the field.” Heathen stories are full of such punishments. Lycurgus, because he eat down the vines in the country, was by Bacchus driven into madness: so was Pentheus and his mother Agave for neglecting their sacrifice. **Censor Fulvius ran mad for uniting Juno’s temple, to cover a new one of his own, which he had dedicated to Fortune,” 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 four thousand men dead, the rest ran mad. **A little after, the like happened to Brennus, lightning, thunder, earthquakes, upon such a sacrilegious occasion. If we may believe our pottifical writers, they will relate unto us many strange and prodigious punishments in this kind, inflicted by their saints. How **Clodoveus, sometime king of France, the son of Dagobert, lost his wits for uncovering the body of St. Denis: and how a **sacrilegious Frenchman, that would have stolen a silver image of St. John, at Burghiae, became frantic on a sudden, raging, and tyrannising over his own flesh: of a **Lord of Rhadnor, that coming from hunting late at night, put his dogs into St. Avan’s church, (Llan Avan they called it) and rising betimes next morning, as hunters use to do, found all his dogs mad, himself being suddenly stricken blind. Of Tyridates an **Armenian king, for violating some holy nuns, that was punished in like sort, with loss of his wits. But poeats and popists may go together for fabulous tales; let them free their own ereditis: howsoever they reign of their Nemesis, and of their saints, or by the devil’s means may be deluded; we find it true, that **ullor a tergo Deus. **He is God the avenger, as David styles him; and that it is our crying sins that pull this and many other maladies on our own heads. That he can by his angels, which are his ministers, strike and heal (saith **Dionysius) whom he will; that he can plague us by his creatures, sun, moon, and stars, which he useth as his instruments, as a husbandman (saith Zanchius) doth a hatchet: hail, snow, winds, &c. **Et conjurati veniunt in classica venti: as in Joshua’s time, as in Pharaoh’s reign in Egypt; they are but as so many executioners of his justice. He can make the prouest spirits stoop, and cry out with Julian the Apostate, *Viscist Galliae: or with Apollo’s priest in *Chrysostom, O cadet! o terra! unde hostis hic? What an enemy is this? And pray with David, acknowledging his power, “I am weakened and sore broken. I roar for the grief of mine heart, mine heart panteth, &c.” Psalm xxxviii. 8. **O Lord, rebuke me not in thine anger, neither chastise me in thy wrath,” Psalm xxxviii. 1. “Make me to hear joy and gladness, that the bones which thou hast broken, may rejoice,” Psalm li. 8. and verse 12. “Restore to me the joy of thy salvation, and establish me with thy free spirit.” For these causes belike **Hippocrates would have a physician take special notice whether the disease come not from a divine supernaturall cause, or whether it follow the course of nature. But this is farther discussed by Fran. Valesius, de sacr. philos. cap. 8. **Fernelius, and **J. Caesar 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 calls them) are spiritually to be cured, and not otherwise. Ordinary means in such cases will not avail: *Non est reluctandum cum Deco (we must not struggle with God.) When that monster-taming Hercules overcame all in the Olympics, Jupiter at last in an unknown shape wrestled with him; the victory was uncertain, till at length Jupiter described himself, and Hercules yielded. No striving with supreme powers. *Nil iuvat immensos Clarulo promittere montes, physicians and physic can do no good, we must submit ourselves unto the mighty hand of God, acknowledge our offences, call to him for mercy. If he strike us *una eademque manus vulnus opemque feret, as it is with them that are wounded with the spear of Achilles, he alone must help; otherwise our diseases are incurable, and we not to be relieved.
Sect. II.—A Digression of the nature of Spirits, bad Angels, or Devils, and how they cause Melancholy.

How far the power of spirits and devils doth extend, and whether they can cause this, or any other disease, is a serious question, and worthy to be considered: for the better understanding of which, I will make a brief digression of the nature of spirits. And although the question be very obscure, according to Postellus, “full of controversy and ambiguity,” beyond the reach of human capacity, fator excedere vires attentionis meae, saith Austin, I confess I am not able to understand it, finitum de inferno non potest statuere, we can sooner determine with Tully, de nat. deorum, quid vo si sint, quam quid sint, our subtle schoolmen, Cardans, Scaligers, profound Thomists, Facciatoriana and Ferneliana acies, are weak, dry, obscure, defective in these mysteries, and all our quickest wits, as an owl’s eyes at the sun’s light, wax dull, and are not sufficient to apprehend them; yet, as in the rest, I will adventure to say something to this point. In former times, as we read, Acts xxiii., the Sadducees denied that there were any such spirits, devils, or angels. So did Galen the physician, the Peripatetics, even Aristotle himself, as Pomponatius stoutly maintains, and Scaligers in some sort grants. Though Dandinus the Jesuit, com. in lib. 2. de anima, audibly denies it; substantiae separatae and intelligences, are the same which Christians call angels, and Platonists devils, for they name all the spirits, daemones, both good or bad angels, as Julius Pollux Onomasticon, lib. 1. cap. 1. observes. Epicureans and atheists are of the same mind in general, because they never saw them. Plato, Plotinus, Porphyrius, Jamblichus, Proclus, insisting in the steps of Trismegistus, Pythagoras and Socrates, make no doubt of it: nor Stoics, but that there are such spirits, though much erring from the truth. Concerning the first beginning of them, the Talmudists say that Adam had a wife called Liliis, before he married Eve, and of her he begat nothing but devils. The Turks Alcoran is altogether as absurd and ridiculous in this point: but the Scripture informs us Christians, how Lucifer, the chief of them, with his associates, fell from heaven for his pride and ambition; treated of God, placed in heaven, and sometimes an angel of light, now cast down into the lower aerial sublunary parts, or into hell, and delivered into chains of darkness (2 Pet. ii. 4.) to be kept unto damnation.

Nature of Devils.] There is a foolish opinion which some hold, that they are the souls of men departed, good and more noble were deified, the baser grovelled on the ground, or in the lower parts, and were devils, the which with Tertullian, Porphyrius the philosopher, M. Tyrrius, ser. 27 maintains. These spirits, he saith, which we call angels and devils, are sought 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 Didfo threatened to persecute Aeneas:

"Omnibus umbra facit adora; dabis improba poenas."

* My angry ghost arising from the deep,
  Shall haunt the waking, and disturb thy sleep;
  At least my shade thy punishment shall know,
  And Fate shall spread the pleasing news below.*

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 il nati Genii by the Romans. Heroes, lares, if good, leuries or larvae if bad, by the stoics, governors of countries, men, cities, saith Apuleius, Deos appellant qui leminum numero in tæ ac prudenter viti curriculo gubernato, pro nomine, postea ab hominibus prudâ fani et ceremoniis vulgo admittuntur, ut in Egypto Osiris, &c. Pristis, Capella calls them, “which protected particular men as well as princes,” Socrates had his Daemonium Saturnium et ignium, which of all spirits is best, ad cabines cogitationes animum erigentem, as the Platonists supposed; Plotinus his,

*Lib. 1. c. 7. de orbe coevostris. In nulla re major
  clandestinitas, major obscuritas, minor omnium con-
  sensus, nullus de daemonibus et substantias separatias.
*Lib. 2. de TAOs. cap. 1.
*Percius in Gennan.
*In cap. 3. c. 32.
*See Strozzinis Cicognæ
  manuscript. Mag. lib. 2. c. 15. Jo. Ambianus, Budendow. 
  Angios per superrbas separatæ & Dec, 
  ubi tyranno non stetit. Austin. 
*Nilh allud

sunt Demones quam quad animae que corporis depo-
  sita priorem minerali vitam, cognate succurrent com-
  motis mienscordia, &c.
*De Deo Socratis. All 
  those mortals are called Gods, who, the course of life 
  being prudently guided and governed, are honoured 
  by men with temples and sacrifices, as Osiris in 
  Egypt, &c.
and we christians our assissing angel, as Andreas Victorollus, a copious writer of
this subject, Lodicus de La-Cerda, the Jesuit, in his voluminous tract de Angelo
Custode, Zanchius, and some divines think. But this absurd tenet of Tyreus, Pro-
cius confutes at large in his book de Animae et demone.

Psellus, a christian, and sometimes tutor (saith Caspinian) to Michael Parapina-
lius, Emperor of Greece, a great observer of the nature of devils, holds they are
"corporeal, and have "aerial bodies, that they are mortal, live and die," (which
Martianus Capellus likewise maintains, but our christian philosophers explode) "that
they are nourished and have excrements, they feel pain if they be hurt (which
Cardan confirms, and Scaliger justly laughs him to scorn for; *Si pascantur aere, cur
non pugnant ob puriorem aerem ? &c.) or stroken:* and if their bodies be cut, with
adrable celerity they come together again. Austin, in Gen. lib. iii. lib. arhit, ap-
proves as much, *mutata causa corpora in detrostem qualitatem aeris spissioris, so
doeth Hierome. Comment. in epist. ad Ephes. cap. 3. Origen. Tertullian. Lactantius,
and many ancient Fathers of the Church: that in their fall their bodies were changed
into a more aerial and gross substance. Bodine, lib. 4. Thetner Nature and David
Crusiis, Hermetica Philosophia, lib. i. cap. 4, by several arguments proves angels
and spirits to be corporeal: *qui quid constet in loco Corporum est ; At spiritus
constans in loco, ergo. *Si spiritus sunt quanti, erunt Corpora : At sunt quanti,
ergo. *Sunt finiti, ergo quanti, &c. *Bodine goes farther yet, and will have these,
Animae separatae genit, spirits, angels, devils, and so likewise souls of men departed,
if corporeal (which he most eagerly contends) to be of some shape, and that abso-
lutely round, like Sun and Moon, because that is the most perfect form, *qua nihil
habet asperitas, nihil angulis inasis, nihil anfractibus involvem, nihil emines,
sec inter corpora perfecta est perfectissimam ; *therefore all spirits are corporeal
he concludes, and in their proper shapes round. That they can assume other
bodies, all manner of shapes at their pleasures, appear in what likeness they will
themselves, that they are most swift in motion, can pass many miles in an instant,
and so likewise transform bodies of others into what shape they please, and with
adrable celerity remove them from place to place; (as the Angel did Habakkuk to
Daniel, and as Philip the deacon was carried away by the Spirit, when he had bap-
tised the eunuch; so did Pythagoras and Apollonius remove themselves and others,
with many such feats) that they can represent castles in the air, palaces, armies,
spectrums, proglides, and such strange objects to mortal men's eyes, *cause smells,
savour, &c., deceive all the senses; most writers of this subject credibly believe;
that they can foretell future events, and do many strange miracles. Juno's image
spake to Camillus, and Fortune's statue to the Roman matrons, with many such.
Zanchius, Bodine, Spondanus, and others, are of opinion that they cause a true me-
tamorphosis, as Nebuchadnezzar was really translated into a beast, Lot's wife into
a pillar of salt; Ulysses companions into hogs and dogs, by Circe's charms; turn
themselves and others, as they do witches into cats, dogs, hares, crows, &c. Stroz-
zius Cieognha hath many examples, lib. iii. omnif. mag. cap. 4 and 5, which he there
confutes, as Austin likewise doth, de civ. Dei lib. xvii. That they can be seen when
and in what shape, and to whom they will, saith Psellus, *Tametsi nil tale videre,
sec opem videre, though he himself never saw them nor desired it; and use some-
times carnal copulation (as elsewhere I shall *prove more at large) with women and
men. Many will not believe they can be seen, and if any man shall say, swear, and
stiffly maintain, though he be discreet and wise, judicious and learned, that he hath
seen them, they account him a timorous fool, a melancholy dizard, a weak fellow,
a dreamer, a sick or a mad man, they contemn him, laugh him to scorn, and yet
Marcus of his credit told Psellus that he had oftentimes seen them. And Leo Sua
ius, a Frenchman, c. 8, in Commentar. l. 1. *Paracelse de vita longa, out of some Plato-

* He lived 500 years since.
* Apuleius : spiritus animatis sunt animo passibilis, mente rationalis, cor-
poreus, tempore semperius.
* Nutritur, et excrementa hactenus, quod pulsat solidus per-
cussa corpore.
* Whatever occupies space is corporeal:-spirit occupies space, therefore, &c. &c.
* 4 lib. 4. Theol. nat. fol. 325.
* Which has no roughness, angles, fractures, prominences, but is the best perfect amongst perfect bodies.
* Overmannus

in Epist. montes etiam et animalia transversi possunt: as the devil did Christ to the top of the pinnacle; and
witches are often translated. See more in Strozzius Cieognha, lib. iii. cap. 4, omnif. mag. Per aera subdu-
* Part. 3, Sect. 2.
nists, will have the air 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 irreverberatus oculus sole splendente versus calum continuavertini obtutus, &c., and saith moreover he tried it, premissorsum faci experimentum, and it was true, that the Platonists said. Paracelsus confesseth that he saw them divers times, and conferred with them, and so doth Alexander ab Alexandro, "that he so found it by experience, when as before he doubted of it." Many deny it, saith Lavater, de spectris, "art i. c. 2, and part ii. c. 11, because they never saw them themselves;" but as he reports at large all over his book, especially c. 19, part 1, they are often seen and heard, and familiarly converse with men, as Lod. Vives assureth us, innumerable records, histories, and testimonies evince in all ages, times, places, and all travelers besides; in the West Indies and our northern climes, Nihil familiarium quam in agris et urbibus spiritus videre, audire qui vetent, jubeant, &c. Hieronymus vita Pauli, Basil ser. 40, Nicephorus, Eusebius, Socrates, Sozomenus, Jacobus Boissardus in his tract de spirituum apparitionibus, Petrus Loyerus l. de spectris, Wierus l. 1. have infinite variety of such examples of apparitions of spirits, for him to read that farther doubts, to his ample satisfaction. One alone I will briefly insert. A nobleman in Germany was sent ambassador to the King of Sweden (for his name, the time, and such circumstances, I refer you to Boissardus, mine Author). After he had done his business, he sailed to Livonia, on set purpose to see those familiar spirits, which are there said to be conversant with men, and do their drudgery works. Amongst other matters, one of them told him where his wife was, in what room, in what clothes, what doing, and brought him a ring from her, which at his return, non me omnium admiratione, he found to be true; and so believed that ever after, which before he doubted of. Cardan, l. 19, de subtil. relates of his father, Facius Cardan, that after the accustomed solemnities, An. 1491, 13 August, he conjured up seven devils, in Greek apparel, about forty years of age, some sudy 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 lived (700 or 800 years); 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, Ut enim homo homini, sic daemon domini dominatur, they rule themselves as well as us, and the spirits of the meaner sort had commonly such offices, as we make horse-keepers, neat-herds, and the best of us, overseers of our cattle; and that we can no more apprehend their natures and functions, than a horse a man's. They knew all things, but might not reveal them to men; and ruled and dominated over us, as we do over our horses; the best kings amongst us, and the most generous spirits, were not comparable to the best of them. Sometimes they did instruct men, and communicate their skill, reward and cherish, and sometimes, again, terrify and punish, to keep them in awe, as they thought fit, Nihil magis cupientes (saith Lysius, Phis. Stoicorum) quam adorantur hominum. The same Author, Cardan, in his Hyperchen, out of the doctrine of Stoics, will have some of these Genii (for so he calls them) to be desirous of men's 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 calls Ignios ab hominibus, qui mansum demergunt ad inferiorem, aut viam habent in terris commercium: Generally they far excel men in worth, as a man the meanest worm; though some of them are inferior to those of their own rank in worth, as the black-guard in a prince's court, and to men again, as some degenerate, base, rational creatures, are excelled of brute beasts.
other divines and philosophers hold, post prolitum tempus morientur omnes; The Platonists, and some Rabbins, Porphyrius and Plutarch, as appears by that relation of Thamus; 27 4 4 "The great God Pan is dead; Apollo Pythius ceased; and so the rest. St. Hierome, in the life of Paul the Hermit, tells a story how one of them appeared to St. Anthony in the wilderness, and told him as much. 28 Paracelsus of our late writers stillly maintains that they are mortal, live and die as other creatures do. Zoüzim, l. 2, farther adds, that religion and policy dies and alters with them. The Gentiles' gods, he saith, were expelled by Constantine, and together with them. Imperii Romani majestas, et fortuna interiit, et profligata est; The fortune and majesty of the Roman Empire decayed and vanished, as that heathen in Minutius formerly bragged, when the Jews were overcome by the Romans, the Jew's God was likewise captivated by that of Rome; and Rabshakeh 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. Fererius in his comment, and Tos- tatus questions on the 6th of Gen. Th. Aquin., St. Austin, Wierus, Th. Erastus, Delrio, tom. 2, l. 2, quest. 29; Sebastian Michaelis, c. 2, de spiritibus, D. Reinoinds Lect. 47. They may deceive the eyes of men, yet not take true bodies, or make a real metamorphosis; but as Cicogna proves at large, they are Illusorie et prestigiatrices transformationes, omnif. mag. lib. 4, cap. 4, mere illusions and cozenings, like that tale of Pasetis obitus in Suidas, or that of Autolicus, Mercury's son, that dwelt in Parmausus, who got so much treasure by cozenage and stealth. His father Mercury, because he could leave him no wealth, taught him many fine tricks to get means. 29 for he could drive away men's cattle, and if any pursued him, turn them into what shapes he would, and so did mightily enrich himself, hoc est maximam pradam est adsecutus. This, no doubt, is as true as the rest; yet thus much in general. Thomas, Durand, and others, grant that they have understanding far beyond men, can probably conjecture and foretell many things; they can cause and cure most diseases, deceive our senses; they have excellent skill in all Arts and Sciences; and that the most illiterate devil is Quovis homine scientior (more knowing than any man), as Cicogna maintains out of others. They know the virtues of herbs, plants, stones, minerals, &c.; of all creatures, birds, beasts, the four elements, stars, planets, can 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, adhaeren sonis, subjiciunt se odoribus, infundunt se saporibus, omnes sensus etiam ipsam intelligentiam demonum fallunt, they deceive all our senses, even our understanding itself at once. 30 They can produce miraculous alterations in the air, and most wonderful effects, conquer armies, give victories, help, further, hurt, cross and alter human attempts and projects (Dei permesso) as they see good themselves. 31 When Charles the Great intended to make a channel betwixt the Rhine and the Danube, look what his workmen did in the day, these spirits flung down in the night, Ut consuut Rex desisteret, pervirece. 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 man's heart, aut cogitationes hominum, is most false; his reasons are weak, and sufficiently confuted by Zanch. lib. 4, cap. 9. Hierom. lib. 2, com. in Mat. ad cap. 15, Athanasius quest. 27, ad Antichomium Principem, and others.

Orders. As for those orders of good and bad devils, which the Platonists hold, is altogether erroneous, and those Ethicus boni et mali Genii, are to be exploded: these heathen writers agree not in this point among themselves, as Dandinus notes.
Nature of Spirits.

As sint "mali non convenient, some will have all spirits good or bad to us by a mistake, as if an Ox or Horse could discourse, he would say the Butcher was his enemy because he killed him, the Grazier his friend because he fed him; a Hunter preserves and yet kills his game, and is hated nevertheless of his game; nec piscatorem piscis amare potest, &c. But Jamblichus, Psellus, Plutarch, and most Platonists acknowledge bad, et ab eorum maleficis cavendum, and we should beware of their wickedness, for they are enemies of mankind, and this Plato learned in Egypt, that they quarrelled with Jupiter, and were driven by him down to hell. That which Apuleius, Xenophon, and Plato contend of Socrates Daemonium, is most absurd: That which Plotinus of his, that he had likewise Deum pro Daemonio; and that which Porphyry concludes of them all in general, if they be neglected in their sacrifice they are angry; nay more, as Cardan in his Hipperchen will, they feed on men's souls. Elementa sunt plantis elementum, animalibus planta, hominibus anima, erunt et homines alias, non autem diris, nimirum enim remota est eorum natura & nostræ, quaupropert daemonibus: and so belike that we have so many battles fought in all ages, countries, 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. prepar. Evang. c. 6. and others. Yet thus much I find, that our School-men and other Divines make nine kinds of bad Spirits, as Dionysius hath done of Angels. In the first rank are those false gods of the Gentiles, which were adored heretofore in several Idols, and gave Oracles at Delphos, and elsewhere; whose Prince is Beelzebub. The second rank is of Liars and Equivocators, as Apollo, Pythius, and the like. The third are those vessels of anger, inventors of all mischief; as that Theetus in Plato; Esay calls them vessels of fury; their Prince is Belial. The fourth are malicious revenging Devils; and their Prince is Asmodeus. The fifth kind are cozeners, such as belong to Magicians and Witches; their Prince is Satan. The sixth are those aerial Devils that corrupt the air and cause plagues, thunders, fires, &c.; spoken of in the Apocalypse, and Paul to the Ephesians names them the Princes of the air; Meresin is their Prince. The seventh is a destroyer, Captain of the Fiuries, causing wars, tumults, combustions, uprises, mentioned in the Apocalypse; and called Abaddon. The eighth is that accusing or calumniating Devil, whom the Greeks call Æneas, that drives men to despair. The ninth are those tempters in several kinds, and their Prince is Mammon. Psellus makes six kinds, yet none above the Moon: Wierus in his Pseudomonarchia Daemonum, out of an old book, makes many more divisions and subordinations, with their several names, numbers, offices, &c., but Gazzius cited by Lipsius will have all places full of Angels, Spirits, and Devils, above and beneath the Moon, aetherial and aerial, which Austin cites out of Varro i. vii. de Civ. Dei. c. 6. The celestial Devils above, and aerial beneath, or, as some will, gods above, Semidei or half gods beneath, Lares, Heroes, Genii, which climb higher, if they lived well, as the Stoics held; but grovel on the ground as they were baser in their lives, nearer to the earth: and are Manes, Lernures, Lamiae, &c. They will have no place but all full of Spirits, Devils, or some other inhabitants; Plenum Calum, aer, aqua terræ, et omnæ sub terræ, saith Gazzius; though Anthony Rusca in his book de Inferno, lib. v. cap. 7. would confine them to the middle Region, yet they will have them everywhere. "Not so much as a hair-breath empty in heaven, earth, or waters, above or under the earth." The air is not so full of flies in summer, as it is at all times of invisible Devils: this Paracelsus stiffly maintains, and that they have one overall their several Chaos, others will have infinite worlds, and each world his peculiar Spirits, Gods, Angels, and Devils to govern and punish it.

"Etiam siols yonmali credam quoque idem posse Deus sebigi, terrasque aequant inidus opacum, Cui mediaeuns divis praelit."

"In lib. 2. de Anima text 29. Homoer discrimina- done spiritus daemones vocat."

"Et in lib. 1. de Anima text 29. Homoer discrimina- done spiritus daemones vocat."

"De Deo Socratie aesti mih miis susto dixit Daemonium, quod scit ap Eras potest me secundum, et sipe disciddent, impellit nonnumquam instar ani- num."

"Agrig. lib. 3. de occulp. ph. c. 28."

"Zamb. Vinc.orum. Patericiio Creog. l. 2. cap. 1."

"Some persons believe each star to be a world, and this earth an opaque star, over which the least of the gods presides."
Digression of Spirits.

Gregorius Tholanus makes seven kinds of aethereal Spirits or Angels, according to the number of the seven Planets, Saturnine, Jovial, Martial, of which Cardan discourseth lib. xx. de subtil, he calls them substantias primas, Olympicos daemones Triiensius qui praestat 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, and as so many assisting powers cause their operations, will have in a word, innumerable, as many of them as there be Stars in the Skies. Marcellius Ficinus seems to second this opinion, out of Plato, or from himself, I know not, (still ruling their inferiors, as they do those under them again, 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 they relying wholly on Socrates, quem morti potius quam mentiri voluisse scribit, whom he says would rather die than tell a falsehood, out of Socrates' authority alone, made nine kinds of them: which opinion be like Socrates took from Pythagorus, and he from Trismegistus, he from Zoroas, first God, second idea, 3. Intelligences, 4. Arch-Angels, 5. Angels, 6. Devils, 7. Heroes, 8. Principalties, 9. Princes: of which some were absolutely good, as Gods, some bad, some indifferent inter deos et homines, as heroes and demons, which ruled men, and were called genii, or as Proclus and Jamblichus will, the middle between God and men. Principalties and Princes, which commanded and swayed Kings and countries: and had several places in the Spheres perhaps, for as every sphere is higher, so hath it more excellent inhabitants: which belike is that Galileus à Galileo and Kepler aims at in his nuncio Syderio, when he will have Saturnine and Jovial inhabitants: and which Tycho Brahe doth in some sort touch or insinuate in one of his Epistles: but these things Zanchius justly explodes, cap. 3. lib. 4. P. Martyr. in 4. Sam. 28.

So that according to these men the number of aethereal spirits must needs be infinite: for if that be true that some of our mathematicians say: if a stone could fall from the starry heaven, or eighth sphere, and should pass every hour an hundred miles, it would be 65 years, 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 800 miles, besides those other heavens, whether they be crystalline or watery which Magian adds, which peradventure holds as much more, how many such spirits may it contain? And yet for all this Thomas Albertus, and most hold that there be far more angels than devils.

Sublunary devils, and their kinds.] But be they more or less, Quod supra nos nihil ad nos (what is beyond our comprehension does not concern us). Howsoever as Martianus foolishly supposeth, Aetherii Daemones non curant res humanas, they care not for us, do not attend our actions, or look for us, those aethereal spirits have other worlds to reign in belike or business to follow. We are only now to speak in brief of these sublunary spirits or devils: for the rest, our divines determine that the Devil had no power over stars, or heavens; Carminibus callo possunt deducere lunam, &c., (by their charms (verses) they can seduce the moon from the heavens). Those are poetical fictions, and that they can sistere aquam fluius, et vertere sidera retro, &c., (stop rivers and turn the stars backward in their courses) as Canad in Horace, 'tis all false. They are confined until the day of judgment to this sublunary world, and can work no farther than the four elements, and as God permits them. Wherefore of these sublunary devils, though others divide them otherwise according to their several places and offices, Psellus makes six kinds, fiery, aerial, terrestrial, watery, and subterranean devils, besides those fairies, satyrs, nymphs, &c.

Fiery spirits or devils are such as commonly work by blazing stars, fire-drakes,

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1 Lib. 7. cap. 34 et 5 Syntax. art. mirab. Com- ment in dial. Plat. de amore, cap. 5. Ut sphera quilibet super nos, tia prestantiores habent habitatores suae spherae coerentes, ut habet nostra.
2 Lib. de Anim. et demon. med. inter deos et homines, dica ad nos et nostra aquaefer ad deos ferrum.
3 Saturni
4 et Jovialis accolas.
5 In loca detruxit infa celerieres orbes in aerem sceleret et infa ubi Judicio generali reservaturo.
6 q. 96. art. 9.
Ignes Jactus; which lead men often in flamum aut præcipitium, saith Bodine, lib. 2. Theat. Naturaz, fol. 221. Quos inquit arcere si volunt viatores, clara voce Deum appellare aut pronom facie terram contingente adorare oporit, et hoc amule tum nostris acceptum ferre deboe eus, &c. (whom if travellers wish to keep off any may pronounce of the name of God with a clear voice, or adore him with their faces in contact with the ground, &c.) likewise they counterfeit suns and moons, stars oftentimes, and sit on ship masts: In navigiorum summationibus visuntur; and re-called diocuri, as Eusebius l. contra Philosophos, c. xlvi. informeth us, out of the authority of Zenophanes; or little clouds, ad motum necio quem volantes; which ever appear, saith Cardan, but they signify some mischief or other to come upon, though some again will have them to pretend good, and victory to that side they come towards in sea fights, St. Elmo’s fires they commonly call them; and they do likewise appear after a sea storm; Rudzivilis, the Polonian duke, calls this apparition, Sancti Germani sidus; and saith moreover that he saw the same after in a storm, as he was sailing, 1582, from Alexandria to Rhodes. Our stories are full of such apparitions in all kinds. Some think they keep their residence in that Hecla, mountain in Iceland, Æna in Sicily, Lipari, Vesuvius, &c. These devils were worshipped heretofore by that superstitious Itapogeria, and the like.

Aerial spirits or devils, are such as keep quarter most part in the air, cause many tempests, thunder, and lightnings, tear oaks, fire steeples, houses, strike men and beasts, make it rain stones, as in Livy’s time, wool, frogs, &c. Counterfeite armies in the air, strange noises, swords, &c., as at Vienna before the coming of the Turks, and many times in Rome, as Scheretzius i. de spect. art. i. c. 17. Julius Obsequens, an old Roman, in his book of prodigies, ab urb. etc. 505. Machiavel hath illustrated by many examples, and Josephus, in his ook de bello Judaico, before the destruction of Jerusalem. All which Guili. Postel, in his first book, c. 7, de orbis concordia, useth as an effectual argument (as indeed it is) to persuade them that will not believe there be spirits or devils. They cause whirlwinds on a sudden, and tempestuous storms; which though our meteorologists generally refer to natural causes, yet I am of Bodine’s mind, Theat. Nat. l. 2., they are more often caused by those aerial devils, in their several quarters; for Tempestationibus se inerunt, saith Rich. Argentine; as when a desperate man makes away with himself, which by hanging or drowning they frequently do, as Kornmann observes, de mirac. mort. part. 7, c. 76. tripudium agente, dancing and rejoicing at the death of a sinner. These can corrupt the air, and cause plagues, sickness, storms, shipwrecks, fires, inundations. At Mons Draconis in Italy, there is a most memorable example in Jovianus Pontanus: and nothing so familiar (if we may believe these relations of Saxo Grammaticus, Olaves Magnus, Damiani A. Goes) as for witches and sorcerers, in Lapland, Lithuania, and all over Scandia, to sell winds to miners, and cause tempests, which Marcus Paulus the Venetian relates likewise of the Tartars. These kind of devils are much delighted in sacrifices (saith Porphyry), held all the world in awe, and had several names, idols, sacrifices, in Rome, Greece, Egypt, and at this day tyrannise over, and deceive those Ethiopes and Indians, being revered and worshipped for gods. For the Gentiles’ gods were devils (as Trismegistus confesseth in his Asclepius), and he himself could make them come to their images by magic spells: and are now as much respected by our papists (saith Pistorius) under the name of saints. These are they which Cardan thinks desire so much carnal copulation with witches (Incubi and Succubi), transform bodies, and are so very cold, if they be touched; and that serve magicians. His father had one of them (as he is not ashamed to relate), an aerial devil, bound to him for twenty and eight years. As Agrippa’s dog had a devil tied to his collar; some think that Panceleus (or else Erastus beheld him) had one confin’d to his sword pummel; where wear them in rings, &c. Jannes and Jambres did many things of old by their help; Simon Magnus, Cinoeps, Apollonius Tineaus, Jamblichus, and Trismi
of late, that showed Maximilian the emperor his wife, after she was dead; *Et verrucam in colo ejus (saith Godolman) so much as the wart in her neck.* Delrio, lib. ii. hath divers examples of their feats: Cicogna, lib. iii. cap. 3. and Wierus in his book de præstig. daemonum. *Boissardus de magis et veneficis.*

Water-devils are those Naiads 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 shipwrecks, and deceive men divers ways, as Succuba, or otherwise, appearing most part (saith Tritemius) in women’s shapes. Paracelsus hath several stories of them that have lived and been married to mortal men, and so continued for certain years with them, and after, upon some dislike, have forsaken them. Such a one as Ægeria, with whom Numa was so familiar, Diana, Ceres, &c. Olau 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 Macbeth, and Banquo, two Scottish lords, that as they were wandering in the woods, had their fortunes told them by three strange women. To these, heretofore, they did use to sacrifice, by that idiomantia, or divination by waters.

Terrestrial devils are those *Lares, Genii, Fauns, Satyrs.* *Wood-nymphs, Foliots, Fairies, Robin Goodfellows, Trulli,* &c., as which they are most conversant with men, so they do them most harm. Some think it was they alone that kept the heathen people in awe of old, and had so many idols and temples erected to them. Of this range was Dagon amongst the Philistines, Bel amongst the Babylonians, Astartes amongst the Sidonians, Baal amongst the Samaritans, Isis and Osiris amongst the Egyptians, &c.; some put our *faries into this rank, which have been in former times adored with much superstition, with sweeping their houses, and setting of a pail of clean water, good victuals, and the like, and then they should not be pinched, but find money in their shoes, and be fortunate in their enterprises. These are they that dance on heaths and greens, as Lavater thinks with Tritemius, and as Olau Magnus adds, leave that green circle, which we commonly find in plain fields, which others hold to proceed from a meteor falling, or some accidental rankness of the ground, so nature sports herself; they are sometimes seen by old women and children. Hierom. Paulin, in his description of the city of Bercino in Spain relates how they have been familiarly seen near that town, about fountains and hills; *Nomnangrum (saith Tritemius) in sua latituibus montium simpliciores homines ducant, stupenda mirabilibus ostentes miracula, nolarum somitus, spectacula,* &c. Girallos Cambrensis gives instance in a monk of Wales that was so deluded. Paracelsus reckons up many places in Germany, where they do usually walk in little coats, some two feet long. A bigger kind is there of them called with us hobgoblins, and Robin Goodfellows, that would in those superstitious times grind corn for a mess of milk, cut wood, or do any manner of drudgery work. They would mend old iron in those Helian isles of Lipari, in former ages, and have been often seen and heard. Thelusonus calls them Trullos and Getulos, and saith, that in his days they were common in many places of France. Dithmarus Blekenusi, in his description of Iceland, reports for a certainty, that almost in every family they have yet some such familiar spirits; and Felix Malleolus, in his book de crudel. demon. affirms as much, that these Trolli or Telchines are very common in Norway, and *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 houses, which the Italians call foliots, most part innoxious, Cardan holds; *They will make strange noises in the night, howl sometimes pitifully, and then laugh again, cause great flame and sudden lights, flying stones, rattie chams, shave men, open doors and*...
shut them, fling down platters, stools, chests, sometimes appear in the likeness of hares, crows, black dogs, &c. of which read  "Pet Thyræus the Jesuit, in his Tract. de locis infestis, part. 1. et cap. 4, who will have them to be devils or the souls of damned men that seek revenge, or else souls out of purgatory that seek ease; for such examples peruse  "Sigismundus Scheretzius, lib. de spectris, part 1. c. 1. which he saith he took out of Luther most part; there be many instances.  "Plinius Secundus remembers such a house at Athens, which Athenodorus the philosopher hired, which no man durst inhabit for fear of devils. "Aust. de Civ. Dei, lib. 22., cap. 1. relates as much of Hesperius the Tribune’s house, at Zebuda, near their city of Hippo, vexed with evil spirits, to his great hindrance, Cum afflictonem animatum et servorum suorum. Many such instances are to be read in Niderius Formicar., lib. 5. cap. xii. 3. &c. Whether I may call these Zim and Ochim, which Isaiah, cap. xxiii. 21. speaks of, I make a doubt. See more of these in the said Scheretz. lib. 1. de spect. cap. 4. he is full of examples. These kind of devils many times appear to men, and affright them out of their wits, sometimes walking at noon-day, sometimes at nights, counterfeiting dead men’s 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 he died,  "Nulla nox sine terrore transacta, donec incendio consumpta; every night this happened, there was no quietness, till the house was burned. About Hecla, in Iceland, ghosts commonly walk, animas mortuorum simulantes, saith Joh. Anan., lib. 3. de nat. dem. Olaus. lib. 2. cap. 2.  "Natal Taliopid. lib. de apparit. spir. Kornmannus de mirac. mort. part. 1. cap. 44. such sights are frequently seen circa sepulchra et monasteria, saith Lavat. lib. 1. cap. 19. in monasteries and about churchyards, loca paludinosa, ampla efficiens, &c. cada hominum notata, &c. (marshes, great buildings, solitary places, or remarkable as the scene of some murder.) Thyræus adds, ubi gravius peccatum est commissum, impius, pauperum oppressores et nequitiae insignes habitant (where some very heinous crime was committed, there the impious and infamous generally dwell). These spirits often foretell men’s deaths by several signs, as knocking, groanings, &c.  "though Rich. Argentine, c. 18. de prestigiiis demonom, will ascribe these predictions to good angels, out of the authority of Ficinus and others; prodigia in obitu principum sepulcrum contingunt, &c. (prodigies frequently occur at the deaths of illustrious men), as in the lateran church in Rome, the popes’ deaths are foretold by Sylvester’s tomb. Near Rapes Nova in Finland, in the kingdom 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 music, like those blocks in Cheshire, which (they say) presage death to the master of the family; or that  "oak in Lanthadran park in Cornwall, which fireshews as much. Many families in Europe are so put in mind of their last by such predictions, and many men are forewarned (if we may believe Paracelsus) by familiar spirits in divers shapes, as cocks, crows, owls, which often hover about sick men’s chambers, vel quia morientium fidelitate sentiant, as  "Barcellus conjectures, et ideo super tectum infernorum crocant, because they smell a corse; or for that (as  "Bernardinus de Bastis thinketh) God permits the devil to appear in the form of crows, and such like creatures, to scare such as live wickedly here on earth. A little before Tully’s death (saith Plutarch) the crows made a mighty noise about him, tumultuosè persepetant, they pulled the pillow from under his head. Rob. Gaguinus, hist. Franc. lib 8. telleth such another wonderfull story at the death of Johannes de Monteforti, a French lord, anno 1345. tanta cororum multitudine edibus morientis insedit, quantum cæse in Gallia nemo judicasse (a multitude of crows alighted on the house of the dying man, such as no one imagined existed in France). Such prodigies are very frequent in authors. See more of these in the said Lavat., Thyræus de locis infestis, part 3., cap. 58. Pictorius, Delrio, Cicogna, lib. 3. cap. 9. Necromancers take upon them to raise and lay them at their pleasures: and so likewise, those which Mialdus calls Ambulones, that walk about midnight on great heaths and desert
Digression of Spirits.

Pla., which (saith Lavater) draw men out of the way, and lead them all night a bye-way, or quite bar them of their way;” these have several names in several places; we commonly call them Pucks. In the deserts of Lop, in Asia, such illusions of walking spirits are often perceived, as you may read in M. Paulusthe Venetian his travels; if one lose his company by chance, these devils will call him by his name, and counterfeit voices of his companions to seduce him. Hieronym. Paulus, in his book of the hills of Spain, relates of a great mount in Cantabria, where such spectres are to be seen; Lavater and Cicognā have variety of examples of spirits and walking devils in this kind. Sometimes they sit by the highway side, to give men falls, and make their horses stumble and start as they ride (if you will believe the relation of that holy man Ketellus in Nugrigenes), that had an especial grace to see devils, Gratian divinitus collatam, and talk with them, Et impavidos cum spiritibus servorum niscerae, without offence, and if a man curse or spur his horse for stumbling, they do heartily rejoice at it; with many such pretty feats.

Subterranean devils are as common as the rest, and do as much harm. Olaus Magnus, lib. 6, cap. 19, make six kinds of them; some bigger, some less. These (saith Munster) are commonly seen about mines of metals, and are some of them noxious; some again do no harm. The metal-men in many places account it good luck, a sign of treasure and rich ore when they see them. Georgius Agricola, in his book de subterraneis animantibus, cap. 37, reckons two more notable kinds of them, which he calls Getuli and Cobali, both “are clothed after the manner of metal-men, and will many times imitate their works.” Their office, as Pictarius and Paracelsus think, is to keep treasure in the earth, that it be not all at once revealed; and besides, Cicognā avers that they are the frequent causes of those horrible earthquakes “which often swallow up, not only houses, but whole islands and cities;” in his third book, cap. 11, he gives many instances.

The last are conversant about the centre of the earth to torture the souls of damned men to the day of judgment; their egress and regress some suppose to be about Etna, Lipari, Mons Hecola in Iceland, Vesuvius, Terra del Fuego, &c., because many shrieks and fearful cries are continually heard thereabout, and familiar apparitions of dead men, ghosts and goblins.

Their Officers, Operations, Study.] Thus the devil reigns, and in a thousand several shapes, “as a roaring lion still seeks whom he may devour,” 1 Pet. v, by sea, land, air, as yet unconfined, though some will have his proper place the air; all that space between us and the moon for them that transgressed least, and hell for the wickedest of them, Hic velut in carcere ad finem mundi, tune in locum funestiorum trudendi, as Austin holds de Civit Dei, c. 22, lib. 14, caps. 3 et 23; but be where he will, he rageth while he may to comfort himself, as Lactantius thinks, with other men’s falls, he labours all he can to bring them into the same pit of perdition with him. “For men’s miseries, calamities, and ruins are the devil’s banqueting dishes. By many temptations and several engines, he seeks to captivate our souls. The Lord of Lies, saith Austin, “as he was deceived himself, he seeks to deceive others, the ringleader to all naughtiness, as he did by Eve and Cain, Sodom and Gomorrah, so would he do by all the world. Sometimes he tempts by covetousness, drunkenness, pleasure, pride, &c., errs, deceits, saves, kills, protects, and rides some men, as they do their horses. He studies us overthrow, and generally

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64 Lib. 1. cap. 41. De demonum cernatur et attendatur
65 ibi frequentes illusiones, unde victoribus cavedum nesce dissociet, aut tergo manum, voce venit inquirit sociorum, ut recto itinere abducant, &c.
66 Mons sterilis et nivosus, ubi intemperata nocte umbrae apparent.
67 Lib. 2. cap. 51. Offenditque faciunt transemissibus in via et petulanter rideat cum vel hominum vel jumentum ejus pedes artere faciunt, et maximis si homo meliugines et calamibus serviat.
68 In Cosmogr. 69 Vestiti mori metallicorum, gestus et opera eorum imitantur. 70 Immusio in terris carceres venit horribiles terre motus efficit, quibus sapere non dominus modo et turres, sed civitates integrae et insulae hausint sunt.
73 Lactantius 2. de origine erraver. cap. 12. bi maligni spiritus per omnem terram vagantur, at existant perditionis sum perderentur, dis hominum operantur. 74 Mortalitas calamitatis eque sumant majorum demonum, Synesius.
seeks our destruction; and although he pretend many times mundane good, and
vindicate himself for a god by curing of several diseases, agris sanitatem, et coecis
invisis usum restituendo, as Austin declares, lib. 10, de civit. Dei, cap. 6, as Apollo,
Escauleus, Isis, of old have done; divert plagues, assist them in wars, pretend
their happiness, yet nihil his impuris, secessiati, nihil humano generi infestius,
nothing so impure, nothing so pernicious, as may well appear by their tyrannical
and bloody sacrifices of men to Saturn and Molech, which are still in use among
those barbarous Indians, their several deceits and cozenings to keep men in obe-
dience, their false oracles, sacrifices, their superstitious impositions of fasts, penury,
&c. Heresies, superstitious observations of meats, times, &c., by which they 4 cru-
cify the souls of mortal men, as shall be showed in our Treatise of Religious Me-
lancholy. Modico adhuc tempus sinturn maligni, as 5 Bernard expresseth it, by
God's permission he ragest a while, hereafter to be confined to hell and darkness,
which is prepared for him and his angels," Mat. xxv.

How far their power doth extend it is hard to determine; what the ancients held
of their effects, force and operations, I will briefly show you: Plato in Cittitas, and
after him his followers, gave out that these spirits or devils, 6 were men's governors
and keepers, our lords and masters, as we are of our cattle? 7 They govern pro-
vinces and kingdoms by oracles, auguries, dreams, rewards and punishments, pro-
phesies, inspirations, sacrifices, and religious superstitions, varied in as many forms
as there be diversities of spirits; they send wars, plagues, peace, sickness, health,
dearth, plenty, 8 Adstantes hic jam nobis, spectantes, et arbitrantem, &c. as appears by
those histories of Thucydides, Livius, Dionysius Halicarnassus, with many others
that are full of their wonderful stratagems, and were therefore by those Roman and
Greek commonwealths adored and worshipped for gods with prayers and sacrifices,
&c. 9 In a word, Nihil magis querunt quam metum et admirationem hominum; 10 and
as another hath it, Diem non potest, quam impotentia ardore in homines dominium, et
Divinos cultus maligni spiritus affectent. 11 Tertinianus in his book de septem secun-
dis, assigns 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 Avenzara, and Rabbi Aziariel, Arabians, (as I find
them cited by 12 Ciconna) farther add, that they are not our governors only, Sed ex
corum concordia et discordia, boni et mali affectus promanant, but as they agree, so
do we and our princes, or disagree; stand or fall. Juno was a bitter enemy to Troy,
Apollo a good friend, Jupiter indifferent, 13 Aqua Venus Tectris, Pallas iniqua fax. some
are for us still, some against us, Praemune Deo, fert Deus alter open. Religion,
policy, public and private quarrels, wars are procured by them, and they are
14 delighted perhaps to see men fight, as men are with cocks, bulls and dogs, bears,
&c., plagues, dearths depend on them, our bened and malè esse, and almost all our
other peculiar actions. (for as Anthony Rusea contends, lib. 5, cap. 18, every man
hath a good and a bad angel attending on him in particular, all his life long, which
Jamblichus calls daemonem,) preferences, losses, weddings, deaths, rewards and
punishments, and as 15 Proclus will, all offices whatsoever, allii episcopem potestatem habent, &c.
and several names they give them according to their offices, as Lares, Indigesites, Praesitites, &c. When the Arcades in that battle at Che-
ron, which was fought against King Philip for the liberty of Greece, had deceitfully
carried themselves, long after, in the very same place, Diis Graecis 10 boribus (saith
mine author) they were miserably slain by Metellus the Roman: so likewise, in
smaller matters, they will have things fall out, as these boni and mali genii favour
or dislike us: Saturni non conveniunt Jovialibus, &c. He that is Saturnius shall
never likely be preferred. 16 That base fellows are often advanced, undeserving
Greeks, and vicious parasites, whereas discreet, wise, virtuous and worthy men

1 Es velai majus circumspect Psellius. 2 Lib. de
unde mat. Maior, op. 3 Custodes sunt hominum,
et et omn. ut nos animallium: tum et provinciae propo-
sunt regnat auguris, somnulis, oracles, praminis, &c.
4 Lib. de anima et demoni. 5 Quotidie fid. ut
Principes novitium autem divitiar et dignitibus
nen eebant, et molterum annorum ministris, qui
non semem pro hero periodum subbit, ne tenuam do-
ment, &c. Idem. Quod Philosophi non remisceretur,
cum scarce et ineptus ou insulam iucum supe

16 E 12
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 Libanius supposeth in our ordinary conflicts and contentions, Genius Genio cedit et obtemperat, one genius yields and is overcome by another. All particular events almost they refer to these private spirits; and (as Paracelsus adds) they direct, teach, inspire, and instruct men. Never was any man extraordinary famous in any art, action, or great commander, that had not familiarem demonem to inform him, as Numa, Socrates, and many such, as Cardan illustrates, cap. 128, Arcanis prudentia civilis, Speciati siquidem gratia, se à Deo donariesserunt magi, à Genio celesti studiis instru, ab iis doceri. But these are most erroneous paradoxes, ineptae et fabulosae magae, rejected by our divines and Christian churches. True they have, by God's permission, power over us, and we find by experience, that they can hurt not our fields only, cattle, goods, but our bodies and minds. At Hammel in Saxony, An. 1484. 20 Junii, the devil, in likeness of a pied piper, carried away 130 children that were never after seen. Many times men are affrighted out of their wits, carried away quite, as Scheretzius illustrates, lib. 1, c. iv., and severely molested by his means, Plotinus the Platonist, lib. 14, advers. Gnos. laughs them to scorn, that hold the devil or spirits can cause any such diseases. Many think he can work upon the body, but not upon the mind. But experience pronounces otherwise, that he can work both upon body and mind. Tertullian is of this opinion, c. 22. Taurellus adds by canicular poisons he can infect the bodies, and hinder the operations of the bowels, though we perceive it not, closely creeping into them, saith Lipsius, and so crucify our souls: Et nociva melancholia furiosos effect. For being a spiritual body, he struggles with our spirits, saith Rogers, and suggests (according to Cardan, verba sine voce, species sine visu, envy, lust, anger &c.) as he sees men inclined.

The manner how he performs it, Biarmannus in his Oration against Bodine, sufficiently declares. He begins first with the phantasy, and moves that so strongly, that no reason is able to resist. Now the phantasy he moves by mediation of humours; although many physicians are of opinion, that the devil can alter the mind, and produce this disease of himself. Quibusdam medicorum visum, saith Avicenna, quod Melancholia contingat à demonio. Of the same mind is Psellus and Rhasis the Arab. lib. 1. Tract. 9. Cont. That this disease proceeds especially from the devil, and from him alone. Arcanus, cap. 6. in 9. Rhasis, Elianus 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 prophesy, speak strange language, but non sine interventu humoris, not without the humour, as he interprets himself; no more doth Avicenna, sic contingent à demonio, sufficient nobis ut convertat complexionem ad cholerae nigrum, et sit causa ejus propinquus cholerae nigra; the immediate cause is choleric adust, which Pomponiates likewise labours to make good; Galgerandus of Mantua, a famous Physician, so cured a demoniacal woman in his time, that spoke all languages, by purging black choleric, and thereupon belike this humour of Melancholy is called Baheum in Dinioli, the Devil's Bath; the devil spyng his opportunity of such humours drives them many times to despair, fury, rage, &c., mingling himself among these humours. This is that which Tertullian avers, Corporibus infligunt acerbus casus, animique repentes, membra distorquunt, occuli repentes, &c. and which Lennius goes about to prove, Immiscit se mali Genii pravas humoribus, atque atra bill, &c. And Jason Pratensis, that the

evil, being a slander incomprehensible spirit, can easily insinuate and wind himself
to human bodies, and cunningly couch'd in our bowels vitiate our healths, terrify
our souls with fearful dreams, and shake our minds with furies." And in another
place, "These unclean spirits settled in our bodies, and now mixed with our melan-
choly humours, do triumph as it were, and sport themselves as in another heaven,"
bus he argues, and that they go in and out of our bodies, as bees do in a hive,
so provoke and tempt us as they perceive our temperature inclined of itself, and
yet apt to be deluded. *Agrippa and *Lavater are persuaded, that this humour
ces the devil to it, whereasover it is in extremity, and of all other, melancholy
reasons are most subject to diabolical temptations and illusions, and most apt to
taint them, and the Devil best able to work upon them. But whether by obsession,
possession, or otherwise, I will not determine; *tis a difficult question. Delrio
ac Jesuit, Tom. 3. lib. 6. Springer and his colleague, mall. malef. Pet. Thryeus the
writ, lib. de demoniacis, de locis infestis, de Terrificationibus nocturnis, Hieroni-
mus Mengus Flagel. dem. and others of that rank of pontifical writers, it seems, by
their exorcisms and conjurations approve of it, having forged many stories to that
purpose. A nun did eat a lettuce *without grace, or signing it with the sign of the
cross, and was instantly possessed. Durand. lib. 6. Rationall. c. 86. numb. 8. relates
that she saw a wench possessed in Bononia with two devils, by eating an unhallowed
omangrante, as she was afterwards confess, when she was cured by exorcisms. And
therefore our Papists do sign themselves so often with the sign of the cross, *Ne de-
mas ingredi ausit, and exorcise all manner of meats, as being unclean or accursed
therewith, as Bellarmine defends. Many such stories I find amongst pontifical writ-
ers, to prove their assertions, let them free their own credit; some few I will recite
this kind out of most approved physicians. Cornelius Gemma, lib. 2. de nat. mi-
nor. c. 4. relates of a young maid, called Katherine Gualter, a cooper's daughter, An.
571. that had such strange passions and convulsions, three men could not some-
times hold her; she purged a live eel, which she saw, a foot and a half long, and
raised it himself; but the eel afterwards vanished; she vomited some twenty-four
pounds of foulsmuff of all colours, twice a day for fourteen days; and after that
he voided great balls of hair, pieces of wood, pigeon's dung, parchment, goose dung,
cals; and after them two pounds of pure blood, and then again coals and stones, of
which she had inscriptions bigger than a walnut, some of them pieces of glass,
chess, &c. besides paroxysms of laughing, weeping and ecstasies, &c. *Et hoc (inqui-
sum horore vididi, this I saw with horror. They could no good on her by physic,
but left her to the clergy. Marcellus Donatus, lib. 2. c. 1. de med. mirab. hath such
other story of a country fellow, that had four knives in his belly, Instar serre den-
nesc, indented like a saw, every one a span long, and a wreath of hair like a globe,
with much baggage of like sort, wonderful to behold: how it should come into his
legs, he concludes, Certi non alio quam demonis astutia et dolo, (could assuredly
not have been through the artifice of the devil). Langius, Epist. med. lib. 1. Epist.
8. hath many relations to this effect, and so hath Christopherus à Vega: Wierus,
Skrankius, Scribonius, all agree that they are done by the subtility and illusion of
the devil. If you shall ask a reason of this, *tis to exercise our patience; for as *Ter-
anian holds, Virtus non est virtus, nisi comparcum habet aliquum, in quo superando
in suum ostendet *tis to try us and our faith, *tis for our offences, and for the pun-
ishment of our sins, by God's permission they do it, Carnifexes vindictae justae Dei,
*Tolosanus styles 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 evil angels: so did he afflict Job, Saul, the Lunatics and demoniacal
&c. This, I say, happeneth for a punishment of sin, for their want of faith, incredu-
liety, weakness, distrust, &c.
SUBSECT. III.—Of Witches and Magicians, how they cause Melancholy.

You have heard what the devil can do of himself, now you shall hear what he can perform by his instruments, who are many times worse (if it be possible) than he himself, and to satisfy their revenge and lust cause more mischief, *Multa enim mala non egisset demon, nisi provocatus à sagis*, as *Erastus* thinks; much harm had never been done, had he not been provoked by witches to it. He had not appeared in Samuel’s shape, if the Witch of Endor had let him alone; or represented those serpents in Pharaoh’s presence, had not the magicians urged him unto it; *Nec morbos vel hominibus, vel brutis insigficeret* (Erastus maintains) *si saga quiescerent*; men and cattle might go free, if the witches would let him alone. Many deny witches at all, or if there be any they can do no harm; of this opinion is Wierus, *lib. 3. cap. 53. de praestig. deam.*

Austin Lechemer a Dutch writer, Biarnmanus, Ewichius, Euwaldus, our countryman Scot; with him in Horace,

"Somnia, terrores Magicae, miracula, sagas,
Nocturna Lemures, portentaque Thessalae riu
Excipiunt."[205]

They laugh at all such stories; but on the contrary are most lawyers, divines, physicians, philosophers, Austin, Hemingius, Danæus, Chytraeus, Zanchius, Aretius, &c. Delrio, Springer, *Niderius, lib. 5. Fornicar. Guaiatius, Bartolus, consil. 6. tom. 1. Bodine, demonian. lib. 2. cap. 8. Godelman, Damhoderius, &c. Paracles, Erastus, Scribanius, Camerarius, &c.* The parties by whom the devil deals, may be reduced to these two, such as command him in show at least, as conjurors, and magicians, whose detestable and horrid mysteries are contained in their book called *Arbatell; demonis enim advocati praesto sunt, sequex exercitium et conjurationibus quasi cognati patiuntur, ut miserum magorum genus, in impietate detinent.* Or such as are commanded, as witches, that deal *ex parte implicite, or explicit;* as the *king hath well defined; many subdivisions there are, and many several species of sorcerers, witches, enchanters, charmers, &c.* They have been tolerated heretofore some of them; and magic hath been publicly professed in former times, in Salamanca, Crecew, and other places, though after censured by several Universities, and now generally contradicted, though practised by some still, maintained and excused, *Tanquam res secreta que non nisi viris magnis et peculiaribus beneficio de Calo instructis communicatur* (I use Boscurtus his words) and so far approved by some princes, *Ut nihil auti aggredi in politicia, in sacris, in consilii, sive corum arbitrio; they consult still with them, and dare indeed do anything without their advice.* Nero and Heligobales, Maxentius, and Julianus Apostata, were never so much addicted to magic of old, as some of our modern princes and popes themselves are now-a-days. Erricus, King of Sweden, had an enchanted cap, by virtue of which, and some magical muttering or whispering terms, he could command spirits, trouble the air, and make the wind stand which way he would, insomuch that when there was any great wind or storm, the common people were wont to say, the king now had on his conjuring cap. But such examples are infinite. That which they can do, is as much almost as the devil himself, who is still ready to satisfy their desires, to oblige them the more unto him. They can cause tempests, storms, which is familiarly practised by witches in Norway, Iceland, as I have proved. They can make friends enemies, and enemies friends by spitefulls; *Turpes amore 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 goat’s back flying in the air.* Sigismund Scheretzius, *part. 1. cap. 9. de spect. reports confidenly; that he conferred with sundry such, that had been so carried many miles, and that he heard witches themselves confess as much; hurt and infect men and beasts, vines, corn, cattle, plants, make women abortive, not to conceive, barren, men and women unceasingly.*

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[205] De Lamia.
[206] De quo modo venefici sunt cmarrat.
[207] De qua plura legis in Boieldado, lib. 1. de praxit.
[208] Bex Jacobus, Demonsol. 1. 1. e. 3.
[210] The chief town in Poland.
[211] Prefat. de magis et venefici.
[212] Rotatam Pileum habebat, quo venos violentos cleret, aerem turbaret, et in quum partem, &c.
[213] Erastus.
[215] Steriles nupes et habiles; vide Petrum de Pallade, lib. 4. distinct. 34. Paulum Guiclandum.
I unable, married and unmarried, fifty several ways, saith Bodine, lib. 2. c. 2. he air, meet when and where they will, as Cicognia proves, and Lavat. de spec. l. c. 17. 44 steal young children out of their cradles, ministerio daemonum, and formed in their rooms, which we call changelings," saith "Scheretius, part. 1. ake men victorious, fortunate, eloquent; and therefore in those ancient monos and combats they were searched of old, 44 they had no magical charms; they like "stick frees, such as shall endure a rapier's point, musket shot, and never unded: of which read more in Boissardus, cap. 6. de Magia, the manner of uration, and by whom "his made, where and how to be used in expeditionibus, praebet, duellis, &c., with many peculiar instances and examples; they can a fiery furnaces, make men feel no pain on the rack, aut alias torturas sentire; 44 an stanch blood, 44 represent dead men's shapes, alter and turn themselves and into several forms, at their pleasures. 44 Agaberta, a famous witch in Lapland, do as much publicly to all spectators, Modò Pussilla, modò anus, modò procera crus, modò vacca, avis, coluber, &c. Now young, now old, high, low, like a 44 like a bird, a snake, and what not? She could represent to others what forms most desired to see, show them friends absent, reveal secrets, maximâ omnium actione, &c. And yet for all this subtlety of theirs, as Lipsius well observes, Dog. Stoicor. lib. 1. cap. 17. neither these magicians nor devils themselves can way gold or letters out of mine or Crassus' chest, et Clientelis suis largit, for to base, poor, contemptible fellows most part; as 44 Bodine notes, they can ring in Judicium decretae aut parnas, in regum concilia vel arcana, nihil in rem trium aut theseuros, they cannot give money to their clients, alter judges' deor counsellors of kings, these minuti Gemini cannot do it, alliores Genii hoc sti dunt, the higher powers reserve these things to themselves. Now and then endure there may be some more famous magicians like Simon Magnis, 44 Apolytonius, Pasutes, Jamblicus, 44 Odo de Stellis, that for a time can build castles air, represent armies, &c., as they are 44 said to have done, command wealth curre, feed thousands with all variety of meats upon a sudden, protect them 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, claim that died long since, and do many such miracles, to the world's admiration and opinion of deity to themselves, yet the devil forsakes them at they come to wicked ends, and rarò aut nunquam such impostors are to be The vulgar sort of them can work no such feats. But to our purpose, they set of all, cure and cause most diseases as such as they love or hate, and this melancholy amongst the rest. Paracelsus, Tom. 4. de morbis amentum, Tract. 1. press words affirms: Multii fanatici in melancholia, many are bewitched melancholy, out of his experience. The same saith Danaeus, lib. 3. de sortiriis. inquit, qui Melancholicos morbos gravissimos inducerunt: I have seen those ave caused melancholy in the most grievous manner, 44 dried up women's paps, gout, palsy; this and apoplexy, falling sickness, which no physic could help, etc., by touch alone. Ruland in his 3 Cent. Cura 91. gives an instance of one Hilde, a young man, who by eating cakes which a witch gave him, mox delirium, began to dote on a sudden, and was instantly mad: F. H. D. in 44 Hides consulted about a melancholy man, thought his disease was partly magical, and natural, because he vomited pieces of iron and lead, and spake such languages had never been taught; but such examples are common in Scribanus, Hercules Conius, and others. The means by which they work are usually charms, images, in Hector Berthius of King Duff; characters stamped of sundry metals, and such and such constellations, knots, amulets, words, philters, &c., which generally the parties affected, melancholy; 44 as 44 Monavisi discourseth at large in an epistle
of his to Acelius, giving instance in a Bohemian baron that was so troubled by a
philter taken. Not that there is any power at all in those spells, charms, characters,
and barbarous words; but that the devil doth use such means to delude them. *Ut
fideles inde magos (smith Libanius) in officio retinnet, tum in consortium malefica-
rum vocet."

**SUBSECT. IV.—Stars a cause. Signs from Physiognomy, Meteornomy, Chironomy.**

Natural causes are either primary and universal, or secondary and more particu-
lar. 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 dis-
cuss *obiter*, whether stars be causes, or signs; or to apologise for judical astrology.
If either Sextus Empericus, Picus Mirandula, Sextus ab Heninga, Pererius, Erastus,
Chambers, &c., have so far prevailed with any man, that he will attribute no virtue
at all to the heavens, or to sun, or moon, more than he doth to their signs at an inn-
keeper's post, or tradesman's shop, or generally condemn all such astrological apoh-
risms approved by experience: I refer him to Bellantius, Pirovâns, Marascallerus,
Golcenius, Sir Christopher Heidon, &c. If thou shalt ask me what I think, I must
answer, *nam et doctis hisce erroribus versatus sum, (for I am conversant with these
learned errors)* they do incline, but not compel; no necessity at all: *agunt non
cogunt*: and so gently incline, that a wise man may resist them; * sapiens dominabitur
astra*: they rule us, but God rules them. All this (methinks) *Joh. de Indagine
hath* comprised in brief. *Quisquis a me quantum in nobis operatur astra? * &c. "Will
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 *Cajetan, Ca-
lum est vehiculum divinae virtutis, &c., that the heaven is God's instrument, by me-
diation of which he governs and disposes these elementary bodies; or a great book,
whose letters are the stars, (as one calls it,) wherein are written many strange things
for such as can read, or an excellent harp, made by an eminent workman, on
which, he that can but play, will make most admirable music." But to the purpose.

Paracelsus is of opinion, "that a physician without the knowledge of stars can
neither understand the cause or cure of any disease, either of this or gout, not so
much as toothache; except he see the peculiar geniture and scheme of the party ef-
fected." And for this proper malady, he will have the principal and primary cause
of it proceed from the heaven, ascribing more to stars than humours, *and that
the constellation alone many times produceth melancholy, all other causes set apart."
He gives instance in lunatic persons, that are deprived of their wits by the moon's
motion; and in another place refers all to the ascendant, 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 do not so peremptorily maintain as
much. *This variety of melancholy symptoms proceeds from the stars,* saith
Melanchton: the most generous melancholy, as that of Augustus, comes from the
conjunction of Saturn and Jupiter in Libra: the bad, as that of Catiline's, from the
meeting of Saturn and the moon in Scorpio. Jovianus Pontanus, in his tenth book,
and thirteenth chapter de rebus celestibus, discourseth to this purpose at large, *Ex
at stopwords generatur morbi, &c.*, *many diseases proceed from black choler,
as it shall be hot or cold; and though it be cold in its own nature, yet it is apt to be
heated, as water may be made to boil, and burn as bad as fire; or made cold as ice.*

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ritudo ut inceps multum calidus aut frigidus in se habuerit, quem utrique susciperi quem apollasima sit, tamet varietas saepe natura frigidis sit. Annon aequum sit additis calore ut ardant: at frigore, ut in glaciea concre-
cat ? et hoc varietas distinctionum, aliit fent, rident, &c.
and thence proceed such variety of symptoms, some mad, some solitary, some laugh, some rage, &c. The cause of all which intemperance he will have chiefly and primarily proceed from the heavens, from the position of Mars, Saturn, and Mercury. His aphorisms be these, Mercury in any geniture, if he shall be found in Virgo, or Pisces his opposite sign, and that in the horoscope, irradiate by those quartile aspects of Saturn or Mars, the child shall be mad or melancholy. Again, He that shall have Saturn and Mars, the one culminating, the other in the fourth house, in the sun, Saturn or Mars, or in a quartile aspect with them, (è malo celi loco, Leovitius adds.) many diseases are signified, especially the head and brain is like to be misaffected with pernicous humourus, to be melancholy, lunatic, or mad. Cardan adds, quarta lunae natos, eclipses, earthquakes. Garceus and Leovitius will have the chief judgment to be taken from the lord of the geniture, or where there is an aspect between the moon and Mercury, and neither be the horoscope, or Saturn and Mars shall be lord of the present conjunction or opposition in Sagittarius or Pisces, of the sun or moon, such persons are commonly epileptic, dote, demoniacal, melancholy: but see more of these aphorisms in the above-named Pontanus. Garceus, cap. 23. de Jus. genit. Schoner. lib. 1. cap. 8, which he hath gathered out of Ptolemy, Alhobater, and some other Arabsians, Junetie, Ranzovius, Lindhout, Origen, &c. But these men you will reject peradventure, as astrologers, and therefore partial judges; then hear the testimony of physicians, Galenists themselves. Carto confesseth the influence of stars to have a great hand to this peculiar disease, so doth Jason Fratensis, Lonicerius prefat. de Apoplexia, Ficinus, Fernelius, &c. P. Caenander 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 individuum. Instances and examples, to evince the truth of those aphorisms, are common amongst those astrologian treatises. Cardan, in his thirty-seventh geniture, gives instance in Matth. Bolognias. Camerar. hor. nat. cent. 7. genit. 6. et 7. of Daniel Gare, and others; but see Garceus, cap. 33. Luc. Gauricus, Tract. 6. de Azemenis, &c. The time of this melancholy is, when the significators of any geniture are directed according to art, as the hor: moon, hyleche, &c. to the hostile beams or terms of the & 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 signs are taken from physiognomy, metoposeomy, chiroscopy, which because Joh. de Indagine, and Rotman, the landgrave of Hesse his mathematician, not long since in his Chiroscopy; Baptista Porta, in his celestial Physiognomy, have proved to hold great affinity with astrology, to satisfy the curious, I am the more willing to insert.

The general notions physiognomers give, be these; "black colour argues natural melancholy; so doth leanness, hirsuteness, broad veins, much hair on the brows," with Gralaranolus, cap. 7, and a little head, out of Aristotle, high sanguine, red colour, shows head melancholy; they that stutter and are bald, will be soonest melancholy, (as Aviceina supposed,) by reason of the dryness of their brains; but he that will know more of the several signs of humour and wits out of physiognomy, let him consult with old Adamantus and Polemus, that comment, or rather paraphrase upon Aristotle's Physiognomy, Baptista Porta's four pleasant books, Michael Scot de secretis naturae, John de Indagine, Montaltus, Antony Zara. anat. ingeniorum, sect. 1. memb. 13. et lib. 4.

Chiroscopy hath these aphorisms to foretell melancholy. Tasneir. lib. 5. cap. 2.
who hath comprehended the sum of John de Indagine: Tricassus, Corvinus, and others in his book, thus hath it; \[\text{Footnote: The Saturnine line going from the rascetta through the hand, to Saturn's mount, and there intersected by certain little lines, argues melancholy; so if the vital and natural make an acute angle, Aphorism 100. The saturnine, epicure, and natural lines, making a gross triangle in the hand, argues as much; which Goclenius, cap. 5. Chiros. repeats verbatim out of him. In general they conclude all, that if Saturn's mount be full of many small lines and intersections, such men are most part melancholy, miserable and full of disquietness, care and trouble, continually vexed with anxious and bitter thoughts, always sorrowful, fearful, suspicious; they delight in husbandry, buildings, pools, marshes, springs, woods, walks, \&c. Thaddaeus Hagegius, in his Metoposcopin, hath certain aphorisms derived from Saturn's lines in the forehead, by which he collects a melancholy disposition; and Baptista Porta makes observations from those other parts of the body, as if a spot be over the spleen; or in the nails; if it appear black, it signifies much care, grief, contention, and melancholy; the reason he refers to the humours, and gives instance in himself, that for seven years space he had such black spots in his nails, and all that while was in perpetual law-suits, controversies for his inheritance, fear, loss of honour, banishment, grief, care, \&c. and when his miseries ended, the black spots vanished. Cardan, in his book de libris propriis, tells such a story of his own person, that a little before his son's death, he had a black spot, which appeared in one of his nails; and dilated itself as he came nearer to his end. But I am over tedious in these toys, which howsoever, in some men's too severe censures, they may be held absurd and ridiculous, I am the bolder to insert, as not borrowed from circumcoranque rogues and gipseyes, but out of the writings of worthy philosophers and physicians, yet living some of them, and religious professors in famous universities, who are able to patronize that which they have said, and vindicate themselves from all cavillers and ignorant persons.}

\textbf{Subsect. V.—Old age a cause.}

SECONDARY peculiar causes efficient, so called in respect of the other precedent, are either congeneria, interna, innate, as they term them, inward, innate, inbred; or else outward and adventitious, which happen to us after we are born: congener or born with us, are either natural, as old age, or prater naturam (as Fermelius calls it) that distemper, which we have from our parent's seed, it being an hereditary disease. The first of these, which is natural to all, and which no man living can avoid, is old age, which being cold and dry, and of the same quality as melancholy is, must needs cause it, by diminution of spirits and substance, and increasing of adul humours; therefore Melanchton avers out of Aristotle, as an undoubted truth, Senes plerunque delirasse in senecta, that old men familiarly dote, ob aitram biletum, for black humours, which is then superabundant in them: and Rhasis, that Arabian physician, in his Cont. lib. 1. cap. 9, calls it a necessary and inseparable accident, to all old and decrepit persons. After seventy years (as the Psalmist saith) all is trouble and sorrow; and common experience confirms the truth of it in weak and old persons, especially such as have lived in action all their lives, had great employment, much business, much command, and many servants to oversee, and leave off ex abrupto; as Charles the Fifth did to King Philip, resign up all on a sudden; they are overcome with melancholy in an instant: or if they do continue in such courses, they dote at last, (senex his puere,) and are not able to manage their estates through common infirmities incident in their age; full of ache, sorrow and grief, children again, dizzards, they carle many times as they sit, and talk to themselves, they are angry, waspish, displeased with every thing, suspicious of all, wayward, covetous, hard.
Causes of Melancholy.

(saith Tully,) self-willed, superstitious, self-conceited, braggers and admirers of themselves," as Balthasar Castalo hath truly noted of them. This natural infirmity is most eminent in old women, and such as are poor, solitary, live in most base esteem and beggary, or such as are witches; insomuch that Wierus, Baptista Porta, Ulricus Molitor, Edwicetus, do refer all that witches are said to do, to imagination alone, and this humour of melancholy. And whereas it is controverted, whether they can be witch, cattle to death, ride in the air upon a coalsaff out of a chimney-top, transform themselves into cats, dogs, &c., translate bodies from place to place, meet in companies, and dance, as they do, or have carnal copulation with the devil, they ascribe all to this redundant melancholy, which dominieers in them, to somniferous potions, and natural causes, the devil's policy. Non laedunt omni m (saith Wierus) aut gud mirum factum, (de Lamitis, lib. 3. cap. 36), ut putatur, solam viitutam habent plantasam; they do no such wonders at all, only their brains are crazed. They think they are witches, and can do hurt, but do not. But this opinion Bodine, Erastus, Damasus, Scribanius, Sebastian Michaelis, Campanella de Sensu rerum, lib. 4. cap. 9. Dandinus the Jesuit, lib. 2. de Animâ explodite; Cicogna confutes at large. That witches are melancholy, they deny not, but not out of corrupt phantasy alone, so to delude themselves and others, or to produce such effects.

SUBSEC. VI.—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 calls Prater natura, or unnatural, it being an hereditary disease; for as he justifies Quale parentum maximâ patris semen obtigit, tales evadunt similares spermatique portae, quocumque ejus morbo Pater quem generat tenetur, cum semine transiret in Prolem; such as the temperature of the father is, such is the son's, and look what disease the father had when he begot him, his son will have after him; and as is well inheritor of his infirmities, as of his lands. And where the complexion and constitution of the father is corrupt, there (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, in habit, proportion, scars, and other lineaments; but in manners and conditions of the mind, Et patrem in natos abeunt cum semine mors.

Seleucus had an anchor on his thigh, so had his posterity, as Trogus records, l. 15. Lepidus, in Pliny l. 7. c. 17, was purblind, so was his son. That famous family of Aesoparbi were known of old, and so surnamed from their red beards; the Austrian lip, and those Indian flat noses are propagated, the Bavarian chin, and goggle eyes amongst the Jews, as Buxtorius observes; their voice, pace, gesture, looks, are likewise derived with all the rest of their conditions and infirmities; such a mother, such a daughter; their very affections Lemniss contends "to follow their seed, and the malice and bad conditions of children are many times wholly to be imputed to their parents;" I need not therefore make any doubt of Melancholy, but that it is an hereditary disease. Paracelsus in express words affirms it, lib. de morb. acentum in. 1. br. 1; so doth Crato in an Epistle of his to Monavius. So doth Bruno Sadelius in his book de morbo incurab. Montalvus proves, cap. 11, out of Hippocrates and Plutarch, that such hereditary dispositions are frequent, et hanc (inquit) erat rerum ob participatum melancholicam intermenerantam (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 tosc familii hereditatium, 2 Forester, in his medicinal observations, illustrates this point, with an example of a merchant, his patient, that had this infirmity by inheritance; so doth Hodericus à Fonseca, tom. 1. consul. 69, by an instance of a young man that was so affected ex mare melancholici, had a melancholy mother, et vicu melantholico, and bad diet together. Ludovicus Mercatus, a Spanish physician, in that excellent Tract which he hath lately written of hereditary diseases, tom. 2. oper. lib. 5, reckons up leprosy, as those ²Galbots in Gascony, hereditary lepers, pox, stone, gout, epilepsy, &c. Amongst the rest, this and madness after a set time comes to many, which he calls a miraculous thing in nature, and sticks for ever to them as an incurable habit. And that which is more to be wondered at, it skips in some families the father, and goes to the son, 4 or takes every other, and sometimes every third in a lineal descent, and doth not always produce the same, but some like, and a symbolizing disease. ⁷ These secondary causes hence derived, are commonly so powerful, that (as ⁸Wolffius holds) sepe mutant deprea siderum, they do often alter the primary causes, and decrees of the heavens. For these reasons, like, the Church and commonwealth, human and Divine laws, have conspired to avoid hereditary diseases, forbidding such marriages as are any whit allied; and as Mercatus advised all families to take such, si fieri possit qua maximé 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. ⁶ And sure, I think, it hath been ordered by God's especial providence, that in all ages there should be (as usually there is) once in ⁶000 years, a transmigration of nations, to amend and purify their blood, as we alter seed upon our land, and that there should be as it were an inundation of those northern Goths and Vandals, and many such like people which came out of that continent of Scandia and Sarmatia (as some suppose) and over-ran, as a deluge, most part of Europe and Africa, to alter for our good, our complexion, 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 qualify and make us as those poor naked Indians are generally at this day; and those about Brazil (as a late writer observes), in the Isle of Maragnan, free from all hereditary diseases, or other contagion, whereas without help of physic they live commonly 120 years or more, as in the Orcades and many other places. Such are the common effects of temperance and intemperance, but I will descend to particular, and show by what means, and by whom especially, this infirmity is derived unto us.

Fili ex sentibus nati, raré sunt firmi temperamenti, old men's children are seldom of a good temperament, as Scultzius supposeth, consult. 177, and therefore most apt to this disease; and as ⁹Levinus Lemmias farther adds, old men beget most part wayward, peevish, sad, melancholy sons, and seldom merry. He that begets a child on a full stomach, will either have a sick child, or a crazed son (as ⁹Cardan thinks), contradict. med. lib. 1. contradict. 18, or if the parents be sick, or have any great pain of the head, or megrim, head ache, (Hieronius Wolffius ¹⁰doth instance in a child of Sebastian Castalia's); if a drunken man get a child, it will never likely have a good brain, as Gellius argues, lib. 12. cap. 1. Ebrii gignunt Ebrios, one drunkard begets another, saith ¹¹Plutarck, symp. lib. 1. quest. 5, whose sentence ¹²Lemmias approves, l. 1. c. 4. Alcarius Crutius, Gen. de qui sit med. cent. 3. fol. 152. 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 themselves, morosos et languidos, and so likewise he that lies with a men-
storous woman. Intemperantia venerea, quam in nautis præsertim insectorum 22 Lemnus, qui uxoribus incurrerat, nullas menstrua decursus ratione habuit nec observavit interdum, potius causa est, noxia, permissa, concubitu lucem exitiatae iudei, et personas vocat. 23 Rodoricus a Castro Lucianus, destemtur ad unum omnes medicini, tam et quam tempus conceptus, infanticides plerumque et aera, destitutis, morbos, impuris, inermibus, tetra loca sordida minus vitas, omnibus bonis corporibus atque animis deditutis; ad laborum nati, si seniores, inquit Eustathius, ut Heracleus, et aliis. 24 Judaei maximi insectorum faciam hunc, et immundum apud Christianos Concubitionem, ut illicitum abhorret, et apud nos prohibet; et quod Christiani toties leprost, aera, tot morbit, impotentes, alphi, psoria, cutis et faciei decolorationes, tum multi morbi epidemicis, acerbi, et venenos, sin, in hunc immundum concubitionem rejiciunt, et cruciés in pignora vocant, qui quarta lundl profunde lacc mensium illius insecutum hunc non perhorrescunt. Damnatus olim divina Lex et morte multihavtujusmodi homines, Lev. 18, 29, et inde nati, qui deforme aut mutili, pater dilapidatus, quod non continent ab immunda muliere. Gregorius Magnus, patenti Augustino munquid apud Britannos hujusmodi concubitionem toleraret, severe prohibuit viris suis tum misericordias in consuetudinis suis mensibus, &c. I spare to English this which I have said. Another cause some give, inordinate diet, as if a man eat garlic, onions, fast overmuch, study too hard, be over-sorrowful, dull, heavy, dejected in mind, perplexed in his thoughts, fearful, &c., 25 their children (saith Cardan sublib. 18) will be much subject to madness and melancholy; for if the spirits of the brain be fuddled, or misaffected by such means, at such a time, their children will be fuddled in the brain: they will be dull, heavy, timorous, discontented all their lives. 26 Some are of opinion, and maintain that paradox or problem, that wise men beget commonly fools; Suidas gives instance in Aristarchus the Grammarian, duo reliquit filios Aristarchum et Aristokorurn, ambos stultos; and which Erasmus urgeth in his Moria, fools beget wise men. Card. subl. 12, gives this cause, Quoniam spiritus sapientem ob studium resolvatur, et in cerebrum fermentur à cordis: because their natural spirits are resolved by study, and turned into animal; drawn from the heart, and those other parts to the brain. Lemnus subscribes to that of Cardan, and assigns this reason, Quod persolvent debitis sentientes, et obtusitatem, unde facies à parentum genetore desciscit: they pay their debt (as Paul calls it) to their wives remissly, by which means their children are weaklings, and many times idiots and fools.

Some other causes are given, which properly pertain, and do proceed from the mother; if she be over-dull, heavy, angry, peevish, discontented, and melancholy, not only at the time of conception, but even all the while she carries the child in her womb (saith Fernelius, path. l. 1, 11) her son will be so likewise affected, and worse, as Lemnus adds, l. 4, c. 7, if she grieve overmuch, be disquieted, or by any casualty be affrighted and terrified by some fearful object, heard or seen, she endangers her child, and spoils the temperature of it; for the strange imagination of a woman works effectually upon her infant, that as Baptista Porta proves, Physiol. caelestis l. 5, c. 2, she leaves a mark upon it, which is most especially seen in such as prodigiously long for such and such meats, the child will love those meats, saith Fernelius, and be addicted to like humourus: 27 if a great-bellied woman see a hare, her child will often have a hare-lip, as we call it. Gareus, de Judicibus genituralibus, cap. 33, hath a memorable example of one Thomas Nickell, born in the city of Brandeburg, 1551, 28 that went reeling and staggering all the days of his life, as if he would fall to the ground, because his mother being great with child saw a drunken man reeling in the street. Such another I find in Martin Westreichus, con. de ortu monstrorum, c. 17, I saw (saith he) at Wittenberg, in Germany, a citizen that looked like a carcass; I asked him the cause, he replied, 29 his mother, when she

22 Lit. 2. c. 8. de occult. nat. mir. Good Master Scholaster is not English this. 23 De nat. mul. Lib. 3. cap. 4. 24 Burdorphus, c. 31. Synag. Jud. Eech. 15. 25 Drusus ob. lib. 3. cap. 20. 26 Beda. Excli. hist. lib. 1. c. 27. responsa. 10. 27 Nam spiritus creatus est usus male affectus, ut erat procreation, et quodae facies affectus, tales ec. ex triebus utras, ex iure utriusque jucundi nascentur &c. 28 Pul. 129. mer. Socrates' children were fools. Sabel. 29 De occult. nat. mir. Pies morbus nullerum. 30 Bapt. Porta, lib. præd. Ex leporum intuits plerique infantibus edunt biforme superiore labello. 31 Quad mox in terram collapsus, omne vitam intercedebat cum mater gravissima absum hominem sic intercedentem uaderat. 32 Livem facre cadaveres, qui dixit, &c.
bore him in her womb, saw a caress by chance, and was so sore affrighted with it, that ex eo fatius ei assimilatus, from a ghastly impression the child was like it."

So many different ways are we plagued and punished for our father's defaults; in some such that as Fermelius truly saith, \textit{\textit{Quanto id diligentius in procreandis liberis observandum?}} And how careful then should we be in begetter of our children? In former times, some countries have been so chary in this behalf, so stern, that if a child were crooked or deformed in body or mind, they made him away; so did the Indians of old by the relation of Curtius, and many other well-governed commonwealths, according to the discipline of those times. Herefore in Scotland, saith \textit{\textit{Hect. Boethius, if any were visited with the falling sickness, madness, gout, leprosy, or any such dangerous disease, which was likely to be propagated from the father to the son, he was instantly gelded; a woman kept from all company of men; and if by chance having some such disease, she were found to be with child, she with her brood were buried alive: and this was done for the common good, lest the whole nation should be injured or corrupted. A severe doom you will say, and not to be used amongst Christians, yet more to be looked into than it is. For now by our too much facility in this kind, in giving way for all to marry that will, too much liberty and indulgence in tolerating all sorts, there is a vast confusion of hereditary diseases, no 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, jura hereditario sapere jubentur; they must be wise and able by inheritance: it comes to pass that our generation is corrupted, we have many weak persons, both in body and mind, many feral diseases raging amongst us, crazed families, parentes, peremptores; our fathers bad, and we are like to be worse.

\textbf{MEMB. II.}

\textbf{SUBSECT. I.—Bad Diet a cause. Substance. Quality of Meats.}

According to my proposed method, having opened hitherto these secondary causes, which are inbred with us, I must now proceed to the outward and adventitious, which happen unto us after we are born. And those are either evident, remote, or inward, antecedent, and the nearest: continent causes some call them. These outward, remote, precedent causes are subdivided again into necessary and not necessary. Necessary (because we cannot avoid them, but they will alter us, as they are used, or abused) are those six non-natural things, so much spoken of amongst physicians, which are principal causes of this disease. For almost in every consultation, whereas they shall come to speak of the causes, the fault is found, and this most part objected to the patient; atque evitavit circa res sex non naturales: he hath still offended in one of those six. Montanus, \textit{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 soldier, assigns that reason of his malady, \textit{\textit{in prolem transmittit, laborantes inter eos, ingenti ficiat indagine, inventos, ne gens fida contagium}} laderetur, \\textit{\textit{et sic satis, extravertat, mollices haudmodi proximae totam eorum consortio absolveratque, quod si harum aliquo concepitse invenietur, simul cum fuita nondum edito, defoderetur vita.}}

\textit{\textit{Euphor-}} \textit{\textit{mius Satyr.}}

\textit{\textit{Fecit omnia delecta quoque pos-}}

\textit{\textit{citur circa res sex non naturales, et ac fuerunt causa}}

\textit{\textit{extrinsecum, ex quibus posita ota sunt obstructiones.}}
offended in all those six non-natural things, which were the outward causes, from which came those inward obstructions; and so in the rest.

These six non-natural things are diet, retention and evacuation, which are more material than 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 mind, which only 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 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 take place, or work this effect, except the constitution of body, and preparation of humours, do concur. That a man may say, this diet is the mother of diseases, let the father be what he will, and from this alone, melancholy and frequent other maladies arise." Many physicians, I confess, have written copious volumes of this one subject, of the nature and qualities of all manner of meats; as namely, Galen, Isaac the Jew, Halyabbs, Avicenna, Mesue, also four Arabians, Gordonius, Villanovanus, Wecker, Johannes Bruerinus, sitologia de Esculentis et Poculactis, Michael Savanarola, Tract 2. c. 8, Anthony Fumanellus, lib. de regimine senum, Curio in his comment on Schola Salerna, Godefridus Stockius arte med., Mazarinus Cognatus, Ficinus, Ranzovius, Fonseca, Lessius, Magninus, regrim. sanitatis, Frietigius, Hugo Frivedavillus, &c., besides many other in English, and almost every peculiar physician, discoursed at large of all peculiar meats in his chapter of melancholy: yet because these books are not at hand to every man, I will briefly touch what kind of meats engender this humour, through their several species, and which are to be avoided. How they alter and change the matter, spirits first, and after humours, by which we are preserved, and the constitution of our body, Fernelius and others will show you. I hasten to the thing itself: and first of such diet as offends in substance.

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 sound, and of a strong constitution, for labouring men if ordered aright, corned, young, of an ox (for all gelded meats in every species are held best), or if old, such as have been tired out with labour, are preferred. Aebanus and Sabellicus commend Portugal beef to be the most savoury, best and easiest of digestion; we commend ours: but all is rejected, and unfit for such as lead a restless life, anyways inclined to Melancholy, or dry of complexion: Tales (Galen thinks) de facile melancholicis agritudinis capiturur.

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 mind: too moist, full of humours, and therefore noxia delicatiss, saith Savanarola, ez earum usu ut succitetur an febris quartana generetur: naught for queasy stomachs, insomuch that frequent use of it may breed a quartan ague.

Goat.] Savanarola discommends goat’s flesh, and so doth Bruerinus, l. 13. c. 19, calling it a filthy beast, and rammish: and therefore supposest 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 facultatis.

Hart.] Hart and red deer hath an evil name: it yields gross nutriment: a strong and great grained meat, next unto a horse. Which although some countries eat, as Tartars, and they of China; yet Galen condemns. Young foals are as commonly eaten in Spain as red deer, and to furnish their navies, about Malaga especially, often used; but such meats ask long baking, or seething, to qualify them, and yet all will not serve.

Venison, Fallow Deer.] All venison is melancholy, and begets bad blood; a
pleasant meat: in great esteem with us (for we have more parks in England than there are in all Europe besides) in our solemn feasts. 'Tis somewhat better hunted than otherwise, and well prepared by cookery; but generally bad, and seldom to be used.

Hare. Hare, a black meat, melancholy, and hard of digestion, it breeds incubus, often eaten, and causeth fearful dreams, so doth all venison, and is condemned by a jury of physicians. Mizalthus and some others say, that hare is a merry meat, and that it will make one fair, as Martial's 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.

Comes. Conies are of the nature of hares. Magninus compares them to beef, pig, and goat, Reg. sanit. part. 3. c. 17; yet young rabbits by all men are approved to be good.

Generally, all such meats as are hard of digestion breed melancholy. Arceus, lib. 7. cap. 5, reckons up heads and feet, bowels, brains, entrails, marrow, fat, blood, skins, and those inward parts, as heart, lungs, liver, spleen, &c. They are rejected by Isaac, lib. 2. part. 3, Magninus, part. 3. cap. 17, Bruerinus, lib. 12, Sayinarola, Rab. 32. Tract. 2.

Milk. Milk, and all that comes of milk, as butter and cheese, curds, &c., increase melancholy (whey only excepted, which is most wholesome): some except asses' milk. The rest, to such as are sound, is nutritive and good, especially for young children, but because soon turned to corruption, not good for those that have unclean stomachs, are subject to headache, or have green wounds, stone, &c. Of all cheeses, I take that kind which we call Banbury cheese to be the best, ex vetustis pessimus, the older, stronger, and harder, the worst, as Langius discourseth in his Epistle to Mencanon, cited by Mizalthus, Isaac, p. 5. Gal. 3. de cibus boni succi, &c.

Fowl. Amongst fowl, peacocks and pigeons, all fenny fowl are forbidden, as ducks, geese, swans, herons, cranes, coots, didappers, waterfowl, with all those teals, crows, sheldrakes, and peckled fowl, that come hither in winter out of Scandia, Muscovy, Greenland, Friesland, which half the year are covered all over with snow, and frozen up. Though these be fair in feathers, pleasant in taste, and have a good outside, like hypocrites, white in plumes, and soft, their flesh is hard, black, unwholesome, melancholy meat; Gravant et patrefacient stomatum, saith Isaac, part. 5. de vol., their young ones are more tolerable, but young pigeons he quite disapproves.

Fishes. Rhasia and Magninus discommend all fish, and say, they breed viscosities, slimy nutriment, little and humourous nourishment. Sayinarola adds, cold, moist: and phlegmatic, Isaac; and therefore unwholesome for all cold and melancholy complexion: others make a difference, rejecting only 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 Bonusetus poetically defines, Lib. de aquatilibus

"Nam plies omnes, quæ stagna, incusque frequentant, Sempert plus succi deterioris habent."

All fish, that standing pools, and lakes frequent,
Do ever yield bad juice and nourishment.

Lamprys, Paulus Jovius, c. 34. de piscibus fluvial., highly magnifies, and saith, None speak against them, but inepti et scrupulosi, some scrupulous persons, but eels, c. 33, he abhorreth in all places, at all times, all physicians detest them, especially about the solstice." Gomesius, lib. 1. c. 22, de sale, doth immediately extol sea-fish, which others as much vilify, and above the rest, dried, scoured, indurate fish, as ling, fumados, red-herrings, sprats, stock-fish, haberdine, poor-john, all shell-fish. Tim. Bright excepts lobster and crab. Messarius commends salmon, which Bruerinus contradicts, lib. 22. c. 17. Magninus rejects conger, sturgeon, turbot, mackerel, skate.

Carp is a fish of which I know not what to determine. Franciscus Bonussetus
accounts it a muddy fish. Hippolitus Salvianus, in his Book of Pisces in natura et preparatione, which was printed at Rome in folio, 1554, with most elegant pictures, esteems carp no better than a slimy watery meat. Paulus Jovius on the other side, disallowing, denies, approves of it; and so doth Dubravius in his Books of Fish-ponds. Freitagius extols it for an excellent wholesome meat, and puts it amongst the fishes of the best rank; and so do most of our country gentlemen, that store their ponds almost with no other fish. But this controversy is easily decided, in my judgment, by Brerinus, l. 22, c. 13. The difference riseth from the site and nature of pools, sometimes muddy, sometimes sweet; they are in taste as the place is from whence they are taken. In like manner almost we may conclude of other fresh fish. But see more in Rondoletius, Bellonius, Orbisius, lib. 7. cap. 22, Isaac, l. 1, especially Hippolitus Salvianus, who is instar omnium solus, &c. Howsoever they may be wholesome and approved, much use of them is not good; P. Forestus, in his medical observations, relates, that Carthusian friars, whose living is mostly fish, are more subject to melancholy than any other order, and that he found by experience, being sometimes their physician ordinary at Delft, in Holland. He exemplifies it with an instance of one Buscodenee, a Carthusian of a ruddy colour, and well liking, that by solitary living, and fish-eating, became so misaffected.

Herbs. Amongst herbs to be eaten I find gourds, cucumbers, colewort, melons, disallowed, but especially cabbage. It causeth troublesome dreams, and sends up black vapours to the brain. Galen, loc. affect. l. 3. c. 6, of all herbs condemns cabbage; and Isaac, lib. 2. c. 1. Anima gravitatem facit, it brings heaviness to the soul. Some are of opinion that all raw herbs and salads breed melancholy blood, except bugloss and lettuce. Crato, consil. 21. lib. 2, speaks against all herbs and roots, except borage, bugloss, fennel, parsley, dill, balm, succory. Magninus, regim. sanitatis, part. 3. cap. 31. Omnes herbes simpliciter male, viā cibi; all herbs are simply evil to feed on (as he thinks). So did that scoffing cook in Plautus hold:

"Non ego canam condio ut all coqui solent, Qui mihi condita presta in patinis proferant, Boves qui convivas faciunt, herbasaque agerunt.""Like other cooks I do not supper dress. That put whole meadows into a platter, And make no better of their guests than beeseves, With herbs and grass to feed them fitter.

Our Italians and Spaniards do make a whole dinner of herbs and salads (which our said Plautus calls canas terrestris, Horace, canas sine sanguine), by which means, as he follows it,

"His homines tunc brenven vitam colunt——Quæ herbas habuissent in alvum suum congruent, Formidio dicta, non cru modo, Ques herbas pecunia non edunt, homines edunt.""Their lives, that eat such herbs, must needs be short, And 'tis a fearful thing for to report, That men should feed on such a kind of meat, Which very jumenes would refuse to eat."

They are windy, and not fit therefore to be eaten of all men raw, though qualified with oil, but in broths, or otherwise. See more of these in every husbandman and herbalist.

Roots. Etsi quorundam gentium opes sint, saith Brerinus, the wealth of some countries, and sole food, are windy and bad, or troublesome to the head: as onions, garlic, scallions, turnips, carrots, radishes, parsnips: Crato, lib. 2. consil. 11, disallows all roots, though some approve of parsnips and potatoes. Magninus is of Crato's opinion, They trouble the mind, sending gross fumes to the brain, make men mad, especially garlic, onions, if a man liberally feed on them a year together. Guianerius, tract. 15. cap. 2, complains of all manner of roots, and so doth Brerinus, even parsnips themselves, which are the best, Lib. 9. cap. 14.

Fruits. Pastinacum usus succos cognit improbos. Crato, consil. 21. lib. 1, utterly forbids all manner of fruits, as pears, apples, plums, cherries, strawberries, nuts, medlars, sours, &c. Sanguinem infectum, saith Villanovanus, they infect the blood, and putrefy it. Magninus holds, and must not therefore be taken viā cibi, aut quantitate magnā, not to make a meal of, or in any great quantity. Cardan makes that


a cause of their continual sickness at Fessa in Africa, "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, pairmaines, pippins, as good against melancholy; but to him that is any way inclined to, or touched with this malady, Nicholas Piso in his Practics forbids all fruits, as windy, or to be sparingly eaten at least, and not raw. Amongst other fruits, Bruerinas, out of Galen, excepts grapes and figs, but I find them likewise rejected.

Pulse.] All pulse are naught, beans, peas, vetches, &c., they fill the brain (saith Isaac) with gross humors, breed black thick blood, and cause troublesome dreams. And therefore, that which Pythagoras said to his scholars of old, may be for ever applied to melancholy men, & abscisse abint., eat no peas, 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 Friepagius prescribe, for eating, and dressing, fruits, herbs, roots, pulse, &c.

Spices.] Spices cause hot and head melancholy, and are for that cause forbidden by our physicians to such men as are inclined to this malady, as pepper, ginger, cinnamon, cloves, mace, dates, &c. honey and sugar. Some except honey; to those that are cold, it may be tolerable, but Dulce se in bilum vertunt, (sweets turn into bile,) they are obstructive. Crato therefore forbids all spice, in a consultation of his, for a melancholy schoolmaster, Ornamenta et quicquid sanguinem admixit: so doth Fernelius, consil. 45. Guianerus, tract 15. cap. 2. Mercurialis, consil. 189. To these I may add all sharp and sour things, luscious and over-sweet, or fat, as oil, vinegar, verjus, 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 Codronchius in his tract, de sale Apsynthii, Lemni. l. 3. c. 9. de occult. nat. mnr. yet common experience finds salt, and salt-meats, to be great procurers of this disease. And for that cause belike those Egyptian priests abstained from salt, even so much, as in their bread, ut sine perturbatione anima esset, saith mine author, that their souls might be free from perturbations.

Bread.] Bread that is made of baser grain, as peas, beans, oats, rye, or over-hard baked, crusty, and black, is often spoken against, as causing melancholy juice and wind. Joh. Mayor, in the first book of his History of Scotland, contends much for the wholesomeness of oatmeal 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 Ingeniously confess, Scotland, Wales, and a third part of England, did most part use that kind of bread, that it was as wholesome as any grain, and yielded as good nourishment. And yet Wecker out of Galen calls it horse-meat, and fitter for jumens than men to feed on. But read Galen himself, Lib. 1. De cibus boni et mali suici, more largely discoursing of corn and bread.

Wine.] All black wines, over-hot, compound, strong thick drinks, as Muscadine, Malmsey, Alicante, Rumney, Brownbassad, Metheglen, and the like, of which they have thirty several kinds in Muscovy, all such made drinks are hurtful in this case, so such as are hot, or of a sanguine choleric 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 wine for a great cause, especially if it be immoderately used. Guianerus, tract. 15. c. 2, tells a story of two Dutchmen, to whom he gave entertainment in his house, that in one month's space were both melancholy by drinking of wine, one did nought but sing, the other sigh. Galen, l. de causis morb. c. 3. Matthiolus on Dioscorides, and above all other Andreas Bachius, l. 3. 18, 19, 20, have reckoned upon those inconveniences that come by wine: yet notwithstanding all this, such as are cold, or sluggish melancholy, a cup of wine is good physic, 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. Beer, if it be over-new or over-stale, over-strong, or not sodden, smell of the cask, sharp, or sour, is most unwholesome, frets, and galls, &c. Henricus Ayer- rius, in a consultation of his, for one that laboured of hypochondriac melancholy, discommends beer. So doth 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 Germany.

As that old poet scoffed, calling it Stygia 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 wholesome (so Polydor Virgil calleth it) and a pleasant drink," it is more subtle and better, for the hop that rarefies it, hath an especial virtue against melancholy, as our herbalists confess, Fuchsin approves, Lib. 2. sec. 2. instit. cap. 11, and many others.

Waters. Standing waters, thick and ill-coloured, such as come forth of pools, and meants, where hemp hath been steeped, or slimy fishes live, are most unwholesome, putrefied, and full of mites, creepers, slimy, muddy, unclean, corrupt, impure, by reason of the sun’s heat, and still-standing; they cause foul discontents in the body and mind of man, are unfit to make drink of, to dress meat with, or to be used about men inwardly or outwardly. They are good for many domestic 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 Cardan holds, Lib. 13. subtil. "It mends the substance, and savours of it," but it is a paradox. Such beer may be stronger, but not so wholesome as the other, as Jobertus truly justifieth out of Galen, Paradox, dec. 1. Paradox 5, that the seething of such impure waters doth not purge or purify them. Pliny, lib. 31. c. 3, is of the same tenet, and P. Crescentius, agricult. lib. 1. et lib. 4. c. 11. et c. 45. Pamphilus Herilachus, l. 4. de nat. aquarum, such waters are naught, not to be used, and by the testimony of Galen, breed agues, dropsies, pleurisies, splenetic and melancholy passions, hurt the eyes, cause a bad temperature, and ill disposicion of the whole body, with bad colour." This Jobertus stiffly maintains, Paradox, lib. 1. part. 5, that it causeth blear 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 Astrakan breeds worms in such as drink it. Axius, or as now called Verduiri, the fairest river in Macedonia, makes all cattle black that taste of it. Aeneas now Palea, another stream in Thessaly, turns cattle most part white, si potui ducas, l. Auctanu Bohemus refers that struma or poke of the Bavarians and Styrians to the nature of their waters, as Munster doth that of Valesians in the Alps, and Bede supposest 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, ill-coloured, thick, muddy water, must needs have muddy, ill-coloured, impure, and infirm bodies. And because the body works upon the mind, they shall have graver understandings, dull, foggy, melancholy epistemes, and be really subject to all manner of insinuites.

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 tailor doth fashion in our apparel. Such are puddings stuffed with blood, or otherwise composed; baked, meats, scoured indurate meats, fried and broiled buttered meats; condite, powdered, and over-dried, all cakes, simnels, buns, cracknels made with butter, spice, &c., fritters, pancakes, pies, sausages, and those several sauces, sharp, or over-sweet,
of which scientia popinae, as Seneca calls it, hath served those Apician tricks, and performed dishes, which Adrian the sixth Pope so much admired in the accounts of his predecessor Leo decimus; and which prodigious riot and prodigality have invented in this age. These do generally engender gross humours, fill the stomach with crudities, and all those inward parts with obstructions. Montanus, consil. 22. gives instance, in a melancholy Jew, that by eating such tart sauces, made dishes, and salt meats, with which he was overmuch delighted, became melancholy, and was evil affected. Such examples are familiar and common.

**SUBSECT. II.—Quantity of Diet a Cause.**

There is not so much harm proceeding from the substance itself 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, intemperance, overmuch, or overlittle taking of it. A true saying it is, Plures crupula quid gladius. This gluttony kills more than the sword, this omnivorantia et homicida gula, this all-devouring and murdering gut. And that of Pliny is truer. “Simple diet is the best; heaping up of several meats is pernicious, and sauces worse; many dishes bring many diseases.” Avicen cries out, “That nothing is worse than to feed on many dishes, or to protract the time of meats longer than ordinary; from thence proceed our infirmities, and this the fountain of all diseases, which arise out of the repugnancy of gross humours.” Hence, saith Fermellius, come crudities, wind, oppilations, cacochymia, plethora, cachexia, bradiepseia, Hinc subita mortes, atque intestata senectus, sudden death, &c.; and what not.

As a lamp is choked with a multitude of oil, or a little fire with overmuch wood quite extinguished, so is the natural heat with immoderate eating, strangled in the body. Pervitiosa sentina est abdomen insaturabile: one saith, An insatiable paunch is a pernicious sink, and the fountain of all diseases, both of body and mind. Mercurialis will have it a peculiar cause of this private disease; Solenander, consil. 5. sect. 3, illustrates this of Mercurialis, with an example of one so melancholy, ab interpetestivis commissationibus, unseasonable feasting. 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. Aphor. 10, “Impure bodies the more they are nourished, the more they are hurt, for the nourishment is purfused with vicious humors.”

And yet for all this harm, which apparently follows surfeiting and drunkenness, see how we luxuriate and rage in this kind; read what Johannes Stuckius hath written lately of this subject, in his great volume De Antiquorum Convivis, and of our present age; Quid portentosae canes, prodigious suppers, Qui dum invitauit ad canem offerunt ad sepulchrum, what Fagos, Epicures, Apetitos, Heliogabals, our times afford? Lucullus’ ghost walks still, and every man desires to sup in Apollo; Aesop’s costly dish is ordinarily served up. Magis illa juvant, quae pluris emuntur. The dearest cates are best, and ‘tis an ordinary thing to bestow twenty or thirty pounds on a dish, some thousand crowned upon a dinner; Mully-Hamet, king of Fez and Morocco, spent three pounds on the sauce of a capon: it is nothing in our times, we scorn all that is cheap. “We loathe the very sight (some of us, as Seneca notes) because it comes free, and we are offended with the sun’s heat, and those cold 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 witty in anything, it is ad gulam: If we study at all, it is eruditio luxur, to please the palate, and

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17 As lettuce steeped in wine, birds fed with fennel and sugar, as a Pope’s convivium used in Avignon. Stephan. 18 Animos negatim illa facessast, et de templo Dii immindium stabulum facit. Petetius, 10. c. 12. 19 Parr. 11. c. 32. 20 Nihil deterrit quam si tempus justo longius comedendo prostratur, et varia ciborum genera cum jungantur: unde morborum saeculorum, que ex repugnantia humorum oritur. 21 Path. 1. c. 14. 22 Juv. Sat. 5. 23 Nimia repellit ciborum facit melancholia. 24 Comestio superfusa cibi, et potus quantitas nimia. 25 Impura corporis quanta magis nitris, tanto magis fedis: putrefacti enim alimenta, vitiouis humor. 26 Vid Gecin. de portentosae comne, &c. puterni Com. 27 Amb. lib. de Jeis. cap. 14. 28 They who invite us to a supper, only conduct us to our tomb. 29 Juvenal. The highest-priced dishes afford the greatest gratification. 30 Gulielmus. 31 Na. quest. 4. ca. nit. fastidi co- lumen gratum, dolet quod sole, quod spirituum emeres non possis, quod hic aere non emparis et facili, &c. udeo nihil placet, nisi quod carum est. 32 Ingeniosi ad Gulam.
to satisfy the gut. "A cook of old was a base knave (as Livy complains), but now a great man in request; cookery is become an art, a noble science: cooks are gentlemen." *Vener Deus:* They wear their brains in their bellies, and their guts in their heads," as Agrippa taxed some parasites of his time, rushing on their own destruction, as if a man should run upon the point of a sword, *asque dum rumpantur comedunt.* They eat till they burst." *All day, all night,* let the physician say what he will, imminent danger, and feral diseases are now ready to seize upon them that will eat till they vomit, *Edunt ut vomant, vomunt ut edunt,* saith Seneca; which Dion relates of Vitellius, *Solo transitu ciborum nutriti judicatus:* His meat did pass through and away, or till they burst again. *Siroke animantium ventrem one rent,* and take over all the world, as so many slaves, belly-gods, and land-serpents, *Et totus orbis ventri nimis angustus,* the whole world cannot satisfy their appetite. "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 trakebat annis,* how they flock to the tavern: as if they were *fruges consumere nati,* born to no other end but to eat and drink, like Oppellius Bibulus, that famous Roman parasite, *Qui dum visit, aut bibit aut minusit,* as so many casks to hold wine, yea worse than a cask, that mars wine, and itself is not marred by it, yet these are brave men, Silenus Ebrisus was no braver. *Et quae fuerunt vita, mores sunt:* 'tis now the fashion of our times, an honour: *Nunc verò res ista eò reddit* (as Chrysost. serm. 30. in v. Ephes. comments) *Ut effeminate ridendaque ignavia loco habatur, nolle inebriari:* 'tis now come to that pass that he is no gentleman, a very milk-sop, a clown, of no bringing up, that will not drink; fit for no company; he is your only gallant, that plays it off finest, no dispensage 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 *Poet.* *Ædipol facinus improbum,* one urged, the other replied, *At jam aliis fecere idem,* erit illi illares honoris, '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 the soonest. "'Tis the *sumnum bonum* of our tradesmen, their felicity, life, and soul, *Tanta dulcedine affectant,* saith Pliny, lib. 14. cap. 12. *Ut magna para non aliud vita praemium intelligat,* their chief comfort, to be merry together in an alehouse or tavern, as our modern Muscovites do in their mede-ims, and Turks in their coffee-houses, which much resemble our taverns; they will labour hard all day long to be drunk at night, and spend *totus anni labores,* as St. Ambrose adds, in a tippling feast; convert day into night, as Seneca taxes some in his times, *Per correlunt officia noctis et lucis,* when we rise, they commonly go to bed, like our antipodes.

"Nosque ubi primus equis orines affavit Anhelis, illis eca rubens ascendit lumina vesper.

So did Petronius in Tacitus, Heliogabalus in Lampridius.

*Necesse vigilabit ad ipsum Nunc, diem totum sterbabil.* "He drank the night away Till rising dawn, then snored out all the day."

Syndiris the Sybarite never saw the sun rise or set so much as once in twenty years. Verres, against whom Tully so much inveighs, in winter he never was *extra lectum vis extra lectum,* never almost out of bed, 'tis still wenching and drinking; so did he spend his time, and so do myriads in our days. They have *gymnasia bibos,* schools and rendezvous; these centaurs and lapithae toss pots and bowls as so many balls; invent new tricks, as sausages, anchovies, tobacco, caviare, pickled oysters, herring, fumadoes, &c.; innumerable salt meats to increase their appetite, and study how to hurt themselves by taking antidotes to carry their drink the better; and when nought else serves, they will go forth, or be conveyed out, to empty their gorge, that they may return to drink afresh. They make laws, *insanas leges,* contra bibendi fallacias, and brag of it when they have done, crowning that

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man that is soonest gone, as their drunken predecessors have done,—“quid ego video? Ps. Cuma coroni Pseudolum ebriam tuum.” And when they are dead, will have a can of wine with “Maron’s old woman to be engraven on their tombs. So they triumph in villany, and justify their wickedness; with Rabelais, that French Lucian, drunkeness is better for the body than physic, because there be more old drunkards than old physicians. Many such frothy arguments they have; inviting and encouraging others to do as they do, and love them dearly for it (no glue like to that of good fellowship). So did Alcibiades in Greece; Nero, Bonosus, Helio-gabalus in Rome, or Alegabalus rather, as he was styled of old (as Ignatius proves out of some old coins). So do many great men still, as Heresbachius observes. When a prince drinks till his eyes stare, like Bilitas in the Poet,

(——“tthinceri hauxt
Spumantem vino pateram.”)

and comes off clearly, sound trumpets, sife and drums, the spectators will applaud him, “the bishop himself (if he believe them not) with his chaplain will stand by and do as much.” O dignum prince haustum, it was done like a prince. “Our Dutchmen invite all comers with a pail and a dish,” Victut infundibula integra obbas exhauriant, et in monstrosis poulis, ipsis monstrosi monstruosus epolant,” making barrels of their bellies.” Incredible dictu, as one of their own countrymen complains: “Quantum liquoris immodestissima gens capiat, &c. “How they love a man that will be drunk, crown him and honour him for it,” hate him that will not pledge him, stab him, kill him: a most intolerable offence, and not to be forgiven.” But 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 Gauinus, “that drinketh most healths to the honour of his master, he shall be rewarded as a good servant, and held the bravest fellow that carries his liquor best,” when a brewer’s horse will bear much more than any sturdy drinker, yet for his noble exploits in this kind, he shall be accounted a most valiant man, for Tun inter epulas fortis vir esse potest ac in bello, as much value 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 willfully pervert the good temperature of their bodies, stifle their wits, strangle nature, and degenerate into beasts.

Some again are in the other extreme, and draw this mischief on their heads by too ceremonious and strict diet, being over-precious, cockney-like, and curious in their observation of meats, times, as that Medicina statica prescribes, just so many ounces at dinner, which Lessius enjoins, so much at supper, not a little more, nor a little less, of such meat, and at such hours, a diet-drink in the morning, cock-broth, China-broth, at dinner, plum-broth, a chicken, a rabbit, 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 over-much fasting: pining adays, saith Guianerius, and waking aitches, 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, I Aphor. 5, when as he saith, “they more offend in too sparing diet, and are worse damned, than they that feed liberally, and are ready to surfeit.

contra qui non vult, et cede et fusibus explicant.

Qui potare reccusat, hostias habetur, et cede nonnumquam res explicant.

Qui de die jejunium, et nocte vigilant, facile cadunt in melancholiam; et qui naturae medium excedunt, c. 5. tract. 15. c. 2. Longa fames tolerantia, ut ibis sedecidit qui tanta s servo Deo servire cupiat per jejunium, ques maeceniis, unus vidi sepe.

In tenui victa navigat, e quo quid majoris affectant animorum, majorem sit error tenue quam plethora victualis.
Subsect. III.—Custom of Diet, 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 Aporhis. 60. Such things as we have been long accustomed to, though they be evil in their own nature, yet they are less offensive. Otherwise it might well be objected that it were a mere tyranny to live after those strict rules of physic; for custom doth alter nature itself, and to such as are used to them it makes bad meats wholesome, 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 England, Normandy in France, Guipuscoa in Spain, 'tis their common drink, and they are no whit offended with it. In Spain, Italy, and Africa, they live most on roots, raw herbs, camel's milk, and it agrees well with them: which to a stranger will cause much grievance. In Wales, lacticinis vescentur, as Humphrey Llwyd confessed, a Cambro-Briton himself, in his elegant epistle to Abraham Orellus, they live most on white meats: in Holland on fish, roots, butter; and so at this day in Greece, as Bellonius observes, they had much rather feed on fish than flesh. With us, Maxima pars victum in carne consistit, we feed on flesh most part, saith Polydor Virgilius, as all northern countries do; and it would be very offensive to us to live after their diet, or to they live after ours. We drink beer, they wine; they use oil, we butter; in the north are great eaters; they most sparing in those hotter countries; and yet they and we following our own customs are well pleased. An Ethiopian of old seeing an European eat bread, wondered, quomodo ascordibus vescentes vicirimus, how we could eat such kind of meats: so much differed his countrymen from ours in diet, that as mine author infers, si quis illorum victum apud nos elemulari vellet; if any man should so feed with us, it would be all one to nourish, as Cicuta, Aconitum, or Hellebore itself. At this day in China the common people live in a manner altogether on roots and herbs, and to the wealthiest, horse, ass, mule, dogs, cat-flesh, is as delightful as the rest, so Mat. Riccius the Jesuit relates, who lived many years amongst them. The Tartars eat raw meat, and most commonly horse-flesh, drink milk and blood, as the Nomades of old. Et in concircium cum sangume potat equino. They scoff at our Europeans for eating bread, which they call tops of weeds, and horse meat, not fit for men; and yet Scaliger accounts them a sound and witty nation, living a hundred years; even in the rudest country of them do they thus, as Benedict the Jesuit observed in his travels, from the great Mogul's Court by land to Pekin, which Riccius contends to be the same with Cambula in Caina. In Scandia their bread is usually dried fish, and so likewise in the Shetland Isles; and their other fare, as in Iceland, saith Dithmarus Eskenius, butter, cheese, and fish; their drink water, their lodging on the ground. In America in many places their bread is roots, their meat palmitos, pimas, potatoes, &c., and such fruits. There be of them too that familiarly drink salt sea-water all their lives, eat raw meat, grass, and that with delight. With some fish, serpents, spiders: and in divers places they eat man's flesh, raw and roasted, even the Emperor Montezuma himself. In some coasts, again, one tree yields them coco-
nuts, meat and drink, fire, fuel, apparel; with his leaves, oil, vinegar, cover for houses, &c., and yet these men going naked, feeding coarse, live commonly a hundred years, are seldom or never sick; all which diet our physicians forbid. In Westphalia they feed most part on fat meats and worts, knuckle deep, and call it *cerebrum lorum*: in the Low Countries with roots, in Italy frogs and snails are used. The Turks, saith Busbequius, delight most in fried meats. In Muscovy, garlic and onions are ordinary meat and sauce, which would be pernicious to such as are unaccustomed to them, delightsome to others; and all is because they have been brought up unto it. Husbandmen, and such as labour, can eat fat bacon, salt gross meat, hard cheese, &c., (O dura messorum illia), coarse bread at all times, go to bed and labour upon a full stomach, which to some idle persons would be present death, and is against the rules of physic, so that custom is all in all. Our travellers find this by common experience when they come in far countries, and use their diet, they are suddenly offended, 26 as our Hollanders and Englishmen when they touch upon the coasts of Africa, those Indian capes and islands, are commonly molest with calentures, fluxes, and much distempered by reason of their fruits. 27 Peregripna, etsi survis, solcenti 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 poison; and a maid, as Curtius records, sent to Alexander from K. Porus, was brought up with poison from her infancy. The Turks, saith Belbionius, lib. 3. c. 15, eat opium familiarly, a drachm at once, which we dare not take in grains. 28 Garcia ab Horto writes of one whom he saw at Goa in the East Indies, that took ten drachms of opium in three days; and yet consulto loquuratur, speak understandingly, so much can custom do. 29 Theophrastus speaks of a shepherd that could eat hellebore in substance. And therefore Cardan concludes out of Galen. Consuetudinem utcumque ferendam, nisi validè malam. Custom is howsoever to be kept, except it be extremely bad: he adviseth all men to keep their old customs, and that by the authority of Hippocrates himself, Dandum aliquid temporis, etatis, regionis, consuetudini, and therefore to continue as they began, be it diet, bath, 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. 6. lib. 2. Insit. sect. 2. 44 The stomach doth readily digest, and willingly entertain such meats we love most, and are pleasing to us, abhors on the other side such as we distaste. 77 Which Hippocrates confirms, Aphor. 2. 38. Some cannot endure cheese, out of a secret antipathy; or to see a roasted duck, which to others is a delightfulsome meat.

The last exception is necessity, poverty, want, hunger, which drives men many times to do that which otherwise they are loth, 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 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 months. 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 forborne, 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, eae et cave.

He who advises is your friend
Farewell, and to your health attend.

Subsect. IV.—Retention and Evacuation a cause, and how.

Of retention and evacuation, there be divers kinds, which are either concomitant, assisting, or sole causes many times of melancholy. 56 Galen reduceth defect and abundance to this head; others 44 All that is separated, or remains. 77
Retention and Evacuation, Causes.

Costiveness: In the first rank of these, I may well reckon up costiveness, and keeping in of our ordinary excrements, which as it often causeth other diseases, so this of melancholy in particular. *Celsus, lib. 1. cap. 3, saith, "It produceth inflammation of the head, dulness, cloudiness, headache, &c." Prosper Calenus, *lib. de atrà bile*, will have it distemper not the organ only, but the mind itself by troubling of it; and sometimes it is a sole cause of madness, as you may read in the first book of *Skenkius’s Medicinal Observations*. A young merchant going to Nordeling fair in Germany, for ten days space never went to stool; at his return he was grievously melancholy, thinking that he was robbed, and would not be persuaded that all his money was gone; his friends thought he had some philtre given him, but Cnelius, a physician, being sent for, found his costiveness alone to be the cause, and thereupon gave him a oyster, by which he was speedily recovered. Tincavellius, consult. 35. lib. 1, saith as much of a melancholy lawyer, to whom he administered physic, and Rodericus à Fonseca, consult. 85. tom. 2, of a patient of his, that for eight days was bound, and therefore melancholy affected. Other mentions and evacuations there are, not simply necessary, but at some times; as Fernelius accounts them, *Path. lib. 1. cap. 15*, as suppression of haemorrhoids, monthly issues in women, bleeding at nose, immoderate or no use at all of Venus: or any other ordinary issues.

Detention of haemorrhoids, or monthly issues, Villanovanus Breviar. lib. 1. cap. 18. Acrelanus, cap. 16. in 9. Rhasis, Vittorius Faveninus, pract. mag. Tract. 2. cap. 15. Brunel, &c. put for ordinary causes. Fuchius, *l. 2. sect. 5. c. 39*, goes farther, and saith, *That many men unseasonably cured of the haemorrhoids 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 *Skenkius hath two other instances of two melancholy and mad women, so caused from the suppression of their months. The same may be said of bleeding at the nose, if it be suddenly stopped, and have been formerly used, as *Villanovanus urget: And Fuchius, *lib. 2. sect. 5. cap. 33*, stiffly maintains, "That without great danger, such an issue may not be stayed."* Venus omitted produceth like effects. Mathiolius, *epist. 5. l. penult.*, avoucheth of his knowledge, 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. *Oribiasius, med. collect*. l. 6. c. 37, speaks of some, "That if they do not use carnal copulation, are continually troubled with heaviness and headache; and some in the same case by intermission of it." Not use of it hurts many, Acrelanus, c. 6. in 9. Rhasis, *et Magninus, part. 3. cap. 5*, think, because it "sends up poisoned vapours to the brain and heart." And so doth Galen himself hold, "That if this natural seed be over-long kept (in some parties) it turns to poison." Hieronymus Mercurialis, in his chapter of Melancholy, cites it for an especial cause of this malady, *Priapismus, Satyrasis, &c.* Haliaabas, *5. Theor. c. 36*, reckons up this and many other diseases. Villanovanus Breviar. l. 1. c. 18, saith, "He knew many monks and widows grievously troubled with melancholy, and that from this sole cause." *Ludovicus Mercatus, l. 2. de multierum affect. cap. 4*, and Rodericus à Castro, *de morbis mulier. l. 2. c. 3*, treat largely of this subject, and will have it produce a peculiar kind of melancholy in stale maids, nuns, and widows, *Ob suppressionem mensum et venerem onissam, timida, mastea, anxiae, versiculand, suspiciose, longuanctae, consilii inopes, cum summa vitæ et rerum meliorum desperatione, &c.*, they are melancholy in the highest degree, and all for want..."
of husbands. Aelianus Montaltus, cap. 37. de melancholy, 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. Forlix Plater in the first book of his Observations, tells a story of an ancient gentleman in Alsatia, that married a young wife, and was not able to pay his debts in that kind for a long time together, by reason of his several infirmities: but she, because of this inhibition of Venus, fell into a horrible fury, and desired every one that came to see her, by words, looks, and gestures, to have to do with her, &c. 67 Bernardus Punerus, a physician, 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 wife’s death abstaining, after marriage, became exceedingly melancholy. Rodericus à Fosseen in a young man so misaffected, Tom. 2. consult. 85. To these you may add, if you please, that conceived tale of a Jew, so visited in like sort, and so cured, out of Poggius Florentinus.

Intemperate Venus is all but bad in the other extreme. Galen, l. 6. de morbis popular. sect. 5. text. 26, reckons up melancholy amongst those diseases which are exasperated by venery. 75 so doth Avicenna, 2, 3, c. 11. Orbisavius, loc. citat. Ficinus, lib. 2. de sanitate huândâ. Marsilius Cognatus, Montaltus, cap. 27. Guainerius, Tact. 3. cap. 2. Magnusin, cap. 5. part. 3, gives the reason, because it infuriates and dries up the body, consumes the spirits; and would therefore have all such as are cold and dry to take heed of and to avoid it as a mortal enemy. 73 Jacquin in Rhasis, cap. 15, ascribes the same cause, and instances in a patient of his, that married a young wife in a hot summer, 74 and so dried himself with chamber-work, that he became in short space from melancholy, mad. 75 he cured him by moistening remedies. The like example I find in Lullius à Fonte Eugubinus, consil. 129, of a gentleman of Venice, that upon the same occasion was first melancholy, afterwards mad. Read in him the story at large.

Any other evacuation stopped will cause it, as well as these above named, be it bile, ulcer, issue, &c. Hércules de Saxonía, lib. 1. c. 16, and Gordonus, verify this out of their experience. They saw one wounded in the head who as long as the sore was open, Lucida habit mentis intervalla, was well; but when it was stopped, Redit 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. 74 Baths dry too much, if used in excess, be they natural or artificial, and offend extreme hot, or cold; 77 one dries, the other refrigerates overmuch. Montanus, consil. 137, saith, they over-heat the liver. Joh. Struthius, Stigm. artis. l. 4. c. 9, contends, 76 that if one stay longer than ordinary at the bath, go in too oft, or at unseasonable times, he putrefies the humours in his body. 79 To this purpose writes Magnusin, l. 3. c. 5. Guainerius, Tact. 15. c. 21, utterly disallows all hot baths in melancholy adust. 77 1 saw (saith he) a man that laboured of the gout, who to be freed of this malady came to the bath, and was instantly cured of his disease, but got another worse, and that was madness. 79 But this judgment varies as the humour doth, in hot or cold: baths may be good for one melancholy man, bad for another; that which will cure it in this party, may cause it in a second.

Phlebotomy. Phlebotomy, many times neglected, may do much harm to the body, when there is a manifest redundancy of bad humours, and melancholy blood; and when these humours heat and boil, if this be not used in time, the parties affected, 68 Nobilis senex Alatus juvenem uxorem duxit, at ille colit dolore, et multa morbis corporis, non po- 69 tuit præstare officium matris, vix inuagio matrimonii agnitus. Hic in horrendum furorum incidit, ob Ven- erem exhibebat ut omnium sannium illius inueniatur con- gressuum, vix, vixit, gesta, et quum non consentienti, moloses Anglicanos magno expetit elsa- more. 80 Vidi ascensorem optimum et pluim, qui in quod nollet uti Venere, in melancholico symposium causavit. 81 Ob abstinentiam et concubitus incidit in melancholiâ. 82 Que et coitus exacerbatur. 83 Exsecut diet corpus, spiritus consumit, &c. cævunt ab hoce secludi, ve- lint insanius mortalis. 82 Ex excitatione ut melancholi- co attingit furor inanes, ab humectantibus evanesceat. 83 Ex cautero et ulcere exsecutio. 84 Gord. c. 18. lib. 1. Discourset cold baths as noxious. 85 Si quis longius moveret in ilis, aut nimirum frequenter, aut impetram uiutam, humores putrefacies. 86 Ergo eum superare, quemdam guttae venae vel aut postremo in arte, quae liberabitur de gut- ta, ad halma accessit, et de gutta liberatus, manatus factus est.
Bad Air, a Cause.

...are in great danger to be mad; but if it be unadvisedly, importunately, immoderately used, it doth as much harm by refrigerating the body, dulling the spirits, and consuming them: as Joh. 74 Curio in his 10th chapter well reprehends, such kind of letting blood doth more hurt than good; 74* The humours rage much more than they did before, and is so far from avoiding melancholy, that it increaseth it, and weakeneth the sight. 75* Prosper Calenus observes as much of all phlebotomy, except they keep a very good diet after it; yea, and as 76 Leonartis Jacchius speaks out of his own experience. 76* The blood is much blacker to many men after their letting of blood than it was at first. 77* For this cause belike Salutis Salvianianus, 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, 77* and found by long experience, that this kind of evacuation, either in head, arm, or any other part, did more harm than good. 78* To this opinion of his, 78* 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 Galen's time, to take at once from such men six pounds of blood, which now we dare scarce take in ounces: sed velut inter medici; 79* great books are written of this subject.

Purging upward and downward, in abundance of bad humours omitted, may be for the worst; so likewise as in the precedent, if overmuch, too frequent or violent, it 79* weakeneth their strength, saith Puechius, l. 2. sect. 2 c. 17, or if they be strong or able to endure physic, yet it brings them to an ill habit, they make their bodies to better than apothecary's shops, this and such like infirmities must needs follow

Subsect. V.—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. 80* If it be impure and fogy, 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. tuenda. Mercurialis, Montaltus, &c. 81* Ferrelius saith, "A thick air thicketh the blood and humours." 81* Lemnius reckons up two main things most profitable, and most pernicious to our bodies; air and diet: and this peculiar disease, nothing sooner causeth 82* (($\textit{Joarus holds}$) 82* than the air wherein we breathe and live." 83* Such as is the air, such be our spirits; and as our spirits, such are our humours. It offends commonly if it be too 83* hot and dry, thick, fuliginous, cloudy, blistering, 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, Africa, 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 84* Afer, lib. 8. de Fessa arbe, Ortelius and Zuingier, confirm as much: they are ordinarily so choleric in their speeches, that scarce two words pass without railing or chiding in commor talk, and often quarrelling in their streets. 84* Gordonius will have every man take notice of it: "Note this (saith he) that in hot countries it is far more familiar than in cold." Although this we have now said be not continually so, for as Acusia truly saith, under the Equator itself, is a most temperate habitation, wholesome air, a paradise of pleasure: the leaves ever green, cooling showers. But it holds in such as are temperate hot, as 85* Johannes à Meggen found in Cyprus, others in Malta,
Causes of Melancholy.

1. Sec. 2

Aupulia, and the *Holy Land, where at some seasons of the year is nothing but dust, their rivers dried up, the air scorching hot, and earth inflamed; insomuch that many pilgrims going barefoot for devotion sake, from Joppa to Jerusalem upon the hot sands, often run mad, or else quite overwhelmed with sand, profundis arenis, as in many parts of Africa, Arabia Deserta, Bactriana, now Charrassan, when the west wind blows *Incoluti arenis transvauntur. *Hercules de Saxonii, a professor in Venice, gives this cause why so many Venetian women are melancholy, Quod 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. Quod tam multum exposuit se calori et frigorii: he exposed himself so much to heat and cold, and for that reason in Venice, there is little stirrings in those brick paved streets in summer about noon, they are most part then asleep: as they are likewise in the great Mogol’s countries, and all over the East Indies. At Aden in Arabia, as *Lodovicius Vertomannus relates in his travels, they keep their markets in the night, to avoid extremity of heat; and in Ornus, like cattle in a pasture, people of all sorts lie up to the chin in water all day long. At Bagia in Portugal; Burgos in Castile; Messina in Sicily, all over Spain and Italy, their streets are most part narrow, to avoid the sunbeams. The Turks wear great turbans ad jugundos solis radios, to refract the sunbeams; and much inconvenience that hot air of Bantam in Java yields to our men, that sojourn there for traffic; where it is so hot, *ut 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 isles of Cape Verde, fourteen degrees from the Equator, they do male audire: ‘One calls them the unhealthiest clime of the world, for fluxes, fevers, frenzies, calentures, which commonly seize on seafaring men that touch at them, and by reason of a hot distemper of the air. The hardest men are offended with this heat, and stiffest clowns cannot resist it, as Constantinian affirmis, Agricult. I. 2. c. 45. That they are naturally born in such air, may not endure it, as Niger records of some part of Mesopotamia, now called Darietha Quibusdam in locis sacrati estuis ad se subjicta est, ut pleraque animalia fervere solis et cali extinguantur, *ut so hot there in some places, that men of the country and cattle are killed with it; and *Adriacium of Arabia Felix, by reason of myrrh, 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. *Amanus Lucretius, cent. I. curat. 45, reports of a young maid, that was one Vincent a carrier’s daughter, some thirteen years of age, that would wash her hair in the heat of the day (in July) and so let it dry in the sun, *ut to make it yellow, but by that means tarrying too long in the heat, she inflamed her head, and made herself mad.

Cold air in the other extreme is almost as bad as hot, and so doth Montalbus 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 *Mercurius Britannicus belike puts melancholy men to inhabit just under the Pole. The worst of the three is a *thick, cloudy, misty, foggy air, or such as come from fens, moorish grounds, lakes, muckhills, draughts, sinks, where any carcases, or carrion lies, or from whence any stinking fulsome smell comes: Galen, Avicenna, Mercurialis, new and old physicians, hold that such air is unwholesome, and engenders melancholy, plagues, and what not? *Alexandretta, an haven-town in the Mediterranean Sea, Saint John de Ullos, an haven in Nova-Hispania, are much condemned for a bad air, so are Durazzo in Albania, Lithuania, Ditmarsh, Pomponia Paludis in Italy, the territories about Pisa, Ferrara, &c. Romney Marsh with us; the Hundreds in Essex, the fens in Lincolnshire. Cardian, de rerum varietate, l. 17. c. 98, finds fault with the sight of those rich, and most populous cities in the Low Coun
Bad Air, a Cause.

...tries, as Bruges, Ghent, Amsterdam, Leyden, Utrecht, &c. the air is bad; and so at Stockholm in Sweden; Regium in Italy, Salisbury with us, Hull and Lynn: they may be commodious for navigation, this new kind of fortification, and many other good necessary uses; but are they so wholesome? 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) qualify the air; and 'tis some suppose, that a thick foggy air helps the memory, as in them of Pisa in Italy; and our Camden, out of Plato, commends the site of Cambridge, because it is so near the fens. But let the site of such places be as it may, how can they be excused that have a delicious seat, a pleasant air, and all that nature can afford, and yet through their own nastiness, and sluttishness, immund and sorid manner of life, suffer their air to putrefy, and themselves to be chocked up? Many cities in Turkey do male audire in this kind: Constantinople itself, where commonly carrion lies in the street. Some find the same fault in Spain, even in Madrid, the king's seat, a most excellent air, a pleasant site; but the inhabitants are slovens, and the streets uncleanly kept.

A troublesome tempestuous air is as bad as impure, rough and foul weather, impetuous winds, cloudy dark days, as it is commonly with us, Caelum visum fudit, *Polydore calls it a filthy sky, et in quo facile generantur nubes;* as Tully's brother Quintus wrote to him in Rome, being then Questor in Britain. "In a thick and cloudy air (saith Lemnius) men are tetric, sad, and peevish: And if the western winds blow, and that there be a calm, or a fair sunshine day, there is a kind of melancholy in men's minds; it cheers up men and beasts: but if it be a turbulent, rough, cloudy, stormy weather, men are sad, lumpish, and much dejected, angry, waspish, jull, and melancholy." This was *Virgil's experiment of old,* "Verum non tempestas, et aestus mobiles humor Matutinae vicibus, et Jupiter humidos Austro, Vertutur species animorum, et pectora mutus Conscientia alterius." *But when the face of Heaven changed is To tempests, rain, from season fair: Our minds are altered, and in our breasts Forthwith some new conceits appear."* And who is not weather-wise against such and such conjunctions of planets, moved in foul weather, dull and heavy in such tempestuous seasons? *Gelidum contristat Aquarius annum:* the time requires, and the autumn breeds it; winter is like unto it, ugly, foul, squalid, the air works on all men, more or less, but especially on such as are melancholy, or inclined to it, as Lemnius holds. *They are most moved with it, and those which are already mad, rave downright, either in, or against a tempest. Besides, the devil many times takes his opportunity of such storms, and when the humours by the air be stirred, he goes in with them, exagitates our spirits, and vexeth our souls; as the sea waves, so are the spirits and humours in our bodies tossed with tempestuous winds and storms." To such as are melancholy therefore, Montanus, *consil. 24,* will have tempestuous and rough air to be avoided, and *consil. 27,* all night air, and would not have them to walk abroad, but in a pleasant day. Lemnius, *l. 3. c. 3,* commends the south and eastern winds, commends the north. Montanus, *consil. 31.* *Will not any windows to be opened in the night? Consil. 229.* *et consil. 230,* he commends especially the south wind, and nocturnal air: So doth *Plutarch.* The night and darkness makes men sad, the like do all subterranean vaults, dark houses in caves and rocks, desert places cause melancholy in an instant, especially such as have not been used to it, or otherwise accustomed. Read more of air in Hippocrates, *Etius, l. 3. à c. 171. ad 175.* *Oribasius, à c. 1. ad 21.* *Avicen. l. 1. can. Ftn. 2. doc. 2. Ftn. 1. c. 123 to the 12,* &c.

SUBSECT. VI.—Immoderate Exercise a cause, and how. Solitariness, Idleness.

Nothing so good but it may be abused: nothing better than exercise (if opportunely used) for the preservation of the body: nothing so bad if it be unseasonable,
violent, or overmuch. Fernelius out of Galen, *Path. lib. 1. c. 16*, saith, "*That much exercise and weariness consumes the spirits and substance, refrigerates the body; and such humours which Nature would have otherwise concocted and expelled, it stirs up and makes them rage: which being so enraged, diversely affect and trouble the body and mind.*" So doth it, if it be unseasonably used, upon a full stomach, or when the body is full of crudities, which Fuchsius so much inveighs against, *lib. 2. insit. sec. 2. c. 4*, giving that for a cause, why school-boys in Germany are so often scabbed, because they use exercise presently after meats. *Bayerus* puts in a caveat against such exercise, because it *corrupts the meat in the stomach, and carries the same juice raw, and as yet undigested, into the veins* (saith Lemnius), which there putrefies and confounds the animal spirit.* Crato, consit. 21. l. 2.*

Opposite to exercise is idleness (the badge of gentry) or want of exercise, the bane of body and mind, 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 devil's cushion, as *Gulter* calls it, his pillow and chief reposal. *For the mind can never rest, but still meditates on one thing or other, except it be occupied about some honest business, of his own accord it rusheth into melancholy.*

As too much and violent exercise offends on the one side, so doth an idle life on the other (saith Crato), it fills the body full of phlegm, gross humours, and all manner of obstructions, rheums, catarrhs, rashes, Mercurialis, *consit. 86*. for a melancholy young man urgeth, "*it as a chief cause; why was he melancholy? because idle. Nothing begetts it sooner, increaseth and continueth it oftener than idleness.*"

A disease familiar to all idle persons, an inseparable companion to such as live at ease, *Pinguie otio desidiosae agentes*, a life out of action, and have no calling or ordinary employment to busy themselves about, that have small occasions; and though they have, such is their laziness, dulness, they will not compose themselves to do aught; they cannot abide work, though it be necessary; easy as to dress themselves, write a letter, or the like; yet as he that is benumbed 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 seizeth on them in an instant; for whilst they are any ways employed, 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 day's solitariness, one hour's sometimes, doth them
more harm, than a week's physic, labour, and company can do good. Melancholy search on them forthwith being alone, and is such a torture, that as wise Seneca well saith, *Malo mibi matre quam molitier esse,* I had rather be sick than idle. This idleness is either of body or mind. That of body is nothing but a kind of benumbing laziness, intermitting exercise, which, if we may believe *Fermelius,* causeth crudities, obstructions, excremental humours, quencheth the natural heat, dulls the spirits, and makes them unapt to do any thing whatsoever."

"**Neglectis ureka alia insinacitur agris.**""

"Shall for the fire its threesome and thistles yield.""

As fern grows in untilled grounds, and all manner of weeds so do gross humors in an idle body, *Ignacenum corrumpunt oitum 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 mind is much worse than this of the body; wit without employment is a disease. *Erugo animi, rubigo agenii: the rust of the soul,* a plague, a hell itself, *Maximum animi nocentium,* I call it. **As in a standing pool, worms and filthy creepers increase, (et vic-tum capiant ni moveantur aquae, the water itself putrefies, 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 commonwealth, where is no public enemy, there is likely civil wars, and they rage upon themselves: this body of ours, when it is idle, ad knows not how to bestow itself, macerates and vexeth itself with cares, griefs, lse fears, descontents, and suspicions; it tortures and preys upon its owne bowels, and is never at rest. Thus much I dares boldly say, *He or she that is idle, be they in what condition they will, never so rich, so well allied, fortunate, happy, let them are 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; body and mind, but weary still, sickly still, vexed still, loathing still, weeping, sighing, grieving, suspecting, offended with the world, with every object, wishing themselves gone or dead, or else carried away with some foolish phantasy or other. And this is the true cause that so many great men, ladies, and gentlewomen, labour of disease in country and city; for idleness is an appendix to nobility; they count a disgrace to work, and spend all their days in sports, recreations, and pastimes, ad will therefore take no pains; be of no vocation: they feed liberally, fare well, rant exercise, action, employment, (for to work, I say, they may not abide,) and company to their desires, and thence their bodies become full of gross humours, mend crudities; their minds disquieted, dull, heavy, &c. care, jealousy, fear of some ises, sullen fits, weeping fits seize too familiarly on them. For what will not fear and phantasy 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 bricks; for the sole cause why they mutiny, and are evil at ease, is, *they are idle.*"

When you shall hear and see so many discontented persons in all places where you come, so many several grievances, unnecessary complaints, fears, suspicions, the best means to redress it is to set them awork, so to busy their minds; for the truth is, they are idle. Well they may build castles in the air for a time, and both them with phantastical and pleasant humours, but in the end they will prove us bitter as gall, they shall be still I say discontent, suspicious, fearful, jealous, ad, fretting and vexing of themselves; so long as they be idle, it is impossible to please them. *Oligon qua nesciit aut, plus habet negotii quam qui negotium in negotio*; as that Agellins could observe: He that knows not how to spend his time, hath more business, care, grief, anguish of mind, than he that is most busy in the midst of all his business.

*Oligon animus nesciit quid vollet:* An idle person (as he follows it) knows

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86 Poth. 1. c. 17. exscurianis intermissio,
sacram calorem, languidos spiritus, et ignavos, et ad
mores animosque neguerit cruditates, ob streakisses,
et extrimentorum prasentia factit. Hor.
ter. 1. Sat. 3. Seneca.
87 Moroer animi, et moris. Platarchus.
88 Sic. Sicut in stagno
pernitor variae, sic et in tunc.

90 Now this leg, anew that arm, now their
head, heart, &c. 91 Exod. v. 92 (For they cano
well tell what aileth them, or what they would have
themselves) my heart, my head, my husband, my son,
&c. 93 Prov. xviii. Figurin dejectus timor.
Heauton tymoromeneun. 94 Lib. 19. c. 10.
not when he is well, what he would have, or whither he would go, Quam illa
ventum est, illinc lucti, he is tired out with everything, displeased with all, weary of
his life: Nec bene domi, nec militia, neither at home nor abroad, errat, et prater vic
tum visitat, he wanders and lives besides himself. In a word, What the mischievous
effects of laziness and idleness are, I do not find any where more accurately expres
sed, than in these verses of Philolaches in the 30 Comical Ioc, which for their
elegancy I will in part insert.

"Novarum sedum esse arborem similis ego hominem,
Quando hic natus est: Et rei argumenta dicas,
Anque inasit fabricam, atque exemplum expedit, &c.
At ubi illi migrar negarum homin indigeneque, &c.
Tempestatibus venti, constringit tegulas, imbrodesque,
Petrifacit aer operum fabri, &c.

Deam ut homines similis esse milium arbitremini,
Fabri parentes fundamentum substruunt liberorum.
Explicant, docent litteras, nec percussa tempus,
Ego autem sub fabrion potestate frugi fut.
Postquam autem migravi in ingenium meum,
Perdid operum fabrion pia oo privabat,
Veni ignavia, et mihi tempestatas futis,
Advertoque uno grandem et imbrem atque,
Ili mihi virtutem deturbarum, &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 min in, and for want of reparation, fall
to decay, &c. Our parents, tutors, friends, spare no cost to bring us up in our youth,
in all manner of virtuous education; but when we are left to ourselves, idleness as a
tempest drives all virtuous motions out of our minds, et nihil sumus, on a sudden,
by sloth and such bad ways, we come to nought."

Cousin german to idleness, and a concomitant cause, which goes hand in hand
with it, is nimia solitudo, too much solitariness, by the testimony of all physicians,
causes and symptom both; but as it is here put for a cause, it is either coerced, en
forced, or else voluntary. Enforced solitariness is commonly seen in students,
monks, friars, anchorites, that by their order and course of life must abandon all
company, society of other men, and betake themselves to a private cell: Oultus super
stitio ac seclusi, as Bale and Hospinian well term it, such as are the Carthusians of
our time, that eat no flesh (by their order), keep perpetual silence, never go abroad.
Such as live in prison, or some desert place, and cannot have company, as many of
our country gentlemen do in solitary houses, they must either be alone without
companions, or live beyond their means, and entertain all comers as so many hosts,
or else converse with their servants and hinds, such as are unequal, inferior to them,
and of a contrary disposition: or else as some do, to avoid solitariness, spend their
time with lewd fellows in taverns, and in alehouses, and thence addict themselves to
some unlawful disports, or dissolve courses. Divers again are cast upon this rock
of solitariness for want of means, or out of a strong apprehension of some infirmity,
disgrace, or through bashfulness, rudeness, simplicity, they cannot apply themselves
to others company. Nullum solutum infelicis gratia solitudo, ubi nullus sit qui
misericordiam exprobrat: this enforced solitariness takes place, and produceth his effect
soonest in such as have spent their time jovially, on adventures in all honest recrea
tions, in good company, in some great family or populous city, and are upon a sud
den confined to a desert country cottage far off, restrained of their liberty, and barred
from their ordinary associates; solitariness is very irksome to such, most tedious,
and a sudden cause of great inconvenience.

Voluntary solitariness is that which is familiar with melancholy, and gently brings
on like a syren, a shoeing-horn, or some sphynx to this irrevoeable gull, 4 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,
hawthorn and water, by a brook side, to meditate upon some delightful and pleasant
subject, which shall affect them most; amabilis insania, et mentis gravissi
mus 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 sup
pose and strongly imagine they represent, or that they see acted or done: Blende quidem ab initio, saith Lemnius, to conceive and meditate of such pleasant things,
sometimes, 44 present, past, or to come," as Rassis speaks. So delightful these
toys are at first, they could spend whole days and nights without sleep, even whole
years alone in such contemplations, and fantastical meditations, which are like unto
dreams, and they will hardly be drawn from them, or willingly interrupt, so pleasant

30 Plautus, Profl. Mostel. 31 Piso, Montaltus, Mer
susialis, &c. 32 Agathus malem, velut & primaria | causa, occasionem nautum exist. 33 Iucunda rerum
sauales, &c.
their vain conceits are, that they hinder their ordinary tasks and necessary business, they cannot address themselves to them, or almost to any study or employment, these fantastical and bewitching thoughts so covertly, so feelingly, so urgently, so continually set upon, creep in, insinuate, possess, overcome, distract, and detain them, they cannot, I say, go about their more necessary business, stave off or extricate themselves, but are ever musing, melancholizing, and carried along, as (they say) that is led round about a heath with a Puck in the night, they run earnestly on in this labyrinth 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 humours, until at last the scene is turned upon a sudden, by some bad object, and they being now habituated to such vain meditations and solitary places, can endure no company, can ruminate of nothing but harsh and distasteful subjects. Fear, sorrow, suspicion, subrusticus pudor, discontent, cares, and weariness of life surprise 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 persuasions they can avoid, heret lateri lethalis urmente, (the arrow of death still remains in the side), they may not be rid of it, they cannot resist. I may not deny but that there is some profitable meditation, contemplation, and kind of solitaryness to be embraced, which the fathers so highly commended, Hierom, Chrysostom, Cyprian, Austin, in whole tracts, which Petrarch, Erasmus, Stella, and others, so much magnify in their books; a paradise, a 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 Simulius, a courtier in Adrian's time, Diocletian the emperor, retired themselves, &c., in that sense, Vatia solus scit invire, Vatia lives alone, which the Romans were wont to say, when they commended a country life. Or to the bettering of their knowledge, as Democritus, Cleaneus, and those excellent philosophers have ever done, to sequester themselves from the tumultuous world, or as in Pliny's villa Laurentana, Tully's Tusculan, Jovius' study, that they might better vacare studiis et Dio, serve God, and follow their studies. Methinks, therefore, our too zealous innovators were not so well advised in that general subversion of abbeys and religious houses, promiscuously to fling down all; they might have taken away those gross abuses crept in amongst them, rectified such inconveniences, and not so far to have raved and raged against those fair buildings, and everlasting monuments of our forefathers' devotion, consecrated to pious uses; some monasteries and collegiate cells might have been well spared, and their revenues otherwise employed, here and there one, in good towns or cities at least, for men and women of all sorts and conditions to live in, to sequester themselves from the cares and tumults of the world, that were not desirous, or fit to marry; or otherwise willing to be troubled with common affairs, and know not well where to bestow themselves, to live apart in, for more convenience, 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

"Tuly, Nunquam minus solus, quam cum solus; nunquam minus ostiosus, quam cum esset ostiosus; never less solitary, than when he was alone, never more busy, than when he seemed to be most idle." It is reported by Plato in his dialogue de Amore, in that prodigious commendation of Socrates, how a deep meditation coming into Socrates' mind by chance, he stood still musing, codem vestigio cogitabundus, from morning to noon, and when as then he had not yet finished his meditation, perturbat 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 exhoritum solis, till the sun rose in the morning, and then

\[\text{Verg. Hieronim. ep. 72. dixit oppida et urbes fallere et lectos carceres, scelusinm Paradisum; solus scorpionibus infectum, sacco amicitus, humi cubana, aqua et herbas victus, Romanis prudentiis delicia.}^\text{\footnote{Offic. 3.}}\]
saluting the sun, went his ways. In what humour constant Socrates did thus, I know not, or how he might be affected, but this would be perversity to another man; what intricate business might so really possess him, I cannot easily guess; but this is otiosum otiam, it is far otherwise with these men, according to Seneca, Omnia nobis mala solitudo persuadet; this solitude undoeth us, pagnat cum vita sociali; a destructive solitariness. These men are devils alone, as the saying is, Homo solus aut Deus, aut Diemont: a man alone, is either a saint or a devil, mens ejus aut longuescit, aut tumescit; and Ve se 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, inhumanæ, ugly to behold, Misanthropi; they do even loathe themselves, and hate the company of men, as so many Timons, Nebuchadnezzars, by too much indulging to these pleasing humours, and through their own default. So that which Mercurialis, consil. 11, sometimes expostulated with his melancholy patient, may be justly applied to every solitary and idle person in particular. \[N\]atura de te videtur conquerti posse, &c. “Nature may justly complain of thee, that whereas she gave thee a good wholesome temperaturc, 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 condemned and rejected, but hast corrupted them, polluted them, overthrown their temperaturc, and perverted those gifts with riot, idleness, solitariiness, and many other ways, thou art a traitor to God and nature, an enemy to thyself and to the world.” Perditio tua ex te; thou hast lost thyself wilfully, cast away thyself, “thou thyself art the efficient cause of thine own misery, by not resisting such vain cogitations, but giving way unto them.”

**SUBSET. VII.—Sleeping and Waking, Causes.**

What I have formerly said of exercise, I may now repeat of sleep. Nothing better than moderate sleep, nothing worse than it, if it be in extremes, or unseasonably used. It is a received opinion, that a melancholy man cannot sleep overmuch; Somnum supra modum prodest, as an only antidote, and nothing offends them more, or causeth this malady sooner, than waking, yet in some cases sleep may do more harm than good, in that phlegmatic, swinish, cold, and sluggish melancholy which Melanchton speaks of, that thinks of waters, sighing most part, &c. It dulls the spirits, if overmuch, and senses; fills the head full of gross humours; causeth distillations, rheums, great store of excrements in the brain, and all the other parts, as Fuchsius speaks of them, that sleep like so many domine. Or if it be used in the day-time, upon a full stomach, the body ill-composed to rest, or after hard meats, it causeth fearful dreams, incubus, night walking, crying out, and much unquietness; such sleep prepares the body, as one observes, “to many perilous diseases.” But, as I have said, waking overmuch, is both a symptom, and an ordinary cause. It causeth dryness of the brain, frenzy, dotage, and makes the body dry, lean, hard, and ugly to behold,” as Lemnius hath it. “The temperature of the brain is corrupted by it, the humours adjust, 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 tuendo, Avicenna 3. 1. “It overthrows the natural heat, it causeth crudities, hurts conception, and what not? Not without good cause therefore Crato, consil. 21. lib. 2; Hildesheim, spicel. 2. de delir. et Mania, Jacquinus, Arculanus on Rhasius, Guianerius and Mercurialis, reckon up this overmuch waking as a principal cause.

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6 Recl. 4. \[N\]atura de te videtur conquerti posse, quod cum ab ex temperatissimum corpus adepsit sit. tam proelikarit & Deo ac utile donum, non contaminasti modo, verum corrupti, sedast, prodiasti, opti-\n
7 path. lib. cap. 17. Fernet. corpus infringat, omnes sensus, mentisque vires torpore de-\n

9 Jo. Retauus, lib. de rebus & non naturalibus. Pre-\n
10 insit. ad vitam optimum, cap. 26. cerebro siccatatem adscripsit, phrenismi et deliriem, corpus aridum facit, aquilidum, stigmata, homines adnexit, temperatorem cerebrum corrumpit, mancipium inducit. excentricus corpus, bilum accedet, profundos reddit occu-\n
11 path. lib. 3. sect. 2. cap. 4. Magnus excrementum vim cerebro et aliis partibus conservat.

12 path. lib. 3. sect. 2. cap. 4. Magnus excrementum vim cerebro et aliis partibus conservat.
PECT. I.—Passions and Perturbations of the Mind, how they cause Melancholy.

that gymnosophist in 62 Plutarch made answer to Alexander (demanding which best), Every one of his fellows did speak better than the other; so may I say the causes; to him that shall require which is the greatest, every one is more than other, and this of passion the greatest of all. A most frequent and any cause of melancholy, 63 fulmen perturbationum (Piccolomineus calls it) this fear and lightning of perturbation, which causeth such violent and speedy alteration in our microcosm, and many times subverts the good estate and temperament of it. (For as the body works upon the mind by his bad humours, troubling spirits, sending gross fumes into the brain, and so per consequens disturbing the and all the faculties of it,

Corpus omnium.

Hesternis vitis animam quoque praegravat una,

fear, sorrow, &c., which are ordinary symptoms of this disease: so on the other the mind most effectually works upon the body, producing by his passions and perturbations miraculous alterations, as melancholy, despair, cruel diseases, and times death itself. Insomuch that it is most true which Plato saith in his mides, omnia corporis mala ab anima procedere; all the mischiefs of the body ed from the soul: and Democritus in 64 Plutarch urgeth, Damnatum iri animam percipere, if the body should in this behalf bring an action against the soul, surely soul would be cast and convicted, that by her supine negligence had caused such veniences, having authority over the body, and using it for an instrument, as a doth his hammer (saith 65 Cyprian), imputing all those vices and maladies to the soul. Even so doth 66 Philostratus, non coquinatur corpus, nisi consensuum; 67 sod is not corrupted, but by the soul.) Lodovicus Vives will have such turbomotions proceed from ignorance and indiscretion. 68 All philosophers impute the miseries of the body to the soul, that should have governed it better, by and of reason, and hath not done it. The Stoics are altogether of opinion (as Sissus and 69 Piccolomineus record), that a wise man should be 70 tranquils, without all manner of passions and perturbations whatsoever, as 71 Seneca reports of Cato, the elder of Socrates, and 72. Abarus of a nation in Africa, so free from passion, her so stupid, that if they be wounded with a sword, they will only look back. Insanius, 2 institi, will exclude fear from a wise man? others except all, some greatest passions. But let them dispute how they will, set down in theis, give the contrary, we find that of 73 Lemnius true by common experience; mortal man is free from these perturbations: or if he be so, sure he is either a or a block. They are born and bred with us, we have them from our parents heritance. A parentibus habemus malum hunc assem, saith 76 Pelezius, Nascitur nobilium, aliturque, this propagated from Adam, Cain was melancholy, as a hast it, and who is not? Good discipline, education, philosophy, divinity (I at deny), may mitigate and restrain these passions in some few men at some, but most part they domineer, and are so violent, 77 that as a torrent (torrens velut rupto) bears down all before, and overflows his banks, sternit agros, sternit (lays waste the fields, prostrates the crops,) they overwhelm reason, judgment, pervert the temperature of the body; Furtur sequa auriga, nec audit currus car. Now such a man (saith 78 Austin) that is so led, in a wise man's eye, is etter than he that stands upon his head. It is doubted by some, Graviores ne perturbationibus, an ad humoribus, whether humours or perturbations cause

62 Alexan. 64 Grad. 1. c. 14. 66 Hor.
body oppressed by yesterday's vices weighs the spirit also.
63 Perturbationes clavi
corporis animus seu patibus afflictur.
64 Lib. de sanitate. 65 Voss. 66 Lib. de
vitio.
67 Lib. de
misc.
69 Lib. de
ab inconsideratione, et ignorantia omnium animi.
70 De Physiol. Stoic.
71 Grad. 1. c. 25.
72 Eilean.
73 Lib. 1. cap. 6. si
74 quia esse percuterit eos, tantum resipient.
75 Ter-
ror in sapiente esse non debet.
76 De occident.
77 De aspectu.
78 De civit. Del. 1. c. 14. 9. quae in obice hominum
qui inferi pedibus ambulat, talis in oculis sapientum,
nec passiones dominantur.
Causes of Melancholy.

...he more grievous maladies. But we find that of our Saviour, Mat. xxvi. 41, most true, "The spirit is willing, the flesh is weak," we cannot resist; and this of 48 Philo Judaeus, "Perturbations often offend the body, and are most frequent causes of melancholy, turning it out of the hinges of his health." Vives compares them to "Winds upon the sea, some only move as those great gales, but others turbulent quite overturn the ship. Those which are light, easy, and more seldom, to our thinking, do us little harm, and are therefore condemned of us: yet if they be reiterated, "as the rain (saith Austin) doth a stone, so do these perturbations penetrate the mind; "and (as one observes) "produce a 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, 49 Agrippa hath handled at large, Occult. Philos. l. 11. c. 63. Cardan, l. 14. subtil. Lemniius, l. 1. c. 12. de occult. nat. mir. et lib. 1. cap. 16. Suarez, Met. disput. 18. sect. 1. art. 25. T. Bright, cap. 12. of his Melancholy Treatise. Wright the Jesuit, in his Book of the Passions of the Mind, &c. Thus in brief, to our imagination cometh by the outward sense or memory, some object to be known (residing in the foremost part of the brain), which he misconceiving or amplifying presently communicates to the heart, the seat of all affections. The pure spirits forthwith flock from the brain to the heart, by certain secret channels, and signify what good or bad object was presented; which immediately bends itself to prosecute, or avoid it; and withal, draweth with it other humours 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 humours in the body be likewise prepared, and the temperature itself ill or well disposed, the passions are longer and stronger; so that the first step and fountain of all our grievances in this kind, is "laxa imaginatio," which misinforming the heart, causeth all these distempers, alteration and confusion of spirits and humours. By means of which, so disturbed, concoction is hindered, and the principal parts are much debilitated; as 50 Dr. Navarra well declared, being consulted by Montanus about a melancholy Jew. The spirits so confounded, the nourishment must needs be abated, bad humours increased, crudities and thick spirits engendered 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 51 Arnoldus, Maxima vis est phantasia, et haec unui fere, non autem corporis intemperie, omnis melancholica causa est ascribenda: "Great is the force of imagination, and much more ought the cause of melancholy to be ascribed to this alone, than to the distempers of the body." Of which imagination, because it hath so great a stroke in producing this malady, and is so powerful of itself, 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 manner of digression, howsoever some dislike, as frivolous and impertinent, yet I am of 52 Beroaldus's opinion, "Such digressions do mightily delight and refresh a weary reader, they are like sauce to a bad stomach, and I do therefore most willingly use them."

SUBSECT. II.—Of the Force of Imagination.

What imagination is, I have sufficiently declared in my digression of the anatomy of the soul. I will only now point at the wonderful effects and power of it; which,
as it is eminent in all, so most especially it rageth in melancholy persons, in keeping the species of objects so long, mistaking, amplifying them by continual and strong meditation, until at length it produceth in some parties real effects, causeth this, and many other maladies. And although this phantasy of ours be a subordinate faculty to reason, and should be ruled by it; yet in many men, through inward or outward distemper, defect of organs, which are unapt, or otherwise contaminated, it is likewise unapt, or hindered, and hurt. This we see verified in sleepers, which by reason of humours and concourse of vapours troubling the phantasy, imagine many times absurd and prodigious things, and in such as are troubled with melancholy, or witch-ridden (as we call it), if they lie on their backs, 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 humours, which trouble the phantasy. This is likewise evident in such as walk in the night in their sleep, and do strange feats: these vapours move the phantasy, the phantasy 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 ecstasies to this force of imagination, such as lie whole days together in a trance: as that priest whom 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 St. Owen, in Matthew Paris, that went into St. Patrick's purgatory, and the monk of Evesham in the same author. Those common apparitions in Beed and Gregory, Saint Bridget's revelations, Wier. l. 3. de lamis, c. 11. Cesar Vanninus, in his Dialogues, &c. reduced (as I have formerly said), with all those tales of witches' progresses, dancing, riding, transformations, operations, &c. to the force of imagination, and the devil's illusions. The like effects almost are to be seen in such as are awake: how many chimarins, antics, golden mountains and castles in the air do they build unto themselves? I appeal to painters, mechanicians, mathematicians. Some ascribe all vices to a false and corrupt imagination, anger, revenge, lust, ambition, covetousness, which prefers falsehood before that which is right and good, deluding the soul with false shows and suppositions. Bernardus Penotus will have heresy 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 shows strange and evident effects: what will not a fearful man conceive in the dark? What strange forms of bogbears, devils, witches, goblins? Lavater imputes the greatest cause of spectrums, and the like apparitions, to fear, which above all other passions begets the strongest imagination (saith Wierus), and so likewise love, sorrow, joy, &c. Some die suddenly, as she that saw her son come from the battle at Cannae, &c. Jacob the patriarch, by force of imagination, made speckled lambs, laying speckled rods before his sheep. Persina, that Ethiopian queen in Heliodorus, by seeing the picture of Persius and Andromeda, instead of a blackamoor, was brought to bed of a fair white child. In imitation of whom belike, a hard-favoured fellow in Greece, because he and his wife were both deformed, to get a faire brood of children, Elegantissimae imagines in thalamo colluvat, &c. hung the fairest pictures he could buy for money in his chamber. 43 That his wife by frequent sight of them, might conceive and bring such children. And if we may believe Bale, one of Pope Nicholas the Third's cronicles by seeing of a bear was brought to bed of a monster. As a woman (saith Lemnus) at the time of her conception think of another man present or absent, the child will be like him. Great-bellied women, when they long, yield us prodigious examples in this kind, as mole-warts, warts, scars, harelips, monsters, especially...
caused in their children by force of a depraved phantasy in them: *Ipsam speciem quam animo effigiat, factum inducit:* She imprints that stamp upon her child which she "conceives unto herself." And therefore Lodovicus Vives, lib. 2. de Christ. fam., gives a special caution to great-bellied women, *"That they do not admit such absurd conceptions 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. 

Aviceosta speaks of one that could cast himself into a palsy when he list; and some can imitate the tunes of birds and beasts that they can hardly be discerned: *Dageberus* and *Saint Francis*' scars and wounds, like those of Christ's (if at the least any such were), *"Agrippa supposed to have happened 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. *"Wierus subscribes all those famous transformations to imagination."* In hydrophobia they seem to see the picture of a dog, still in their water, *"that melancholy men and sick men conceive so many phantastical visions, apparitions to themselves, and have such absurd apparitions, as that they are kings, lords, cocks, bears, apes, owls; that they are heavy, light, transparent, great and little, senseless and dead (as shall be showed more at large, in our "sections of symptoms"), can be imputed to nought else, but to a corrupt, false, and violent imagination. It works not in sick and melancholy men only, but even most forcibly sometimes in such as are sound: it makes them suddenly sick, and "alters their temperature in an instant. And sometimes a strong conception or apprehension, as "Valesius proves, will take away diseases; in both kinds it will produce real effects. Men, if they see but another man tremble, giddy or sick of some fearful disease, their apprehension and fear is so strong in this kind, that they will have the same disease. Or if by some soothsayer, wise man, fortune-teller, or physician, they be told they shall have such a disease, they will so seriously apprehend it, that they will instantly labour of it. A thing familiar in China (sayth Riccius the Jesuit)."* *"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 physic, *cap. 8, hath two strange stories to this purpose, what fancy is able to do. The one of a parson's wife in Northamptoushire, An. 1607, that coming to a physician, 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 woman, that was so troubled with the cramp, after the same manner she came by it, because her physician did but name it. Sometimes death itself is caused by force of phantasy. I have heard of one that coming by chance in company of him that was thought to be sick of the plague (which was not so) fell down suddenly dead. Another was sick of the plague with conceit. One seeing his fellow let blood falls down in a swoon. Another (sayth Cardan out of Arisiotle), fell down dead (which is familiar to women at any ghastly sight), seeing but a man hanged. A Jew in France (sayth 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 believe such stories to be true, but laugh commonly, and deride when they hear of them; but let these men consider with themselves, as Peter Byarbus 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 (sayth Agrippa), *"strong-hearted men otherwise, tremble at such sights, dazzle, and..."*
are sick, if they look but down from a high place, and what moves them but conceit? As some are so molested by phantasy; so some again, by fancy alone, and a good conceit, are as easily recovered. We see commonly the tooth-ache, gout, falling-sickness, biting of a mad dog, and many such maladies cured by spells, words, characters, and charms, and many green wounds by that now so much used Unguentum Armaturum, magnetically cured, which Crollius and Goeelinus in a book of late hath defended, Libavius in a just tract as stiffly contradicts, and most men controvert. All the world knows there is no virtue in such charms or cures, but a strong conceit and opinion alone, as Pomponatus holds, which forceth a motion of the humours, spirits, and blood, which takes away the cause of the malady from the parts affected.

The like we may say of our magical effects, superstitious cures, and such as are done by mountebanks and wizards. As by wicked incredulity many are hurt (so saith Wierus of charms, spells, &c.), we find in our experience, by the same means many are relieved. An empiric oftentimes, and a silly chirurgeon, doth more strange cures than a rational physician. Nymanus gives a reason, because the patient puts his confidence in him, which Avicenna says prefers before art, precepts, and all remedies whatsoever. Tis opinion alone (saith Cardan), that makes or mars physicians, and he doth the best cures, according to Hippocrates, in whom most trust. So diversely doth this phantasy of ours affect, turn, and wind, so imperiously command our bodies, which as another Proteus, or a chameleon, can take all shapes; and is of such force (as Ficinus adds), that it can work upon others, as well as ourselves.

How can otherwise bleed eyes in one man cause the like affection in another? Why doth one man's yawning make another yawn? One man's pissing provoke a second many times to do the like? Why doth scraping of trenchers offend a third, or hammering of files? Why doth a carcass bleed when the murderer is brought before it, some weeks after the murder hath been done? Why do witches and old women fascinate and bewitch children: but as Wierus, Paracelsus, Cardan, Mizaldus, Valleriolus, Cesar 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 several infirmities, by this means, as Avicenna, de anim. l. 4. sect. 4. supposeth in parties remote, but move bodies from their places, cause thunder, lightning, tempests, which opinion Alkindus, Paracelsus, and some others, approve of. So that I may certainly conclude this strong conceit or imagination is astrum hominis, and the rudder of this our ship, which reason should steer, but, overborne by phantasy, cannot manage, and so suffers itself, and this whole vessel of ours to be overruled, and often overturned. Read more of this in Wierus, l. 3. de Lemn., c. 8, 9, 10. Francisco Valesius, med. controvers. 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, l. cent. cap. 54. horarum sub. Nymanus, morat. de Imag. Laurentius, and him that is instar omnium, Fienius, a famous physician of Antwerp, that wrote three books de viribus imaginationis. I have thus far digressed, because this imagination is the medium defensor of passions, by whose means they work and produce many times prodigious effects: and as the phantasy is more or less intended or remitted, and their humours disposed, so do perturbations move, more or less, and take deeper impression.

Subsect. III.—Division of Perturbations.

Perturbations and passions, which trouble the phantasy, 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 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, 3 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 by sorrow; if to come fear. These four passions Bernard compares "to the wheels of a chariot, by which we are carried 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, jealousy, anxiety, mercy, shame, discontent, despair, ambition, avarice, &c., are reducible unto the first; and if they be immoderate, they consume the spirits, and melancholy is especially caused by them. Some few discreet men there are, that can govern themselves, and curb in these inordinate affections, by religion, philosophy, and such divine precepts, of meekness, patience, and the like; but most part for want of government, out of indiscretion, ignorance, they suffer themselves wholly to be led by sense, and are so far from repressing rebellious inclinations, that they give all encouragement unto them, leaving the reins, and using all provocations to further them: bad by nature, worse by art, discipline, custom, education, and a perverse will of their own, they follow on, whereasover their unbridled affections will transport them, and do more out of custom, self-will, than out of reason. Customes voluntas, as Melancholy calls it, malum facit: this stubborn will of ours perverse judgment, which sees and knows what should and ought to be done, and yet will not do it. Mancipia guile, slaves to their several lusts and appetite, they precipitate and plunge themselves into a labyrinth of cares, blinded with lust, blinded with ambition; 14 they seek that at God's hands which they may give unto themselves, if they could but refrain from those cares and perturbations, wherewith they continually macerate their minds. 15 But giving way to these violent passions of fear, grief, shame, revenge, hatred, malice, &c., they are torn in pieces, as Actaeon was with his dogs, and crucify their own souls.

SUBSECT. IV.—Sorrow a Cause of Melancholy.

Sorrow. Insanum dolor.] 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 inscrutable appetite, may justly be challenged by sorrow. An inseparable companion, 16 The mother and daughter of melancholy, her epitoene, symptom, and chief cause: as Hippocrates hath it, they beget another, and tread in a ring, for sorrow is both cause and symptom of this disease. How it is a symptom shall be shown in its place. That it is a cause all the world acknowledgeth, Dolor nonnullis insaniae causa fuit, et aliorum morborum insanabilium, saith Plutarch to Apollonius; a cause of madness, a cause of many other diseases, a sole cause of this mischief, Lemnius calls it. So doth Rhusis, cont. l. 1. tract. 9. Guinerius, Tract. 15. c. 5. And if it take root once, it ends in despair, as Felix Plater observes, and as in Cebes' table, may well be coupled with it. Chrysostom, in his seventeenth epistle to Olympia, describes it to be a cruel torture of the soul, a most inexplicable grief, poisoned worm, consuming body and soul, and gnawing the very heart, a perpetual executioner, continual night, profound darkness, a whirlwind, a tempest, an agony not appearing, heating worse than any fire, and a battle that hath no end. It crucifies worse than any tyrant; no torture, no strappado, no bodily punish-

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3 Aristotelis. 36 But quatuor passiones sunt tamen rote in eorum quibus velim mundo. 3 Harum quippe immoderatione, spiritus morsequant. Fercel. 1. 1. Path. c. 18. 11 Mala consuetudine depravatur ingenium ne bene facti. Prosper Caleusus, l. de altra hilo. Plura faciant honores e consuetudine quam e ratione. A teneris assumere medium est. Vide meliora quoque deteriora sequor. Ovid. 12 Nemo testimoni a soli po. 3 Mult in inquietudinem precipitabant atque capitulationibus excusati, non intelligentes se libidinibus, sed poterint, quod ab ipsis scias, cum aliqua vis essent praestantissimae, ut curae et perturbationibus, quae ad moralem se mandatam, impetrarent inter alios. Tamen non a three, qui saepe semel minae corporis, saepe placida, omne igne validum necendum; longior, et plus finem non habens—Cruce et circumvort torquent, factisque omni tyranno crudeliorum quis se fort. 37 Timet et misitit, si diu perseveret, causa atque...
ment is like unto it. "Tis the eagle without question which the poets feigned to gnaw "Prometheus’ heart, and "no heaviness is like unto the heaviness of the heart," Eccles. xxv. 15, 16. "Every perturbation is a misery, but grief a cruel torment," a domineering passion: as in old Rome, when the Dictator was created, all inferior magistrates ceased; when grief appears, all other passions vanish. "It dries up the bones," saith Solomon, ch. 17. Pro. 24 makes them hollow-eyed, pale, and lean, furrow-faced, to have dead looks, wrinkled brows, shrivelled cheeks, dry bodies, and quite perverts their temperature that are misaffected with it. As Eleonora, that exiled mournful duchess (in our English Ovid), lamented to her noble husband Humphrey, Duke of Gloucester,

Sorrow hath so despobl’d me of all grace,
Thou couldst not say this was my Elvor’s face.
Like a foul Gorgon," &c.

"It hinders conception, refrigerates the heart, takes away stomach, colour, and sleep, thickens the blood," (Fennerius, l. 1. c. 18. de morb. causis,) contaminates the spirits. (Piso.) Overthrows the natural heat, perverts the good estate of body and mind, and makes them weary of their lives, cry out, howl and roar for very anguish of their souls. David confessed as much, Psalm xxxviii. 8, "I have roared for the very disquietness of my heart." And Psalm cxix. 4. part 4. v. "My soul melteth away for very heaviness," v. 38. "I am like a bottle in the smoke." Antiochus complained that he could not sleep, and that his heart failed for grief. Christ himself, Vir dolorum, out of an apprehension of grief, did sweat blood, Mark xiv. "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 grief; and Montanus, consil. 30, in a noble matron, 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, 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, desolation, and sometimes death itself; for (Eccles. xxxviii. 15,) "Of heaviness comes death; worldly sorrow causeth death." 2 Cor. vii. 10, Psalm xxxi. 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 died for grief; and how many myriads besides? Tanta illi est feritas, tanta est insania luctus. Melancholy gives a reason of it, 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 hypochondriacal convulsions, which happen to them that are troubled with sorrow."

SUBSEC. V.—Fear, a Cause.

Couns german to sorrow, is fear; or rather a sister, fidus Achates, and continual companion, an assistant and a principal agent in procuring of this mischief; a cause and symptom as the other. In a word, as Virgil of the Harpies, I may justly say of them both,

"Tristis haben illis monstratur, nec savior uilla.
Paulus et ara Demum stygia ase exuit undis."

"A sadder monster, or more cruel plague so fall,
Or vengeance of the gods, ne’er came from Styx or Hell."

This foul fiend of fear was worshipped heretofore as a god by the Lacedaemonians, and most of those other torturing affections, and so was sorrow amongst priora Symptomata incidit. Vivens, 2. de anima, c. de morbor. Satyr. in Ovid. Herodianus, l. 3. morbor magis quem morbo consumptus est. Bothwellius attribuit obit Brigidae Genevise hist. &c. So great is the fierceness and madness of melancholy. Monstria cor quasi percutientem constriguat, tremet et languet cum acris senum doloris. In tristitia cor fugiens utraehit et Spinea hument hominem melanochiolum, qui effusus sub costis in sintro latere hypochondriacos fuit acutus, quod sepe occidunt in qui dumnum cura et melantia confidantur. Melantia. Lib. 2. Ren. 6. Ex meam idea deam succurrat ut bonam mentem concedat. Varro, Lactantius, Aug.
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 adored and painted in their temples with a lion's head; and as Macrobius records, l. 10. Saturnalium; "In the calends of January, Angerona had her holy day, to whom in the temple of Volupia, or goddess of pleasure, their augurs and bishops did yearly sacrifice; that, being propitious to them, she might expel all cares, anguish, and vexation of the mind for that year following." Many lamentable effects this fear causeth in men, as to be red, pale, tremble, sweat, it makes sudden cold and heat to come over all the body, palpitation of the heart, syncope, &c. It amazeth many men that are to speak, or show themselves in public assemblies, or before some great personages, as Tully confessed of himself, that he trembled still at the beginning of his speech; and Demosthenes, that great orator of Greece, before Philippus. It confounds voice and memory, as Lucian wittily brings in Jupiter Tragedeus, so much afraid of his auditor, when he was to make a speech to the rest of the Gods, that he could not utter a ready word, but was compelled to use Mercury's help in prompting. Many men are so amazed and astonished with fear, they know not where they are, what they say, what they do, and that which is worst, it tortures them many days before with continual affrights and suspicion. It hinders most honourable attempts, and makes their hearts ache, sad and heavy. They that live in fear are never free, resolute, secure, never merry, but in continual pain: that, as Vives truly said, Nulla est miseria major quam metus, no greater misery, no rack, nor torture like unto it, ever suspicious, anxious, solicitous, they are childishly drooping without reason, without judgment, especially if some terrible object be offered, as Plutarch hath it. It causeth oftentimes sudden madness, and almost all manner of diseases, as I have sufficiently illustrated in my digression of the force of imagination, and shall do more at large in my section of terrors. Fear makes our imagination conceive what it list, invites the devil to come to us, as Agrippa and Cardan avouch, and tyrannizeth over our phantasy more than all other affections, especially in the dark. We see this verified in most men, as Lavater saith, Quae metuunt, fingunt; what they fear they conceive, and feign unto themselves; they think they see goblins, hags, devils, and many times become melancholy thereby. Cardan, subtil. lib. 18, hath an example of such an one, so caused to be melancholy (by sight of a bugbear) all his life after. Augustus Caesar durst not sit in the dark, nisi aliquo assidente, saith Suetonius, Nuncquae tenebris crevit vitam. And this strange what women and children will conceive unto themselves, if they go over a church-yard in the night, lie, or be alone in a dark room, how they sweat and tremble on a sudden. Many men are troubled with future events, foreknowledge of their fortunes, destinies, as Severus the Emperor, Adrian and Domitian, Quod secret ultimum vita diem, saith Suetonius, vaide sollicitus, much tortured in mind because he foreknew his end; with many such of which, I shall speak more opportunely in another place. Anxiety, mercy, pity, indignation, &c., and such fearful branches derived from these two stems of fear and sorrow, I voluntarily omit; read more of them in Carolus Pascalius, Dandius, &c.

Subsect. VI. — Shame and Disgrace, Causes.

Shame and disgrace cause most violent passions and bitter pangs. Ob pudorem et dedecus publicum, ob errorum commissum sepe moventur generosi animi (Felix Plater, lib. 3. de alienat mentis.) Generous minds are often moved with shame, to despair for some public disgrace. And he, saith Philo, lib. 2. de provid. dei, that subjects himself to fear, grief, ambition, shame, is not happy, but altogether miserable,
tortured with continual labour, care, and misery." It is as forcible a batterer as any of the rest: Many men neglect the tumults of the world, and care not for glory, and yet they are afraid of infamy, repulse, disgrace, (Tull. office. l. 1,) they can severely contemn pleasure, bear grief indifferently, but they are quite battered and broken with reproach and obloquy: (siquidem vita et fama pari passu ambient) and are so dejected many times for some public injury, disgrace, as a box on the ear by their inferior, to be overcome of their adversary, foiled in the field, to be out in a speech, some foul fact committed or disclosed, &c. that they dare not come abroad all their lives after, but melancholize in corners, and keep in holes. The most generous spirits are most subject to it; Spiritus altos frangit et generosos: Hieronymus. Aristotle, because he could not understand the motion of Euripus, for grief and shame drowned himself: Callius Rodiginus antiquar. loc. lib. 29. cap. 6. Homeius pudore consumptus, was swallowed up with this passion of shame because he could not unfold the fisherman's riddle. Sophocles killed himself, for that a tragedy of his was hissed off the stage: Valea. max. lib. 9. cap. 12. Lucrecia stabbed herself, and so did Cleopatra, when she saw that she was reserved for a triumph, to avoid the infamy. Antonius the Roman, after he was overcome of his enemy, for three day's space sat solitary in the fore-part of the ship, abstaining from all company, even of Cleopatra herself, and afterwards for very shame butchered himself: Plutarch, vita ejus. "Apollonius Rhodius willfully banished himself, forsaking his country, and all his dear friends, because he was out in reciting his poems," Plineus. lib. 7. cap. 23. Ajax ran mad, because his arms were adjudged to Ulysses. In China 'tis an ordinary thing for such as are excluded in those famous trials of theirs, or should take degrees, for shame and grief to lose their wits, Mat Riccius expedit. ad Sinas. l. 3. c. 9. Hostratus the friar took that book which Reulin had writ against him, under the name of Epist. obscurorum virorum, so to heart, that for shame and grief he made away with himself: Jovius in elogis. A grave and learned minister, and an ancient preacher at Alcmar in Holland, was (one day as he walked in the fields for his recreation) suddenly taken with a lax or looseness, and thereupon compelled to retire to the next ditch; but being surprised at unwares, by some gentlewomen of his parish wandering that way, was so abashed, that he did never after show his head in public, 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 Nulla pallescere culpâ, be moved with nothing, take no infamy or disgrace to heart, laugh at all; let them be proved perjured, stigmatized, convict rogues, thieves, traitors, lose their ears, be whipped, branded, carted, pointed at, hissed, reviled, and derided with Ballio the Bawd in Plautus, they rejoice at it, Cantores probos; "babe and Bombax," what care they? We have too many such in our times,

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, than suffer the least defamation of honour, or blot in his good name. And if so be that he cannot avoid it, as a nightingale, Que cantando victa moriatur, (saith Mizaldus,) dies for shame if another bird sing better, he languisheth and pineth away in the anguish of his spirit.

--- Exclamat Melicertis perisse
--- Frontem de rebus.
SUBSECT. VII.—Envy, Malice, Hatred, Causes.

Envy and malice are two links of this chain, and both, as Guianerius, Tract. 15. cap. 2, proves out of Galen, 3 Aphorism, com. 22, cause this malady by themselves, especially if their bodies be otherwise disposed to melancholy. 79 Tis Vallesius de Taranta, and Felix Platerus' observations, 77 Envy so gnaws many men's hearts, that they become altogether melancholy. 79 And therefore belike Solomon, Prov. xiv. 13, calls it, "the rottting of the bones," Cyprian, vulgus ocelium; 79

"Siculi non inventre tyranni
Majus tormentum est."

The Sicilian tyrants never invented the like torment. It crucifies their souls, withers their bodies, makes them hollow-eyed, pale, lean, and ghastly to behold, Cyprian, ser. 2. de zelo et littore. 88 As a moth gnaws a garment, so, saith Chrysostom, "dost envy consume a man?" to be a living anatomy; a skeleton, to be a lean and pale carcass, quickened with a "fend, Hall in Charact." for so often as an envious wretch sees another man prosper, to be enriched, to thrive, and to be fortunate in the world, to get honours, offices, or the like, he repines and grieves.

He tortures himself if his equal, friend, neighbour, be preferred, commended, do well; if he understand of it, it galls him afresh; and no greater pain can come to him than to hear of another man's well-doing; "tis a dagger at his heart every such object. He looks at him as they that fell down in Lucian's rock of honour, with an envious eye, and will damage himself, to do another a mischief: Atque cadet subito, dum super hoste cadat. 89 As he did in Æaop, lose one eye willingly, that his fellow might lose both, or that rich man in Quintilian that poisoned the flowers in his garden, because his neighbour's bees should get no more honey from them. His whole life is sorrow, and every word he speaks a satire: nothing fats him but other men's ruins. For to speak in a word, envy is sought else but T Rickitia de bonis alienis, sorrow for other men's good, be it present, past, or to come: et gaudium de adversis, and joy at their harms, opposite to mercy, which griefs at other men's mischiefs, and misfortunes the body in another kind; so Damascen defines it, lib. 3. de orthodox. fid. Thomas, 2. 2. quest. 30. art. 1. Aristotle, l. 2. Rhet. c. 4. et 10. Plato Phileb. Tully, 3. Tusc. Greg. Nic. l. de virt. animae, c. 12. Basil. de Invect. Pindarus Od. 1. ser. 5, and we find it true. "Tis a common disease, and almost natural to us, as Tacitus holds, to envy another man's prosperity. And "tis in most men an incurable disease. 91 I have read," saith Marcus Aurelius, Greek, Hebrew, Chaldee authors; I have consulted with many wise men for a remedy for envy, I could find none, but to renounce all happiness, and to be a wretch, and miserable for ever. 92 "Tis the beginning of hell in this world, and a passion not to be excused. 92 Every other sin hath some pleasure annexed to it, or will admit of an excuse; envy alone wants both. Other sins last but for awhile; the gut may be satisfied, anger remits, hatred hath an end, envy never ceases. 92 Cardan, lib. 2. de sap. Divine and humane examples are very familiar; you may run and read them, as that of Saul and David, Cain and Abel, angebat illum non proprium peccatum, sed fratris prosperitas, saith Theodoret, it was his brother's good fortune called him. Rachel envied her sister, being barren, Gen. xxx. Joseph's brethren him, Gen. xxxvii. David had a touch of this vice, as he confessed, Ps. 37. 93 Jeremy and Habbukuk,
they repined at others' good, but in the end they corrected themselves, Ps. 75, "fret not thyself," &c. Domitian spied Agricola for his worth, "as that a private man should be so much glorified. "Cecinna was envied of his fellow-citizens, because he was more richly adorned. But of all others, "women are most weak, ob pulchritudinem invideo sunt feminae (Musaeus) aut amat, aut odio, nihil est tertium (Granatensis.) They love or hate, no medium amongst them. Implacables ple- rumque laxa mulieres, Agrippina like, "A woman, if she see her neighbour more neat or elegant, richer in tares, jewels, or apparel, is enraged, and like a lioness sets upon her husband, rails at her, scoffs at her, and cannot abide her." so the Roman ladies in Tacitus did at Solonna, Cecinna's wife, "because she had a better horse, and better furniture, as if she had hurt them with it; they were much offended. In like sort our gentlewomen do at their usual meetings, one repines or scoffs at another's bravery and happiness. Myrmone, an Attic wench, was murdered of her fellows, "because she did excel the rest in beauty," Constantine, Agriculture, l. 11. c. 7. Every village will yield such examples.

Subsect. VIII.—Emulation, Hatred, Faction, Desire of Revenge, Causes.

Out of this root of envy "spring those feral branches of faction, hatred, livor, emulation, which cause the like grievances, and are, serre anima, the saws of the soul. consternationis pleni affectus, affections full of desperate amazement; or as Cyprian describes emulation, it is "a moth of the soul, a consumption, to make another man's happiness his misery, to torture, crucify, and execute himself, to eat his own heart. Meat and drink can do such men no good, they do always grieve, sigh, and groan, day and night without intermission, their breast is torn asunder," and a little after, "Whosoever he is whom thou dost emulate and envy, he may avoid thee, but thou canst neither avoid him nor thyself; wheresoever thou art he is with thee, thine enemy is ever in thy breast, 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. It was the devil's overthrow;" and whosoever thou art thoroughly affected with this passion, it will be thine. Yet no perturbation so frequent, no passion so common.

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 simulac, jar, private grudge, heart-burning in the midst of them. Scarce two gentlemen dwell together in the country, (if they be not near kin or linked in marriage,) there is emulation betwixt them and their servants, some quarrel or some grudge betwixt their wives or children, friends and followers, some contention about wealth, gentry, precedence, &c., by means of which, like the frog in Aesop, "that would swell till she was as big as an ox, burst herself at last," they will stretch beyond their fortunes, callings, and strive so long that they consume their substance in law-suits, or otherwise in hospitality, feasting, fine clothes, to get a few bombast titles, for ambitiosi pauperitate laboramus omen, to outbrave one another, they will tire their bodies, macerate their souls, and through contentions or mutual invitations beggar themselves. Scarce two great scholars in an age,
but with bitter jujerves they fall foul one on the other, and their adherents; Scotists, Thomists, Realists, Nominals, Plato and Aristotle, Galenists and Paracelsians, &c., it holds in all professions.

Honest emulation in studies, in all callings is not to be disliked, *tis ingeniorum cas, as one calls it, the whetstone of wit, the nurse of wit and valour, and those noble Romans out of this spirit did brave exploits. There is a modest ambition, as Themistocles was roused up with the glory of Miltiades; Achilles' trophies moved Alexander,

**Ambire semper stulta confidencia est, Ambire nuncquam desce arrogantia est.**

"Tis a sluggish humdrum not to emulate or to sue at all, to withdraw himself, neglect, refrain from such places, honours, offices, through sloth, niggardliness, fear, bashfulness, or otherwise, to which by his birth, place, fortunes, education, he is called, apt, fit, and well able to undergo; but when it is immoderate, it is a plague and a miserable pain. What a deal of money did Henry VIII. and Francis I. king of France, spend at that famous interview? and how many vain courtiers, seeking each to outbrave other, spent themselves, their livelihood and fortunes, and died beggars? Adrian the Emperor was so galloped with it, that he killed all his equals; so did Nero. This passion made Dionysius the tyrant banish Plato and Philoxenus the poet, because they did excel and eclipse his glory, as he thought; the Romans exile Coriolanus, confine Camillus, murder Scipio; the Greeks by ostracism to expel Aristides, Nicias, Alcibiades, imprison Theseus, make away Phocion, &c. When Richard I. and Philip of France were fellow soldiers together, at the siege of Acon in the Holy Land, and Richard had approved himself to be the more valiant man, insomuch that all men's eyes were upon him, it so galloped Philip, **Francum urebat Regis victoria, saith mine author, tam egregi forebat Richardi gloria, ut carpeere dicta, columnari facta;** that he cavilled at all his proceedings, and fell at length to open defiance; he could contain no longer, but hastening home, invaded his territories, and professed open war. "Hatred stirs up contention," Prov. x. 12, and they break out at last into immortal enmity, into virulency, and more than Vatian hate and rage; they persecute each other, their friends, followers, and all their posterity, with bitter taunts, hostile wars, securile invectives, libels, calumnies, fire, sword, and the like, and will not be reconciled. Witness that Guelph and Ghibelline faction in Italy; that of the Adurni and Fregosi in Genoa; that of Cneius Papirius, and Quintus Fabius in Rome; Cesar and Pompey; Orleans and Burgundy in France; York and Lancaster in England: yea, this passion so rageth many times, that it subverts not men only, and families, but even populous cities. *Carthage and Corinth can witness as much, nay, flourishing kingdoms are brought into a wilderness by it. This hatred, malice, faction, and desire of revenge, invented first all those racks and wheels, strappadoes, brazen bulls, feral engines, prisons, inquisitions, severe laws to mætrate and torment one another. How happy might we be, and end our time with blessed days and sweet content, if we could contain ourselves, and, as we ought to do, put up injuries, learn humility, meekness, patience, forget and forgive, as in God's word we are enjoined, compose such final controversies amongst ourselves, moderate our passions in this kind, and think better of others, as Paul would have us, "than of ourselves: be of like affection one towards another, and not avenge ourselves, 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 ourselves into that gulf of woes and cares, aggravate our misery and melancholy, heap upon us hell and eternal damnation.

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29. *Grotius, Epig. lib. 1. "Ambition always is a foolish confidence, never a sholish arrogance."
30. *Johannes Heraldis, l. 2. c. 12. de bello sac.
31. *Nulla dies tantum potest in juric. fo-
torem. Eterna bella pace sublata gerunt. Jurat
edem, nec ante invivum esse desinit, quam esse

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5. *Ita saepe bec stygia
ministre ut urbes subvertat aliqua.
8. *Aedoeum, nec ante invivum esse desinit, quam esse

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Chapter 9

ANGER, a Cause.

Subsect. IX.—Anger, a Cause.

Anger, a perturbation, which carries the spirits outwards, preparing the body to melancholy, and madness itself: Ira furor brevis est, "anger is temporary madness;" and as Piccolomínus accounts it, one of the three most violent passions. 2 Areteus sets it down for an especial cause (so doth Seneca, ep. 18. l. 1.) of this malady. 3 Magnus gives the reason, Ex frequenti ira supra modum calefunt; it overheats their bodies, and if it be too frequent, it breaks out into manifest madness, saith St. Ambrose. "Tis a known saying, Furor fit latae seepiae patientiae, 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, calls it tenebras rationis, morbus animae, et daemonem pessimum; the darkening of our understanding, and a bad angel. 4 Lucian, in Ablicito, 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 madness: many things cause fury in women, especially if they bore or hate overmuch, or envy, be much grieved or angry; these things by little and little lead them on to this malady." 5 From a disposition they proceed to an habit, for there is no difference between a mad man, and an angry man, in the time of his fit; anger, as Lactanius describes it, L. de Irâ Dei, ad Donatum, c. 5, is sevus animi tempestas, &c., a cruel tempest of the mind; 6 making his eye sparkle fire, and stare, tenth gnash in his head, his tongue stutters, his face pale, or red, and what more filthy imitation can be of a mad man? 7

46 "Ora timent ira, fervescunt saepe hastae, Lamia Gorgonio avitida angue miliscat." They are void of reason, inexorable, blind, like beasts and monsters for the time, say and do they know not what, curse, swear, rail, fight, and what not? How can a mad man do more? as he said in the comedy, 8 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. 21, had a melancholy Jew to his patient, he ascribes this for a principal cause: Irascibus levibus de causis, he was easily moved to anger. Ajax had no other beginning of his madness; and Charles the Sixth, that lunatic French king, fell into this misery, out of the extremity of his passion, desire of revenge and malice, 9 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 horseback, drawing his sword, striking such as came near him promiscuously, and so continued all the days of his life, Amol, lib. 10. Gal. hist. Aegesippus de exid. urbis Hieros. l. 1. c. 37, hath such a story of Herod, that out of an angry fit, became mad, 10 leaping out of his bed, he killed Josephus, 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 defertuit ira, by and by outrageous again. In hot choleric bodies, nothing so soon causeth madness, as this passion of anger, besides many other diseases, as Pelusius observes, cap. 21. l. 1. de hum. affect. causis; Sanguinem immutat, fel auger: and as Valesius controverts, Med. controver., lib. 5. contro. 8, many times kills them quite out. If this were the worst of this passion, it were more tolerable, 11 but it ruins and subverts whole towns, cities, families, and kingdoms; 12 Nulla pestis humana generis pluris notorii, saith Seneca, de Irâ, lib. 1. No plague hath done mankind so much harm. Look into our histories, and you shall almost meet with no other subject, but what a company 13 of hare-brains have done in their rage. We may do well therefore to put this in our procession amongst the rest; 14 From all blindness of heart, from pride, vain-glory, and hypocrisy, from envy, hatred and malice, anger, and all such pesiferous perturbations, God deliver us. 15

2 Grad. l. c. 34. 3 Ira et in morbor et ingens animi perturbatione metacholico genus. 4 Areteus, Ira Illuminata gignit insaniam. 5 Reg. sanat. parte 2. c. 8. in posteriam insaniam mort ducit ira. 6 Gilberto Cognato interprete. Multa est praeterea insanitus ira, impetus insanitatis fecit, et impotuit calumniis, hec habet perturbation animi, paulatim vertit ad insaniam. 7 Postquam avarius corpora mutat in sanitatem, et to hostem mortem adducit, precipue si que odentur aut invident, hec hee passionis in insanium tandem evadunt. 8 Seu animi tempestas tantos excitans, fluctus ut stamin ardentes coeli os transur, lingua titubet, dentes concerebunt, &c. 9 Ovid. 10 Terence. 11 Inuenit Britannia duo, et in ulterioribus, nec cibum visere, nec quietem, ad Calendas Julius 1392, comites occidit. 12 Indignationis similia furiae, album intellexit, exulit de lecto, forem exquit in cepit et vacuit sula, &c. 13 An ira possit hominem intermittere. 14 Abernethy. 15 As Troy, saepe memorem Jovium ob iram. 16 Stultorum regem et populum contendunt aequos.
SUBSECT. X.—Discontents, Cares, Miseries, &c. Causes.

Discontents, cares, crosses, miseries, or whatsoever it is, that shall cause any manifestation of spirits, grief, anguish, and perplexity, may well be reduced to this head, (preposterously placed here in some men's judgments they may seem,) yet in that Aristotle in his Rhetic 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 the root, 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 ure, Dementes cura, insomnes cura, damnosa cura, tristes, mordaces, carnifices, &c. biting, eating, gnawing, cruel, bitter, sick, sad, unquiet, pale, tetric, miserable, intolerable cares, as the poets call them, worldly cares, and are as many in number as the sea sands. Galen, Fernelius, Felix Plater, Valescus de Taranta, &c., reckon afflictions, miseries, even all these contentions, and vexations of the mind, as principal causes, in that they take away sleep, hinder concretion, dry up the body, and consume 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: Ale dea.

Homer's 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 dirty slime, made an image of it; Jupiter efsoons coming by, put life to it, but Cura and Jupiter could not agree what name to give him, or who should own him; the matter was referred to Saturn as judge; he gave this arbitrement: his name shall be Homo al humo, Cura cum possident quam diu vivat, Care shall have him whilst he lives, Jupiter his soul, and Tellus his body when he dies. But to leave tales. A general cause, a continue cause, an inseparable accident, to all men, is discontent, care, misery; were there no other particular affliction (which who is free from?) to molest a man in this life, the very cogitation of that common misery were enough to maceate, and make him weary of his life; to think that he can never be secure, but still in danger, sorrow, grief, and persecution. For to begin at the hour of his birth, as Pliny doth elegantly describe it, "he is born naked, and falls a whining at the very first: he is swaddled, and bound up like a prisoner, cannot help himself, and so he continues to his life's end." Cuiusque fere pabulum, sith Seneca, impatient of heat and cold, impatient of labour, impatient of idleness, exposed to fortune's contumelies. To a naked mariner Lucertius compares him, cast on shore by shipwreck, cold and comfortless in an unknown land: no estate, age, sex can secure himself from this common misery. A man that is born of a woman is of short continuance, and full of trouble," Job xiv. 1, 22. "And while his flesh is upon him he shall be sorrowful, and while his soul is in him shall mourn. All his days are sorrow and his travels griefs: his heart also taketh not rest in the night." Eccles. ii. 23, and ii. 11. "All that is in it is sorrow and vexation of spirit. Ingress, progress, regress, egress, much alike: blindness seizeth on us in the beginning, labour in the middle, grief in the end, error in all. What day 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 superest sanguis: now the head aches, then the feet, now the lungs, then the liver, &c. Huic sensus exsuerat, 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 facit cum conditione sua concordat,* no man is pleased with his fortune, a pound of sorrow is familiarly mixed with a dram of content, little or no joy, little comfort, but *everywhere danger, contention, anxiety, in all places:* go where thou wilt, and thou shalt find discontents, cares, woes, complaints, sickness, 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 man's house, there's cark and care, heaviness,* &c. As he said of old, *Nil homine in terrâ spiritum miserum magis aima.* No creature so miserable as man, so generally molested, in miseries of body, in miseries of mind, miseries of heart, in miseries asleep, in miseries wheresoever he turns, as Bernard found, *Nunquid tentatios est vita humana super terram*? A mere temptation is our life, (Austin, *confess. lib. 10. cap. 28.*) *catena perpetuorum malorum, et quis potest molestias et difficultates pati?* Who can endure the miseries of it? *In prosperity we are insolent and intolerable, depicted in adversity, in all fortunes foolish and miserable. In adversity I wish for prosperity, and in prosperity I am afraid of adversity. What mediocrity may be found? Where is no temptation? What condition of life is free? Wisdom hath labour annexed to it, glory, envy; riches and cares, children and incumbrances, pleasure and diseases, rest and beggary, go together: as if a man were therefore born (as the Platonists hold) to be punished in this life for some precedent sins? Or that, as *Pliny complains, "Nature may be rather accounted a step-mother, than a mother unto us, all things considered: no creature's life so brittle, so full of fear, so mad, so furious; only man is plagued with envy, discontent, griefs, covetousness, ambition, superstition." Our whole life is an Irish sea, wherein there is nought to be expected but tempestuous storms and troublesome waves, and those infinite,*

*Sanctum malorum pelagus asclo, Ut non sit inde etatandi copia,*

no halcyonian times, wherein a man can hold himself secure, or agree with his present estate; but as Boethius infers, *There is something in every one of us which before trial we seek, and having tried abhor: we earnestly wish, and eagerly covet, and e'tisonsso weary of it.* Thus between hope and fear, suspicions, anger, *inter speram metumque, timores inter et iras,* betwixt falling in, falling out, &c., we struggle away our best days, befool out our times, we lead a contentious, discontent, tumultuous, melancholy, miserable life; insomuch, that if we could foretell what was to come, and it to put to our choice, we should rather refuse than accept of this painful life. In a word, the world itself is a maze, a labyrinth of errors, a desert, a wilderness, a den of thieves, cheaters, &c., full of filthy puddles, horrid rocks, precipices, an ocean of adversity, an heavy yoke, wherein infirmities and calamities overtake, and follow one another, as the sea waves; and if we escape Scylla, we fall foul on Charybdis, and so in perpetual fear, labour, anguish, we run from one plague, one mischief, one burden to another, *duram servientem servitutem,* and you may as soon separate weight from lead, heat from fire, moistness from water, brightness from the sun, as misery, discontent, care, calamity, danger, from a man. Our towns and cities are but so many dwellings of human misery. *In which grief and sorrow (as he right well observes out of Solon) innumerable troubles, labours of mortal men, and all manner of vices, are included, as in so many pens.* Our villages are like molehills, and men as so many emmets, busy, busy still, going to and fro, in and out, and

*Ubique periculum, ubique dolor, ubique naufragium, in hoc ambitu quacunque me vertat. Licemus.*

*Hom. 10. Si in forum ibero, ibi rize, et pugare; si in carum, ibi frater, atque amicus; si in domum privata.*}

*Homer.*

*Multie repeterat homo miseriae, corporis miseriae, mind miseriae, dum dormirent, dum vigident, quacunque se vertit. Lausque rerum, temporumque nascitur.*

*In blandiente fortuna internoandi, in calamitatibus legis, speram stabili et miserii. Cardan.*

*Prospera in adversa desiderio, et adversus prosperis timore, quis inter nos medius locum, ut non sit humana vita tentatio?*}

*Cardan. consul.*

*Regentiae Laberius annuum, glorie invidiæ, divinis curas, seholi sollicitudo, voluptatis morbi, quasi spectacula, ut quasi fremorum secederit causa.*

*vel hominem posse cum Platonisti agnosceret.*

*Lib. 7. cap. 1. Non sita estimare, an melior pars natura hominii, an tristior naturae huic: Noli frigoris vita, pavor, confusio, rubies major, uni animantium ambitio data, lucus, avaritia, uni supersticie.*

*Lucretius.*

*I percipere nemo sequeris, nemo sequi terrae fore, quod nemo sequi terrae possit.*

*De consol. l. 2. Nemo facit cum conditione seu concordat, inest singularis quod imperat person, exspectat, expectat.*

*Esset in honore juvat, mox disjectat.*

*Hor.*

*Horrea in phoenix lib. urbic. et oppida nihil aliud sunt quasi humanarum rerum tumultuum quibus lucius et mecer, et mortalium variar infinitorum labores, et omnis genera vitar quasi septis includuntur.*
crossing one another’s projects, as the lines of several sea-cards cut each other in a globe or map. Now light and merry, but“As one follows it” by-and-by sorrowful and heavy; now hoping, now trusting; now patient, now roaring out; now in, then out; running, sitting, sweating, trembling, halting; &c. Some few amongst the rest, or perhaps one of a thousand, may be Pullus Jovis, in the world’s esteem, Gallus Afer, a happy and fortunate man, ad inviitatem feli, because rich, fair, well pleased with honour and office; yet peradventure ask himself, and he will say, that he is the most miserable and unhappy. A fair shoe, Hic soccus naus, illigatur, as he said, and asas us wulat, but thou knowest not where it pincheth. It is not another man’s opinion can make me happy: but as Seneca well hath it, “Life is a miserable wretch that doth not account himself happy, though he be sovereign lord of a world: he is not happy, if he think himself not to be so; for what estate is, or seem to others, if thou thyself dislike it?” A comparison of what these estates are, of all men to think well of other men’s fortunes, and dislike their own humour is to all men, Prosperity, poverty, they are well pleased with nothing, (saith Theodoret,) neither with riches nor poverty; they complain when they are well and when they are sick, grumble at abundance, at the want of it, and the prospect of poverty; prosperity and adversity; they are troubled in a cheap year, in a barren, stormy, or other weather; they are not plenty, nothing pleaseth them, war nor peace, with children, nor with friendship. This for the most part is the humour of us all, to be discontent, miserable, and most unhappy, as we think at least; and show me him that is not so, or that is otherwise. Quintus Metellus his felicity is infinitely admired amongst the Romans, inasmuch that as Paterculus mentioneth of him, you can scarce find of one man, order, age, sex, one for happiness to be compared unto him: he had, in one word, Bona animi, corporis et fortune, goods of mind, body, and fortune, so had Crassus, Crassus. Lampscas, that Lacedemonian lady, was such another in Timo’s conceit, a king’s wife, a king’s mother, a king’s daughter: and the world esteemed as much of Polycrates of Samos. The Greeks brag of their Socrates, Timotheos, Aristides; the Psophidians in particular of their Aglau, Omni vita felix, et omni periculo immensus (which by the way Pausanias held impossible;) the Romans of their Cato, Curius, Fabricius, for their composed fortunes, and retired estates, government of passions, and contempt of the world: yet none of all these were 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 Lactanitus and Theodoret speak of Socrates, a weak man, and so of the rest. There is no content in this life, but as he said, “All is vanity and vexation of spirit;” lame and imperfect. Hasted thou Sampson’s hair, Milo’s strength, Scanderbeg’s arm, Solomon’s wisdom, Absalom’s beauty, Carthage’s wealth, Pascis obulum, Caesar’s valour, Alexander’s spirit, Tully’s or Demosthenes’ eloquence, Gyges’ ring, Perseus’ Pegasus, and Gorgon’s head, Nestor’s years to come, all this would not make thee absolute; give thee content, and true happiness in this life, or so continue it. Even in the midst of all our earth, jollity, and laughter, is sorrow and grie, or if there be true happiness amongst us, “tis but for a time.

“A fair morning turns to a lowering afternoon. Brutus and Cassius, once renowned, both eminently happy, yet you shall scarce find two (saith Paterculus) quos fortuna maturius destitutit, whom fortune sooner forsook. Hannibal, a conqueror all his life, met with his match, and was subdued at last, Occurrunt fortii, qui magi fortii erit. One is brought in triumph, as Caesar into Rome, Alcibiades into Athens, coronis

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7 Nat. Chytreus de lit. Europa. Lutes nunc, mox tribula; nunc sperana, paulo post diobond; patiens bodie, gravis ejusbus; nunc pallens, rubens, carrens, sedens, blandiscens, tremens. &c. 8 Sua cuique calamitatis praeclara. 9 Ch. Gracianus. 10 Epist. 9. 1. 7. 11 Miser est qui se honestissimum non judicat, licet imperat. 12 Mundi non est statibus, qui se non putat: quid enim refert quas status tuis, si tibi videtur maxime. 13 Hor. ep. 1. 1. 4. 14 Hor. Ser. 1. Sat. 1. 15 Lib. de curat. graece, affect. cap. 6. de provident. 16 Multi nihil placet atque adeo et divinitates damnam, et pauperitatem, de morbis expoliabil, bene valentes

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Discontents, Cares, &c.

He that erst marched like Xerxes with innumerable armies, as rich as Croesus, now shifts for himself in a poor cock-boat, is bound in iron chains, with Bajazet the Turk, and a footstool with Aurelian, for a tyrannising conqueror to trample on. So many casualties there are, that as Seneca said of a city consumed with fire, *Una dies inter maximum civitatem et nullam*, one day betwixt a great city and none: so many grievances from outward accidents, and from ourselves, 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 demone, we maull, persecute, and study how to sting, gall, and vex one another with mutual hatred, abuses, injuries; prey upon and devouring as so many ravenous birds; and as jugglers, panders, bawds, cozening one another; or raging as wolves, tigers, and devils, we take a delight to torment one another; men are evil, wicked, malicious, treacherous, and naught, not loving one another, or loving themselves, not hospitable, charitable, nor sociable as they ought to be, but counterfeit, dissemblers, ambidexters, all for their own ends, hard-hearted, merciless, pitiless, and to benefit themselves, they care not what mischief they procure to others.* Praxinoe and Gorgo in the poet, when they had got in to see those costly sights, they then cried *bene cust*, and would thrust out all the rest: when they are rich themselves, in honour, preferred, full, and have even that they would, they debar others of those pleasures which youth requires, and they formerly have enjoyed. He sits at table in a soft chair at ease, but he doth remember in the mean time that a tired waiter stands behind him, an hungry fellow ministers to him full, he is athirst that gives him drink (saith Epictetus) and is silent whilst he speaks his pleasure: pensive, and, when he laughs. *Pleno se prolixit auro*: he feasts, revels, and profusely spends, hath variety of robes, sweet music, ease, and all the pleasure the world can afford, whilst many an hunger-starved poor creature pines in the street, wants clothes to cover him, labours hard all day long, runs, rides for a trifle, fights peradventure from sun to sun, sick and ill, weary, full of pain and grief, is in great distress and sorrow of heart. He loathes and scorns his inferior, hates or emulates his equal, carries 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 human infirmities. Generally they love not, are not beloved again; they tire out others' bodies with continual labour, they themselves living at ease, caring for none else, *sibi nati*; and are so far many times from putting to their helping hand, that they seek all means to depress, even most worthy and well deserving, better than themselves, those whom they are by the laws of nature bound to relieve and help, as much as in them lies, they will let them enterwaist, starve, beg, and hang, before they will any ways (though it be in their power) assist or ease: so unnatural are they for the most part, so unregardful; so hard-hearted, so churlish, proud, insolent, so dogged, of so bad a disposition. And being so brutish, so devilishly bent one towards another, how is it possible but that we should be discontent of all sides, full of cares, woes, and miseries?

If this be not a sufficient proof of their discontent and misery, examine every con-

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*Exulans, vi*.

*2 Sam. xii. 31.*

*Boethius.*

*De rer. Nat. I.*

*Omnes hic sunt capiantrum, ex caprata .* ex cadavera que lacerrant, aut corvi piumserunt. Petrus.

*Homo est aprium.*

*De non sese carceris, lus fades et usurae pecuniae.*

*Quid adulescentia in ipso vivorant, infatis et liberis voluptatis sua expirant, ut quis impune duriores continentur leges.*

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*De bello et armis.*

*Aut bellis preparato, aut unda pas.*

*De mundo visco.*

*Theor. Ecdyl. 15.*

*Qui sedet in mensa, non mirabit sibi opus ministrare neglegentum, edentem curientes, beliuenti sitientes, &c.*

*Quando in adolescentia suas ipse vivorant, infatis et liberis voluptatis sua expirant, ut quis impune duriores continentur leges.*
dition and calling apart. Kings, princes, monarchs, and magistrates seem to be most happy, but look into their estate, you shall find them to be most encumbered with cares, in perpetual fear, agony, suspicion, jealousy: that, as he said of a crown, if they knew but the discontentments that accompany it, they would not stoop to take it up. *Quem mihi regem dabis* (saith Chrysostom) *non curis pletum?* What king canst thou show me, not full of cares? *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 mensis,* as Gregory seconds him; sovereignty is a tempest of the soul: Sylla like they have brave titles, but terrible fits: *splendor eminens tituli,* cruciatum animo: which made *Demosithenes vow, si vel ad tribunal, vel ad interitum duceverat:* 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 sentiant:* they feel, fools perceive not, as I shall prove elsewhere, and their wealth is brittle, like children's 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 place and their discontentments.

For particular professions, I hold as of the rest, there's no content or security in any; on what course will you pitch, how resolve? to be a divine, 'tis contemptible in the world's esteem; to be a lawyer, 'tis to be a wrangler; to be a physician, *pudet loti,* 'tis loathed; a philosopher, a madman; an alchymist, a beggar; a poet, *esurus,* an hungry jack; a musician, a player; a schoolmaster, a drudge; an husbandman, an emmet; a merchant, his gains are uncertain; a mechanic, base; a chirurgeon, fulsome; a tradesman, a liar; a tailor, a thief; a serving-man, a slave; a soldier, a butcher; a smith, or a metalman, the pot's never from his nose; a currier a parasite, as he could find no tree in the wood to hang himself; I can show 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 labour, and a thousand cares of the world, to treachery, falsehood, and cozenage,

"Incedit per ignes, Suppostos cimeri doloro."—

"you incautious tread On fires, with faithless axes overhead."—

Old are full of aches in their bones, cramps and convulsions, *slicercnia,* dull of hearing, weak sighted, hoary, wrinkled, harsh, so much altered as that they cannot know their own face in a glass, a burthen 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 complains of want, a second of servitude; another of a secret or incurable disease; of some deformity of body, of some loss, danger, death of friends, shipwreck, persecution, imprisonment, disgrace, repulse, contumely, calumny, abuse, injury, contempt, ingratitude, unkindness, scoffs, flouts, unfortunate marriage, single life, too many children, no children, false servants, unhappy children, barrenness, banishment, oppression, frustrate hopes and ill-success, &c.

"Talia de genere hoc adeo sunt multa, loquemus ut Delassaret valent Fabium."—

"But, every various instance to repeat, Would tire even Fabius of incessant prate."

Talking Fabius will be tired 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 meantime thus much I may say of them, that generally they crucify the soul of man, *attenue our bodies, dry them, wither them, shrivel them up like old apples, make them as so many anatomies* (ossa atque pellis est totus, iia curis macet) they cause *tempus fædum et squalidum,* cumbersome days, ingrateaque tempora, slow, dull, and heavy times: make us howl, roar, and tear our hairs, as sorrow did

20 *Plus alios quam melliis habet. Non humi jacentem tolerae.*
21 *Valer. I. 17. c. 3.*
22 *Non diadema apsidas, sed vitam afflictionem recertant, non carentas sallitium, sed curarum multitudinem.*
23 *As Flavius re- latet.*
24 *Sec. 2. memb. 4. subsect. 5.*
in "Cebes'" table, and groan for the very anguish of our souls. Our hearts fail us as David's did, Psal. xli. 12, "for innumerable troubles that compassed him;" and we are ready to confess with Hezekiah, Isaiah lvi. 17, "behold, for felicity I had bitter grief;" to weep with Heracleitus, to curse the day of our birth with Jeremy, xx. 14, and our stars with Job: to hold that axiom of Silenus, "better never to have been born, and the best next of all, to die 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 Theombratus Ambrociato's 400 auditors, precipitate ourselves to be rid of these miseries.

SUBSECTION XI.—Concupiscible Appetite, as Desires, Ambition, Causes.

These concupiscible and irascible appetites are as the two twists of a rope, mutually mixed one with the other, and both twining about the heart: both good, as Austin holds, l. 14. c. 9. de civ. Dei, "if they be moderate; both pernicious if they be exorbitant. This concupiscible appetite, howsoever it may seem to carry with it a show of pleasure and delight, and our concupiscences most part affect us with content and a pleasing object, yet if they be in extremes, they rack and wring us on the other side. A true saying it is, "Desire hath no rest;" is infinite in itself, endless; and as one calls it, a perpetual rack, or horse-mill, according to Austin, still going round as in a ring. They are not so continual, as divers, felicius atomos demiserunt posse, saith Bernard, quam motus coridis; nunc haec, nunc illa cogito, you may as well reckon up the motes in the sun as them. "It extends itself to everything," as Guianernus will have it, "that is superfluously sought after:" or to any fervent desire, as Fernelius interprets it; be it in what kind soever, it tortures if inordinate, and is (according to Platæ and others) an especial cause of melancholy. Maleficii concupiscitentis dilaniuntur cognitiones meae, Austin confessed, that he was in a pieces with his manifold desires: and so dolo Bernard complain, "that he could not rest for them a minute of an hour: this I would have, and that, and then I desire to be such and such." "Tis a hard matter therefore to confine them, being they are so various and many, impossible to apprehend all. I will only insist upon some few of the chief, and most noxious in their kind, as that exorbitant appetite and desire of honour, which we commonly call ambition; love of money, which is covetousness, and that greedy desire of gain: self-love, pride, and inordinate desire of vain-glory or applause, love of study in excess; love of women (which will require a just volume of itself), of the other I will briefly speak, and in their order.

Ambition, a proud covetousness, or a dry thirst of honour, a great torture of the mind, composed of envy, pride, and covetousness, a gallant madness, one defines as a pleasant poison, Ambrose, "a canker of the soul, an hidden plague:" Bernard, "a secret poison, the father of livor, and mother of hypocrisy, the moth of holiness, and cause of madness, crucifying and disquieting all that it takes hold of." Seneca calls it, rem sollicitat, timidam, vanam, ventosam, a windy thing, a vain, solicitous, and fearful thing. For commonly they that, like Syphus, roll this restless stone of ambition, are in a perpetual agony, still perplexed, semper tecti, tristesque recedunt (Lucertius), double, timorous, suspicious, louth to offend in word or deed, still cogging and colloquing, embracing, capping, cringing, applauding, flattering, fleece, visiting, waiting at men's doors, with all affection, counterfeit honesty and humility. If that will not serve, if once this humour (as Cyprian describes it) possess his thirsty soul, ambitionis solasque ubi bidulam animam possidet, by hook and by crook he will obtain it, and from his hole he will climb to all honours and offices, if it molestis inquietat, secretum virus, pestis occulta, &c. epist. 126. Ep. 88. Nihil infelecius his,quantus in timor,quantu dubitatio,quantus constantia,quantus sollicitudo, nulla ille & molestis vacans hora. Semper aetetius, semper pavidus quid dictat, facti: ne displicat humiliatem simulat, honestatem mentitur. Cypri. Prolog. ad ser. To. sanctus honorat, universis inclinat, subsequitur, obsequitur, frequentare curas, visitat, optimae amplius, amplius, adulatur: per fas et nefas e latere, in omnem gradum ubi adiutus palat se lingeri, discurret.
be possible for him to get up, flattering one, bribing another, he will leave no means unessay’d to win all." It is a wonder to see how slavishly these kind of men subject themselves, when they are about a suit, to every inferior person; what pains they will take, run, ride, cast, plot, counterfeit, protest and swear, vow, promise, what labours undergo, early up, down late; how obsequious and affable they are, how popular and courteous, how they gin and fleece 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 Cynecus the orator told Pyrrhus: with what waking nights, painful hours, anxious thoughts, and bitterness of mind, inter spemque metumque, distracted and tired, they consume the interim of their time. There can be no greater plague for the present. If they do obtain their suit, 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, endeavours are all for sovereignty and honour, like Luís Sforza that huffing Duke of Milan, a man of singular wisdom, but profound ambition, born to his own, and to the destruction of Italy, though it be to their own ruin, and friends’ undoing, they will contend, they may not cease, but as a dog in a wheel, a bird in a cage, or a squirrel in a chain, so Budæus compares them; they climb and climb still, with much labour, but never make an end, never at the top. A knight would be a baronet, and then a lord, and then a viscount, and then an earl, &c.; a doctor, a dean, and then a bishop; from tribune to prætor; from bailiff to major; first this office, and then that; as Pyrrhus in Plutarch, they will first have Greece, then Africa, and then Asia, and swell with Æneas’s frog so long, till in the end they burst, or come down with Sejanus, ad Gemonias scalas, and break their own necks; or as Evangelus the piper in Lucian, that blew his pipe so long, till he fell down dead. If he chance to miss, and have a canvas, he is in a hell on the other side; so dejected, that he is ready to hang himself, turn heretic, Turk, or traitor in an instant. Enraged against his enemies, he rails, swears, fights, slanders, detrac ts, envies, murders; and for his own part, si appetitus expire non potest, fur ore corrumpitur; if he cannot satisfy his desire (as Bodin writes) he runs mad. So that both ways, 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 meantime, madness itself, or violent death in the end. The event of this is common to be seen in populous cities, or in princes’ courts, for a courtier’s life (as Budæus describes it) "is a gallimaufry of ambition, lust, fraud, imposture, dissimulation, detraction, envy, pride; the court, a common convene of flatterers, time-servers, politicians, &c.;" or as Anthony Perez will, "the suburbs of hell itself." If you will see such discontented persons, there you shall likely find them. And which he observed of the markets of old Rome,

"Qui perjurum convenire sunt homines, miror in Comitum; Qui mendacem et gloriolum, apud Clauinas sacrum; Dites, damnosos maritos, sub basilica querito, &c."

Perjured knaves, knights of the post, liars, crackers, bad husbands, &c. keep their several stations; they do still, and always did in every commonwealth.

**SUBSECT. XII. Ἀπαθεία, Covetousness, a Cause.**

Plutarch, in his book whether the diseases of the body be more grievous than those of the soul, is of opinion, "if you will examine all the causes of our miseries in this life, you shall find them most part to have had their beginning from stubborn anger, that furious desire of contention, or some unjust or immoderate affection,

**Notes:**
- Turbe cogit ambitio regem insinuare, ut Homerus Agamemnonem quereret inductum.
- Piutarchus. Quin convivemur, et in odio nos oblectemur, quidam in genetrix iud obnobis sit, &c.
- Jovius hist. 1. 1. vir singulari prudentia, sed profunda ambitione, ad exitium italicum natus.
- Ut hæc anchori adhæret, sic ambitio, &c.
- Lib. 3. de contemptu rerum fortuitarum. Magnis consiliis et imputa motuvent, super cedem centro rotatis, non profligant, nec ad fines perniant.
- Vita Pyrrhi.
- Ambitio in insania facile delabatur, si excedat. Patroclus, l. 4. tit. 20. de regia mentis.
- Lib. 5. de rep. cap. 1. Insanias vero appetitus, seu concupiscientia nimia vel al nea, honeste vel inhoneste, phantasmatis sedans; unde multa ambitiosi, philantus, irati, avari, inani, &c. Felix Plater. l. 3. de mentis alii.
- Análisis villies ambitionis, cupiditatis, simulaciones, imposturas, fraudul, invide, superbia Titaniae diversarium aut, ei commune convicet, cum suspenderi et significat, &c. Budæus de aequ. lib. 5. In his Aphor.
- Tom. 2. de examinibus, omnes miserie causas vel ad furiosus contentiendi studio, vel ad injusta cupiditate, origine traditae aequae. Idem esse Chrysostomus com. in e. 8. ad Rom. nec. 21.
Covetousness, a Cause.

St. James asks: I will add usury, fraud, rapine, simony, oppression, iury, swearing, bearing false witness, &c. are they not from this fountain of covetousness, that redness in getting, tenacity in keeping, sordity in spending; that they are so wicked, unjust against God, their neighbour, 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 sorrows.” 1 Tim. vi. 10. Hippocrates therefore in his Epistle to Cretaerus, a herbalist, gives him this good counsel, that if it were possible, amongst other herbs, 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 mayest quickly cure all the diseases of their minds.” For it is indeed the pattern, image, epitome of all melancholy, the fountain of many miseries, much discontentedness and woe; this inordinate, or immoderate desire of gain, to get or keep money,” as Bonaventure defines it— or, as Austin describes it, a madness of the soul, Gregory a torture; Chrysostom, an insatiable drunkenness; Cyprian, blindness, speciosum supplicium, a plague subverting kingdoms, families, an incurable disease; Budavari, in ill habit, “yielding to no remedies?” neither Eucrelius nor Flutus 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 than in spending, and no delight in the world like unto it. “Twas “Bis” problem of old, “With what art thou not weary? with getting money. What is most delectable? to gain.” What is it, trow you, that makes a poor man labour all his lifetime, 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 lie down late, if there were not an extraordinary delight in getting and keeping of money? What makes a merchant that hath no need, satis superque domi, to range all over the world, through all those intemperate zones of heat and cold; voluntarily venture his life, and be content with such miserable famine, nasty usage, in a stinking ship; if there were not a pleasure and hope to get money, which doth season the rest, and mitigate his indefatigable pains? What makes them go into the bowels of the earth, an hundred fathom deep, endangering their dearest lives, enduring damp and filthy smells, when they have enough already, if they could be content, and no such cause to labour, but an extraordinary delight they take in riches. This may seem plausible at first show, a popular and strong argument; but let him that so thinks, consider better of it, and he shall soon perceive, that it is far otherwise than he supposeth; it may be highly pleasing at the first, as most part all melancholy is. For such men likely have some lucida intervealla, pleasant symptoms intermixed; but you must note that of Chrysostom, “Tis one thing to be rich, another to be covetous: generally they are all fools, dirdards, madmen, miserable wretches, living besides themselves, sine arte fruendi, in perpetual slavery, fear, suspicion, sorrow, and discontent, plus aedes quam mellis habent; and are indeed, rather possessed by their money, than possessors;” as Cyprian hath it, mancipati primum; bound prentice to their goods, as Pliny; or as Chrysostom, servi divitias, slaves and drudges to their substance; and we may conclude of them all, as Valerius doth of Polomaus king of Cyprus, “He was in title a king of that island, but in his mind, a miserable drudge of money:

wanting his liberty, which is better than gold. Damasippus the Stoic, in Honece, proves that all mortal men dote by fits, some one way, some another, but that covetous men are madder than the rest; and he that shall truly look into their
Causes of Melancholy.


estates, and examine their symptoms, shall find no better of them, but that they are all fools, as Nabul was, Re et nomine (1. Reg. 15). For what greater folly can there be, or 27 madness, than to macerate himself when he need not? and when, as Cyprian notes, 28 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 29 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 nobody else good, hurting himself and others: and for a little momentary self, damn his own soul? They are commonly sad and tacit by nature, as Achaib's spirit was because he could not get Naboth's vineyard, (1. Reg. 22.) and if he lay out his money at any time, though it be to necessary uses, to his own children's good, he brawls and scolds, his heart is heavy, much disquieted he is, and loath to part from it: Miser abstinent et timet uti, Hor. He is of a wearis, dry, pale constitution, and cannot sleep for cares and worldly business; his riches, saith Solomon, will not let him sleep, and unnecessary business which he heareth on himself; or if he do sleep, 'tis a very unquiet, interrupt, unpleasing sleep: with his bags in his arms,

" congestis nudique sacce."

Indormit inhaene,"

And though he be at a banquet, or at some merry feast, "he sighs for grief of heart (as 30 Cyprian hath it) and cannot sleep though it be upon a down bed; his wearis body takes no rest, 31 troubled in his abundance, and sorrowful in plenty, unhappy for the present, and more unhappy in the life to come." Basil. He is a perpetual drudge, 32 restless in his thoughts, and never satisfied, a slave, a wretch, a dust-worm, semper quod idolo suo immolet, sedulius observat, Cypr. prolog. ad sermon, still seeking what sacrifice he may offer to his golden god, per fas et nefas, he cares not how, his trouble is endless, 33 crescent divitiae, tamen curta nescio quid semper abest: his wealth increaseth, and the more he hath, the more 34 he wants: like Pharaoh's lean kine, which devoured the fat, and were not satisfied. 35 Austin therefore defines covetousness, quarumlibet rerum inlornam et insatiabili iam cupiditatem, a dishonest and insatiable desire of gain; and in one of his epistles compares it to hell; 36 which devours all, and yet never hath enough, a bottomless pit, 37 an endless misery; in quem scopulum avaritiae cadavercro at senes asperitatum impinget, and that which is their greatest corrosive, they are in continual suspicion, fear, and distrust. He thinks his own wife and children are so many thieves, and go about to cozen, his servants are all false:

"Rem suaem porissae, sequere eradicare, Et divumque hominem clamit continuo semper, De suo tegillo si qua exit forma." 38

"If his doors eek, then out he cries adon, His goods are gone, and he is quite undone."

Timidus Plutos, an old proverb, As fearful as Plutos; so doth Aristophanes and Lucian bring him in fearful still, pale, anxious, suspicious, and trusting no man, 37 They are afraid of tempests for their corn; they are afraid of their friends lest they should ask something of them, beg or borrow; they are afraid of their enemies lest they hurt them, thieves lest they rob them; they are afraid of war and afraid of peace, afraid of rich and afraid of poor; afraid of all. 39 Last of all, they are afraid of want, that they shall die beggars, which makes them lay up still, and dare not use that they have: what if a dear year come, or dearth, or some loss? and were it not that they are loth to 30 lay out money on a rope, they would be hanged forthwith, and sometimes die to save charges, and make away themselves, if their corn and cattle

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[29] Open quidem mortalibus sunt demum Thesog. 2 Ed. 2 b. 2 Exonerare cum se possit et relievere ponderibus pergiti magis fortunis angenti bus pertinaciter insinuare. 3 Non amice, non liber, non ipse sibi quidquam impetris, possidet ad hoc tantum, he possidere alteri liceat, &c. Hieron. ad Pauli, tam destit quod habeat quam quod non habeat. 4 Eger. 2 b. 3 Suspirar in conviviis, bibat licet gener mias et toro mollicere marcius corpus considerit, vigili in planum. 5 Angustiatus et abundantes, con-tristatur ex envelopia, infelix prescinus Bosis, infelicis ir futuro.
[30] Nitor inquituation non-guam cessat qui pecuniam supplice diligent. Guiner. tract. 15. c. 12. 1 Hor. 2. Od. 24. Quo plus sunt bona, plus sitius perca aqua. 2 Hor. 1. 2. Sat. 6. O si angulus ille proximus accedat, qui sine deformat aerum. 3 Lib. 3. de lib. arbor. Immiserat studios et amore senescit habendi. 4 Avarus vir infers est similis, &c. modum non habet, hoc egenier quo pius habet. 5 Eras. Adag. chil. 3 ctt. 7. p. 72. Nulli fidentes omnium formidant operis. Ideo pauinis mulum vocant Earipides: mutato tempus est ab frumento, amicos e abrupta, con-tristatur ex envelopia, infelix prescinus Bosis, infelicis ir futuro. 6 Hall Char.
miscarry; though they have abundance left, as Agellius notes. Valerius makes mention of one that in a famine sold a mouse for 200 pence, and famished himself: such are their cares, griefs and perpetual fears. These symptoms are elegantly expressed by Theophrastus in his character of a covetous man; "lying in bed, he asked his wife whether she shut the trunks and chests fast, the capcase be sealed, and whether the hall door be bolted; and though she say all is well, he riseth out of his bed in his shirt, barefoot and barelegged, to see whether it be so, with a dark lanthorn searching every corner, scarce sleeping a wink all night." Lucian in that pleasant and witty dialogue called Gallus, brings in Mycillus the cobbler disputing with his cock, sometimes Pythagoras; where after much speech pro and con, to prove the happiness of a mean estate, and discontent of a rich man, Pythagoras' cock in the end, to illustrate by examples that which he had said, brings him to say, you think he should sleep in a meadow house at midnight, and after that to Euprates; whom they found both awake, casting up their accounts, and telling of their money, lean, dry, pale and anxious, still suspecting lest somebody 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 Lucio commanding Staphylos his wife to shut the doors fast, and the fire to be put out, lest anybody should make that an errand to come to his house: when he washed his hands, he was loath to fling away the foul water, complaining that he was undone, because the smoke got out of his roof. And as he went from home, seeing a crown upon the muck-hill, returned in all haste, taking it for aetum, an ill sign, his money was digged up; with many such. He that will but observe their actions, shall find these and many such passages not feigned for sport, but really performed, verified indeed by such covetous and miserable wretches, and that it is manifesta phrenesis Ut locuples mortalis agenti vivere fato. 4 A mere madness, to live like a wretch, and die rich.

SUBSECT. XIII.—Love of Gaming, &c. and pleasures immoderate; Causes.

It is a wonder to see, how many poor, distressed, miserable wretches, one shall meet almost in every path and street, begging for an alms, that have been well descended, and sometimes in flourishing estate, now ragged, tattered, and ready to be starved, lingering out a painful life, in discontent and grief of body and mind, and all through immoderate lust, gaming, pleasure and riot. This 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, St. Ambrose in his second book of Abel and Cain, and amongst the rest Lucian in his tract de Mercedibus, hath excellent well deciphered such men's proceedings in his picture of Opulentia, whom he feigns to dwell on the top of a high mount, much sought after by many suitors; at their first coming they are generally entertained by pleasure and dalliance, and have all the content that possibly may be given, so long as their money lasts: but when their means fail, they are contemptibly thrust out at a back door, headlong, and there left to shame, reproach, despair. And he at first that had so many attendants, parasites, and followers, young and lusty, richly arrayed, and all the daintiness that might be had, with all kind of welcome and good respect, is now upon a sudden stript of all, "pale, naked, old, diseased and forsaken, cursing his stars, and ready to strangle himself; having no other company but repentance, sorrow, grief, derision, beggary, and contempt, which are his daily attendants to his life's end. As the prodigal son had exquisite music, merry company, dainty fare at
first; but a sorrowful reckoning in the end; so have all such vain delights and their followers. 4. *Tristes voluptatum exitus, et quisquis voluptatum suarum reminiscit voolt, intelligit, as bitter as gall and wormwood is their last; grief of mind, madness itself. The ordinary rocks upon which such men do impinge and precipitate themselves, are cards, dice, hawks, and hounds, *Insanum venandi studium, one calls it, *insana subtractiones: their mad structures, disports, plays, &c., when they are unseasonably used, imprudently handled, and beyond their fortunes. Some men are consumed by mad fantastical buildings, by making galleries, cloisters, terraces, walks, orchards, gardens, pools, picquets, bowers, and such like places of pleasure; *Inutilis domos. 5. Xenophon calls them, which howsoever they be delightsome things in themselves, and acceptable to all beholders, an ornament, and benefitting 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 5. overthrown by those mad sports of hawkwing and hunting; honest recreations, and fit for some great men, but not for every base inferior person; whilst they will maintain their falconers, dogs, and hunting mages, their wealth, saith 5. Salmutez, 6. runs away with hounds, and their fortunes fly away with hawks. 7. They persecute beasts so long, till in the end they themselves degenerate into beasts, as 5. Agrippa taxeth them, 5. Actaeon like, for as he was eaten to death by his own dogs, so do they devour themselves and their patrimonies, in such idle and unnecessary disports, neglecting in the mean time their more necessary business, and to follow their vocations. Over-mad too sometimes are our great men in delighting, and doing too much on it. 5. When they drive poor husbandmen from their tillage, 7. as 5. Sarisburiensis objects, *Polycrat. 1. 1. c. 4. 5. sling down country farms, and whole towns, to make parks, and forests, starving men to feed beasts, and 5. punishing in the mean time such a man that shall molest their game, more severely than him that is otherwise a common hacker, or a notorious thief. 7. But great men are some ways to be excused, the manner sort have no evasion why they should not be counted mad. Poggius the Florentine tells a merry story to this purpose, condemning the folly and impertinent business of such kind of persons. A physician of Milan, saith he, that cured mad men, had a pit of water in his house, in which he kept his patients, some up to the knees, some to the girdle, some to the chin, *pro modo insanie, as they were more or less affected. One of them by chance, that was well recovered, stood in the door, and seeing a gal-lant 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 fowls; the patient demanded again, what his fowl might be worth which he killed in a year; he replied 5. or 10 crowns; and when he urged him farther what his dogs, horse, and hawks 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 find 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 spend themselves in such idle sports, neglecting their business and necessary affairs. *Leo decimus, that hunting pope, is much condemned by 5. Jovius in his life, for his immoderate desire of hawking and hunting, in so much that (as he saith) he would sometimes live about Ostia weeks and months together, leave suitors 5. unrespected, bulls and pardons unsigned, to his own prejudice, and many private men's loss. 6. And if he had been by chance crossed in his sport, or his game not so good, he was so impatient, that he would

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5. Panchrol. Tit. 23. alovant opes sani sempre.
5. Imaginis venationum studiis, et super:
5. venationum cultus, qui ut minus venationi insinuent. ipsi absecta omnia humanitate in ferreis desegregat.
6. Actaeon, &c. 5. Actaeon.
5. Agrippa de vestris scient. Insanum venandi studium unum denum de nobiliis acentur agricolae subractant praeda
5. vane, agricultoris praeviduntur syva et prae pas-
5. toribus ut augenuntur pascua feris. — Majestatis reii agriculti ei presumit.
5. A nobiliis inclusar agriculturae, dum fere habet vagandi liberari-
5. tem: 5. ut, pascua augenuntur praeda subractant, &c. Sarisburiensis.
5. venationum studiis, qui ut minus venationi insinuent.
5. Aug. de vestris scient. Insanum venandi studium unum
5. denum de nobiliis acentur agricolae subractant praeda
5. vane, agricultoris praeviduntur syva et prae pas-
5. toribus ut augenuntur pascua feris. — Majestatis reii agriculti ei presumit.
revile and miscall many times men of great worth with most bitter taunts, look so sour, be so angry and aspish, so grieved and molested, that it is incredible to relate it.  But if he had good sport, and been well pleased, on the other side, incredibili
manifestation, with unspoken bounty and munificence he would reward all his fel-
low hunters, and deny nothing to any suitor when he was in that mood.  To say
truth, 'tis the common humour of all gamesters, as Galateus observes, if they win,
no men living are so jovial and merry, but if they lose, though it be but a trifle,
two or three games at tables, or a dealing at cards for two pence a game, they are so
choleric and testy that no man may speak with them, and break many times into
violent passions, oaths, imprecations, and unbeseeing speeches, little differing from
mad men for the time.  Generality 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 Manera fortuna, sed insidiae, as that wise Seneca determines, not
fortune's gifts, but baits, the common catastrophe is "beggary, as Ut peatis vitam, sic
adimit alca pecuniam, as the plague takes away life, doth gaming goods, for "omnes
maer, inopes et egent;

"Alca Scylla vorax, species certissima furit,
Non contenta bonus animus quaque peribat merigit,
Puxa, furax, infamis, inera, furiosis, ruina."

For a little pleasure they take, and some small gains and gettings now and then, their
wives and children are ringed in the meantime, and they themselves with loss of
body and soul rue it in the end.  I will say nothing of those prodigious prodigals, per-
ducia pecunia genitos, as he taxed Anthony, Qui patrimonium sine ulla fori calamit-
ntia annuit, saith Cyprian, and mad Sybaritic spendthrifts, Quisque una com-
venta patrimonio cana; that eat up all at a breakfast, at a supper, or amongst hawks,
pararchies, and players, consume themselves in an instant, as if they had flung it into
'Ther, with great wages, vain and idle expenses, &c., not themselves only, but even
all their friends, as a man desperately swimming drowns him that comes to help him,
by suretyship and borrowing they will willingly undo all their associates and allies.
's利用 pecuniam, as he saith, with their money: "what with a wanton eye, a
liquorish tongue, and a gamesome hand, when they have indifferently impoverished
themselves, mortgaged their wits, together with their lands, and entombed their ances-
tors' fair possessions in their bowels, they may lead the rest of their days in prison,
as many times they do; they repent at leisure; and when all is gone begin to be
thirsty: but Sera est in fundo parsimonia, 'tis then too late to look about; their
and is misery, sorrow, shame, and discontent.  And well do they deserve to be infamous
and discontent.  "Catamidarii in Amphitheatro, as by Adrian the emperor's edict
they were of old, decoclores honorum suorum, so he calls them, prodigal fools, to be
shamefully shamed, and hissed out of all societies, rather than to be pitied or relieved."

The Tuscan and Boetians brought their bankrupts into the market-place in a bier
with an empty purse carried before them, all the boys following, where they sat all
day circumstante plebe, to be infamous and ridiculous.  As Padua in Italy they have a
stone called the stone of turpitude, near the senate-house, where spendthrifts, and
such as disfrace non-payment of debts, do sit with their hinder parts bare, that by
that note of disgrace others may be terrified from all such vain expense, or borrowing
more than they can tell how to pay.  The "citizens of old set guardians over such
brain-sick prodigals, as they did over madmen, to moderate their expenses, 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 human kind,
and women, which have infatuated and besotted myriads of people; they go
commonly together.

"Quo vino indiget, quomodo alca decoct, ille
In venerem petet"
To whom is sorrow, saith Solomon, Pro. xxiii. 39, to whom is woe, but to such a one as loves drink? it causeth torture, (vino tortus et ira) and bitterness of mind, Sirac. 31. 21. \textit{Vinum furoris}, Jeremy calls it, 15. cap. wine of madness, as well he may, for \textit{insani facit sanos}, it makes sound men sick and sad, and wise men \textit{meali}, to say and do they know not what. \textit{Accidit hodie terribilis casus} (saith \textit{S. Austin}) hear a miserable accident; Cyrrillus son this day in his drink, \textit{Marem praegnantem neguer aperrestit, sororem violare volet, patrem occidit ferre, et duos alias sorores ad mortem vulneravit}, would have violated his sister, killed his father, &c. A true saying it was of him, \textit{Vino dari licetiam et dolorem}, drink causeth mirth, and drink causeth sorrow, drink causeth "poverty and want," (Prov. xxii.) shame and disgrace. \textit{Multi ignobiles casus ob vini potum, et (Austin) amissus honoribus profugi aberruant:} many men have made shipwreck of their fortunes, and go like rogues and beggars, having turned all their substance into \textit{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 \textit{free madness} as Seneca calls it, purchase unto themselves eternal tediousness and trouble.

That other madness is on women, \textit{Apostatates facit cor, saith the wise man,} \textit{Alium hominem cerebrum minuit.} Pleasant at first she is, like Dioscorides Rhodolphene, that fair plant to the eye, but poison to the taste, the rest as bitter as wormwood in the end (Prov. v. 4.) and sharp as a two-edged sword. (vii. 27.) \textit{Her house is the way to hell, and goes down to the chambers of death.} What more sorrowful can be said? they are miserable in this life, mad, beasts, led like \textit{aixi} to the slaughter; and that which is worse, whores and drunkards shall be judged, \textit{amittant gratiam, saith Austin, perdunt gloriam, incurrant damnationem aeternam.} They lose grace and glory;

\begin{footnotesize}
\begin{itemize}
  \item brevis illa voluptas
  \item Amagit aeternam call decus
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they gain hell and eternal damnation.

\textit{Subsect. XIV.—Philautia, or Self-love, Vain-glory, Praise, Honour, Immoderate Applause, Pride, over-much Joy, &c., Causes.}

\textit{Self-love, pride, and vain-glory, cæcus amor sui}, which Chrysostom calls one of the devil’s three great nets; \textit{Bernard, an arrow which pierceth the soul through, and slays it; a sly, insensible enemy, not perceived,} are main causes. Where neither anger, lust, covetousness, fear, sorrow, &c., nor any other perturbation can lay hold; this will sly and insensibly pervert us, \textit{Quem non gula victis, Philautia, superavit,} (saith Cyprian) whom surfeiting could not overtake, self-love hath overcome. \textit{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 honour, captivated by vain-glory.} Chrysostom, \textit{sup. Io. Tu sola animum mentengue 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 humour; this soft and whispering popular air, \textit{Amabilis insania;} this delectable frenzy, most irrefragable passion, \textit{Mentis gratissimus error}, this acceptable disease, which so sweetly sets upon us, ravisheth our senses, lulls our souls asleep, puffs up our hearts as so many bladders, and that without all feeling, \textit{insomuch 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 \textit{malady}, that doth us most harm, and are very willing to be hurt; \textit{adulationibus nostris libertas famesus} (saith \textit{Jerome}) we love him, we love him for it: \textit{O Bonciari suave, suave fui à te tali hoc tribus;} ‘Twas sweet to hear it. And as \textit{Pliny doth ingenuously confess to his dear friend Augu-}
rinus, "all thy writings are most acceptable, but those especially that speak of us." Again, a little after to Maximus, "I cannot express how pleasing it is to me to hear myself commended." Though we smile to ourselves, at least ironically, when parasites bedazzle us with false encomiums, as many princes cannot choose but do, Quam tale quid nihil intra se repererint, when they know they come as far short, as a mouse to an elephant, of any such virtues; yet it doth us good. Though we seem many times to be angry, and blush at our own praises, yet our souls inwardly rejoice, it puffs us up; Tis fallax suaevitas, blandus daemon, makes us swell beyond our bounds, and forget ourselves. Her two daughters are lightness of mind, immoderate joy and pride, not excluding those other concomitant vices, which Iodocus Lorichins reckons up; bragging, hypocrisy, peevishness, and curiosity.

Now the common cause of this mischief, ariseth from ourselves or others, we are active and passive. It proceeds inwardly from ourselves, as we are active causes, from an overweening conceit we have of our good parts, own worth, which indeed is no worth! our bounty, favour, grace, valour, strength, wealth, patience, meekness, hospitality, beauty, temperance, gentry, knowledge, wit, science, art, learning, our excellent gifts and fortunes, for which, Narcissus-like, we admire, flatter, and applaud ourselves, and think all the world esteems so of us; and as deformed women only believe those that tell them they be fair, we are too credulous of our own good parts and praises, too well persuaded of ourselves. We brag and vendicate our own works, and scorn all others in respect of us; Infati scientia, (saith Paul) our wisdom, our learning, all our geese are swans, and we as basely esteem and vilify other men's, as we do over-highly prize and value our own. We will not suffer them to be in securitis, no, not in tertius; what, Mecum conferunt Ulysses? they are Muses, Musae, culices pra se, nits and flies compared to his inexorable and supercilious, eminent and arrogant worship: though indeed they be far before him. Only wise, only rich, only fortunate, valorous, and fair, puffed up with this tumpany of self-conceit; as that proud pharisee, they are not (as they suppose) "like other men," of a purer and more precious metal: Scoli rei gerendi sunt efficaces, which that wise Periander held of such: meditantur omne qui prius negotium, et. Novi quemdam saith Erasmus) I knew one so arrogant that he thought himself inferior to no man living, like Callisthenes the philosopher, that neither held Alexander's acts, or any other subject worthy of his pen, such was his insolency; or Seleucus king of Syria, who thought none fit to contend with him but the Romans. Eos solos dignos ratus quibuscum de imperio certaret. That which Tully writ to Atticus long since, is still in force. There was never yet true poet nor orator, that thought any other better than himself. And such for the most part are your princes, potentates, great philosophers, historiographers, authors of sects or heresies, and all our great scholars, as Hierom defines; a natural philosopher is a glorious creature, and a very slave of humour, fame, and popular opinion, and though they write de contemptu glorie, yet as he observes, they will put their names to their books. Vobis et fame me semper dedi, saith Trebellius Pollio, I have wholly consecrated myself to you and fame. Tis all my desire, night and day, tis all my study to raise my name. Proud Pliny seconds him; Quamquam O! &c. and that vain-glorious "orator is not ashamed to confess in an Epistle of his to Marcus Lecceius, Ardeo incredibili cupiditate, &c. I burn with an incredible desire to have my name registered in thy book. Out of this fountain proceed all these cracks and brags.— speramus carmina cognus Posse tinenda serio, et ieni servanda expresso—Non usiata nec tenuis ferar penna—nece in terra morborum longius. Nil parnum aut humili modo, nil mortale loquor. Dicar quia violens abstrepit Ausidus.—Exegi monumentum are perennius. Iamque opus exegi,
quod nec Jovis ira, nec ignis, &c. cum venit ille dies, &c. parte tamen meliore nei super alta perennis astra ferar, nomine erei indecibile nostrum. (This of Ovid I have paraphrased in English.)

"And when I am dead and gone,
My corpse laid under a stone
My fame shall yet survive,
And I shall be alive,
In these my works for ever,
My glory shall persevere," &c.

And that of Ennius,

"Nemo me lachrymus decoret, neque funera dext
Facit, cur? volo docta per ora virum."

"Let none shed tears over me, or adorn my bier with sorrow—because I am eternally in the mouths of men." With many such proud strains, and foolish flashes too common with writers. Not so much as Democritas in the Topics, but he will be immortal. Tryptois de fama, shall be famous, and well he deserves, because he writ of fame; and every trivial poet must be renowned. — Plautusque petit clarescere vulgi." "He seeks the applause of the public." This puffing humour it is, that hath produced so many great tomes, built such famous monuments, strong castles, and Mausolean tombs, to have their acts eternised, "Digito monstrari, et dicer hic est?" "to be pointed at with the finger, and to have it said 'there he goes!'" to see their names inscribed, as Phryne on the walls of Thebes, Phryne fecit; this causeth so many bloody battles, "Et noces cogit vigilare serenas;" and induces us to watch for calm nights. Long journeys, "Magnum iter intend, sed dat mihi gloria vires;" "I contemplate a monstrous journey, but the love of glory strengthens me for it." gaining honour, 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 scorn all others; ridiculo fastu et intolerando contemptu; as Palemon the grammarian condemned Varro, secum et natus et moriturus litteras jactans, and brings them to that height of insolvency, that they cannot endure to be contradicted, or hear of anything but their own commendation, which Hierom notes of such kind of men. And as Austin well seconds him, "his their sole study day and night to be commended and applauded." When as indeed, in all wise men's judgments, quibus cor sapit, they are mad, empty vessels, funges, beside themselves, derided, et ut Camelus in proverbio quercus cornia, etiam quas habebat aureus amisset, their works are toys, as an almanack out of date. "Authoris percutit garrulitate sui, they seek fame and immortality, but reap dishonour and infamy, they are a common obloqui, insensati, and come far short of that which they suppose or expect. O puér us sitis vitalis metuo,

"Thy days are short, some lord shall strike thee dead."

Or if we do applaud, honour and admire, quota pars, how small a part, in respect of the whole world, never so much as hears our names, how few take notice of us, how slender a tract, as scant as Aleobiades' land in a map! And yet every man must and will be immortal, as he hopes, and extend his fame to our antipodes, when as half, no not a quarter of his own province or city, neither knows nor hears of him; but say they did, what's a city to a kingdom, a kingdom to Europe, Europe to the world, the world itself that must have an end, if compared to the least visible star in the firmament, eighteen times bigger than it? and then if those stars be infinite, and every star there be a sun, as some will, and as this sun of ours hath his planets about him, all inhabited, what proportion bear we to them, and where's our glory? Orben
terrarum victor Romanus habebat, as he cracked in Petronius, all the world was under Augustus; and so in Constantine’s time, Eusebius brags he governed all the world, universum mundum praelarè admodum administravit,—et omnes orbis gentes Imperatori subjecti: so of Alexander it is given out, the four monarchies, &c. when as neither Greeks nor Romans ever had the fifteenth part of the now known world, nor half of that which was then described. What bragadocioes are they and we then? quae brevis hic de nobis sermo, as he said, prudebit autque nominis, how short a time, how little a while doth this fame of ours continue? Every private province, every small territory and city, when we have all done, will yield as generous spirits, as brave examples in all respects, as famous as ourselves, Cadwallader in Wales, Bello in Normandy, Robin Hood and Little John, are as much renowned in Sherwood, as Caesar in Rome, Alexander in Greece, or his Hephestion. Omnis aetas semisique populum in exemplum et admirationem veniet, every town, city, book, is full of brave soldiers, senators, scholars; and though Bracydas was a worthy captain, a good man, and as they thought, not to be matched in Lacedemon, yet as his mother truly said, puieres habet Sparta Bracyda meliores, Sparta had many better men than ever he was; and howsoever thou admirerest thyself, 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 thyself.

Another kind 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 cynics, such as are monks, hermits, anachorites, that contemn the world, contemn themselves, contemn all titles, honours, offices: and yet in that contempt are more proud than any man living whatsoever. They are proud in humility, proud in that they are not proud, sepe homo de vanae gloriae contemptu, samis gloriatur, as Austin hath it, confess. lib. 10, cap. 38, like Diogenes, intus gloriantur, they brag inwardly, and feed themselves fat with a self-conceit of sanctity, which is no better than hypocrisy. They go in sheep’s russet, many great men that might maintain themselves in cloth of gold, and seem to be deserted, humble by their outward carriage, when as inwardly they are swoln full of pride, arrogancy, and self-conceit. And therefore Seneca adviseth his friend Lucilius, in his attire and gesture, outward actions, especially to avoid all such things as are more notable-in themselves; as a rugged tire, hissute head, horrid beard, contempt of money, coarse lodging, and whatsoever leads to fame that opposite way.

All this madness yet proceeds from ourselves, the main engine which batters us is from others, we are merely passive in this business: from a company of parasites and flatterers, that with immoderate praise, and bombast epithets, glosing titles, false rumours, so bedaub and applaud, gold over many a silly and undeserving man, that they flap him quite out of his wits. Res imprimit violenta est, as Hieron 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. Palma negata maecran, donata reducit opinium. It makes them fat and lean, as frost doth cornes. And who is that mortal man that can so contain himself, that if he be immoderately commended and applauded, will not be moved? Let him be what he will, those parasites will overturn him: if he be a king, he is one of the nine worthies, more than a man, a god forthwith,—édictum Domini Deique nostri: and they will sacrifice unto him,

If he be a soldier, then Themistocles, Epaminondas, Hector, Achilles, duo fulmina bella, triummiri terrarum, &c., and the valour of both Seipios is too little for him, he is victissimus, serenissimus, multis trophæus ornatiissimus, nature dominus, although he be lepus galeatus, indeed a very coward, a milk-sop, and as he said of Xerxes,

--- divinum si tu patiari honoros.

Utrò ipo cabimus meritorque sacrabimus aras.11

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11 Tal. sen. Scrip. 1 Boeth. 1 Petran. Cir.

24 Piatarch. Lycurgo. 3 Epist. 15. Itab te advenisse, ne esses more factus, qui non pro- 

Athenaeum, ne esses more factus, qui non pro- 

cesses, sed securi caperunt, qui in habitos tua, aut securi 

vmo notabili sunt. Aesernum cultum et visitum caput, 

nomen notabilis est. Apologiae epitom. 4 Didacticum argento odiium, cul-

bile huni potestum, et quiqœtad ad tandem perversa via 

secuitur evita. 5 Per. 6 Quia vero tam bene mo- 

dinis vani metiri se movit, ut omne assiduis et immo- 

datis non moverit? Hor. Epistles. 7 Mart. 

Stroza. "If you will accept divine favours we will 

willingly erect and consecrate altars to you." 9 Iuanu
postremus in pugna, 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 Samson, 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 eulogiums to himself; if he be a scholar so commended for his much reading, excellent style, method, &c., he will eviscerate himself like a spider, study to death, Laudatas ostendit avis Junonia pennas, peacock-like he will display all his feathers. If he be a soldier, and so applauded, his valour extolled, though it be impar congressus, as that of Troilus and Achilles, Infelix puér, he will combat with a giant, run first upon a breach, as another Philippus, he will ride into the thickest of his enemies. Commend his housekeeping, and he will beggar himself; commend his temperance, he will starve himself.

"----- laudataque virtus
Crescit, et immensaum gloria calcet labet." 22

he is mad, mad, mad, no woe with him:-----impatiens consortis erit, he will over the 32 Alps to be talked of, or to maintain his credit. Commend an ambitious man, some proud prince or potentate, si plus aqua laudatur (saith 32 Erasmus) cristas erigit, exuit hominem, Deum se putat, he sets up his crest, and will be no longer a man but a God.

32 " nihil est quod eredere de se
Non audet quum laudatur diis aqua potestas." 32

How did this work with Alexander, that would needs be Jupiter's son, and go like Hercules in a lion's skin? A dominion a god, (Dominus Deus noster sic fieri jubet,) like the 32 Persian kings, whose image was adored by all that came into the city of Babylon. Commodus the emperor was so galled by his flattering parasites, that he must be called Hercules. 33 Antonius the Roman would be crowned with ivy, carried in a chariot, and adored for Bacchus. Cotys, king of Thrace, was married to 34 Minerva, and sent three several messengers one after another, to see if she were come to his bed-chamber. Such a one was 35 Jupiter Menecrates, Maximinus, Jovinus, Dioeclesianus Herenleus, Sapor the Persian king, brother of the sun and moon, and our modern Turks, that will be gods on earth, kings of kings, God's shadow, commanders of all that may be commanded, our kings of China and Tartary in this present age. Such a one was Xerxes, that would whip the sea, fetter Neptune, stultus jactantia, and send a challenge to Mount Athos; and such are many sottish princes, brought into a fool's paradise by their parasites, 'tis a common humour, incident to all men, when they are in great places, or come to the solstice of honour, have done, or deserved well, to applaud and flatter themselves. Stultitiam suam produnt, &c., (saith 36 Plutarch) your very tradesmen if they be excellent, will crack and brag, and show 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 plaudits, they run at last quite mad, and lose their wits. 37 Petrarch, lib. i. de contemptu mundi, confessed as much of himself, and Cardan, in his fifth book of wisdom, gives an instance in a smith of Milan, a fellow-citizen of his, 38 one Galeus de Rubeis, that being commended for refining of an instrument of Archimedes, for joy ran mad. Plutarch in the life of Aratus, hath such a like story of one Chamus, a soldier, that wounded king Cyrus in battle, and "grew thereupon so arrogant, that in a short space after he lost his wits." So many men, if any new honour, office, preferment, booty, treasure, possession, or patrimony, ex insperato fall unto them for immoderate joy, and continual meditation of it, cannot sleep 40 or tell what they say or do, they are so ravished on a sudden; and with

22 Livius. "Gloria tantum elatus, non erta, in medios boses iracunde, quod completi moris concepi se pugnae
nem, a nunc spectaculatise, egregium ductibus.

23 "Applauded virtue grows space, and glory includes within
it an immense impulsion."

24 "I demense, et seorsa cura per 2 Corp. Ande Aquid, &c. ut paucis placia, et de
clematias fixa."


26 "There is nothing which over
laid power will not presume to imagine of itself."

27 Sturt., c. 12 in Dominiano.

28 Brisonius. "Antoni,
us, ab assessoriis eius evocat. Librum se pater
agilari jussit, et pro de se vendidavit redimitus he-
dera, et corna velata aurea, et thyrannum toscas, corth
nique assisca curia velut. Lider pater vectus est

32 Minervae supplex
amibi, tantus favere percutit, ut suis nullos meditatos
videndum num des in thalamis venisset, &c.

33 De mensis aliquid, cap. 3.

34 Sequi-
turque superbia formam. Livius lib. ii. Oratórum est
vivendi num de in thalamis venisset, &c.

35 De mensis aliquid, cap. 3.

36 De mentis aliquid, cap. 3.

37 Sequi-
turque superbia formam. Livius lib. ii. Oratórum est
vivendi num de in thalamis venisset, &c.

38 De mensis aliquid, cap. 3.

39 De mentis aliquid, cap. 3.

40 De mensis aliquid, cap. 3.
vain conceit: transported, there is no rule with them. Epaminondas, therefore, the next day after his Leuctrian victory, 44 came abroad all squallid and submitte,3 and gave no other reason to his friends of so doing, than that he perceived himself the day before, by reason of his good fortune, to be too insolent, overmuch joyed. That wise and virtuous lady, Queen Katherine, Dowager of England, in private talk, upon like occasion, said, 45 that she would not willingly endure the extremity of either fortune; but if it were so, that of necessity she must undergo the one, she would be in adversity, because comfort was never wanting in it, but still counsel and government were defective in the other; 46 they could not moderate themselves.

SUBJECT. XV.—Love of Learning, or overmuch study. With a Digression of the misery of Scholars, and why the Muses are Melancholy.

LEONARTUS Fuchsius Instit. lib. iii. sect. 1. cap. 1. Felix Plater, lib. iii. de mentis obiit. Herc. de Saxonia, Tract. post. de melanch. cap. 3, speak of a peculiar fury, which comes by overmuch study. Fernelius, lib. 1, cap. 18, puts study, contemplation, and continual meditation, as an especial cause of madness; and in his 86 consil. cites the same words. Jo. Arculanus, in lib. 9, Rasis ad Almanzorem, cap. 16, amongst other causes reckons up studium vehemens: so doth Levinus Lemnius, lib. de occult. nat. mirac. lib. 1, cap. 16. 47 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: 48 and such Rasis adds, 49 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 Tristis Philosophos et severos, severe, sad, dry, tetric, are common epithets to scholars: and Patriitus 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 soldiers, which a certain Goth well perceived, when for his countrymen came into Greece, and would have burned all their books, he cried out against it, by no means they should do it, 50 as leave them that plague, which in time will consume all their vigour, and martial spirits. 51 The Turks abated Cornutus the next heir from the empire, because he was so much given to his book: and 52 "tis the common tenet of the world, that learning dullest and diminisheth the spirits, and so per consequent 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 et m sustis, 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 Festus told Paul) hath made thee mad; 53 `tis that other extreme which effects it. So did Trincavelius, lib. 1, consil. 12 and 13, find by his experiences, in two of his patients, a young baron, and another that contracted this malady by too vehement study. So Forestus, obscurat. l. 10, obscur. 13, in a young divine in Louraine, that was mad, and said, 54 he had a Bible in his head: 55 Marsilius Ficinus de sanit. tuend. lib. 1, cap. 1, 3, 4, and lib. 2, cap. 16, gives many reasons, 56 why students dote more often than others. 57 The first is their negligence; 58 other men...
look to their tools, a painter will wash his pencils, a smith will look to his hammer anvil, forge; a husbandman will mend his plough-irons, and grind his hatchet if it be dull; a falconer or huntsman will have an especial care of his hawks, hounds, horses, dogs, &c.; a musician will string and unstring his lute, &c.; only scholars neglect that instrument, their brain and spirits (I mean) which they daily use, and by which they range over all the world, which by much study is consumed.53 Vide (smith Lucian) ne fuciculum nimiris intendendo aliquaundā abruptus: "See thou twist not the rope so hard, till at length it break?" Facinus in his fourth chap. gives some other reasons; Saturn and Mercury, the patrons of learning, they are both dry planets: and Origamus assigns the same cause, why Mercurialists are so poor, and most part beggars; for that their president Mercury had no better fortune himself. The destines of old put poverty upon him as a punishment; since when, poetry and beggary are Gemelli, twin-born brats, inseparable companions;

"And to this day is every scholar poor; Grass gold from them runs headlong to the boar?"

Mercury can help them to knowledge, but not to money. The second is contemplation, 54 which dries the brain and extinguieth nature heat; for whilst the spirits are intent to meditation above in the head, the stomach 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 55 Nymannus orat. de Imag. Jo. Vocchius, lib. 2, cap. 5, de peste: and something more they add, that hard students are commonly troubled with gout, catarrhs, rheums, cæchæxia, bradepesia, bad eyes, stone and colic, 56 crudities, opipilations, vertigo, winds, 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's works, and tell me whether those men took pains? peruse Austin, Hierom, &c., and many thousands besides.

"Qui cupit optatum cursu contingere metam, Multa tulit, fæcique puer, sudavit et alit." | "He that desires this wished goal to gain, Must sweat and freeze before he can attain,"

and labour hard for it. So did Seneca, by his own confession, ep. 8. 57 Not a day that I spend idle, part of the night I keep mine eyes open, tired with waking, and now slumbering to their continual task." Hear Tully pro Archia Pætæa: "whilst others loitered, 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, wis, and lives. How much did Aristotle and Ptolemy spend? unius regni precium they say, more than a king's 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 Thebét Benchorat employ, to find out the motion of the eighth sphere? forty years and more, some write: how many poor scholars have lost their wits, or become dirders, neglecting all worldly affairs and their own health, wealth, esse and bene esse, to gain knowledge for which, after all their pains, in this world's esteem they are accounted ridiculous and silly fools, idiots, asses, and (as oft they are) rejected, contemned, derided, dothing, and mad. Look for examples in Hildesheim spicel. 2. de mania et delirio; read Trincavellius, l. 3, consil. 36, et c. 17. Montanus, consil. 233. 58 Garceus de Judic. genit. cap. 33. Mercurialis, consil. 86. cap. 25. Prosper 59 Calenius in his Book de atri ble; Go to Bedlam and ask. Or if they keep their wits, yet they are esteemed scurbs and fools by reason of their carriage: 60 after seven years' study"

"status taciturnius exit, Puerisque et ruis populi qualit." —

"He becomes more silent than a statue, and generally excites people's laughter."
Because they cannot ride a horse, which every clown can do; salute and court a gentlewoman, carve at table, crane and make conges, which every common swasher can do, *hos populus rideit,* &c., they are laughed to scorn, and accounted silly fools by our gallants. Yet, many times, such is their misery, they deserve it: *a mere scholar, a mere ass.*

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, and cried, *conclusum est contra Manichaeos,* his wits were a wool-gathering, as they say, and his head busied about other matters, when he perceived his error, he was much ashamed. 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 Hieron's crown, ran naked forth of the bath and cried *appa,* I have found that was commonly so intent to his studies, that he never perceived what was done about him: when the city was taken, and the soldiers now ready to rife his house, he took no notice of it. St. Bernard rode all day long by the Lemnian lake, and asked at last where he was, Marullus, lib. 2, cap. 4. It was Democritus's carriage alone that made the Abderites suppose him to have been mad, and send for Hippocrates to cure him; if he had been in any solemn company, he would upon all occasions fall a laughing. Theophrastus saith as much of Heracleitus, for that he continually wept, and Laertius of Menedemus Lampscus, because he ran like a madman, saying, he came from hell as a spy, 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? *I knew in my time many scholars,* saith Anesius Sylvius (in an epistle of his to Gasper Schick, chancellor to the emperor), "excellent well learned, but so rude, so silly, that they had no common civility, nor knew how to manage their domestic or public affairs." Paglarenis was amazed, and said his farmer had surely cossed 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 Issaeus; *he is yet a scholar, than which kind 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. Jo. Voschius would have good scholars to be highly rewarded, and had in some extraordinary respect above other men, "to have greater privileges than the rest, that adventure themselves and abbreviate their lives for the public good." But our patrons of learning are so far now-a-days from respecting the muses, and giving that honour to scholars, or reward which they deserve, and are allowed by those indulgent privileges of many noble princes, that after all their

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59 Pers. Sat. 2. They cannot fiddle; but, as Themistocles said, he could make a small town become a great city.
60 Pers. Sat. 2. Ingenium quis quod vana despectum Athenae et septem studii annos dedit, innumerabile.
62 Translated by M. B. Holiday.
63 Thomas robore sublimis dixit al propagarum cogitasse. "Pers. Sat."
64 Piatarch.
65 Marcellus, nec semel urbem captam, nec milites in hominem intercipi, sed inter intentus studii, &c.
66 Sub Pius Papam circumcius urbem, dictatus se explorato remitisse, de absconditis, de vestigio demonstratio, mortuum publicum abhorriorem sui vitam.
Causes of Melancholy.

pains taken in the universities, cost and charge, expenses, irksome hours, laborious tasks, wearisome days, dangers, hazards, (barred interim from all pleasures which other men have, mewed up like hawks all their lives) if they chance to wade through them, they shall in the end be rejected, contemned, and which is their greatest misery, driven to their shifts, exposed to want, poverty, and beggary. Their familia attendants are,

*Patentes mori, luctus, etque laboraque
Et metus, et maledicta lutes, et turpis eguat,
Terribilis visum formosam* 

"Grief, labour, care, pale sickness, miseries,
Fear, filthy poverty, hunger that cries,
Terrible monsters to be seen with eyes."

If there were nothing else to trouble them, the conceit of this alone were enough to make them all melancholy. Most other trades and professions, after some seven years' apprenticeship, 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 voyage. An husbandman's gains are almost certain; *quibus ipse Jupiter nocere non potest* (whom Jove himself can't harm) (his *Cato's hyperbole, a great husband himself*); only scholars methinks are most uncertain, unrespected, subject to all casualties, and hazards. For first, not one of a many proves to be a scholar, all are not capable and docile, *ex omniflugo non fit Mercurius:* we can make majors and officers every year, but not scholars: kings can invest knights and barons, as Sigismund the emperor confessed; universities can give degrees; and *Tu quod es, e 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, o divitum,* point at a rich man, a good, a happy man, a prosperous man, *sumptuosé vestitum, Calamistratum, bene oleatum,* *magnus temporis impendio constat hac ludatio,* *O virum literarum,* but his not so easily performed to find out a learned man. Learning is not so quickly got, though they may be willing to take pains, to that end sufficiently informed, and liberally maintained by their patrons and parents, yet few can compass it or. If they be docile, yet all men's 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 pocium* (they fall in with women or wine) and so spend their time to their friends' grief and their own undoings. Or put case they be studious, industrious, of ripe wits, and perhaps good capacities, then how many diseases of body and mind must they encounter? No labour in the world like unto study. It may be, their temperature will not endure it, but striving to be excellent to know all, they lose health, wealth, wit, life and all. Let him yet happily escape all these hazards, *ares 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 expenses, he 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 easy, and about which many are employed, is to teach a school, turn lecturer or curate, and for that he shall have falconer's 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 cried* "*Hosanna*" one day, and "*Crucify him*" the other; serving-man-like, he must go look a new master; if they do, what is his reward?

*Hoc quoque te manet ut pueros elementa docentem
Ocupet extremis in vide alsa secentus* 

"At last thy snow-white age in suburb schools,
Shall told in teaching boys their grammar rules."

Like an ass, he wears out his time for provender, and can show a stum rod, *togam tritam et lacerram,* saith *Hedus,* an old torn gown, an ensign of his infelicity, he hath his labour for his pain, a *modicum* to keep him till he be decrepid, and that is all. *Grammaticus non est fælix,* &c. If he be a treacher chaplain in a gentleman's house, as it befal *Euphorhino,* after some seven years' service, he may perchance have a living to the halves, or some small rectory with the mother of the maids at length, a poor kinswoman, or a cracked chambermaid, to have and to hold during
the time of his life. Bu. if he offend his good patron, or displease his lady mistress in the mean time,

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 nobleman, or in such a place with an ambassador, he shall find that these persons rise like apprentices one under another, and in so many tradesmen’s shops, when the master is dead, the foreman of the shop commonly steps in his place. Now for poets, rhetoricians, historians, philosophers, mathematicians, sophisters, &c.; they are like grasshoppers, sing they must in summer, and pine in the winter, for there is no preterment for them. Even so they were at first, if you will believe that pleasant tale of Socrates, which he told fair Phedrus under a plane-tree, at the banks of the river Iseus; about noon when it was hot, and the grasshoppers made a noise, he took that sweet occasion to tell him a tale, how grasshoppers were once scholars, musicians, poets, &c., before the Muses were born, and lived without meat and drink, and for that cause were turned by Jupiter into grasshoppers. And may be turned again, In Tythoni Cicadas, att 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 manucodiata, those Indian birds of paradise, as we commonly call them, those I mean that live with the air and dew of heaven, and need no other food; for being as they are, their rhetoric only serves them to curse their bad fortunes, and many of them for want of means are driven to hard shifts; from grasshoppers they turn humble-bees and wasps, plain parasites, and make the muses, mules, to satisfy their hunger-starved paunches, and get a meal’s meat. To say truth, tis the common fortune of most scholars, to be servile and poor, to complain pitifully, and lay open their wants to their respectless patrons, as Cardan doth, as Xilander and many others: and which is too common in those dedicatory epistles, for hope of gain, to lie, flatter, and with hyperbolical eulogiums and commendations, to magnify and extol an illiterate unworthy idiot, for his excellent virtues, whom they should rather, as Machiavel observes, vilify, and rail at downright for his most notorious villanies and vices. So they prostitute themselves as fellows, or mercenary tradesmen, to serve great men’s 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’s opinion, King Hieron got more by Simonides’ acquaintance, than Simonides did by his; they have their best education, good institution, sole qualification from us, and when they have done well, their honour and immortality from us: we are the living tombs, registers, and as so many trumpeters of their names: what was Achilles without Homer? Alexander without Arian and Curius? who had known the Cesar, but for Suetonius and Dion?

—Vixerant fortes ante Agamemnona
   Muli: sed contes illachrymabiles
   Urgentur, ignotique longae
   Nocte, nunc qui vate sacro.

—Before great Agamemnon reign’d,
   Reign’d kings as great as he, and brave,
   Whose huge ambition’s now constrain’d;
   In the small compass of a grave;
   In endless night they sleep, unknown,
   No hard they had to make all time their own."

they are more beholden to scholars, than scholars to them; but they undervalue themselves, and so by those great men are kept down. Let them have that encyclopedian, all the learning in the world; they must keep it to themselves, live in base esteem, and starve, except they will submit, as Budaes well hath it, so many good parts, so many ensigns of arts, virtues, be slaveishly obnoxious to some illiterate potentate, and live under his insolent worship, or honour, like parasites, Qui tanquam mures alienum panem comedunt. For to say truth, aries ha non sunt Lucratrices, as Guido Bonat that great astrologer could foresee, they be not gainful arts these, sed esurientes et famelicae, but poor and hungry.

15. Mem. 3. Subs. 15. Study, a Cause. 191

Causes of Melancholy.

Poverty is the muse's patrimony, and as that poetical divinity teacheth us, when Jupiter's daughters were each of them married to the gods, the muses alone were left solitary, Helicon forsaken of all suitors, and I believe it was, because they had no portion.

"Calliope longum calles cur vivit in avum? Nempc 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. Insomuch, that as 1 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 kind of learning never made any man rich."

2 Quo Polago credit, magno se fessore tollit. Quo pagas et rostra petis, precipit ut auto: Vos adulator auto jacet choris ostra, Sala praetoria heret facundia pannis. "A merchant's gain is great, that goes to sea; A soldier embossed all in gold; A flatterer lies for'd in brave array; A scholar only ragged to behold."

All which our ordinary students, right well perceiving in the universities, how unprofitable these poetical, mathematical, and philosophical studies are, how little respect, how few patrons; apply themselves in all haste to those three commodious professions of law, physic, and divinity, sharing themselves between them, rejecting these arts in the mean time, history, philosophy, philology, or lightly passing them over, as pleasant toys fitting only table-talk, and to furnish them with discourse. They are not so behovelful: he that can tell his money hath arithmetical enough: he is a true geometrician, can measure out a good fortune to himself; a perfect astronomer, that can cast the rise and fall of others, and mark their errant motions to his own use. The best optics are, to reflect the beams of some great man's favour and grace to shine upon him. He is a good engineer that alone can make an instrument to get preferment. This was the common tenet and practice of Poland, as Croemer 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 vois habens, opium sacerdotium, a good parsonage was their aim. "This was the practice of some of our near neighbours, as Lipius invaginst, why they thrust their children to the study of law and divinity, before they be informed aright, or capable of such studies." Scellet omnibus artibus unisstat spes luci, et fornavior est cumulus aurum, quam quiequid Graci Latinitne delectare scripserunt. Er hoc numero deinde veniant ad gubernaculam reipub. intermixunt et pressunt consilis regnum, o pater, o patria? so he complained, and so may others. For even so we find, to serve a great man, to get an office in some bishop's court (to practise in some good town) or compass a benefice, is the mark we shoot at, as being so advantageous, the highway to preferment.

Although many times, for aught I can see, these men fall 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 illitteratus, saith 4 Erasmus, an illiterate and a barbarous study, (for though they be never so well learned in it, I can hardly vouchsafe them the name of scholars, except they be otherwise qualified) and so few courts are left to that profession, such slender offices, and those commonly to be compassed at such dear rates, that I know not how an ingenius man should thrive amongst them. Now for physicians, there are in every village so many mountebanks, empirics, quacksalvers, paracelsians, as they call themselves, Caucifeti et sanicidex, so 6 Clenard termeth them, wizards, alchemists, poor vicars, cast apothecaries, physicians men, barbers, and good wives, professing..."
great skill, that I make great doubt how they shall be maintained, or who shall be their patients. Besides, there are so many of both sorts, and some of them such harpies, so covetous, so clamorous, so impudent; and as he said, litigious idiots,

"Quibus loquacis affatit arrogantia est,
Vocibus parvis sunt illi.
Norius uidit literarum saltis,
Cramens insulae nates.
Lectoribus turba, litteram stropham,
Maligna latitantium cohors, togati vultures,
Larveam alligator, Agryra." &c.

"Which have no skill but prating arrogance,
No learning, such a purse-making nation:
Grown vultures, thieves, and a litigious root
Of cozeners, that hastes this occupation."

&c.

that they cannot well tell how to live one by another, but as he jested in the Comedy of Clocks, they were so many, *major pars populi arida reptant fame,* they are almost starved a great part of them, and ready to devour their fellows. *Et noxid collatitane se corrupere,* such a multitude of petitfoggers and empirics, 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, *scientiae nomen, tot sumptibus parum et vigiliis, proficeri disputatur, postquam,* &c.

Last of all to come to our divines, the most noble profession and worthy of double honour, but of all others the most distressed and miserable. If you will not believe me, hear a brief of it, as it was not many years since publicly preached at Paul's Cross, *by a grave minister then, and now a reverend bishop of this land:* "We that were bred in learning, and destinated by our parents to this end, we suffer our childhood in the grammar-school, which Austin calls *magnam tyrannidem, et grave nationem,* and compares it to the torments of martyrdom; when we come to the university, if we live of the college allowance, as Phalaris objected to the Léontines, *et alios repudiemus et paterem desideremus,* needy of all things but hunger and fear, or if we be maintained but partly by our parents' cost, do expend in unnecessary maintenance, books and degrees, before we come to any perfection, five hundred pounds, or a thousand marks. If by this price of the expense 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 parsonage, or a vicarage of 50l. per annum, but we must pay to the patron for the lease of a life (a spent and out-worn life) either in annual pension, or above the rate of a copyhold, and that with the hazard and loss of our souls, by simony and perjury, and the forfeiture of all our spiritual preferments, in esse and possis, both present and to come. What father after a while will so be improvident to bring up his son to his great charge, to this necessary beggary? What christian will be so irreverent, to bring up his son in that course of life, which by all probability and necessity, *cogit ad turpia,* enforcing to us, will entangle him in simony and perjury?" when as the poet said, *invitatus ad loc, aliquis de ponte negabit:* "a beggar's brake taken from the bridge where he sits begging, if he knew the inconvenience, had cause to refuse it." This being thus, have we not fished fair all this while, that are initiate divines, to find no better fruits for our labours, *hoc est cur pallent, cur quis non prandeat hoc est?* do we macerate ourselves 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 thunder-ding." If this be the all the respect, reward and honour we shall have, *frange leves calamos, et scinde Thalia libello!* let us give over our books, and betake ourselves to some other course of life; to what end should we study? *Quid me litterulas multi docere parentes,* what did our parents mean to make us scholars, to be as far to seek of preferment after twenty years' study, as we were at first: why do we take such pains? *Quid tantum insanis juvat impallescere chartis?* If there be no more hope of reward, no better encouragement, I say again, *frange leves calamos, scinde Thalia libello!* let us turn soldiers, sell our books, and buy swords, guns, and pikes, or stop bottles with them, turn our philosopher's gowns, as Cleanthes once did, into millers' coats, leave all and rather betake ourselves to any other course of life, than to continue longer in this misery. *Præstat dentiscalepia radere, quæm litterarum monumentos magnatum favorem emendicare.*

Yes, but methinks I hear some man except at these words, that though this be

1 As, Ducrey Epodam. lib. 2, car. 2. 1 Plautus. 2 Pers. Sat. 3. 3 Lec. extantientes ad sublimam tin.
4 cit. Argentei lib. 3. 5 Joh. Howson 4 Novembris.
6 Mart. the gramin was printed by Arnold Hartfield.
7 Mart. 8 Mart. 9 Sat. Menip.
true which I have said of the estate of scholars, and especially of divines, that it is
miserable and distressed at this time, that the church suffers shipwreck 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 us, if we were
cited at that tribunal of truth, we should be found guilty, and not able to excuse it.
That there is a fault among us, I confess, and were there not a buyer, there would
not be a seller; but to him that will consider better of it, it will more than mani-
festly 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 apparent causes and much to be
condemned. For my part, if it be not with me as I would, or as it should, I do
ascribe the cause, as Cardan did in the like case; meo in fortuna potius quam ille-
rum sceleri, to mine own infelicity rather than their naughtiness: although I have
been baffled in my time by some of them, and have as just cause to complain as
another: or rather indeed to mine own negligence; for I was ever like that Alex-
der 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 wondered
at) as when he came first to him; he never asked, the other never gave him any-
thing; when he travelled with Crassus he borrowed a hat of him, at his return
restored it again. I have had some such noble friends acquaintance and scholars,
but most part (common courtesies and ordinary respects excepted) they and I parted
as we met, they gave me as much as I requested, and that was—and as Alexander,
ab Alexandro Genial. dier. i. 6. c. 16. made answer to Hieronymus Massiminus,
that wondered, quum plures ignavos et ignobiles ad dignitatum et sacerdotia promotos
quidam vidisset, when other men rose, still he was in the same state, codem
temore et fortunae 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 seigniorem accussaret, cum
obscura sortis homines ad sacerdotia et pontificatus vocetis, &c., he chid him for
his backwarness, yet he was still the same: and for my part (though I be not worthy
perhaps to carry Alexander’s books) yet by some overweening and well-wishing
friends, the like speeches have been used to me: but I replied still with Alexander,
that I had enough, and more peregrulence than I deserved; and with Libanius So-
phista, that rather chose (when honours and offices by the emperor were offered unto
him) to be talis Sophista, quam talis Magistratus. I had as lief be still Democritus
Junior, and privius privatus, si mihi jam daretur optio, quam talis fortasse Dberas.
talis Dominus—Sed quorum hoc? For the rest utis on both sides facies
detestandum, to buy and sell lives, to detain from the church, that which God’s and
men’s laws have bestowed on it; but in them most, and that from the covetousness
and ignorance of such as are interested in this business; I name covetousness in the
first place, as the root of all these mischiefs, which, Achan-like, compels them to
commit sacrilege, and to make simoniacal compacts, (and what not) to their own
ends, that kindles God’s wrath, brings a plague, vengeance, and a 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 et nefas, hook or crook, so they
have it. And others when they have with riot and prodigality embezzeled their
estates, to recover themselves, make a prey of the church, robbing it, as Julian the
apostate did, spoil parsons of their revenues (in keeping half back, as a great man
amongst us observes;) and that maintenance on which they should live? by
means whereof, barbarism is increased, and a great decay of christian professors: for
who will apply himself to these divine studies, his son, or friend, when after great
pains taken, they shall have nothing whereupon to live? But with what event do
they these things?

Lib. 3. de cons. 23 I had no money, I wanted im-
pedance, I could not scribble, temporise, disguise;
not prepared at all, &c. vis dicam, ad pulpitum et
adulendum potius insulues, recusae non possum, jam
senior et sit talis, et fingi note, utique male colat in
suis locis et absque uno ductuscam. — Vit. Crass.
10 In facie judicis potest utrum pusseric um primum
ad Crassum, &c. 24 Deum habent utrum, subse-
mortem aternum oportuit, alius miserabilis resmu-
Sorcius in Justin. 7. Epitodes. — Nicopolin. 10.
10. cap. 3. e, 25 Lord Coke, In his Reports, second part
fol. 44. — Epitodes.
They toil and moil, but what reap they? They are commonly unfortunate families that use it, accursed in their progeny, and, as common experience evinced, accursed themselves in all their proceedings. 4 With what face (as 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 sinners and such as believe in God, would read those judicious tracts of Sir Henry Spelman, and Sir James Spall, knights; those late elaborate and learned treatises of Dr. Tilly and Mr. Montague, which they have written of that subject. But though they should read, it would be to small purpose, clames iact et mare catal Confusandus; thunder, lighten, pitch hell and damnation, tell them tis a sin, they will not believe it; denounce and terrify, they have cauterised consciences, they do not attend, as the enchanted wiser, they stop their ears. Call them base, irreligious, profane, barbarous, pagans, atheists, epicures, (as some of them surely are) with the bawd in Plautus, Enge, ep, they cry and applaud themselves with that miser, simul ac nummos contempl in arca: say what you will, quacunque modo rem: as a dog barks at the moon, to no purpose are your sayings: Take your heaven, let them have money. A base, profane, epicurean, hypocritical rout: for my part, let them pretend what zeal they will, counterfeit religion, blear the world’s eyes, boast themselves, and stuff out their greatness with church spoils, shine like so many peacocks; so cold is my charity, so defective in this behalf, that I shall never think better of them, than that they are rotten at core, their bones are full of epicurean hypocrisy, and atheistical narrow, they are worse than heathens. For as Dionysius Halicarnasseus observes, 146. Rom. Lib. 7. 47. 48. Primum locum, &c. Greeks and Barbarians observe all religious rites, and dare not break them for fear of offending their gods; but our simoniacal contractors, our senseless Achans, our stupified patriotes, fear neither God nor devil, they have evasions for it, it is no sin, or not due jure divino, or if a sin, no great sin, &c. And though they be daily punished for it, and they do manifestly perceive, that as he said, frost and fraud come to soul ends; yet as Chrysostom follows it Nulla ex pænâ sit correcito, et quasi adversâ malitiam hominem provocetur, exequiet quotidie quod punitur: they are rather worse than better,—iram atque animal crimen sumum, and the more they are corrected, the more they offend: but let them take their course, Rode coper rites, go on still as they begin, tis no sin, let them rejoice secure, God’s vengeance will overtake them in the end, and these ill-gotten goods, as an eagle’s feathers, will consume the rest of their substance; it is surnum Tholosanum, and will produce no better effects. 49. Let them lay it up safe, and make their conveyances never so close, lock and shut door; saith Chrysostom, yet fraud and covetousness, two most violent thieves are still included, and a little gain evil gotten will subvert the rest of their goods. The eagle in Esop, seeing a piece of flesh now ready to be sacrificed, swept it away with her claws, and carried it to her nest; but there was a burning coal stuck to it by chance, which consumed her young ones, nest, and all together. Let our simoniacal church-chopping patriotes, and sacrilegious harpies, look for no better success.

A second cause is ignorance, and from thence contempt, successit odium in literas ab ignorantia vulgi; which 50. Junius well perceived: this hatred and contempt of learning proceeds out of ignorance; as they are themselves barbarous, idiot, dull, illiterate, and proud, so they esteem of others. Simi Mecenates, non decrunt Fiacce Marones: Let there be bountiful patriotes, and there will be grateful scholars in all sciences. But when they contain learning, and think themselves sufficiently qualified, if they can write and read, scramble at a piece of evidence, or have so much Latin as that emperor had, 51. qui nescit dissimulare, nescit vivere, they are unfit to do their country service, to perform or undertake any action or employment, which may tend to the good of a commonwealth, except it be to fight, or to do country justice, with common sense, which every yeoman can likewise do. And so they bring up their children, rude as they are themselves, unqualified, untought, uncivil most part. 52. Quis 3

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3 He, Henry Spelman, de non tenendis Ecclesia. 4 Tom. 67. 5 Hor. 47. 6 Primum locum apud praet. habet patrium quietum mulier, et genitorum, non habeat diutissime custodient, tam Graeci quam Romani, &c. 7 Tom. 1. de morti. trium annorum 8 Elia sumpset. 9 Ovid. Fast. 10 De male surrexerunt. 11 Vitri vir gentium territoria hinc. 12 Strabo. lib. 4. 13 Geor. 14 Nihil facilis opes sertat quem avaritia et fraudae pars. Et si enim semper se habeat in eundo et exterioris judicium et vectigal communis, locoque etiam fraudem et avaritiam, &c. In S. Corinth. 15 Acad. cap. 5. 16 Ais neumina habet inimicum propter ignorantem. 17 He that cannot dissimulate cannot live. 18 Epist. quest. lib. 4, epist. 21. Lapsus.
Causes of Melancholy.

Part. 1. Sec. 2.

ящрі juventute legitiмі instituitur litteris? Quis oratores aut Philosophos tangit?
quis historianm legit, illam rerum agendarum quasi animam? praeipu confirmant parentes voca
sa, &c. Ipsae Lipsius' complaint to his illiterate countrymen, it may be ours. Now
shall these men judge of a scholar's worth, that have no worth, that know not what
belongs to a student's labours, that cannot distinguish between a true scholar and a
drone? or him that by reason of a voluptuous tongue, a strong voice, a pleasing tone,
and some trivially polytheanthe helps, steals and gleans a few notes from other men's
harvests, and so makes a fairer show, than he that is truly learned indeed: that
thinks it no more to preach, than to speak, or to run away with an empty cart;
as a grave man said: and thereupon vilify us, and our pains; scorn us, and all learning.
Because they are rich, and have other means to live, they think it concerns
them not to know, or to trouble themselves with it; a fitter task for younger brothers,
or poor men's sons, to be pen and inkhorn men, pedantical slaves, and no whit
beseeching the calling of a gentleman, as Frenchmen and Germans commonly do,
neglect therefore all human learning, what have they to do with it? Let mariners
learn astronomy; merchants, factors study arithmetic; surveyors get them geometry;
spectacle-makers optics; landappers geography; town-clerks rhetoric, 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 mariners, apprentices, and
the basest servants, be better qualified than themselves. In former times, kings,
princes, and emperors, were the only scholars, excellent in all faculties.

Julius Caesar mended the year; and wrote his own Commentaries,

"Antonius, Adrian, Nero, Seve. Jul. &c. "Michael the emperor, and Isacius, were
so much given to their studies, that no base fellow would take so much pains: Orion,
Persesus, Alphonsus, Tbolomenes, famous astronomers; Sabor, Mithridates, Lysimachus,
admired physicians: Plato's kings all: Evax, that Arabian prince, a most expert
jeweller, and an exquisite philosopher; the kings of Egypt were priests of old, chosen
and from thence—Idem Rex hominem, Phägique sacerdos: but those heroical times
are past; the Muses are now banished in this bastard age, ad sordida tuguriola, to
meanner persons, and confined alone almost to universities. In those days, scholars
were highly beloved, honoured, esteemed; as old Ennius by Scipio Africanus, Virgil
by Augustus; Horace by Meeanias: princes' companions; dear to them, as Anacreon
to Polyocrates; Philoenas to Dionysius, and highly rewarded. Alexander sent
Xenocrates the philosopher fifty talents, because he was poor, visum rerum, aut eruditione
praestantes viri, mensis olim regum adhibitis, as Philostatus relates of Adrian
and Lampridius of Alexander Severus: famous clerks came to these princes' courts,
velut in Lyceum, as to a university, and were admitted to their tables, quasi divin
epulis accumbentes. Archilaus, that Macedonian king, would not willingly sup with
out Euripides, (amongst the rest he drank to him at supper one night, and gave him
a cup of gold for his pains) delectatus poetae suavit sermo: and it was fit it should
be so, because as Plato in his Protagoras well saith, a good philosopher as much
exceles other men, as a great king doth the commons of his country; and again,
quoniam illis nihil decet, et minimi egere solent, et disciplinas quas proficientur, soli
à contempli vindicare possunt, they needed not to beg so basely, as they compel
scholars in our times to complain of poverty, or crouch to a rich chuff for a meal's
meal, but could vindicate themselves, and those arts which they professed. Now
they would and cannot: for it is held by some of them, as an axiom, that to keep
them poor, will make them study; they must be dieted, as horses to a race, not pam-
ppered. Alendas volunt, non saginando, ne melioris mentis flamma extinguat: a
fat bird will not sing, a fat dog cannot hunt, and so by this depression of theirs
some want means, others will, all want encouragement, as being forsaken almost;

Dr. King, in his last lecture on Jonah, sometime
right reverend lord bishop of London, mar-
ques of oces et utium, in barbaro fastis literae contentum.
Lucan lib. 8.
Spartan. Societi de rebus minis.
Nicet. 1. Anul. Famiia luxuriam non sordent.
Grammaticia olim et dialectica Jurisprudi Professori-
bus qui specimen erudirionis defitissent eamdem dignitatis insignias deceruerunt Imperatoris, quibus orna-
Pro-
bus vir et Philosophus magis praxias inter alios homi-
nes, quam rex incultis inter filii.
H Onisius
parat. Poematum. Servile nomen Scholarum jam
Seneca.
Haud facile emergunt, &c. Nee
quod nostris ab hora sedesit qui misce habet, qui misce
sedebat, qui docto oblique laamn dum ducere ferre; non
and generally contemned. 'Tis an old saying, Sint Mecanates, non decrunt Flaccæ Morales, and 'tis a true saying still. Yet oftentimes I may not deny it the main fault is in ourselves. Our academics too frequently offend in neglecting patrons, as Erasmus well taxeth, or making ill choice of them; negligentius oblatos aut amplissimas parum aptos, or if we get a good one, non studemus mutuis officiis favorem ejus aere, we do not ply and follow him as we should. Idem mihi accedit Adolescenti (saith Erasmus) acknowledging his fault, et gravissime peccavit, and so may I say myself, I have offended in this, and so peradventure have many others. We did not spemere magnatum favoribus, qui cooperunt nos amplecti, apply ourselves with that readiness we should: idleness, love of liberty, inmodicuos amor libertatis effect ut dis curn perfutis amicis, as he confesseth, et pertinentia pacemur colluctarer, bashfulness, melancholy, timorousness, cause many of us to be too backward and remiss. So some offend in one extreme, but too many on the other, we are most part too forward, too solicitous, too ambitious, too impudent; we commonly complain deesse Mecenates, of want of encouragement, want of means, 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 shown themselves first? or had Bavius and Mevius any patrons? Egregium specimen dant, saith Erasmus, let them approve themselves worthy first, sufficiently qualified for learning and manners, before they presume or impudently intrude and put themselves on great men as too many do, with such base flattery, parasitical colloguing, such hyperbolical elogies they do usually insinuate that it is a shame to hear and see. Inmodica 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 commendor 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 Aristote, Demeratus to Philip, Solomon to Cyrus, Anaxaricus and Trebutius to Augustus, Cassius to Vespasian, Plutarch to Trajan, Seneca to Nero, Simonides to Hieron? how honoured?

"Sed hac prius fueris, nunc recondita Senent quiete."

those days are gone; Et spes, et ratio studiorum in Casare tamen: as he said of old, we may truly say now, he is our amulet, our sun, our sole comfort and refuge, our Philology, our common Mæcenas, Jacobus munificus, Jacobus pacificus, mysta Musæum, Rex Platonicus: Grande decus, columnæque nostrum: a famous scholar himself, and the sole patron, pillar, and sustainer of learning: but his worth in this kind is so well known, that as Paterculus of Cato, Jam ipsum laudare nefas sit: and which Pliny to Trajan. Securitas e carmina, honorque externus annalium, non hae brevis et pudenda praedictio coelest. But he is now gone, the sun of ours set, and yet no night follows, Sol occubuit, nox nulla sequuta est. We have such another in his room, Marsus alter. Aevus, similis frondescit virga metallo, and long may he reign and flourish amongst us.

Let me not be malicious, and lie against my genius, I may not deny, but that we have a sprinkling of our gentry, here and there one, excellently well learned, like Fuggeri in Germany; Dubartus, Du Plessis, Sadœi, in France; Picus Mandula, Schoitus, Barotius, in Italy; Apparent rari nantes in gurgite vasto. But they are but few in respect of the multitude, the major part (and some again excepted, that are indifferent) are wholly bent for hawks and hounds, and carried away many times with intertemperate lust, gaming and drinking. If they read a book at any time, (si quod est interim oti a venata, pociulis, aleæ, scortis) 'tis an English Chronical. St. Hoon of Bordeaux, Amadis de Gaul, &c., a play-book, or some pamphlet of verse, and that at such seasons only, when they cannot stir abroad, to drive away time, their sole discourse is dogs, hawks, horses, and what news? If some one have been a traveller in Italy, or as far as the emperor's court, wintered in Orleans, and can court his mistress in broken French, wear his clothes neatly in the newest fashion, sing some choice outlandish tunes, discourse of lords, ladies, towns, palaces,
and cities, he is complaisant and to be admired: 56 otherwise he and they are much an 
the master and the man, but worshipful titles; wink an 
choose, among him, that sits down (clothes excepted) and him that holds the trenched 
behind him: yet these men must be our patrons, our governors too sometimes, states 
men, magistrates, nobles, great, and wise by inheritance.

M. Missal are not (I say again) Vos et Patruus sanguis, you that are worthy sena 
and senators, I honour your names and persons, and with all submissiveness, pros 
me myself to your censure and service. There are amongst you, I do ingenuous 
test, 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 
whose worth, bounty, learning, forwardness, true zeal in religion, and good 
estimate of all scholars, ought to be consecrated to all posterity; but of your rank 
there are a debauched, corrupt, covetous, illiterate crew again, no better than stocks 

Mrs. M. Nisi preces auro fulcis, amplius irissas: ut Cerberus off, 
their attendants and officers must be bribed, fed, and made, as Cerberus is with a 
soop by him that goes to hell. It was an old saying, Omnia Roma velaria, (all things 
are venal at Rome). 71 is a rag of Popery, which will never be rooted out, there is no 
hope, no good to be done without money. A clerk may offer himself, approve his 
worth, learning, honesty, religion, zeal, they will commend him for it; but 
prites laudator et alget. 
he be a man of extraordinary parts, they will flock off to hear him, as they did in Apuleius, to see 
Psyche: multa mortales confecta 
ad videndum saculi decus, spectum gloriosum, laudatur ab omnibus, spectatur ob e 
quies quam non res, non regis, cupides ejus nuptiarum petitur accedit; 
inter 
quidem divinam formam omnes, sed ui simulacrum fabræ politum miratur: many 

Mess. M.————————-dicit jamin dive avus 
Tantum admirari, tantum laudare disertus, 
Ut prius Junonis avum. ————-——

He shall have all the good words that may be given, 64 a proper man, and 'tis pity he 
hath no preferment, all good wishes, but inexorable, indurate as he is, he will not 
prefer him, though it be in his power, because he is indolatus, he hath no money. 
Or if he do give him entertainment, let him be never so well qualified, plead affinity, 
consanguinity, sufficiency, he shall serve seven years, as Jacob did for Rachel, before 
he shall have it. 64 If he will enter at first, he must get in at that Simoniacal gate, come 
off soundly, and put in good security to perform all covenants, else he will not deal 
with, or admit him. But if some poor scholar, some parson chaff, will offer himself, 
some tench cler, that will take it to the halves, thirds, or accept of what he 
will give, he is welcome; be conformable, preach as he will have him, he likes him 
before a million of others; for the best is always best cheap, and then as Hieron 
said to Cromatus, patella digerm opercularum, such a patron, such a clerk; the cure 
is well supplied, and all parties pleased. So that is still verified in our age, which 
Chrysostom complained of in his time, Qui opulentiores sunt, in ordinem parasite 

64Qui enim generosus dixit hune que Indigens genom, et praebundo non me tantum, iurisno. Juv. 
Sat. 6. 64 I have often met with myself, and con 
feced with divers worthy gentlemen in the country, no 
whit inferior, if not to be preferred for divers kinds of 
learning to many of our academies. 
64Percet varis 
Mons venec comitatus Homere, Ni tamen aliteris, 
Dii Homere corta. 
64El legat historicus antiquac, 
Sat. 7. 64 Tu vero hic Orpheus 
sis, saxa saem instarum similium, nisi plumbea cum 
corda, auri vel argentii malos emoliant, &c. M. 

Tu vero hic Orpheus 
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Bibliotheca Polycli. lib. 5. c. 19. 
64Juv. Sat. 1. 
64Eunx bene, non nod. Deusa apud. lib. 2. — des op. 
scientia aliquoe conjurium est. 
64Quatur ap 
portas Ecclesiae itus ad ememus; sae LSsimus ut Simo, 
prornhra alius Dei. Holpet. 
64 Lib. contra Gentes 
de habita martyre.
Win. cognosco esse, et ipso tanquam eune ad mensas suas entrient, eorumque impudentere
Ventura iniquarum cenarum reiquis differiantur, iisdem pro arbitrio absunt:
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. As children do by a bird or a
butterfly in a string, pull in and let him out, as they list, do they by their turnchel
chaplains, prescribe, command their wits, let in and out as to them it seems best.
If the patron be precise, so must his chaplain be; if he be papistical, his clerk must be
so too, or else be turned out.
These are those clerks which serve the turn, whom
they commonly entertain, and present to church livings, whilst in the meantime we
that are University men, like so many hide-bound calves in a pasture, carry out our
time, with the flower ungathered in a garden, and are never used; or as so
many candles, illuminate ourselves alone, obscuring one another’s light, and are not
discovered here at all, the least of which, translated to a dark room, or to some coun-
ty benefice, where it might shine apart, would give a fair light, and be seen over all.
Whilst we lie waiting here as those sick men did at the Pool of Bethesda, till the
Angel stirred the water, expecting a good hour, they step between, and beguile us
of our preferment. I have not yet said, if after long expectation, much expense,
tavel, earnest suit of ourselves and friends, we obtain a small benefice at last; our
misery begins afresh, we are suddenly encountered with the flesh, world, and devil,
with a new onset; we change a quiet life for an ocean of troubles, we come to a
raunous house, which before it be habitable, must be necessarily to our great damage
repaired; we are compelled to sue for dilapidations, or else sue ourselves, and scarce
yet settled, we are called upon for our predecessor's arrearrages; first-fruits, tenths,
ministries, are instantly to be paid, benevolence, procurations, c.e., and which is most
to be feared, we light upon a cracked title, as it befel Clemen of Brabant, for his rec-
tory, and change of his Bishops; he was no sooner inducted, but instantly sued, egri-
marcus (saith he) strenuus litigare, et implocawil cofigere: at length after ten
years' suit, as long as Troy's siege, when he had tired himself, and spent his money,
he was fain to leave all for quietness' sake, and give it up to his adversary. Or else
we are insulted over, and trampled on by domineering officers, fleeced by those greedy
laries to get more fees; we stand in fear of some precedent lapse; we fall amongst
intractable, seditious sectories, peevish puritans, perverse papists, a lascivious rout of
theistical 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
nagging, or compelled by long suit; Laici clericis oppido infestis, an old axiom, all
they think well gotten that is had from the church, and by such uncial, harsh dealings,
they make their poor minister weary of his place, if not his life; and put case
they be quiet honest men, make the best of it, as often it falls out, from a polite
and terse academic, he must turn rustic, rude, melancholise alone, learn to forget, or
idle, as many do, become malsters, graziers, chapmen, c.e. (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 clowns.

Nos interim quod attinet (neque innumera ab hac nostrâ sumus) idem rectus
muner, idem nobis, et si non multâ gravius, crimen obiecti potest: nostrâ enim culpâ
nisi, nostrâ incompicit, nostrâ avaritia, quod tam frequentes, faedoque fiant in Ecclesia
ambitiones, (temptum est vanale, desque) tot sordes invechunt, tanta grasse-
liter impietas, tanta neguitia, tam insanis misierum Euripus, et turbarem estus-
rium, nostro inquam, omnium (Academicorum imprimis) viato sit. Quod quid Resp.
nullis officiarii, ad nobis seminarium; ulter malum hoc accersiveris, et quibus con-
tinui, quibus interim misierum digni, qui pro virili non occurrimus. Quid enim fieri
posse speramus, quum tot indici sinque delectu pauperes alumnii, terrae filii, et egri-
buque ordinum homunciones ad gradus certamin admittere? qui si definitionem,
distinctionemque unam aut alteram memoriter edidicerint, et pro more tot annos in
dialectica posuerint, non retturb quod pretius, quode dum sunt, idiotae, nugatores
mediatores, aleatores, commotores, indigemi, libidinos voluptatuum administri, "Sponsi
Peneolopes, nebulones, Alcinoique," modò tot annos in academia insumpsit, et se pro togatis venitiam; luceri causa, et amicorum intercessu praevent; addo etiam et magnifici nonnulla egois morum et scientiae; et jam valedictori testimonials hisce litteris, amplissima conscriptis in eorum gratiam honorantur, ab is, qui fide sua et existimationis jacturam proculdubio faciunt. Doctores enim et professores (quod ait 60 ille) id unum curant, ut ex professionibus frequentibus, et tumultuaris potius quam legitimis, commoda sua promoverant, et dissendio publico suam faciant incrementum. Id solum in votis habent annui plerumque magistratus, ut ab incipientium numero 70 pecunias emundant, nec multum interest qui sint, litteratos an literati, modò pingues, nitidi, ad aspectum speciosi, et quod verbo dicer, pecuniar sint. 71 Philosophastri licentiantur in artibus, armem qui non habent, 72 Eosque sapientes esse jubent, qui nulla præstiti sunt sapientia, et nihil ad gradum præterquam velle adierunt. Theologasti (solvent modo) satis superque doci, per omnes honorum gradus exculunt et ascendunt. Atque hisce fit quod tam viles scuerat, tot passim idole, literarum crepusculo positi, larvæ pastorum, circumforare, vagi, barbi, furri, crassi, asiini, merum pecus in sacrosanctos theologos aditus, illiti pedibus irritabant, prater inverecundam frontem adherentes nihil, vulgares quadrinquis, et scholarium quodam nugamenta, indigna quæ vel recipiantur in trivis. Hoc illud ignominia generis humanum et famelicum, indicum, vagum, ventris mancipium, ad stivam potius relegandum, ad haras aptius quam ad aras, quod divinis hasce literas turpiter prostituit; hi sunt qui pulpitam complent, in aedibus nobilium irreputant, et quum rectius vitae destituantur subsidis, ob corporis et animi egestatem, aliarum in repub. partium minime capaces sint; ad sacram hanc anchoram confugiant, sacerdotium quoniamodò captantes, non ex sinceritate, quod 73 Paulus ait, sed cauponantes verbum Dei. Ne quis interim viris bonis detractum quid putet, quos habet ecclesia Anglicana quamplurimos, egregiis doctis, illustribus, intactis famis homines, et plures forsans quam quevis Europa provinciæ; ne quis à flosventis Academis, quæ viros undique doctissimos, omni virtutum genere suspiciendos, abunde producant. Et multo plures utraque habita, multo splendidior futura, si non hoc sordes splendidum lumen ejus obfiscarent, obstare corruptio, et cauponantes quadrum harpyas, proletarique bonum hoc nobis non inciderent. Nemo enim tam cœcè menti, qui non hoc ipsum videat: nemo tam stolido ingenio, qui non intelligat, tam pertinaci judicio, qui non agnoscat, ab his idiotis circumforant, sacrâm pollutæ theologiam, ac celestes Musas quasi prophanum quiddam prostituit. Viles animæ et effronter (sic enim Lutherus 74 alibi vocat) lucellì causa, ut museo ad maltrata, ad nobilium et heroum mensam advolent, in spem sacerdotii, cujuslibet honoris, officiis, in quamvis aulam, urben se ingerunt, ad quodvis se ministerium componunt.—

"Ut nervis alienis mobile lignum—Ducitur"—HOR. Lib. II. Sat. 7. 75 Offam sequentes, psittacorum more, in prædæ spem quidvis effluent: obsecundantes Parasiti 76 (Erasmus ait) quidvis docent, dicunt, scribunt, suadent, et contra conscientiam probant, non ut salutarem reddant gregem, sed ut magnificam sibi parent fortunam. 77 Opiniones quasi et decretae contra verbum Dei astringunt, ne non offendant patrosum, sed ut retineant favorem procerum, et populi plausum, sibique ipsius opes accumulant. Eo etiam plerumque animo ad Theologiam accedunt, non ut rem divinam, sed ut suam facient; non ad Ecclesiae bonum promovendum, sed expilandum; quarrena, quod Paulus ait, non quæ Christi, sed quæ suæ, non domini thesaurum, sed ut sibi, suisque tresaurisent. Nec tantum ipsis, qui villirissi fortuna, et abjectae, sortis sunt, hoc in usu est: sed et mediis, elatis, ne dicerum Episcopos, hoc malum incass. 78 Dicte pontifices, in sacris quid faciet aurum? 79 summos stepe viros transversos agit avaritia, et qui relinquis morum probitatem praecident: hi facem praferunt ad Simoniam, et in corruptionem hunc scopulum impingentes, non tenent pecus, sed deglutunt, et quocunque se conuerunt, explant, exauriment, abradunt, magnam famam sua, si non animæ nafragium facient, ut non abs inimicit ad sumos, sed a summis ad infimos malum promanasse videatur, et illud verum sit quod illæ olim lusit, emerat ille prius, vendere jure potest. Simoniacus enim (quod cum

Lecno dicem) gratiam non accepit, si non accipit, non nabet, et si non nabet, nec gratias potest esse; tantum enim abunt istorum nonnulli, qui ad clamunt, agent a promoendo religios, ut penitus impediant, probè sióri-conoci, quibus attie pecunerient. Nam qui ob litteras emersisse illos credat, desipit: qui vero eruditionem, experientiam, probatis, pietatis, et Musorum id esse premitum putat, (quo olim renera fuit, hodie promittitur) planissime insanat. Ulecunque vel spectum malam hoc originem ducat, non ultra quaeram, ex his primordii cepit vitiums colluvies, omnes calumnias, omne miseriaurum agmen in Ecclesiis impeturi. Hinc tam frequens simonia, hinc orto querelles, fraudes, impostura, in hoc fonte se derivavit omne nequitia. Ne quis obiter dicam de ambitione, adulatione plusquam aulica, ne brevi domino laborant, de luxu, de feodo nonnulla quae exemplo, quo nonnullis offendant, de compositione Sybaritica, sc. hinc illæ aequor academicæ, tristes hæc tempestate Camene, quem quæsivit homunculus artium ignarus, hic artibus assurgat, hic in modum promoveatur et diludat, ambitionis appellationibus insignis, et multæ dignitatem augerit vulgi ocultos perstringat, benè se habeat, et grandia gradiens naseatam quam ac auditionum præ se ferens, miramque sollicitudinem, barba reverendus, togæ nitiis, purpuræ coruscus, supellexs splendidore, et famulorum numero maxime conspicus. Quales statutæ (quod ait 310 illæ) qui erant in vestibulis omnium imponuntur, velut oneri celerantes videntur, ac si insularent, quem reverso passit sine carentes, et nihil saxexum adjunt firmamentum: atlantes videri volunt, quam sit statua lapidea, umbratelles recerè homunculae, fungi, forsan et bardi, nihil à 320 differentes. Quam interem docti viri, et vitae sanctioris ornamentum prædit, qui etiam dixi sustinet, his iniqua sorte serviant, minimo forsan salario contenti, puris unusquisque nuncupati, humiles, obscuri, multoque digniores licet, egentes, inhumani visus privam privatam agant, temique sepulu sacerdotii, vel in collegiis suis in externo incurren, ingloria delitescant. Sed nolo diutius hanc moeore sentiam, hinc illæ lacrymae, lugubris musorum habitus, 330 hinc ipse religio (quod cum Seculic deam) in ludibrium et contemptum adducitur, abjectam sacerdotum (atque hoc ubat, ausim dicere, et putidum 340 putidi dictator de ciero usurpare) putidum vulgus, ipsa, rude, cordium, melancholicum, miserum, despicabile, contemnedam. 84

*Sat. Menip.* 85 *Bodinus de Anse*, lib. 5. 86 *Lib. Camp. Gaiolam. 87 *Camp. Gaiolam.* 88 *As for ourselves (or rather we are free from this fault, the same guilt, the same crime, may be objected against us: for it is through our fault, negligence, and crime, that so many and such shameful corruptions occur in the church (the both the temple and the Deity are offerers of holiness). As soon as it is introduced, such iniquously committed, such wickedness, such a mad gulf of wickedness and irregularity—these I say arise from all of us! We are not alone, we are not the only ones with the university. We are the surveyor in which those souls are bred with the state is affected; we voluntarily introduce them, we descend into problems and suffer, since we do not afterwards encounter them actually in strength. For what better can we expect when so many poor, beggarly fellows, men of order, are ready and without election, admitted to degrees? Who, if they can only commit to memory the definitions and divisions, and pass the customary jude in the study of logic, no matter with what effort, whatever sort they prove to be, dunces, trifles, imps, gamblers, sots, sensualists, etc.*

89 *more ciphers in the book of life.*

Like those who boldly ward Ulysses’ wife: But the gods will give the fruits of earth; in truth, As vain and idle as Phoeacia’s youth; 90

yet in they have passed the stipulated period in the Twentieth, and professed themselves collegians; either in the sake of profit, or through the influence of their friends, they obtain a presentation; nay, sometimes even recommended by brilliant eulogies upon their merits and acquisitions; and when they are about to take leave, they are honoured with the most flattering testimonies. Nor unreasonably sustain a loss of reputation in granting them. For doctors and professors (as an author says) are not the only one thing, viz., that, out of their long calling they may promote their own advantage, and not their public, their irksome; so that, for no small book
MEMB. IV.

SUBJ. I.-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 

Fuscianus, no art can be made, by reason of their uncertainty, casualty, and multitude; so called "not necessary" because according to 

Fernelius, they may be avoided, and used without necessity. Many of these accidental causes, which I shall entreat of here, might have well been reduced to the former, because they cannot be avoided, but fatally happen to us, though accidentally, and unawares, at some time or other; the rest are contingent and inevitable, and more properly inserted in this rank of causes. To reckon up all is a thing impossible; of some therefore most remarkable of these contingent causes which produce melancholy, I will briefly speak and in their order.

From a child's nativity, the first ill accident that can likely befall him in this kind is a bad nurse, by whose means alone he may be tainted with this 

malady from his cradle, Aulus Galliuss I. 13. c. 1. brings in Phavorinus, that eloquent philosopher, proving this at large, 

instruct that there is the same virtue and property in the milk as in the seed, and not in men alone, but in all other creatures; he gives instance in a kid and lamb, if either of them suck of the other's milk, the lamb of the goat's, or the kid of the ewe's, the wool of the one will hard, and the hair of the other soft. 

Giralus Cambrensis Itinerar. Cambria, I. 1. c. 2. confirms this by a notable example which happened in his time. A sow-pig by chance sucked a brach, and when she was grown 

would miraculously hunt rather better, than any ordinary hound.

His conclusion is, that men and beasts any public hall or city ready to accept of any employ- ment that may offer.

"A thing of wood and wires by others played." Following the paste as the parrot, they stutter out any thing in hopes of reward: obsequious parasites, says Erasmus, teach, say, write, admire, approve, contrary to their conviction, anything you please, not to benefit the people but to improve their own fortunes. They subscribe to any opinions and decisions contrary to the word of God, that they may not offend their patron, but retain the favour of the great, the applause of the multitude, and thereby acquire riches for themselves; for by appearance and name only, not that they may perform a sacred duty, but make a fortune; nor to promote the interests of the church, but to pilage it: seeking, as Paul says they do, but not the glory of God, but that of their own: nor to the profit of those of humbler birth and fortunes only, it possesses the middle and higher ranks, Juno accepted.

"O Pantæus, tell the efficacy of gold in sacred matters!" Avarice often leads the highest men astray, and men, admirable in all other respects; these find a sallio for simony; and, striking against this rock of corruption, they do not shear but flay the flock; and, whenever they turn, plunder, exhaust, rape, making shipwreck of their reputation, if not of their souls also. Hence it appears that this malady did not flow from the humbler to the highest classes, but vice versa, so that the maxim is true although spoken in jest—"he who best foots Therefore has the best right to sell." For a Simonie (that I may use the phraseology of Leo) has not received a favour; since he has not received one he does not possess one; and since he does not possess one he cannot confer one. So far indeed are some of those who are placed at the helm from promoting others, that they completely obstruct them, from a consciousness of the means by which themselves obtained the honour. For he who imagines that they emerged from their obscurity through their learning, is deceived; indeed, whenever supposed promotion to be the reward of genius, erudition, experience, probity, piety, and poverty (which formerly was the case) but the haughty and the vain, and the subtle, are in reality they are void of sentience and do not contribute to the sturdy stability, so that even would wish to look like Atlas, when they are so better than statues of stone, insignificant sculls, fugaces, dolts, little different from stone. Meanwhile really learned men, endowed with all that is necessary to a holy life, men who have endured the heat of mid-day, by some unjust lot obey these dizzards, content probably with a miserable salary, known by honest applications, humble, obscure, although eminently worthy, no joy, bearing a private life without honour, but life in some poor bouses, or incarcerated for ever in their college chambers, lying hid ingloriously. But I am unwilling to stir this sink any longer or any deeper: hence those tears, this melancholy habit of the mass; hence (that I may speak with delicacy) is it that religion is brought into disrepute and the priesthood abject; (and since this is so, I must speak out and use a filthy vehemence of the filthy) a facetious crowd, poor, social, melancholy, miserable, despicable, contemptible.


Quo semel est imbus recens servavit ademus Tertius haec. Hoc Scult valet ad finissimæ corporis atque etiam similiter vis et natura seminum, sic quaque lactis proprietas. Neque id in luminosum solutum, sed in plenam animum nascatur. Hoc igitur timet quod se omne aqua allevetur, constat fieri in his innumerosius, illis in capillales ignes; but from those beginnings, this accumulation of vices, all her calamities and miseries have been brought upon the Church; hence such frequent acts of simony, complaints, fraud, impostures—this from one fountain spring all its consequent iniquities. I shall not press the question of culture and courtly flattery, lest they may be charged from luxury, base examples of life, which offend the honest, wanton drinking parties, &c. Yet, is that academic squatter, the muse now look sad, since every modern fellow ignorant of the arts, by those very arts runs, is promised, and grows rich, distinguished by ambitious titles, and pulped up by his numerous honours, but shows himself to the vulgar, and by his stately carriage displays a species of majesty, a remarkable soliloquy, letting down a flowing beard, decked in a brilliant top, resplendent with purple, and respected also on account of the splendid array of his — Servants. There are certain statues placed in sacred edifices that seem to sink under their load, and able to perceive, when in reality they are void of sentiment and do not contribute to the sturdy stability, so that men would wish to look like Atlas, when they are so better than statues of stone, insignificant sculls, fugaces, dolts, little different from stone. Meanwhile really learned men, endowed with all that is necessary to a holy life, men who have endured the heat of mid-day, by some unjust lot obey these dizzards, content probably with a miserable salary, known by honest applications, humble, obscure, although eminently worthy, no joy, bearing a private life without honour, but life in some poor bouses, or incarcerated for ever in their college chambers, lying hid ingloriously. But I am unwilling to stir this sink any longer or any deeper: hence those tears, this melancholy habit of the mass; hence (that I may speak with delicacy) is it that religion is brought into disrepute and the priesthood abject; (and since this is so, I must speak out and use a filthy vehemence of the filthy) a facetious crowd, poor, social, melancholy, miserable, despicable, contemptible.
participate of her nature and conditions by whose milk they are fed.93 Phavorinus urges it farther, and demonstrates it more evidently, that if a nurse be 94"misshapen, unchaste, dishonest, impudent, 95cruel, or the like, the child that sucks upon her breast will be so too;96 all other affections of the mind and diseases are almost ingrafted, as it were, and imprinted into the temperature of the infant, by the nurse's milk; as pox, leprosy, melancholy, &c. Cato for some such reason would make his servants' children suck upon his wife's breast, because by that means they would love him and his the better, and in all likelihood agree with them. A more evident example that the minds are altered by milk cannot be given, than that of 97Dionysus, 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 laps with blood still when he sucked, which made him such a murderer, and to express her cruelty to a hair: and that of Tiberius, who was a common drunkard, because his nurse was such a one. 98Et si deliria fuerit (99one observes) infantum delirium faciet, if she be a fool or dolt, the child she nurses will take after her, or otherwise be misaffected; which Francisca Barbarus 1. 2. c. ult. de re usurdi proves at full, and Ant. Guvera, lib. 2, de Marco Aurelio: the child will surely participate. For bodily sickness there is no doubt to be made. Titus, Vespasian's son, was therefore sickly, because the nurse was so, Lampridius. And if we may believe physicians, many times children catch the pox from a bad nurse, Botulaxis cap. 61. de lue vener. Besides evil attendances, negligence, and many gross inconveniences, which are incident to nurses, much danger may come to the child. 100For these causes Aristotle Polit. lib. 7. c. 17. Phavorinus and Marcus Aurelius would not have a child put to nurse at all, but every mother to bring up her own, of what condition soever she be; for a sound and able mother to put out her child to nurse, is natura interpenetrans, so 101Guastus calls it, 'tis fit therefore she should be nurse herself; the mother will be more careful, loving and servile, than any servile woman, or such hired creatures; this all the world acknowledgeth, conveniuntissimum est (as Rod. a Castro de nat. mulierum. lib. 4. c. 12. in many words confesseth) matrem ipsam lactare infantem, "It is most fit that the mother should suckle her own infant"—who denies that it should be so?—and which women least curiously observe amongst the rest, 102that queen of France, a Spaniard by birth, that was so precise and zealous in this behalf, when in her absence a strange nurse had suckled her child, she was never quiet till she had made the infant vomit it up again. But she was too jealous. If it be so, as many times it is, they must be put forth, the mother be not fit or well able to be a nurse, I would then advise such mothers, as 103Plutarch doth in his book de liberis educandis, and 104S. Hierom, li. 2. epist. 27. Latae de institut. fil. Magniarius part 2. Reg. sumit. cap. 7. and the said Rodericus, that they make choice of a sound woman, of a good complexion, honest, free from bodily diseases, if it be possible, all passions and perturbations of the mind, as sorrow, fear, grief, 105folly, melancholy. For such passions corrupt the milk, and alter the temperature of the child, which now being 106Udum et melle luteum, "a moist and soft clay," 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 than the mother herself, and which Bonaeius the physician, Nic. Riesius the politician, lib. 4. de repub. cap. 8. approves, 107Some nurses are much to be preferred to some mothers.108 For why may not the mother be taught, a peevish drunken flirt, a wapish choleric slut, a crazed piece, a fool (as many mothers are), unsound as soon as the nurse? There is more choice of nurses than mothers; and therefore except the mother be most virtuous, 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 ingrafted to other families to alter the breed, or if anything be amiss in the mother, as Ludovicus Mercatus contends, Tom 2. lib. de morb. hared, to prevent...
Causes of Melancholy.

Subsect. II.—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. 3 Jason Pratensis puts this of education for a principal cause; bad parents, step-mothers, tutors, masters, teachers, too rigorous, too severe, too remiss or indulgent on the other side, are often fountains and furtherers of this disease. Parents and such as have the tuition and oversight of children, offend many times in that they are too stern, always threatening, chiding, bawling, whipping, or striking; by means of which their poor children are so disheartened and cowed, that they never after have any courage, a merry hour in their lives, or take pleasure in anything. There is a great moderation to be had in such things, as matters of so great moment to the making or marring of a child. Some fright their children with beggars, bugbears, and hobgoblins, if they cry, or be otherwise unruly: but they are much to blame in it, many times, saith Lavater, de spectris, part 1, cap. 5. ex me in morbos graves incidunt et noctu dormientes clamant, for fear they fall into many diseases, and cry out in their sleep, and are much the worse for it all their lives; these things ought not at all, or to be sparingly done, and upon just occasion. Tyrannical, impatient, hair-brain schoolmasters, aridi magistri, so 4 Fabius terms them, Alices flagelliferi, are in this kind as bad as hangmen and executioners, they make many children endure a martyrdom all the while they are at school, with bad diet, if they board in their houses, too much severity and ill-usage, they quite pervert their temperature of body and mind: still chiding, railing, frowning, lashing, tasking, keeping, that they are fracti animis, moped many times, weary of their lives, 5 nimia severitate deficient et desperant, and think no slavery in the world (as once I did myself) like to that of a grammar scholar. Praeceptorum ineptis discricuantur ingenia puorum, saith Erasmus, they tremble at his voice, looks, coming in. St. Austin, in the first book of his confess. et 4 ca. calls this schooling meliculam necessitatem, and elsewhere a martyrdom, and confesseth of himself, how cruelly he was tortured in mind for learning Greek, nullum verba noveram, et saevus terroribus et paenis, ut nossem, instabatur mibi vehementer, I know nothing, and with cruel terrors and punishment I was daily compelled. 6 Beza complains in like case of a rigorous schoolmaster in Paris, that made him by his continual thunders and threats once in a mind 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 years of age, extremely melancholy, ob mimimum studium. Tarvittii et praecipitae minas, by reason of overmuch study, and his 7 tutor's threats. Many masters are hard-hearted, and bitter to their servants, and by that means do so deport, with terrible speeches and hard usage so crucify them, that they become desperate, and can never be recalled.

Others again, in that opposite extreme, do as great harm by their too much remissness, they give them no bringing up, no calling to busy themselves about, or to live in, teach them no trade, or set them in any good course; by means of which their servants, children, scholars, are carried away with that stream of drunkenness, idleness, gaming, and many such irregular courses, that in the end they rue it, curse their parents, and mischief themselves. Too much indulgence causeth the like, 8 inepta patris lenitas et faciliss prava, when as Mitio-like, with too much liberty and too great allowance, they feed their children's humours, let them revel, wench, riot, swagger, and do what they will themselves, and then punish them with a noise of musicians;
But as Demeo told him, *tu illum corrumpi sinis*, your leniency will be his undoing *providere videor jam diem illum, quam hicagens profugiet aliquo militatu*, I fore see his ruin. So parents often err, many fond mothers especially, doat so much upon their children, like *Æsop’s ape, till in the end they crush them to death, Corporum matricis animarum novercae*, panpering up their bodies to the undoing of their souls: they will not let them be corrected or controlled, but still soothe up in everything they do: that in conclusion *they bring sorrow, shame, heaviness to their parents* (Ecles. cap. xxx. 8, 9), become wanton, stubborn, willful, and disobedient: rude, untaught, headstrong, incorrigible, and graceless? *they love them so foolishly,* saith *Cardan,* *that they rather seem to hate them, bringing them not up to virtue but injury, not to learning but to riot, not to sober life and conversation, but to all pleasure and licentious behaviour.*? Who is he of so little experience that knows not this of Fabius to be true? *Education is another nature, altering the mind and will, and I would to God (saith he) we ourselves did not spoil our children’s manners, by our overmuch coothing and nice education, and weaken the strength of our bodies and minds, that causeth custom, custom nature,*? &c. For these causes Plutarch in his book *de lib. educ. and Hierom. epist. lib. 1. epist. 17. to Leota* &c: *institut. filiae*, gives a most especial charge to all parents, and many good cautions show bringing up of children, that they be not committed to indiscreet, passionate, hellem 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 esteems of them *that are more careful of their shoes than of their feet,* that rather their wealth above their children. And he saith *Cardan,* *that leaves his son to a covetous schoolmaster to be informed, or to a close Abbey to fast and learn wisdom together, doth no other, than that he be a learned fool, or a sickly wise man.*

**SUBSECT. III.—Terrors and Affrights, Causes of Melancholy.**

TULLY, in the fourth of his Tusculans, distinguishes these terrors which arise from the apprehension of some terrible object heard or seen, from other fears, and so *dixit Patritius lib. 5. Tit. 4. de regis institut. Of all fears they are most pernicious and violent, and so suddenly alter the whole temperature of the body, move the soul and spirits, strike such a deep impression, that the parties can never be recovered, causing more grievous and fierce melancholy, as Felix Plater, c. 3. *de mentis alienat.* speaks out of his experience, than any inward cause whatsoever: *and impresses itself so forcibly in the spirits, brain, humours, that if all the mass of blood were let out of the body, it could hardly be extracted. This horrible kind of melancholy (as he terms it) had been often brought before him, and troubles and affrights commonly men and women, young and old of all sorts.* *Hercules de Saxonia calls this kind of melancholy (ab agitatione spiritu) by a peculiar name, it comes from the agitation, motion, contraction, dilatation of spirits, not from any distemper of humours, and produceth strong effects. This terror is most usually caused,*

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22 Lib. Ac. 1. 22. *Let him feast, drink, perfume himself at my expense: if he be in love, I shall supply him with money. Has he broken in the gate? they shall be repaired. Has he torn his garments? they shall be replaced. Let him do what he please, take, spend, what, I am resolved to submit.*


24 *Lib. de consol. Tam Statke festina lude ut scieps, posuiter videamur, illic non tu tu close and ad injuriam, nos ad cruditionem sed in amorem, non ad virtute sed voluptate educant.*

25 *Lib. 1. 2. *Educatio altera natura, alterat animos et mentes, aequatiam (impred) liberorum nostrorum sunt non ipse pulcherrimam, quam infantium statum de bello servorum; molitior etsi education, quam indugenter nostras res, novus cœnsus, et novis et corporis.*

26 *Iam, Ac. 2. 22. *Perinde agit ac symbus de calcis sit sollicitus, pedem nihil oriet.*

27 *Hore. de anc. Juni. Nil patri minus est quam diem.*

28 *Lib. 3. de sapienti; qui avaris pedagogis pueros alendos dant, vel clauser in communibus jejunium minos et sapere, minit aliam agit; nisi ut sint vel non sine statu egritud, vel non integras sapientias.*

29 *Terror et metus maximus ex imporvis accedentibus ipsis animis commovetur, ut spiritus nunciam recuperaret, gravieoremque melancholiam terror faciet, quam que ab interna causa fit. Impressio tam fortis in spiritibus humoralibus certe, ut transit tota sanguine massa, neque exprimatur, et hanc horrenda species melancoliae frequentor oblata muti, nones exercent, viri, juvenes, senes.*

30 *Tract. de melanc. cap. 7. et 8. non ab intemperie, sed agitazione, dilatatione, contractione, motu spiritu.*
as Plutarch will have, "from some imminent danger, when a terrible object is at hand," heard, seen, or conceived, "truly appearing, or in a "dream," and many times the more sudden the accident, it is the more violent.

Stat terror animis, et cor attonitum saltat. "Their souls are affright, their heart amazed quakes, the trembling liver pants in vehem. and aches."

Arthemidorus the grammarian said his wisits by the unexpected sight of a crocodile, Laurentius 7. de melan. "The massacre at Lyons, 1572, in the reign of Charles IX., was so terrible and fearful, that many ran mad, some died, great-bellied women were brought to bed before their time, generally all affrighted aghast. Many lose their wits by the sudden sight of some spectum or devil, a thing very common in all ages," said 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 µυσθομαχοι, which so terrify their souls, or if they be but affrighted by some counterfeit devils in jest,

ut pueri trepidant, atque omnis animis
in tenebris mutatum

as children in the dark conceive hobgoblins, and are so 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 a hydrophobia, by seeing one sick of that disease: (Dioscorides l. 6. c. 33.) or by the sight of a monster, a carcase, they are disquieted many months following, and cannot endure the room where a corpse hath been, for a world would not be alone with a dead man, or lie in that bed many years after in which a man hath died. At Basel many little children in the spring-time went to gather flowers in a meadow at the town’s end, where a malefactor hung in gibbets; all gazing at it, one by chance flung a stone, and made it stir, by which accident, the children affrighted ran away; one slower than the rest, looking back, and seeing the stirred carcase wag towards her, cried out it came after, and was so terribly affrighted, that for many days she could not rest, eat, or sleep, she could not be pacified, but melancholy, died. "In the same town another child, beyond the Rhine, saw a grave opened, and upon the sight of a carcase, was so troubled in mind that she could not be comforted, but a little after departed, and was buried by it. Paterus obsecrat. l. 1. a gentlewoman of the same city saw a fat hog cut up, when the entrails were opened, and a noisome savour offended her nose, she much misliked, and would not longer abide: a physician in presence, told her, as that hog, so was she, full of filthy excrements, and aggravated the matter by some other loathsome instances, insomuch, this nice gentlewoman apprehended it so deeply, that she fell forthwith a-vomiting, was so mightily distempered in mind and body, that with all his art and persuasions, for some months after, he could not restore her to herself again, she could not forget it, or remove the object out of her sight, Iden. Many cannot endure to see a wound opened, but they are offended: a man executed, or labour of any fearful disease, as possession, apoplexies, one bewitched; or if they read by chance of some terrible thing, the symptoms alone of such a disease, or that which they dislike, they are instantly troubled in mind, aghast, ready to apply it to themselves, they are as much disquieted as if they had seen it, or were so affected themselves. Ilias sit vi lentur somniari, they dream and continually think of it. As lamentable effects are caused by such terrible objects heard, read, or seen, auditus maximos motus in corpore facit, as Plutarch holds, no sense makes greater alteration of body and mind: sudden speech sometimes, unexpected news, be they good or bad, previsa minus oratio, will move as much, animum obturare et de sede sua dejicere, as a philosopher observes, will take away our sleep and appetite, disturb and quite overturn us. They bear witness that have heard those tragic alarms, outcries, hideous noises, which are many times suddenly heard in
the dead of the night by irruption of enemies and accidental fires, &c., those 21 panic
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
Midianites were so affrighted by Gideon’s soldiers, they breaking but every one a
pitcher; and Hannibal’s army by such a panic fear was discomfited at the walls of
Rome. Augusta Livia hearing a few tragical verses recited out of Virgil, Tu Mar-
elius eris, &c., fell down dead in a swoon. Edinus king of Denmark, by a sudden
sound which he heard, 22 was turned into fury with all his men,” Czarnia, l. 5,
Dem. hist. et Alexander ab Alexandre l. 3. c. 5. Amatus Lusitanus had a patient,
that by reason of bad tidings became epilepticus, cen. 2. ca. 90, Cardan subtil. l.18,
saw one that lost his wits by mistaking of an echo. If one sense alone can cause
such violent commotions of the mind, what may we think when hearing, sight, and
twelve other senses are all troubled at once? as by some earthquakes, thunder, light-
ing, tempests, &c. At Bologna in Italy, Anno 1504, there was such a fearful earth-
quake about eleven o’clock in the night (as Beroaldus in his book de terrae motu, hath
suggested to posterity) that all the city trembled, the people thought the world was
at an end, actum de mortalius, such a fearful noise, it made such a detestable smell,
the inhabitants were infinitely affrighted, and some ran mad. Audi rem atrocin, et
memorandum (mine author adds), hear a strange story, and worthy to be
chronicled: I had a servant at the same time called Folco Argelanus, a bold and
proper man, so grievously terrified with it, that he 23 was first melancholy, after doted,
his last mad, and made away himself. At Fuscinum in Japonia 24 there was such an
earthquake, and darkness on a sudden, that many men were offended with headache,
may overwhelmed with sorrow and melancholy. At Meacum whole streets and
grovel palaces were overturned at the same time, and there was such a hideous noise
vocal, like thunder, and filthy smell, that their hair stared for fear, and their hearts
quaked, men and beasts were incredibly terrified. In Sacii, 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. Cassius 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
have the remembrance of it out of his mind. Many times, some years following,
they tremble afresh at the 25 remembrance or conceit of such a terrible object,
even all their lives long, if mention be made of it. Cornelius Agrippa relates out
of Gaebelvir Parisiensis, a story of one, that after a distasteful purge which a phy-
ician had prescribed unto him, was so much moved, 26 that at the very sight of
physic he would be distempered; though he never so much as smelled to it, the box
of physic long after would give him a purge; nay, the very remembrance of it did
effect it; 27 like travellers and seamen, 28 saith Plutarch, 29 that when they have been
sailed, or dashed on a rock, for ever after fear not that mischance only, but all such
sedges whatsoever.30

SUBSECT. IV.—Scofs, Calumnie, bitter Jests, how they cause Melancholy.

It is an old saying, 31 “A blow with a word strikes deeper than a blow with a
sword,” and many men are as much galled with a calumny, a scurrilous and bitter
jest, a libel, a pasquill, satire, apologue, epigram, stage-play or the like, as with any
misfortune whatsoever. Princes and potentates, that are otherwise happy, and have
all at command, secure and free, quibus potius sateris suspicati obstinent, are griev-
only vexed with these pasquilling libels, and satires: they fear a raiding 32 Arectine.
More than an enemy in the field, which made most princes of his time (as some relate)
allow him a liberal pension, that he should not tax them in his satires. 33

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21. Ennem renenum fugitentes aquinis tarnen, Quis men
24. Pharsamnices vita est. 25. In furricom
26. Speciosa amare, execido lata, inde odio abdominis, insanius opprobores, seculus
27. Subtius terre motus. 28. Capit
29. Quum subito illius traditionis nostrae imago,
30. Qui solo aspectu medicis movetur ad pergabamum.
31. Rice vistores et ad animum impertinent, sed
32. Memores sunt eos, nec modo quo offendunt, sed
33. Levitet
34. Fiscini decipentes
35. Menti
decibus, etc. 36. Subtius terre motus. 37. Legent
The Gods had their Momus, Homer his Zoilus, Achilles his Thersites, Philip his Demades: the Caesars themselves in Rome were commonly taunted. There was never wanting a Petronius, a Lucian in those times, nor will be a Rabelais, an Euphrasius, a Boecaccino in ours. Adrian the sixth pope was so highly offended, and grievously vexed with Pasquillers at Rome, he gave command that his statue should be demolished and burned, the ashes flung into the river Tiber, and had done it forthwith, had not Ludovicus Suessanus, a facetious companion, dissuaded him to the contrary, by telling him, that Pasquillo's ashes would turn to frogs in the bottom of the river, and croak worse and louder than before.—*genus irritabile vaturn*, 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 sexior ense patet._ The prophet David complains, Psalm cxxiii. 4. "that his soul was full of the mocking of the wealthy, and of the despightfulness of the proud," and Psalm lv. 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 Psalm. lxxix. 20. "Rebuke hath broken my heart, and I am full of heaviness." Who hath not like cause to complain, and is not so troubled, that shall fall into the mouths of such men? for many are so petulant a spleen; and have that figure Sarcasmus so often in their mouths, so bitter, so foolish, as Baltasar Castilno notes of them, that "they cannot speak, but they must bite;" they had rather lose a friend than a jest; and what company soever they come in, they will be scoffing, insulting over their inferiors, especially over such as any way depend upon them, humouring, misusing, or putting galleries on some or other till they have made by their humouring or gulling *ex stultio insanus*, a mope or a noddy, and all to make themselves merry:

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"dommodo viuum
Excitiat sibi; non hic cœptam parcit amico."

Friends, neuters, enemies, all are as one, to make a fool a madman, is their sport, and they have no greater felicity than to scoff and deride others; they must sacrifice to the god of laughter, with them in *Apuleius*, once a day, or else they shall be melancholy themselves; they care not how they grind and misuse others, so they may exhilarate their own persons. Their wits indeed serve them to that sole purpose, to make sport, to break a scurrile jest, which is *levissimus ingenti fructus*, the froth of wit, as Tully holds, and for this they are often applauded, in all other discourse, dry, barren, straminious, dull and heavy, here lies their genius, in this they alone excel, please themselves and others. Leo Decimus, that scoffing pope, as Jovius hath registered in the Fourth book of his life, took an extraordinary delight in humouring of silly fellows, and to put galleries upon them, by commending some, persuading others to this or that: he made *ex stolidis stultissimos, et maxime ridiculos, ex stultis insanos*; soft fellows, stark noddies; and such as were foolish, quite mad before he left them. One memorable example he recites there, of Tarasconus of Parma, a musician that was so humoured 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 ninny) they *made him set foolish songs, and invent new ridiculous precepts, which they did highly commend," as to tie his arm that played on the lute, to make him strike a sweeter stroke, *and pull down the Arras hangings, because the voice would be clearer, by reason of the reverberation of the wall." In the like manner they persuaded one Barallius of Caieta, that he was as good a poet as Petrarch; would have him to be made a laureate poet, and invite all his friends to his instalment; and had so possessed the poor man with a conceit of his excellent poetry, that when some of his more discreet friends told him of his folly, he was very angry with them, and said *they envied his honour, and prosperity; it was strange (saith Jovius) to see an old man of 60 years, a venerable and grave old man,
s so gelled. But what cannot such scoffers do, especially if they find a soft creature, or whom they may work? Nay, to say truth, who is so wise, or so discreet, that may not be humoured in this kind, especially if some excellent wits shall set upon him; he that makes others, if he were so humoured, would be as mad himself, as much grieved and tortured; he might cry with him in the comedy, Proph Jupiter, ut homo me edigas 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 haply make others sport, and be no whit troubled himself; but if he be apprehensive of his folly, and take it to heart, then it torments him worse than any lash: a bitter jest, a slander, a calumny, pierceth deeper than any loss, danger, bodily pain, or injury whatsoever; levitatem enim salutat, (it flies swiftly) as Bernard of an arrow, sed graviter vulnerat, (but wounds deeply), 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. lxiv. 5. "And they smote with their tongues," Jer. xviii. 18, and that so hard, that they leave an incurable wound behind them. Many men are undone by this means, moped, and so dejected, that they are never to be recovered; and of all other men living, those which are actually melancholy, or inclined to it, are most sensible, (as being suspicious, choleric, apt to mistake) and impatient of an injury in that kind: they aggravate, and so meditate continually of it, that it is a perpetual corrosive, not to be moved, till time wear it out. Although they peradventure that so scoff, do it alone in mirth and merriment, and hold it optimum alieni frui insaniam, an excellent thing to enjoy another man's madness; yet they must know, that it is a mortal sin (as Thomas holds) and as the prophet David denounceth, "they that use it, shall never dwell in God's tabernacle."

Such scurrilous jests, flouts, and sarcasms, therefore, ought not at all to be used; especially to our betters, to those that are in misery, or any way distressed: for to such, arumnum incrementa sunt, they multiply grief, and as he perceived, In multis pudor, in multis iracundia, &c., many are ashamed, many vexed, angered, and there is no greater cause or furtherer of melancholy. Martin Cromerus, in the Sixth book of his history, hath a pretty story to this purpose, of Uladislaus, the second king of Poland, and Peter Dunnius, earl of Shrine; they had been hunting late, and were enforced to lodge in a poor cottage. When they went to bed, Uladislaus told the maid in jest, that his wife lay softer with the abbot of Shrine; he not able to contain, replied, Et tua cum Babasso, and yours with Babassus, 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 et cogitabantus, very sad and melancholy for many months; but they were the earl's utter undoing: for when Christina heard of it, she persecuted him to death. Sophia the empress, Justinian's wife, broke a bitter jest upon Narsetes the eunuch, a famous captain then acquired for an overthrow which he lately had: that he was fitter for a distaff and to keep women company, than to wield a sword, or to be general of an army: but it cost her dear, for he so far distasted it, that he went forthwith to the adverse part, much troubled in his thoughts, caused the Lombards to rebel, and thence procured many miseries to the commonwealth. Tiberius the emperor withheld a legacy from the people of Rome, which his predecessor Augustus had lately given, and perceiving a fellow round a dead corse in the ear, would needs know wherefore he did so; the fellow replied, that he wished the departed soul to signify to Augustus, the commons of Rome were yet unpaid: for this bitter jest the emperor caused him forthwith to be slain, and carry the news himself. For this reason, all those that otherwise approve of jests in some cases, and facets companions, (as who doth not?) let them laugh and be merry, rumpantur et illa Codro, 'tis laudable and fit, those yet will by no means admit them in their companies, that are any way inclined to this calumny: non jocandum cum ipsis qui miseri sunt, et arumnosi, no jesting with a discontented person. 'Tis Castello's caveat, Jo. Fontanus, and Galateus, and every good man's.

"Play with me, but hurt me not; Jest with me, but shame me not."
Causes of Melancholy.

In a virtue between pietuity and sourility, two extremes, as attainableness is between sterility and continence, it must not exceed; but be still accompanied with

\textit{Deus est albus, innocentius, quasi nemini nocet, omnes injurias obliviscens abhorreunt, suis suis, abhorrent all other of injury. Though a man be liable to such a jest or slight, he has been overcome, or committed a foul fact, yet it is no good manners or
\textit{kinds} of manners, to upbraud, to hit him in the teeth with his offence, or to scoff at such a

\textit{Inquit qui lotht eques. Non est Scipionis a le red caballus.}"

The horse-play this, and those jests (as he \textit{saith}) "are no better than injuries," being gasts, acuta, et aculeati, they are poisoned jests, leave a sting behind them, and ought not to be used.

\textit{Set not thy foot to make the blind to fall;}
\textit{Nor wilfully offend thy weaker brother:}
\textit{Nor wound the dead with thy tongue’s bitter gall,}
\textit{Neither rejoice thou in the fall of either.}"

If these rules could be kept, we should have much more ease and quietness than we have, less melancholy; whereas on the contrary, we study to misuse each other, how to sting and gall, like two fighting boors, bending all our force and wit, friends, fortune, to crucify \textit{one another’s souls;} by means of which, there is little content and charity, much virulence, hatred, malice, and disquietness among us.

SUBJECT. V.—\textit{Loss of Liberty, Servitude, Imprisonment, how they cause Melancholy.}

To this catalogue of causes, I may well annex loss of liberty, servitude, or imprisonment, which to some persons is as great a torture as any of the rest. Though they have all things convenient, sumptuous houses to their use, fair walks and gardens, delicious bowers, galleries, good fare and diet, and all things correspondent, yet they are not content, because they are confined, may not come and go at their pleasure, and do what they will, but live \textit{alieni quadræ}, at another man’s table and command. As it is \textit{in meats so it is in all other things, places, societies, sports; let them be never so pleasant, commodious, wholesome, so good; yet omnia rerum est accidentia, there is a loathsome sating of all things. The children of Israel were tired with manna, it is irksome to them so to live, as to a bird in his cage, or a dog in his kennel, they are weary of it. They are happy, it is true, and have all things, to another man’s judgment, that heart can wish, or that they themselves can desire, done in sua nóriti: yet they loathe it, and are tired with the present: \textit{Est natura hominum novitatis avida;} men’s nature is still desirous of news, variety, delights; and our wandering affections are so irregular in this kind, that they must change, though it must be to the worst. Bachelors must be married, and married men would be bachelors; they do not love their own wives, though otherwise fair, wise, virtuous, and well qualified, because they are theirs; our present estate is still the worst, we cannot endure one course of life long, et quod modo vocavat, odit, one calling long, esse in honore junat, nec displicet; one place long, \textit{Tibur a tus},

\textit{Tybure Romam, that which we earnestly sought, we now contemn. Hec quadam agit ad mortem, \textit{(saith) Seneca)} quod proposita sepe mutando in eadem revolvuntur, et non relinquunt novitati locum; Fastidio capitis esse vita, et ipsa manus, et subit illud rapidissimurum, deliciarum, Quosque cedam? this alone kills many a man, that they are tied to the same still, as a horse in a mill, a dog in a wheel, they run round, without alteration or news, their life growthod odious, the world hardsome, and that which crosseth their furious delights, what? still the same?

Marcus Aurelius and Solomon, that had experience of all worldly delights and pleasures, confessed as much of themselves; what they most desired, was tedium at last, and that their lust could never be satisfied, all was vanity and affliction of mind.
4. Subs. 6.]  **Poverty and Want, Causes**

Poverty and want are so violent oppugners, so unwelcome guests, so much abroad of all men, that I may not omit to speak of them apart. Poverty, although considered aright, to a wise, understanding, truly regenerate, and contented man) dominum Dei, a blessed estate, the way to heaven, as Chrysostom calls it, God's

*In 9 Khain.*

Subsect. VI.—Poverty and Want, Causes of Melancholy.

Yet if it be death itself, another hell, to be glutted with one kind of sport, dined one dish, tied to one place; though they have all things otherwise as they can, and are in heaven to another man's opinion, what misery and discontent shall have, that live in slavery, or in prison itself? *Quod triarius morte, in servitute dumi,* as Hermolaus told Alexander in Curtius, worse than death is bondage: *animo scito omnes fortis, ut mortem servituri antequam,* All brave men at arms (if they hold) are so affected. *Equidem ego is sum, qui servitutem extremum omni mortalum esse arbitrator:* I am he (saith Boterus) that account servitude the misery of misery. And what calamity do they endure, that live with those hard masters, in gold mines (like those 30,000 Indian slaves at Potosi, in Peru), times, lead-mines, stone- quarries, coal-pits, like so many mouldwarpes under ground, enned to the galleys, to perpetual drudgery, hunger, thirst, and stripes, without hope of delivery? How are those women in Turkey affected, that most part of year come not abroad; those Italian and Spanish dames, that are mewed up like birds, and locked up by their jealous husbands? how tedious is it to them that live ever and everes half a year together? as in Iceland, Muscovy, or under the pole, where they have six months' perpetual night. Nay, what misery and discontent they endure, that are in prison? They want all those six non-natural things, good air, good diet, exercise, company, sleep, rest, ease, &c., that are bound in all day long, suffer hunger, and (as Lucian describes it) "must abide that they sink, and rattling chains, howlings, pitiful outcries, that prisoners usually hear; these things are not only troublesome, but intolerable." They lie nastily staggering and toads and frogs in a dark dungeon, in their own dung, in pain of body, in pain of soul, as Joseph did, Psal. cv. 18, "They hurt his feet in the stocks, the iron and his soul." They live solitary, alone, sequestered from all company but hearting melancholy; and for want of meat, must eat that bread of affliction, prey on themselves. Well might Arculanus put long imprisonment for a cause, especially such as have lived jovially, in all sensuality and lust, upon a sudden are aged and debarred from all manner of pleasures: as were Hyniades, Edward, Richard II., Valerian the Emperor, Bajazet the Turk. If it be irksome to miss ordinary companions and repast for once a day, or an hour, what shall it be to them for ever? If it be so great a delight to live at liberty, and to enjoy that object of the world affords; what misery and discontent must it needs bring, that shall now be cast headlong into that Spanish inquisition, to fall from one to hell, to be cubbed up upon a sudden, how shall he be perplexed, what become of him? Robert Duke of Normandy being imprisoned by his best captain, and brought to Rome in triumph, and after imprisoned, through anguish of soul, and melancholy, died. Roger, Bishop of Salisbury, the second man King Stephen (he that built that famous castle of Devizes in Wiltshire,) was starved in prison with hunger, and all those calamities accompanying such men, *moritum noluerit, mori nescerit,* he would not live, and could not die, between death, and torments of life. Francis King of France was taken prisoner by the, and mortem ferer melanholicae, saith Guicciardini, melancholy almost to, and that in an instant. But this is as clear as the sun, and needs no further ration.
gift, the mother of modesty, and much to be preferred before riches (as shall be shown in his place), yet as it is esteemed in the world’s censure, it is a most odious calling, vile and base, a severe torture, sumnum scelus, a most intolerable burden; we shun it all, cane pejus et angue (worse than a dog or a snake), we abhor the name of it, Pauereus fugiit, totus arcessit orbe, as being the fountain of all other miseries, cares, woes, labours, and grievances whatsoever. To avoid which, we will take any pains, extremos currir mercator ad Indos, we will leave no haven, no coast, no creek of the world unsearched, though it be to the hazard of our lives, we will dive to the bottom of the sea, to the bowels of the earth, five, six, seven, eight, nine hundred fathom deep, through all five zones, and both extremes of heat and cold: we will turn parasites and slaves, prostitute ourselves, swear and lie, damn our bodies and souls, forsake God, abjure religion, steal, rob, murder, rather than endure this insufferable yoke of poverty, which doth so tyrannize, crucify, 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: Ubique tanti quisque quantum habuit suum. If he be likely to thrive, and in the way of preferment, who but he? In the vulgar opinion, if a man be wealthy, no matter how he gets it, of what parentage, how qualified, how virtuously endowed, or villanously inclined; let him be a baron, a griece, an usurer, a villain, a pagan, a barbarian, a wretch, Lucian’s tyrant, on whom you may look with less security than on the sun; so that he be rich (and liberal withal) he shall be honoured, admired, adored, revered, and highly magnified. The rich is had in reputation because of his goods, Ecl. x. 31. He shall be befriended; for riches gather many friends, Prov. xix. 4. multos numerabit amicos, all happiness ebbs and flows with his money. He shall be accounted a gracious lord, a Meccenas, a benefactor, a wise, discreet, a proper, a valiant, a fortunate man, of a generous spirit, Pullus Jovis, et gallina fulus alba: a hopeful, a good man, a virtuous, honest man. Quando ego te Junonum puero, et materiam parvum veré aurem, as Tully said of Octavianus, while he was adopted Caesar, and an heir apparent of so great a monarchy, he was a golden child. All honour, offices, applause, grand titles, and turgent epithets are put upon him, omnes omnia bonum dicere; all men’s eyes are upon him, God bless his good worship, his honour; every man speaks well of him, every man presents him, seeks and sues to him for his love, favour, and protection, to serve him, belong unto him, every man riseth to him, as to Themistocles in the Olympics, if he speak, as of Herod, Fox Dei, non hominis, the voice of God, not of man. All the graces, Venere, pleasures, elegances attend him, golden fortune accompanies and lodgeth with him; and as to these Roman emperors, is placed in his chamber.

Recură navis ét mari, Fortunaque suæ temporis aetaria; he may sail as he will himself, and temper his estate at his pleasure, jovial days, splendour and magnificence, sweet music, dainty fare, the good things, and fat of the land, fine clothes, rich attires, soft beds, down pillows are at his command, all the world labours for him, thousands of artificers are his slaves to drudge for him, run ride, and post for him: Divines (for Pythia Philippis) lawyers, physicians, philosophers, scholars are his, wholly devote to his service. Every man seeks his acquaintance, his kindred, to match with him, though he be an oak, a monkey, a monster, a goosecap, aervem ducent Danaen, 1 when, and whom he will, hunc opum genetum Rex et Regina—he is an excellent 2 match for my son, my daughter, my niece, &c. Quis quidem calcaret hic, Rosa fiet, let him go whither he will, triumphs

1. Ecl. x. 31.
2. Evidently referring to a matrimonial match.
and, bells ring, &c., all happiness attends him, every man is willing to entertain a, he sups in Apollo whereasover he comes; what preparation is made for his entertainment? fish and fowl, spices and perfumes, all that sea and land affords. hat cookery, masking, mirth to exhilarate his person? 

"Da Treblo, pone ad Treblum, frater ab ills liberae!"

What dish will your good worship eat of?

"Dulcia ponsa, Et quaequeque inter cultus tibi fundus honores, Anet Latrem, gusti venerabilior late dives."

"Sweet apples, and whatever thy fields afford, Before thy Gods be serv'd, let serve thy Lord."

hat sport will your honour have? hawkimg, hunting, fishing, fowling, bulls, bears, ells, dice, cocks, players, tumblers, fiddlers, jesters, &c., they are at your good worship's command. Fair houses, gardens, orchards, terraces, galleries, cabinets, pleas-

mi walks, delightful places, they are at hand; in aureis lácis, vinum in argentibus, talesecula ad natum speciosa, wine, wenches, &c. a Turkish paradise, a heaven on earth. Though he be a silly soft fellow, and scarce have common sense, yet he be borne to fortunes (as I have said) jure hereditario sacer pei jubetur, he must be honour and office in his course: Nemo nisi dives honore dignus (Ambros. 21.) none so worthy as himself: he shall have it, atque esto quaequid Servum ad Labo. Get money enough and command a kingdom, provinces, armies, hearts, lands, and affections; thou shalt have popes, patriarchs to be thy chaplains and parasites; thou shalt have (Tamerlane-like) kings to draw thy coach, queens to be by handresses, emperors thy footstools, build more towns and cities than great Alexander, Babel towers, pyramids and mausolean tombs, &c. command heaven and earth, and tell the world it is thy vassal, auro emit ad clades, argento calum pantar, denarius philosophum conductit, nummus jus cogit, obolus literatum poscit, medium sanitatem conciliat, aet amicos confinquit. e And therefore not without god cause, John de Medicis, that rich Florentine, when he lay upon his death-bed, calling his sons, Cosmo and Laurence, before him, amongst other sober sayings, urged this, ammo quieto digredi, quod vos sanos et divites post me relinquam, I doth me good to think yet, though I be dying, that I shall leave you, my children, sound and rich? for wealth sways all. It is not with us, as amongst those Macedonian senators of Lycurgus in Plutarch, He preferred that deserved best, as most virtuous and worthy of the place, not swiftness, or strength, or wealth, or friends carried it in those days? but inter optimos optimus, inter temperantes temperamentissimum, the most temperate and best. We have no aristocracies but in contemplation, all oligarchies, wherein a few rich men dominate, do what they list, and are privileged by their greatness. They may freely trespass, and do as they please, to man dare accuse them, no so much as mutter against them, there is no notice taken of it, they may securely do it, live after their own laws, and for their money to pards, indulgences, redeem their souls from purgatory and hell itself,—

item possit arca Jocem. Let them be epicures, or atheists, libertines, machi-

tails, (as they often are) "Et quamvis perjuris erit, sine gente, cruentus," they may go to heaven through the eye of a needle, if will themselves, may be denounced for saints, they shall be honourably interred in mausolean tombs, composed of poets, registered in histories, have temples and statues erected to their names,—

manus illis nascentur violae._If he be bountiful in his life, and liberal at his death, he shall have one to swear, as he did by Claudius the Emperor and Tacitus, he saw his soul go to heaven, and be miserably lamented at his funeral.

Inhumation collegia, &c. Trinacriam topanta in Petronius recta in calum abit, rent right to heaven: a base queen, thes, thou wouldst have scorned once in thy misery to have a penny from her; and why? modio nummos metit, she measured money by the bushel. These prerogatives do not usually belong to rich men,
but to such as are most part seeming rich, let him have but a good outside, he carries it, and shall be adored for a god, as Cyrus was amongst the Persians, ob splendidae apparatum, for his gay attires; now most men are esteemed according to their clothes. In our gullish times, whom you peradventure in modesty would give place to, as being deceived by his habit, and presuming him some great worshipful man, believe it, if you shall examine his estate, he will likely be proved a serving man of no great note, my lady's tailor, his lordship's barber, or some such gull, a Fastidious Brisk, Sir Petronel Flash, a mere outside. 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. xv. 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 et animus se habet; money gives life and 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 scapt, inter lacras esurit, amicus molestus. If he speak, what babbler is this? Ecclus, his nobility without wealth, is projecta vilis alga, and he not esteemed: nos viles pulli nati infelicius oitis, if once poor, we are metamorphosed in an instant, base slaves, villains, and vile drudges; for to be poor, is to be a knave, a fool, a wretch, a wicked, an odious fellow, a common eye-soe, say poor and say all; they are born to labour, to misery, to carry burdens like juments, pistum stercus comedere with Ulysses' companions, and as Chremlos objected in Aristophanes, salem tingere, lick salt, to empty jakes, fay channels, carry out dirt and dunghills, sweep chimneys, rub horse-heels, &c. I say nothing of Turks, galley-slaves, which are bought and sold like juments, or those African negroes, or poor Indian drudges, qui indices hinc inde deferendis oneribus occupatur, nam quod apud nos boves et asini vehunt, trahunt, &c. Id omne misellis Indis, they are ugly to behold, and though erst spruce, now rusty and squallid, because poor, immundus fortunas aequum est squalorem sequi, it is ordinarily so. Others eat to live, but they live to drudge, servilis et misera gens nihil recusare undo, a servile generation, that dare refuse no task. 

-- Heus tu Dromo, cape locum stabilem, ventulum hic facio dum lavamus, sirrah blow wind upon us while we wash, and bid your fellow get him up betimes in the morning, be it fair or foul, he shall run fifty miles a-foot to-morrow, to carry me a letter to my mistress, Socia ad pistram Socia shall tarry at home and grind malt all day long, Tristan threes. Thus they commanded, being indeed some of them as so many footstools for rich men to tread on, blocks for them to get on horseback, or as walls for them to piss on. They are commonly such people, rude, silly, superstitious idiots, nasty, unclean, losy, poor, dejected, slavishly humble: and as Leo Afer observes of the commonalty of Africa, natura viliores sunt, nec apud suos duces majore in precio quam si canes essent: base by nature, and no more esteemed than dogs, miserae, laboriosae, calamitabilis, vilam agunt, et inopem, infanlicem, rudiores asinas, ut e brutis planis natos dicit: no learning, no knowledge, no civility, scarce common sense, nought but barbarism amongst them, bellumino vos vivunt, neque calcion gestant, neque vestes, like rogues and vagabonds, they go barefooted and barelegged, the soles of their feet being as hard as horse-hoofs, as Radizvils observed at Damietta in Egypt, leading a laborious, miserable, wretched, unhappy life, like beasts and juments, if not worse, (for a Spaniard in Iucatan, sold three Indian boys for a cheese, and a hundred negro slaves for a horse) their discourse is sourbrity, their summum bonum, a pot of ale. There is not any slavery which these villains will not undergo, inter illos peregrinas latinas evaevant, aliis cucurbites curant, aliis stipularios agunt, urinatores, et id

Poverty and Want, Causes.

Genus similia exercent, &c. like those people that dwell in the Alps, chimney-sweepers, jakes-farmers, dirt-daubers, vagrant rogues, they labour hard some, and yet cannot get clothes to put on, or bread to eat. For what can filthy poverty give else, but beggary, fulsome nastiness, squallor, contempt, drudgery, labour, ugliness, hunger and thirst; pediculae, et脉iceum numen? as he well followed it in Ario-ophanes, fleas and lice, pro pallio vestem laceram, et pro pulvisnari lapidem bene magnam ad caput, rags for his raiment, and a stone for his pillow, pro cathedra, ut caput urceo, he sits in a broken pitcher, or on a block for a chair, et multus tanum pro panibus comediti; he drinks water, and lives on work leaves, pulse, like a hog, or scrapes like a dog; ut nunc nobis vita afficiatur, quis non putabit insanium esse, infelicissimeque? as Chremesius concludes his speech, as we poor men live now-a-days, who will not take our life to be infelicity, misery, and madness?

If they be of little better condition than those base villains, hunger-starved beggars wandering rogues, those ordinary slaves, and day-labouring drudges; yet they are commonly so preyed upon by polling officers for breaking the laws, by their tyrani-ning landlords, so flayed and fleeced by perpetual exactions, that though they do drudge, fare hard, and starve their genius, they cannot live in some countries; but what they have is instantly taken from them, the very care they take to live, to be drudges, to maintain their poor families, their trouble and anxiety takes away their sleep.

Sicur. xxxi. 1, it makes them weary of their lives: when they have taken all pains, done their utmost and honest endeavours, if they be cast behind by sickness, or overtaken with years, no man pities them, hard-hearted and merciless, uncha-tiable as they are, they leave them so distressed, to beg, steal, murmur, and rebel, or else starve. The feeling and fear of this misery compelled those old Romans, when Menenius Agrippa pacified, to resist their governors: outlaws, and rebels in most places, to take up seditious arms, and in all ages hath caused uprarsoms, murmurings, seditions, rebellions, thefts, murders, mutinies, jars and contentions in every commonwealth: grudging, repining, complaining, discontent in each private family, because they want means to live according to their callings, bring up their children, breaks their hearts, they cannot do as they would. No greater misery than for a hard to have a knight's living, a gentleman a yeoman's, not to be able to live as his birth and place require. Poverty and want are generally corrosives to all kinds of men, especially to such as have been in good and flourishing estate, are suddenly distressed, 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 minds correspondent, like beetles, in stercore orti, in stercore victus; as they were obscurely born and bred, so they delight in obscenity; they are not thoroughly touched with it. Angustas animas angusto in pecore versant. Yet, that which is so small cause of their torments, if once they come to be in distress, they are for-warden of their fellows, most part neglected, and left unto themselves, as poor Terence in Rome was by Scipio, Latius, and Furius, his great and noble friends.

"Nil Publius Scipio profuit, nil ei Latius, nil Furius. Terea per idem tempus qui agitant nobis facilius.

Horum ille operae ne domum quidem habuit commoditatem."

Tu generally so, Tempora si fuerint nabila, solus eris, he is left cold and comfortless, nullus ad amissas ibit amicus opus, all flee from him as from a rotten wall, now ready to fall on their heads. Prov. xix. 4. "Poverty separates them from their neighbours."

Dum fortuna favet vultum servati amici, tunc occasit turpis veritas cum fugit.

"Quem fortunam favore, amicus, cum foveas de me."

Which is worse yet, if he be poor every man contends him, insults over him, oppresseth him, scoffs at, aggravates his misery.

"Ortellus in Helvetia. Qui habitant in Cedia valle et pluribus locis, in Oscella valle cultorum fabris habitat, in Vexine serilidum genus hominum, quod parvis cornus victus partit."

"If write not be any ways to uphold a name at, or misuse poor men, but rather to console and pity them by express- ing, &c."

"Chremesius, act. 4. Plat."

"Pau- dinius pro cornem victus morsu mortuam."

"Deus non est frons, et sibi se habeat servire nauta; Omnibus nostrum quater se habere victum."

"Scaccia, Africa, Lutania, Montaigne, in his Essays, speaks of certain Indians in France, that being asked how they liked the coun- try, wondered how a few rich men could keep so many poor men in subjection, that they did not eat their throats."

"Augustus animas animos in pecore versantes."

"A narrow breast conceals a narrow soul."

"Donatas, vir. op."

"Publius Scipio, Latius and Furius, three of the most distinguished noblemen at that day in Rome, were of so little service to him, that he could scarcely procure a lodging through their patronage."

"Prox. xix. 7. "Though he be instant, yet they will not."

"Petronius."

"Non est qui debeat vicem, ut Petrus Christus, juret un hominem non novisse."
Nay they are odious to their brethren, and dearest friends, Pro. xix. 7. "His brethren hate him if he be poor,\(^{21}\) omnes vicini oderunt, his neighbours hate him,\(^{21}\)
Pro. xiv. 20. omnes me noti ac ignoti deserunt, as he complained in the comedy.
Friend and strangers, all forsake me. Which is most grievous, poverty makes men ridiculous, Nil habet infelix paupertas durium in se, quam quod ridiculos homines facit, they must endure \(^{21}\) jests, taunts, flouts, blows of their betters, and take all in good part to get a meal's meat: magnus pauperis oppressum, jubet quidvis et facere et patri. He must turn parasite, jester, fool, cum desipientibus desperet; saith \(^{21}\) Euripides, slave, villain, drudge to get a poor living, apply himself to each man's humours, to win and please, \&c., and be buffeted when he hath all done, as Ulysses was by Melanthius.\(^{30}\) in Homer, he reviled, baffled, insulted over, for potterius stultitia perferenda est, and may not so much as muster against it. He must turn rogue and villain; for as the saying is, Necessitas cogit ad turpia, poverty alone makes men thieves, rebels, murderers, traitors, assassins, "because of poverty we have sinned." Ecclus. xxvii. 1. swear and forswear, bear false witness, lie, dissemble, anything, as I say, to advantage themselves, and to relieve their necessities: \(^{31}\) Culpa secellerisque magistra est, when a man is driven to his shifts, what will he not do?

\(^{21}\) Fine vitam.\(^{30}\) Fine vitam.

he will betray his father, prince, and country, turn Turk, forsake religion, abjure God and all, nulla tam horrenda proditio, quam illi luci causa (saith \(^{31}\) Leo Afer) perpetrare nolint.\(^{31}\) Plato, therefore, calls poverty, "thievish, sacrilegious, filthy, wicked, and mischievous:" and well he might. For it makes many an upright man, otherwise, had he not been in want, to take bribes, to be corrupt, to do against his conscience, to sell his tongue, heart, hand, \&c., to be churlish, hard, unmerciful, uncivil, to use indirect means to help his present estate. It makes princes to exact upon their subjects, great men tyranny, landlords oppress, justice mercenary, lawyers vultures, physicians harpies, friends importunate, tradesmen liars, honest men thieves, devout assassins, great men to prostitute their wives, daughters, and themselves, middle sort to repine, commons to mutiny, all to grudge, murmur, and complain. A great temptation to all mischief, it compels some miserable wretches to counterfeit several diseases, to dismember, make themselves blind, lame, to have a more plausible cause to beg, and lose their limbs to recover their present wants. Jodocus Damho-derius, a lawyer of Bruges, praxi rerum criminal. c. 112. hath some notable examples of such counterfeit cranks, and every village almost will yield abundant testimonies amongst us; we have dummerers, Abraham men, \&c. And that which is the extent of misery, it enforces them through anguish and wearisomeness of their lives, to make away themselves; they had rather be hanged, drowned, \&c., than to live without means.

\(^{31}\) In mare extitum, ne te premat aspera egestas, in mare extitum, ne te premat aspera egestas, Desili, et e celestis corrus Cere jugis.

A Sybarite of old, as I find it registered in \(^{31}\) Athenæus, on Phidias in Spartas, and observing their hard fare, said it was no marvel if the Lacedaemonians were valiant men; for his part, he would rather run upon a sword point (and so would any man in his wits,) than live with such base diet, or lead so wretched a life.\(^{31}\) in Japonia, 'tis a common thing to stifle their children if they be poor, or to make as abortion, which Aristocla commends. In that civil commonwealth of China, \(^{31}\) the mother strangles her child, if she be not able to bring it up, and had rather lose, than sell it, or have it endure such misery as poor men do. Arnobius, lib. 7. oedres genoves, \(^{30}\) Lactanius, lib. 5. cap. 9. objects as much to those ancient Greeks and

\(^{31}\) Ovid, in Trist. \(^{31}\) Horat. \(^{31}\) Ter. Ennichus, ed. 2. \(^{31}\) Quod quid materiam prohibit causamque Jocandi; si nescis aucta at, jur. Sat. 2. \(^{31}\) Hor. \(^{31}\) in Phaen. \(^{31}\) Odyss. 17. \(^{31}\) Idem. \(^{31}\) Mantuan. \(^{31}\) Hier. cun. 3. \(^{31}\) De Africa \(^{31}\) 1. cap. ult. \(^{31}\) De legibus, iurisprudencia paupertas, \(^{31}\) societas, turbae, flagitiosae, omnium malorum opifex. \(^{31}\) Theognis. \(^{31}\) Dipnosophist lib. 12. Muller potest moriturum est qui sita mente constantae quam si vite et crumno vel obsecro sublevare. \(^{31}\) Dipnosophist lib. 12. Muller potest moriturum (si quis esti mente constante) quam si vitae et crumno vel obsecro sublevare. \(^{31}\) Quo vero vestrae excipiat in Swiss lib. i. c. 3. \(^{31}\) Vis Romani per creations diles fors et casibus expositus, none stragis- tias vel in saxum ceditis, &c.
as, "they did expose their children to wild beasts, strangle, or knock out their against a stone, in such cases." If we may give credit to "Munster, amongst \textsuperscript{11} Latins in Lithuania, they voluntarily manciple and sell themselves, their to rich men, to avoid hunger and beggary; \textsuperscript{12} many make away selves in this extremity. Apicius the Roman, when he cast up his accounts, and but 106,000 crowns left, murdered himself for fear he should be famished ith. \textsuperscript{13} P. Forestius, in his medicinal observations, hath a memorable example of a of Louvain that, being destitute of means, became both melancholy, a discontented humour massacred themselves. Another of a merchant, learned, otherwise and discreet, but out of a deep apprehension he had of a loss at seas, I not be persuaded but as \textsuperscript{14} Ventidius in the poet, he should die a beggar. In a much I may conclude of poor men, that though they have good \textsuperscript{15} parts cannot show or make use of them: \textsuperscript{16} ab inopii ad virtutem oscepi est via, "for a poor man to \textsuperscript{17} rise, habu faci\'e emergunt, quotum virtutibus obstat res da domi.\textsuperscript{18} " The wisdom of the poor is despised, and his words are not heard.\textsuperscript{19} s. vi. 19. His works are rejected, contemned, for the baseness and obscurity of author, though laudable and good in themselves, they will not likely take.

"Nulla placere dice, neque vivere carmina posunt, Que scribere atque poterit."

verses can please men or live long that are written by water-drinkers." Poor cannot please, their actions, counsels, consultations, projects, are vilified in the esteem, \textit{amantium consilium in re}, which Gnatho long since observed. \textsuperscript{20} Herae crepidas nubquam nec soleas fecit, a wise man never cobbled shoes; said of old, but how doth he prove it? I am sure we find it otherwise in our \textit{prumosis horreor facundia pannis}. Homer himself must beg if he want a, and as by report sometimes he did \textsuperscript{21} go from door to door, and sing ballads, a company of boys about him.\textsuperscript{22} This common misery of theirs must needs et, make them discontent and melancholy, as ordinarily they are, whereby, sh, like a weary traveller, for \textit{Fames et mora bilem in naves concinunt}, still raging and repining: \textit{Ob inopiam morosi sunt, quis est male, as Plutarch quotes f Euripides, and that comical poet well seconds,

\textsuperscript{23} "Omnem quibus res sunt minde seconde, necin quonode Suspectissi, ad contumeliam omnis accipiant magis, Propter suum impotentiam se credunt negligi."

they be in adversity, they are more suspicious and apt to mistake: they think selves scorned by reason of their misery?\textsuperscript{24} and therefore many generous spirits with cases withdraw themselves from all company, as that comedian \textsuperscript{25} Terence is to have done; when he perceived himself to be forsaken and poor, he volun- banished himself to Sympalus, a base town in Arcadia, and there miserably

\textsuperscript{26} "ad summum inopiam redactus, Itaque & conspicu omnium abit Græcia in terram ultimam."

mer is it without cause, for we see men commonly respected according to their es, \textit{ad an dives sit omnes quaerunt, nemo an bonus} and vilified if they be in bad es. \textsuperscript{27} Philophacon the orator was set to cut wood, because he was so homely d. \textsuperscript{28} Terentius was placed at the lower end of Cecilius' table, because of his ly outside. \textsuperscript{29} Dante, that famous Italian poet, by reason his clothes were but could not be admitted to sit down at a feast. Gnatho scorned his old familiar because of his apparel, \textit{Hominem video pannus, annisque obsitum, hic ego contempsi praec me.} King Persius overcome sent a letter to \textsuperscript{30} Paulus Æmulius, man general; Persius P. Consul. S. but he scorned him any answer, "tactile trans fortunam suam (saith mine author) upbraiding him with a present fortune. Plut. Pognax, that great duke of Burgundy, made H. Holland, late duke of
Exeter, exiled, ran after his horse like a lackey, and would take no notice of him: as the common fashion of the world. So that such men as are poor may justly be discontented, melancholy, and complain of their present misery, and all may pray with Solomon, "Give me, O Lord, neither riches nor poverty; feed me with food convenient for me."

SUBSECT. VII.—A heap of other Accidents causing Melancholy, Death of Friends, Losses, &c.

In this labyrinth of accidental causes, the farther I wander, the more intricate I find the passage, multae ambages, and new causes as so many by-paths offer them selves to be discussed: to search out all, were an Herculean work, and fitter for Theseus: I will follow mine intended thread; and point only at some few of the choicest.

Death of Friends.] Amongst which, loss and death of friends may challenge a first place, multis tristantur, as Vives well observes, post delicias, comitia, dies festa, many are melancholy after a feast, holiday, merry meeting, or some pleasing sport, if they be solitary by chance, left alone to themselves, without employment, sport, or want their ordinary companions, some at the departure of friends only whom they shall shortly see again, weep and howl, and look after them as a cow lows after her calf, or a child takes on that goes to school after holidays. Ut me levaret tus adventus, sic discessus affixit, (which Tully writ to Atticus) thy coming was not so welcome to me, as thy departure was harsh. Montanus, consil. 132. makes mention of a country woman that parting with her friends and native place, became grievously melancholy for many years; and Trallianus of another, so caused for the absence of her husband: which is an ordinary passion amongst our good wives if their husband tarry out a day longer than his appointed time, or break his hour they take on presently with sighs and tears, he is either robbed, or dead, some mischance or other is surely befallen him, they cannot eat, drink, sleep, or be quiet in mind, till they see him again. If parting of friends, absence alone can work such violent effects, what shall death do, when they must eternally be separated, never in this world to meet again? This is so grievous a torment for the time, that it takes away their appetite, desire of life, extinguisheth all delights, it causeth deep sighs and groans, tears, exclamations,

((O dulce german matris, a sanguis mentis,
Eheu tepentes, &c. 50 o flos tener.)

Howling, roaring, many bitter pangs, lamentis gemitique et fainisco ululato Tecta fremunt) and by frequent meditation extends so far sometimes, as they think they see their dead friends continually in their eyes, observantes imaginés, as Conciliator confesseth he saw his mother's ghost presenting herself still before him. Quad nimis miserii volunt, hoc facile credunt, still, still, still, that good father, that good son, that good wife, that dear friend runs in their minds: Totus animus hoc et cogitatione defensus est, all the year long, as Pliny complains to Romanus, "me thinks I see Virginius, I hear Virginius, I talk with Virginius, &c."

Te sine, me miserio mibi, lilia nigra videntur,
Pallentesque roas, nec dulce rubens lycanthus,
Nullo nec myrtus, nec laurus spirat odorum."

They 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 they to water would, and will not be comforted. They are gone, they are gone; what shall I do?

[Abstinent atra dies et funere mereri acesbro,
Quid habet in techarum fistem muni? quis saevas altos
Accident gemitus, et acerba verba dolori?
Exaurit pieetas oculos, et hiansa frangit
Pectora, nec plenius avide simt edare questrum,
Magnas adeo jactura peremit, &c."

"Fountains of tears who gives, who tends me grass,
Deep sighs sufficient to express my means?
Mine eyes are dry, my breast is bleak,
My loss so great, I cannot enough mourn."

Epist. lib. 2 Virginius video aedificium cœpit
Altopuror. 50 Calpurnius Gracchus. "Without the
shut wretched me, the lilies lose their whiteness, the
roses become pallid, the heaxanth forgets to blush
neither the myrtle nor the laurel retains its odor."

Chaucer.

90 Prov. xxi. 9. 90 Da anima, cap. de morro. 90 Lib. 32 epist. 92 Oh sweet offering; oh my very blood; oh tender flower, &c. 97 Vir. 4. 95 Patres mortuos coram astantes et filios, &c. Marcellus Donatus.
Other Accidents and Grievances.

So Strozzi Filius, that elegant Italian poet, in his Epieciium, bewails his father's death, he could moderate his passions in other matters, (as he confesseth) but not in this, he yields wholly to sorrow,

"Nunc fatero de tergo malis, mens illa fatiscit, Indomitos quondam vigor et constantia mentis."

How doth Quintillian complain for the loss of his son, to despair almost: Cardan laments his only child in his book de libris propriis, and elsewhere in many of his tracts. St. Ambrose his brother's death: an ego possum non cogitare de te, aut sine lacrymis cogitare? O amari dies, o flebles noctes, &c. "Can I ever cease to think of thee, and to think with sorrow? O bitter days, O nights of sorrow," &c. Gregory Nazianzen, that noble Pulcheria! O decorum, &c. flos recens, pullulans, &c. Alexander, a man of most invincible courage, after Hephestion's death, as Curtius relates, triduum jacuit ad moriendum obstinatus, lay three days together upon the ground, obstinate, to die with him, and would neither eat, drink, nor sleep. The woman that communned 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 until she died." "Rachael wept for her children, and would not be comforted because they were not." Matt. ii. 18. So did Adrian the emperor bewail his Antinous; Heracles, Hylas; Orpheus, Eurydice; David, Absalom; (O my dear son Absalom) Austin his mother Monica, Niobe her children, insomuch that the poets feigned her to be turned into a stone, as being supplied through the extremity of grief. "Ægeas, signo lugubri filii consternatus, in mare se precipitatem dedidit, impatient of sorrow for his son's death, drowned himself. Our late physicians are full of such examples. Montanus consil. 242. had a patient troubled with this infirmity, by reason of her husband's death, many years together. Trincavelli, l. 1. c. 14. hath such another, almost in despair, after his 'mother's departure, ut se fermande precipitatem daret; and ready through distraction to make away himself; and in his Fifteenth counsel, tells a story of one fifty years of age, that grew desperate upon his mother's death;" and cured by Fallopian, fell many years after into a relapse, by the sudden death of a daughter which he had, and could never after be recovered. The fury of this passion is so violent sometimes, that it daunts whole kingdoms and cities. Vespasian's death was pitifully lamented all over the Roman empire, toto orbis lugebat, saith Aurelius Victor. Alexander commanded the battlements of houses to be pulled down, mules and horses to have their manes shorn off, and many common soldiers to be slain, to accompany his dear Hephestion's death; which is now practised amongst the Tartars, when a great Cham dieth, ten or twelve thousand must be slain, men and horses, all they meet; and among those the Pagan Indians, their wives and servants voluntarily die with them. Leo Decimus was so much bewailed in Rome after his departure, that as Jovius gives out, communis salus, publica hilaritas, the common safety of all good fellowship, peace, mirth, and plenty died with him, tanguam eodem speculo cum Leone condita lugebantur: for it was a golden age whilst he lived, but after his decease an iron season succeeded, barbara vis et fiada vallitatis, et dira sauror omnium incommoda, wars, plagues, vastity, discontent. When Augustus Caesar died, saith Paterculus, orbis ruinae timueramus, we were all afraid, as if heaven had fallen upon our heads. "Budaesus records, how that, at Lewis the Twelfth his death, tam subita mutatio, ut qui prius digito calum attingire videbatur, nunc quasi drepenté 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;"

"Concessis occasi animis, seu frondibus ingens
Sylvam dolet hapticis —

they looked like cropped trees. "At Nancy in Lorraine, when Claudia Valesia, Henry the Second French king's sister, and the duke's wife deceased, the temples for

2 P. Furt. li. 6.  3 Lib. de offici Satyri fratri.  4 Lib. M.  5 Lib. v. ejus, anno cum statum considerat ad humani generis subhominem quum nos statum sub optimo principio excusuerit, vero ferreae paternitatum, ferreae, patem, &c.  6 Lib. d. de ase.  7 Magn. "There be fallen leaves."  8 Ortelianus Iterinarius: ob annum integram in fistis, tripudii et saltationum tota civitas abstinere jubetur."
Causes of Melancholy.

forty days were all shut up, no prayers nor masses, but in that room where she was. The senators all seen in black, and for a twelvemonth's space throughout the city, they were forbid to sing or dance."

"The swains forgot their sheep, nor near the brink Of running waters brought their herds to drink; The thirsty cattle, of themselves, abstained From water, and their grasy fare disdain'd."

How were we affected here in England for our Titus, deliciae humani generis, Prince Henry's immature death, as if all our dearest friends' lives had exhaled with his? Scanderbeg's death was not so much lamented in Epirus. In a word, as he said of Edward the First at the news of Edward of Caernarvon his son's birth, immortaliter gavisus, he was immorally glad, may we say on the contrary of friends' deaths, immortaliter gemenes, we are diverse of us as so many turtles, eternally dejected with it.

There is another sorrow, which arises from the loss of temporal goods and fortunes, which equally afflicts, and may go hand in hand with the preceding; loss of time, loss of honour, office, of good name, of labour, frustrate hopes, will much torment; but in my judgment, there is no torture like unto it, or that sooner procureth this malady and mischief:

"Floratur lachrymis amissa pecunia veris;"

it wrings true tears from our eyes, many sighs, much sorrow from our hearts, and often causes habitual melancholy itself, Guianerus tract. 15. 5. repeats this for an especial cause; 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, danos, amicorum morte, &c. Want alone will make a man mad, to be Sans argent will cause a deep and grievous melancholy. Many persons are affected like Irishmen in this behalf, who if they have a good scimitar, had rather have a blow on their arm, than their weapon hurt; they will sooner lose their life, than their goods: and the grief that cometh hence, continueth long (saith Plater) and out of many dispositions, procureth an habit. Montanus and Frisemelica cured a young man of 22 years of age, that so became melancholy, ab amissam pecuniam, for a sum of money which he had unhappily lost. Sckenius hath such another story of one melancholy, because he overshoot himself, and spent his stock in unnecessary building. Roger that rich bishop of Salisbury, exitus opibus et castris à Regio Stephan, spoiled of his goods by king Stephen, vi doloris absorptus, atque in aemntiam versus, indecervit feceit, through grief ran mad, spoke and did he knew not what. Nothing so familiar, as for men in such cases, through anguish of mind to make away themselves. A poor fellow went to hang himself, (which 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 humour.

"At qui considerat, postquam non repertum arum, Aptavi collum, quem repertum iacueram."

Such feral accidents can want and penury produce. Be it by suretyship, shipwreck, fire, spoil and pillage of soldiers, 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 Cannae, the men amazed for fear, the stupid women tore their hair and cried. The Hungarians, when their king Ladislaus and bravest soldiers were slain by the Turks, Luctus publicus, &c. The Venetians when their forces were overcome by the French king Lewis, the French and Spanish kings, pope, emperor, all conspired against them, at Cambrai, the French herald denounced open war in the state: Lauredane Venetorum dux, &c., and they had lost Padua, Brixia, Verona, Forum Juli, their territories in the continent, and had now nothing left, but the city of Venice itself, et urbi quoque ipsi (sauth Bembeus) timendum putarent, and the loss of that was likewise to be feared, tantum repente..."
Other Accidents and Grievances.

labor omnem tenet; ut nunquam, alias, &c., they were pitifully plunged, never before a such lamentable distress. Anno 1537, when Rome was sacked by Bourbonus, the common soldiers made such spoil, that fair churches were turned to stables, old monuments and books made horse-litter, or burned like straw; relics, costly pictures leseced; altars demolished, rich hangings, carpets, &c., trampled in the dirt. Their children and loveliest daughters consuptrated by every base cullion, as Sejanus' daughter was by the hangman in public, before their fathers and husbands' faces. Noblemen's children, and of the wealthiest citizens, reserved for princes' beds, were prostitute to every common soldier, and kept for concubines; senators and cardinals themselves dragged along the streets, and put to exquisite torments, to confess where their money was hid; the rest, murdered on heaps, lay stinking in the streets; infants' brains dashed out before their mothers' eyes. A lamentable sight it was to see so kindly a city so suddenly defaced, rich citizens sent a begging to Venice, Naples, Aosta, &c., that erst lived in all manner of delights. Those proud palaces that once 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 shipwreck. When a poor man hath made many hungry meals, got together a small sum, which he lost in an instant; a scholar spent many an hour's study to no purpose, his labours lost, &c., how should it otherwise be? I may conclude with Gregory, temporium cor, quantum aequi, cium haret possessio, tantum quum subtrahit, utr dolor; riches do not so much exhilarate us with their possession, as they torment us with their loss.

Next to sorrow still I may annex such accidents as procure fear; for besides those errors which I have before touched, and many other fears (which are infinite) there is a superstitious fear, one of the three great causes of fear in Aristotle, commonly caused by prodigies and dismal accidents, which much trouble many of us. (Nece a diximus mihi præsidit 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 falls towards them, a black spot appear in their nails, &c., with many such, which Delrio Tom. 2 l. 3 sect. 4. Austin Niphus in his book de Aeguris. Polydore Virg. l. 3 de Prodigis. Sarisburiensia Polycrat. l. 1. c. 13. discuss at large. They are so much affected, that with the very strength of imagination, fear, and the devil's craft, they all those misfortunes they suspect, upon their own heads, and that which they fear, shall come upon them, as Solomon foretold, Prov. x. 24. and Isaiah denounced, Isr. iv. which if they could neglect and contemn, would not come to pass. Eorum tene nostri resident opinione, ut morii gravitas agatontium cogitatione, they are intended and remitted, as our opinion is fixed, more or less. N. N. dat panas, saith Cast of such a one, utinam non atraehe-ret: he is punished, and is the cause of it himself.

Deum fata fugimus fata stulti incurrimus, the thing that I feared, saith Job, is fallen upon me.

As much we may say of them that are troubled with their fortunes; or ill destinies foreseen: mullos angit praesicientia malorum: The foreknowledge of what shall come to pass, crucifies many men: foretold by astrologers, or wizards, iratum ob cadum, be it ill accident, or death itself: which often falls out by God's permission; pass causae timent (saith Chrysostom) Deos ideo permittis incidere. Severus, Adrian, Domitian, can testify as much, of whose fear and suspicion, Sueton, Hæro- lan, and the rest of those writers, tell strange stories in this behalf. Montanus urerl. 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 juggling priests. There was a fountain in Greece, near Ceres' temple in Achaia, where the event of such diseases was to be known; A glass let
down by a thread, &c." Amongst those Cyanean rocks at the springs of Lycia, was the oracle of Thrixeus Apollo, where all fortunes were foretold, sickness, health, or what they would besides: so common people have been always deluded with future events. At this day, Metus futurorum maxime torquet Sinus, this foolish fear, mightily crucifies them in China: as Matthew Riccius the Jesuit informeth us, in his commentaries of those countries, of all nations they are most superstitious, and much tormented in this kind, attributing so much to their divinators, ut ipse metus fidem faciat, that fear itself and conceit, cause it to fall out: If he foretell sickness such a day, that very time they will be sick, vi metas affici in agritutinem cadunt, and many times die as it is foretold. A true saying, Timor mortis, morte pejor, the fear of death is worse than death itself, and the memory of that sad hour, to some fortunate and rich men, is as bitter as gall," Eccl. xii. 1. Inquietam nobis visum facit mortis metus, a worse plague cannot happen to a man, than to be so troubled in his mind; tis triste divortium, a heavy separation, to leave their goods, with so much labour got, pleasures of the world, which they have so deliciously enjoyed, friends and companions whom they so dearly loved, all at once. Axicchus the philosopher was bold and courageous all his life, and gave good precepts de contemnenda morte, and against the vanity of the world, to others; but being now ready to die himself, he was mightily dejected, hac luce privabor? his orbabor bonis? he lamented like a child, &c. And though Socrates himself was there to comfort him, ubi pristina virtutum jactatio Axiophe? where is all your boasted virtue now, my friend? yet he was very timorous and impatient of death, much troubled in his mind, Imbellis pavor et impatietia, &c. "O Clootho," Megapetus the tyrant in Lucian exclaims, now ready to depart, let me live a while longer. I will give thee a thousand talents of gold, and two boles besides, which I took from Cleonides, worth a hundred talents apiece. "Woe's me," saith another, what goodly mansions shall I leave! what fertile fields! what a fine house! what pretty children! how many servants! who shall gather my grapes, my corn? Must I now die so well settled? Leave all, so richly and well provided? Woe's me, what shall I do? Animula vagula, blandula, qua nunc aabis in loco?

To these tortures of fear and sorrow, may well be annexed curiosities, that irksome, that tyrannising care, nemia sollicitudo, a superfluous industry about unprofitable things, and their qualities, as Thomas defines it: an itching humour or a kind of longing to see that which is not to be seen, to do that which ought not to be done, to know that secret which should not be known, to eat of the forbidden fruit. We commonly molest and tire ourselves about things unfit and unnecessary, as Martha troubled herself to little purpose. Be it in religion, humanity, magic, philosophy, poetry, any action or study, tis a needless trouble, a mere torment. For what else is school divinity, how many doth it puzzle? what fruitless questions about the Trinity, resurrection, election, predestination, reprobation, hell-fire, &c., how many shall be saved, damned? What else is all superstition, but an endless observation of idle ceremonies, traditions? What is most of our philosophy but a labyrinth of opinions, idle questions, propositions, metaphysical terms? Socrates, therefore, held all philosophers, cavillers, and mad men, circa subtilia Cavallatorum pro insolite habuit, palam os arguens, saith Eusebius, because they commonly sought after such things quae nec percipi à nobis neque comprehendi posset, or put case they did understand, yet they were altogether unprofitable. For what matter is it for us to know how high the Pleiades are, how far distant Perseus and Cassiopeia 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 adhæ, I may say the same of those genetrical studies, what is astrology but vain elections, predictions? all magic, but a troublesome error, a pernicious folly? physic, but intricate rules and prescriptions? philology, but vain criticisms? logic, needless sophisms? metaphysics themselves, but intricate subtleties, and fruitless abstractions? alchemy, but a bundle of errors? to what end are such great tomes?
why do we spend so many years in their studies? Much better to know nothing at all, as those barbarous Indians are wholly ignorant, than as some of us, to be sore vexed about unprofitable toys: *stultus labor est ineptiarum*, to build a 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 laid 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, Africa, Asia, searcheth every creek, sea, city, mountain, gulf, to what end? See one promontory (said Socrates of old), one mountain, one sea, one river, and see all. An alchemist spends his fortunes to find out the philosopher's stone forsooth, cure all diseases, make men long-lived, victorious, fortunate, invisible, and beggars himself, misled by those seducing impostors (which he shall never attain) to make gold; an antiquary consumes his treasure and time to scrape up a company of old coins, statues, rules, schools, manuscripts, &c., he must know what was done 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 ianu in aurem insinuaret Jovis*, what's now decreed in France, what in Italy: who was he, whence comes he, which way, whither goes he, &c. Aristotle must find out the motion of Enipus; Pliny must seeks see Vesuvius, but how sped they? One loseth goods, another his life; Pyrrhus will conquer Africa first, and then Asia: he will be a sole monarch, a second immortal, a third rich; a fourth commands. *eum turbinem magno speciis solicitus in urbibus errant;* we run, ride, take indefatigable pains, all up early, down late, striving to get that which we had better be without, (Arkelton's busy-bodies as we are) it were much fitter for us to be quiet, sit still, take our case. His sole study is for words, that they be —— *Lepida levis compe nten tenecripla omnes*, not a syllable misplaced, to set out a stramineous subject: that is about apparel, to follow the fashion, to be terse and polite, 'tis thy sole business: both with like profit. His only delight is building, he spends himself to get curious pictures, intricate models and plots, another is wholly ceremonious about titles, degrees, inscriptions: a third is over-solicitous about his diet, he must have rich and such exquisite sauces, meat so dressed, so far-fetched, *perigrini aenis voluptas*, 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 seldom pleased with any meal, whilst a trivial stomach useth all with delight and is never offended. Another must have roses in winter, *alicii temporis flares*, snow-water in summer, fruits before they can be or are usually ripe, artificial gardens and fish-ponds on the tops of houses, all things opposite to the vulgar sort, intricate and rare, or else they are nothing worth. So busy, nice, curious wits, make that insupportable in all vocations, trades, actions, employments, which to duller apprehensions, a poet offensive, earnestly seeking that which others so scornfully neglect. Thus through our foolish curiosity do we macerate ourselves, tire our souls, and run headlong, through our indiscretion, perverse will, and want of government, into many needless cares, and troubles, vain expenses, tedious journeys, painful hours; and when all is done, *quorum hac? cui bono?* to what end?

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, if the parties can agree as they ought, and live as Seneca lived with his Paulina; but if they be unequally matched, or at discord, a greater misery cannot be expected, to have a scold, a slut, a harlot, a fool, a fury or a fiend, there can be no such plague. Ecles. xxvi. 14, "He that hath her is as if he held a scorpion, &c." xxvi. 25, "a wicked wife makes a sorry countenance, a heavy heart, and he had rather dwell with a lion than keep house with such a wife." Her properties Jovianus

* Quote 1: "Nescire velle quam Magister maximus Docere non vult, erudita inscita est." *Quote 2: "A virtuous woman is the crown of her husband." *Quote 3: "We profess a distinction for that knowledge which is beyond our reach, is pedantic ignorance."
Pontanus hath described at large, *Ant. dial. Tom. 2*, under the name of Euphobia. Or if they be not equal in years, the like mischief happens. Cecillus in *Aegiria lib. 2*, cap. 23, complains much of an old wife, *dum ejus morti inhiu, egomet mortius vino inter vivos*, whilst I gape after her death, I live a dead man amongst the living, or if they dislike upon any occasion,

"Judge who that are unfortunately wed
What 'ts to come into a loathed bed."

The same inconvenience befalls women.

"At vos & duri misieram lugentis parentes,
Si ferro aut liquam levu hac me casuvere sorte
Sustinio." —

"Hard hearted parents both lament my fate,
If self I kill or hang, to ease my state."

A young gentlewoman in Basil was married, saith Felix Plater, *observat. l. 1*, to an ancient man against her will, whom she could not affect; she was continually melancholy, and pined away for grief; and though her husband did all he could possibly to give her content, in a discontented humour at length she hanged herself. Many other stories he relates in this kind. Thus men are plagued with women; they again with men, when they are of divers humours and conditions; he a spendthrift, she a spare; one honest, the other dishonest, &c. Parents many times disquiet their children, and they their parents.  

"A foolish son is an heaviness to his mother."

_Injus ta novecra_: a stepmother often vexeth a whole family, is matter of repentance, exercise of patience, fuel of dissension, which made Cato’s son expostulate with his father, why he should offer to marry his client Solinius’ daughter, a young weach, _Cujus causa novecram induceret_; what offence had he done, that he should marry again?

"Unkind, unnatural friends, evil neighbours, bad servants, debts and disputes, &c.,’twas Chilon’s sentence, _comes eris alieni et liius est miseria_, misery and usury do commonly together; suretyship is the bane of many families, _Sponde, praesto nus est_; "he shall be sore vexed that is surety for a stranger,” Prov. xi. 15, and _he that hateth suretyship is sure."_ Contention, brawling, lawsuits, falling out of neighbours and friends. —— _discordia demens_ (Verg. _Ene. 6,_) are equal to the first, grieve many a man, and vex his soul. _Nihil sanè miserrabilius corum mentibus_, (as Boter holds) “nothing so miserable as such men, full of cares, griefs, anxieties, as if they were stabbed with a sharp sword, fear, suspicion, desperation, sorrow, are their ordinary companions.” Our Welshmen are noted by some of their own writers, to consume one another in this kind; but whosoever they are that use it, these are their common symptoms, especially if they be convict or overcome, cast in a suit. Arius put out of a bishopric by Eustathius, turned heretic, and lived after discontented all his life.  

"Every repulse is of like nature; heu quanta de spe decidi! Disgrace, infamy, detracti, will almost effect as much, and that a long time after. Hipponax, a satirical poet, so vilified and lashed two painters in his imbibes, _ut ambo laqueo se suffocarent_, Pliny saith, both hanged themselves. All oppositions, dangers, perplexities, disgusts, to live in any suspense, are of the same rank: _potiss. hoc sub cesso ducere somnos? _Who can be secure in such cases? Ill-betowed benefits, ingratitude, unthankful friends, much disquiet and molest some. Unkind speeches trouble as many; uncivil carriage or dogged answers, weak women above the rest, if they proceed from their surly husbands, are as bitter as gall, and not to be digested. A glassman’s 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 nulius stabile caditique suo_, they ebb and flow with their masters’ favours. Some persons are at their wits’ ends, if by chance they overshoot themselves, in their ordinary speeches, or actions, which may after turn to their disadvantage or disgrace, or have any secret disclosed. _Ronsaes epist. miscel. 2_, reports of a gentlewoman 25 years old, that falling foul with one of
Other Accidents and Grievances.

eter gossips, was upbraided with a secret infirmity (no matter what) in public, and so much grieved with it, that she did thereupon solitudines quærere, omnes ab se negligere, ac tandem in gravissimam incidens melancholiam, contabescere, forsake all company, quite moped, and in a melancholy humour pine away. Others are as much startled to see themselves rejected, contemned, scorned, disabled, defamed, detraeted, undervalued, or "left behind their fellows." Lucian brings in Ἐλαμακες, a philosopher in his Λαπίθεος κεντρίκος, much discontented that he was not invited amongst the rest, expostulating the matter, in a long epistle, with Aristonetous their host, retextatus, a robed gentleman in Plutarch, would not sit down at a feast, because he might not sit highest, but went his ways all in a chafe. We see the common marelings, that are ordinary with us, for taking of the wall, prececdancy, and the like, which though toys in themselves, and things of no moment, yet they cause many distressers, much heart-burning amongst us. Nothing pierceth deeper than a contempt or disgrace, especially if they be generous spirits, scarce anything affects him more than to be despised or vilified. Crato, consil. 10, l. 2, exemplifies it, and common experience confirms it. Of the same nature is oppression, Ecclus. 77, "surely oppression makes a man mad," loss of liberty, which made Brutus venture his life, Cato kill himself, and Tully complain, Omnim hilaritatim in perpetuum anni, mine heart's broken, I shall never look up, or be merry again, "hace factura intolerabilis, to some parties his a most intolerable loss. Banishment a great misery, as Tyrtou describes it in an epigram of his:

"A miserable thing 'tis so to wander, And like a beggar for to whine at door, Contempt of all the world, an exile is, Hated, rejected, needy still and poor."

Polyynes in his conference with Jocasta in Euripides, reckons up five miseries banished man, the least of which alone were enough to deject some passionous creatures. Oftentimes a too great feeling of our own infirmities or imperfections of body or mind, will shrivel us up; as we be long sick:

"O beatæ sanitates, te presentes, amnum
Ver flos gratiae, ab eis nemo beatus."

O blessed health! "thou art above all gold and treasure," Ecclus. xxx. 15, the poor man's riches, the rich man's, without thee there can be no happiness; or visited with some loathsome disease, offensive to others, or troublesome to ourselves; as a staking 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 cepit, diros sicus cordi infert, saith 67 Synesius, himself troubled not a little ubi comae 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, (Caius Rhodigius l. 17, c. 2.) ran mad. 68 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 sum nolo, quatis eram nequeo. Generally to fair nice pieces, old age and foul linen are two most odious things, a torment of tortments, they may not abide the thought of it,

"Hear me, some gracious heavenly power,
Let lions dire this naked corse devour.
My cheeks are hollow wrinkles seire,
Bee yet their rosy bloom decays:
While youth yet rolls its vital flood.
Let tigers friendly riot in my blood."

To be foul, ugly, and deformed, much better be buried alive. Some are fair but barren, and that galls 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 die:" 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, dis-

"Turpe seducunt est, Hor. 66" Scipio enim genere

"Pose autem carent, nulla te sitibus moveri, aut graves afflictiones contemnitis ac despicientias

"Ad Atticum epist. lib. 12. 69" Epiat. ad Brutum.

"In Phaenice sarace, nulla aut inclusi moveri, aut graves afflictiones contemnitis ac despicientias

"Cat. Lab. 2. Obe. 27.

20
graced, vilified, or any way injured: *minimâ miro eos* (as he said) *qui insanire occi-
piunt 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 brevity's sake I must omit. No tidings troubles one; ill reports, rumours, bad tidings or news, hard
hap, ill success, cast in a suit, vain hopes, or hope deferred, another: *expectatio, adeo omnis in rebus molesta semper est expectatio*, as Polybius observes; one is too
tolerant, another too base born, and that alone tortures him as much as the rest: one is out of action, company, employment; another overcome and tormented with
worldly cares, and onerous business. But what tongue can suffice to speak of all?

Many men catch this malady by eating certain meats, herbs, roots, at unawares,
as hemlock, nightshade, cicuta, mandrakes, &c. A company of young men at
Agrigentum in Sicily, came into a tavern; where after they had freely taken their liquor, whether it were the wine itself, or something mixed with it *sic* not yet known, but upon a sudden they began to be so troubled in their brains, and their phantasy so
crazed, that they thought they were in a ship at sea, and now ready to be cast
away by reason of a tempest. Wherefore to avoid shipwreck and present drowning,
they flung all the goods in the house out at the windows into the street, or into the
sea, as they supposed; thus they continued mad a pretty season, and being brought
before the magistrate to give an account of this their fact, they told him (not yet
recovered of their madness) that what was done they did for fear of death, and to
avoid imminent danger: the spectators were all amazed at this their stupidity, and
gazed on them still, whilst one of the ancientest of the company, in a grave tone,
excused himself to the magistrate upon his knees, *O viri Triones, ego in imo jacu*
*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 magis-
trate 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 occa-
sions. Some are so caused by philters, wandering in the sun, biting of a mad dog,
a blow on the head, stinging with that kind of spider called tarantula, an ordinary thing if we may believe Skenich. l. 6. de Venenis, in Calabria and Apulia in Italy,
Cardan. subit. l. 9. Scaliger exercit. 185. Their symptoms are merrily described
by Jovianus Pontanus, *Ant. dial.* how they dance altogether, and are cured by music.

Cardan speaks of certain stones, if they be carried about one, which will cause melancholy and madness; he calls them unhappy, as an *adamant, seleneus, &c.*
which dry up the body, increase cares, diminish sleep. Ctesias in Persicae, makes
mention of a well in those parts, of which if any man drink, he is mad for 24
hours. Some lose their wits by terrible objects (as elsewhere I have more copi-
ously dilated) and life itself many times, as Hippolitus affrighted by Neptune's sea-
horses, Athemus by Juno's furies: but these relations are common in all writers.

> *Hic alias poteram, et plures subiectae causae,*
 Bonus juremuent vocat, et Sol insigni, Eundem est,*

> *Many such causes, much more could I say,*
> But that for provender my cattle stay:
> The sun declines, and I must needs away.*

These causes if they be considered, and come alone, I do easily yield, to no little
of themselves, seidom, or apart (an old oak is not felled at a blow) though many
times they are all sufficient every one; yet if they concur, as often they do, *via
unila fortior: et quae non absunt singula, multa nocent,* they may batter a strong con-
stitution; as *Austin said, many grains and small sands sink a ship, many small
drops make a flood,* &c., often reiterated; many dispositions produce an habit.
Continent, inward Causes, &c.

MEMB. V.

Continent, inward, antecedent, next etiam how the Body works on the Mind.

dy hunter, I have hitherto beaten ab a the circuit of the forest of this, and followed only those outward atentious causes. I will now breake in the rooms, and rip up the antecedent immediate causes which are there to For as the distraction of the mind, amongst other outward causes and us, alters the temperature of the body, so the distraction and distempers will cause a distemperature of the soul, and 'tis hard to decide which to do more harm to the other. Plato, Cyprian, and some others, as I rly said, lay the greatest fault upon the soul, excusing the body; others ing the body, excuse the soul, as a principal agent. Their reasons are, 1. the manners do follow the temperature of the body; 2. as Galen proves in that subject, Prosper Calenus de Atra bile, Jason Pratensis e. de Mania, 4. c. 16. and many others. And that which Guatier hath commented, epist. Johannis, is most true, concupiscence and originals in, inclinations, mours, are radical in every one of us, causing these perturbations, affec-t several distempers, offering many times violence unto the soul. 2. Every ped by his own concupiscence (James i. 14.), the spirit is willing but the sk, and rebelleth against the spirit, 3. as our apostle teacheth us: that he soul hath the better plea against the body, which so forcibly inclines cannot resist, Nec nos obniti contra, nec tendere tantum sufficimus. How ring material, worketh upon the immaterial soul, by mediation of humours which participate of both, and ill-disposed organs, Cornelius Agrippa hath lib. 1. de occult. Philos. cap. 63, 64, 65. Levinus Lemnius lib. 1. de mir. cap. 12. et 16. et 21. institut. ad opt. vit. Perkins lib. 1. Cases of 12. T. Bright c. 10, 11, 12. "in his treatise of melancholy," for as r, sorrow, obtrection, emulation, &c. si mentis intimos recessus occupa-t Lemnius, corpori quoque infesta sunt, et illi tetterimos morbos incumbunt, tious diseases in the body, so bodily diseases affect the soul by consent. chiefest causes proceed from the heart, humours, spirits: as they are purer, so is the mind, and equally suffers, as a lute out of tune, if one organ be disasted, all the rest miscarry, 5. corpus onustum hesternis un quoque pregravat und. The body is domicilium animae, her house, stay; and as a torch gives a better light, a sweeter smell, according to it is made of; so doth our soul perform all her actions, better or worse, ns are disposed; or as wine savours of the cask wherein it is kept; the es a tincture from the body, through which it works. We see this in old, European's, Asians, hot and cold climes; sanguine are merry, mel-anphlegmatic dull, by reason of abundance of those humours, and they st such passions which are inflicted by them. For in this infirmity of are, as Melanchton declares, the understanding is so tied to an captivated rior senses, that without their help he cannot exercise his functions, and weakened, hath but a small power to restrain those outward parts, but elf to be overruled by them; that I must needs conclude with Lemnius, humores maximum nocuentium obtinent, spirits and humours do most harm ing the soul. How should a man choose but be choleric and angry, that dy so clogged with abundance of gross humours? or melancholy, that is disposed? That thence comes then this malady, madness, apoplexies, &c. it may not be denied.

1. Continent, inward Causes, &c.

2. Scintilla corporis.

3. Gal. 3.

4. Sicut ex corpore animali spiritus ex corpore plantarum, &c.

5. Salenus.

6. Lib. 1. c. 16.

7. Corporis idem morbi animali per consensus, a tege concutti, et quassum, objecta mulos motus turbulentos in homina concitit, precipuam tamen casae in corda

8. Vide ante.

9. Humores pravi mentum obniti.
Cholery, according to the consent of the most approved physicians. "This humour (as Avicenna l. 3. Fen. 1. Tract. 4. c. 18. Arnoldus breviar. l. 1. c. 18. Jacchinius comment. in 9 Rhanis, c. 15. Montaltus, c. 10. Nicholas Piso c. de Melan. &c. suppos.) is begirt by the distemperature of some inward part, innate, or left after some inflammation, or else included in the blood after an "ague, or some other malignant disease." This opinion of theirs concurs with that of Galen, l. 3. c. 6. de locis affect. Guenierius gives an instance in one so caused by a quarant ague, and Montanus consil. 32. in a young man of twenty-eight years of age, so distempered after a quartan, which had molested him five years together; Hildesheim spikel. 2. de Mania, relates of a Dutch baron, grievously tormented with melancholy after a long "ague: Galen, l. de atra bile, c. 4. puts the plague a cause. Botuldus in his book de lue vener. c. 2. the French pox for a cause, others, phrensy, epilepsy, eipoplexy, because those diseases do often degenerate into this. Of suppression of hemorrhoids, hæmorrhagia, or bleeding at the nose, menstrual retentions, (although they deserve a larger explication, as being the sole cause of a proper kind of melancholy, in more ancient maids, nuns and widows, handled apart by Rodericus a 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. II.—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 womb, pylorus, mirche, mesentery, hypochondries, meseraic veins; and in a word, saith Arculanus, "there is no part which causeth not melancholy, either because it is dust, or doth not expel the superfluity of the nutriment." Savanarola Praet. major. rubric. 11. Tract. 6. cap. 1. is of the same opinion, that melancholy is engendered in each particular part, and Crato in consil. 17. lib. 2. Gordonius, who is in se omnium, lib. med. partic. 2. cap. 19. confirms as much, putting the "matter of melancholy, sometimes in the stomach, liver, heart, brain, spleen, mirch, hypochondries, when as the melancholy humour resides there, or the liver is not well cleansed from melancholy blood." The brain is a familiar and frequent cause, too hot, or too cold, "through aed blood so caused," as Mercurialis will have it, "within or without the head," the brain itself being distempered. Those are most apt to this disease, "that have a hot heart and moist brain," which Montaltus cap. 11. de Melanch. approves out of Halvabas, Rhasis, and Avicenna. Mercurialis consil. 11. assigns the coldness of the brain a cause, and Salustius Salvinus med. lect. 1. 2. c. 1. will have it arise from a cold and dry distemperature of the brain." Piso, Benedictus Victorius Faventinus, will have it proceed from a "hot distemperature of the brain;" and Montalus cap. 10. from the brain's heat, scorching the blood. The brain is still distempered by himself, or by consent: by himself or his proper affection, as Faventinus calls it, or by vapours which arise from the other parts, and fuse up into the head, altering the animal faculties.

Hildesheim spikel. 2. de Mania, thinks it may be caused from a "distemperature of the heart; sometimes hot; sometimes cold." A hot liver, and a cold stomach, are put for usual causes of melancholy: Mercurialis consil. 11. et consil. 6. consil. 86. assigns a hot liver and cold stomach for ordinary causes. 3 Monasius, in an
Subsect. III.—Causes of Head-Melancholy.

After a tedious discourse of the general causes of melancholy, I am now returned at last to treat in brief of the three particular species, and such causes as properly pertain unto them. Although these causes promiscuously concur to each and every particular kind, and commonly produce their effects in that part which is most disposed, and least able to resist, and so cause all three species, yet many of them are proper to some one kind, and seldom found in the rest. As for example, head-melancholy is commonly caused by a cold or hot disperation of the brain, according to Laurentius cap. 5 de melanc. but as Hercules de Saxonii contendts, from that station or disperation of the animal spirits alone. Salust. Salvianus, before mentioned, lib. 2. cap. 3. de re med. will have it proceed from cold: but that I take as natural melancholy, such as are fools and dote: for as Galen writes lib. 4. de puls. 8. and Avicenna, "a cold and moist brain is an inseparable companion of folly." But this adventitious melancholy which is here meant, is caused of a hot and dry disperation, as Damascen the Arabian lib. 3. cap. 22. thinks, and most writers: Alcmarus and Piso call it an innate burning intemperateness, turning blood and choler into melancholy. Both these opinions may stand good, as Brue1 maintains, and Capivaccius, si cerebrum sit calidius, "if the brain be hot, the animal spirits will be hot, and thence comes madness; if cold, folly." David Crusius Theat.

morb. Hermet. lib. 2. cap. 6. de atra bile, grants melancholy to be a disease of an inflamed brain, but cold notwithstanding of itself: calida per accidens, frigida per se, hot by accident only: I am of Capivacceius’ mind for my part. Now this humour, according to Salvianus, is sometimes in the substance of the brain, sometimes contained in the membranes and tunics that cover the brain, sometimes in the passages of the ventricles of the brain, or veins of those ventricles. It follows many times phrensy, long diseases, agues, long abode in hot places, or under the sun, a blow on the head, as Rhasis informeth us: Piso adds solitariness, waking, inflammations of the head, proceeding most part from much use of spices, hot wines, hot meats: all which Montanus reckons up consil. 22. for a melancholy Jew; and Heurnius repeats cap. 12. de Mania: hot baths, garlic, onions, saith Guanierius, bad-air, corrupt, much waking, &c., retention of seed or abundance, stopping of hemorrorhiae, the midriff misaffected; and according to Trallianus l. 1. 16. immoderate cares, troubles, griefs, discontent, study, meditation, and, in a word, the abuse of all those six non-natural things. Hercules de Saxoniâ, cap. 16. lib. 1. will have it caused from cautery, or boil dried up, or an issue. Amatus Lusitanus cent. 2. cura. 67. gives instance in a fellow that had a hole in his arm, after that was healed, ran mad, and when the wound was open, he was cured again. Trincavelius consil. 13. lib. 1. hath an example of a melancholy man so caused by overmuch continuance in the sun, frequent use of venery, and immoderate exercise: and in his cons. 49. lib. 3. from a headpiece overheated, which caused head-melancholy. Prosper Calens brings in Cardinal Gæsius for a pattern of such as are so melancholy by long study; but examples are infinite.

Subsect. IV.—Causes of Hypochondriacal, or Windy Melancholy.

In repeating of these causes, I must cram them bis coctam apponere, say that again which I have formerly said, in applying them to their proper species. Hypochondriacal or flatulent melancholy, is that which the Arabians call myrrhial, and in my judgment 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 midriff, spleen, stomach, liver, pylorus, womb, diaphragma, meseric veins, stopping of issues, &c. Montaltus cap. 15. out of Galen recites, heat and obstruction of those meseric 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 and wind. Montanus, consil. 233. hath an evident demonstration, Trincavelius another, lib. 1. cap. 12. and Pater a third, observat. lib. 1. for a doctor of the law visited with this infirmity, from the said obstruction and heat of these meseric veins, and bowels; quoniam inter ventriculum et jejunum venae effervescent, the veins are inflamed about the liver and stomach. Sometimes those other parts are together misaffected; and concur to the production of this malady; a hot liver and cold stomach, or cold belly: look for instances in Hollerius, Victor Trincavelius, consil. 35. l. 3. Hildesheim Speciel. 2. fol. 132. Solnauer consil. 9. pro cive Lugdunensi, Montanus consil. 239. for the Earl of Montfort in Germany, 1549. and Frisimelica in the 233 consultation of the said Montanus I. Cesar Claudinus gives instance of a cold stomach and over-hot liver, almost in every consultation, cons. 89. for a certain count; and cons. 106. for a Polonian baron: by reason of heat the blood is inflamed, and gross vapours sent to the heart and brain. Mercurialis subscribes to them, cons. 89. 106. the stomach being misaffected, which he calls the king of the belly, because if he be distempered, all the rest suffer with him, as being deprived of their nutriment, or fed with bad nourishment, by means of which come crudities, obstructions, wind, rumbling, griping, &c. Hercules de Saxoniâ, besides heat, will have the weakness of the liver and his obstruction a cause, facultatem debilem jecinoris, which he calls the mineral of melancholy. Laurentius assigns this reason, because the liver over-hot draws the meat undigested.
out of the stomach, and burneth the humours. Montanus, consil. 244, proves that sometimes a cold liver may be a cause. Laurentius c. 12, Trincavalus li. 12, consil., and Guirlet 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 blood sometimes to it, and not expelling it, as P. Ceniamandrus in a 27 consultation of his noted tumorem lienis, he names it, and the fountain of melancholy. Diocles supposed the ground of this kind of melancholy to proceed from the inflammation of the pylorus, which is the nether mouth of the ventricle. Others assign the mesenterium or midriff distempered by heat, the womb misaffected, stopping of haemorrhoids, with many such. All which Laurentius, cap. 12, reduceth to three, mesentery, liver, and spleen, from whence he denonimates hepatic, splenetic, and meseric melancholy. Outward causes, are bad diet, care, grief, discontent, and in a word all those six non-natural things, as Montanus found by his experience, consil. 244. Solenander consil. 9, for a citizen of Lyons, in France, gives his reader to understand, that he knew this mischief procured by a medicine of cantharides, which an unskilful physician ministered his patient to drink ad venerem excitandum. But most commonly fear, grief, and some sudden commotion, or perturbation of the mind, begin it, in such bodies especially as are ill-disposed. Melanchon, tract. 14, cap. 2, de anima, 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, Melanchon himself was much troubled with it, and therefore could speak out of experience. Montanus, consil. 22, pro delirante Judeo, confirms it, 28 grievous symptoms of the mind brought him to it. Randolotius relates of himself, that being one day very intent to write out a physician’s notes, molested by an occasion, he fell into a hypochondriacal fit, to avoid which he drank the decoction of wormwood, and was freed. 29 Melanchon (“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, symptoms, and cures of it.

Subsect. V.—Causes of Melancholy from the whole Body.

As before, the cause of this kind of melancholy is inward or outward. Inward, 30 when the liver is apt to engender such a humour, or the spleen weak by nature, and not able to discharge his office. A melancholy temperature, retention of hemorrhoids, monthly issues, bleeding at nose, long diseases, agues, and all those six non-natural things increase it. But especially 31 bad diet, as Piso thinks, pulse, salt meat, shell-fish, cheese, black wine, &c. Mercurialis out of Averroes and Avicenna condemning all herbs: Galen, li. 3, de loc. affect. cap. 7, especially cabbage. So likewise fear, sorrow, discontent, &c., but of these before. And thus in brief you have had the general and particular causes of melancholy.

Now go and brag of thy present happiness, whosoever thou art, brag of thy temperature, of thy good parts, insult, triumph, and boast; thou seest in what a brittle state thou art, how soon thou mayest be dejected, how many several ways, by bad diet, bad air, a small loss, a little sorrow or discontent, an ague, &c.; how many sudden accidents may procure thy ruin, what a small tenure of happiness thou hast in this life, how weak and silly a creature thou art. “Humble thyself, therefore, under the mighty hand of God,” 1 Peter, v. 6, know thyself, acknowledge thy present misery, and make right use of it. Qui stat videat ne cadat. Thou dost now flourish, and hast bona animi, corporis, et fortunae, goods of body, mind, and fortune, necis quid serus secum vesper ferat, thou knowest not what storms and tempests the late evening may bring with it. Be not secure then, “be sober and watch,” 32 fortunam reverenter habe, if fortunate and rich; if sick and poor, moderate thyself, I have said.
Symptoms of Melancholy.  

SECT. III. MEMB. I.

SUBSECT. I.—Symptoms, or Signs of Melancholy in the Body.

PARAMESIES, 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 express the pains and passions of his Prometheus, whom he was then about to paint. I need not be so barbarous, inhuman, curious, or cruel, for this purpose to torture any poor melancholy man, their symptoms are plain, obvious and familiar, there needs no such accurate observation or far-fetched object, they delineate themselves, they voluntarily betray 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.

Symptoms therefore are either universal or particular, saith Gordonius, lib. med. cap. 13, part. 2, to persons, to species; some signs are secret, some manifest, some in the body, some in the mind, and diversely vary, according to the inward or outward causes. Cappavaccius: or from stars, according to Iovianus Pontanus, de rebus celest. lib. 10, cap. 13, and celestial influences, or from the humors diversely mixed, Ficinus, lib. 1, cap. 4, de sanit. tuendi: as they are hot, cold, natural, unnatural, unseeded, or remitted, so will Aetius have melanocholia delirium multiformia, diversity of melancholy signs. Laurentius ascribes them to their several temperatures, delights, natures, inclinations, continuance of time, as they are simple or mixed with other diseases, as the causes are divers, so must the signs be, almost infinite, Altomarius cap. 7, art. med. And as wine produceth divers effects, or that herb Tortocollis in Laurentius, which makes some laugh, some weep, some sleep, some dance, some sing, some howl, some drink, &c. so doth this our melancholy humour work several signs in several parties.

But to confine them, these general symptoms may be reduced to those of the body or the mind. Those usual signs appearing in the bodies of such as are melancholy, be these cold and dry, or they are hot and dry, as the humour is more or less addicted. From these first qualities arise many other second, as that of colour, black, swarthy, pale, ruddy, &c., some are impene rubri, as Montaltus cap. 16 observes out of Galen, lib. 3, de locis affectis, very red and high coloured. Hippocrates in his book de insania et metan. reckons up these signs, that they are lean, withered, hollow-eyed, look old, wrinkled, harsh, much troubled with wind, and a gripping in their bellies, or belly-ache, belch often, dry bellies and hard, dejected looks, flashy beards, singing of the ears, vertigo, light-headed, little or no sleep, and that interrupt, terrible and fearful dreams. Anna soror, qua me suspensus insomnia tertient? The same symptoms are repeated by Melanelius in his book of melancholy collected out of Galen, Rufus, Aetius, by Rhasius, Gordonius, and all the juniors, continual, sharp, and stinking belching, as if their meat in their stomachs were putrefied, or that they had eaten fish, dry bellies, absurdest and interrupt dreams, and many fantastic visions about their eyes, vertiginous, apt to tremble, and prone to venery. Some add pelepmation of the heart, cold sweat, as usual symptoms, and a leaning in many parts of the body, saltum in multis corporis partibus, a kind of itching, saith Laurentius, on the superficials of the skin, like a flea-biting sometimes. Montaltus cap. 21, puts fixed eyes and much twinkling of their eyes for a sign, and so doth Avicenna, oculi habentes palpitantes, trauti, vehementer rubriscundi, &c., lib. 3. Fen. 1. Tract. 4, cap. 18. They stut most part, which he took out of Hippocrates' aphorisms. Rhasius makes...
Head-ache and a binding heaviness for a principal token, much leaping of wind about the skin, as well as stitting, or tripping in speech, &c., hollow eyes, gross rains, and broad lips. To some too, if they be far gone, mimical gestures are too familiar, laughing, grinning, fleering, murmuring, talking to themselves, with strange mouths and faces, inarticulate voices, exclamations, &c. And although they be commonly lean, hirsute, uncheerful in countenance, withered, and not so pleasant to behold, by reason of those continual fears, griefs, and vexations, dull, heavy, lazy, useless, unapt to go about any business; yet their memories are most part good, they have happy wits, and excellent apprehensions. Their hot and dry brains make them they cannot sleep, Ingenies habent et crebras vigilia (Arteus) mighty and often runnings, sometimes waking for a month, a year together. 45 Hercules de Saxonii mistakenly averreth, that he hath heard his mother swear, she slept not for seven months together: Trincavellus, Tom. 2. cons. 16. speaks of one that waked 50 days, and Skenius hath examples of two years, and all without offence. In natural urnes their appetite is greater than their concoction, multa appetunt, pausa digerunt, a Rhasis hath it, they covet to eat, but cannot digest. And although they do eat much, yet are they lean, ill-liking, 46 saith Areteus, "withered and hard, much troubled with costiveness," 47 crudities, oppressions, spitting, belching, &c. Their pulse is rare and slow, except it be of the "Carotides, which is very strong; but that varies according to their intended passions or perturbations, as Struthius hath proved at large, Sygnmata artis l. 4. c. 13. To say truth, in such chronic diseases the pulse is not much to be respected, there being so much superstition in it, as 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 pausa, acris, biliosa, (Areteus), not much in quantity; but this, in my judgment, is all out as uncertain as the other, varying so often according to several persons, habits, and other occasions not to be respected in chronic diseases. 48 "Their melancholy excrements in some very much, in others little, as the spleen plays his part," and thence proceeds wind, palpitation of the heart, short breath, plenty of humidity in the stomach, heaviness of heart and heartache, and intolerable stupidity and dullness of spirits. Their excrements or stool hard, black to some and little. If the heart, brain, liver, spleen, are disaffected, as usually they are, many inconveniences proceed from them, many diseases accompany, as incubus, apoplexy, epilepsy, vertigo, those frequent wakings and terrible dreams, intermepistive laughing, weeping, sighing, sobbing, bashfulness, blushing, trembling, sweating, swooning, &c. 49 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.

**Subsect. II.—Symptoms or Signs in the Mind.**

Fear.] Arculanus in 9. Rhasis ad Almansor. cap. 16. will have these symptoms to be infinite, as indeed they are, varying according to the parties, 4 for scarce is there one of a thousand that dothes alike, 50 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 and Galen's aphorisms, they are most assured signs, inseparable companions, and characters of melancholy; of present melancholy and habituated, saith Montaltus cap. 11. and common to them all, as the said Hippocrates, Galen, Avicenna, and all Neoterics 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,) and amongst the juvenis, 46 Hercules de Saxonii, with Lod. Mercatus cap. 17. l. 1. de melanc. takes just exceptions, at this aphorism of Hippocrates, 'tis not always true, or so generally to be

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1 Rhasis ad Almansor. cap. 16.
2 Arculanus in 9.
3 Laurentius c. 16.
4 For scarce is there one of a thousand that dothes alike.
50 Montaltus cap. 11.
understood, fear and sorrow are no common symptoms to all melancholy; upon more serious consideration, I find some (saith he) that are not so at all. Some indeed are sad, and not fearful; some fearful and not sad; some neither fearful nor sad; some both. Four kinds of them, excepts, fantatical persons, such as were Cassandr, Nasto, Nicostra, Mopus, Protes, the Sybilis, whom Aristotle confesseth to have been deeply melancholy. Baptista Porta seconds him, Physiog. lib. 1, cap. 8, they were atque bile percisi: daemonical persons, and such as speak strange languages, are of this rank: some poets, such as laugh always, and think themselves kings, cardinals, &c., sanguine they are, pleasantly disposed most part, and so continue. Baptista Porta confines fear and sorrow to them that are cold; but lovers, sybils, enthusiasts, he wholly excludes. So that I think I may truly conclude, they are not always sad and fearful, but usually so: and that without a cause, timent de non timendis, (Gordonius,) quaque momenti non sunt, although not all alike (saith Alomarre), yet all likely fear, some with an extraordinary and a mighty fear, Areteus.

Many fear death, and yet in a contrary humour, make away themselves. Galen, lib. 3. de loc. affec. 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 consciences, distrusting God's mercies, think they shall go certainly to hell, the devil will have them, and make great lamentation. Pratensis. Fear of devils, death, that they shall be 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, loss, disgrace still torment others, &c.; that they are all glass, 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 fears every man he meets will rob him, quarrel with him, or kill him. A third dares not venture to walk alone, for fear he should meet the devil, a thief, be sick; fears all old women as witches, and every black dog or cat he sees he suspecteth to be a devil, every person comes near him is misapprehended, every creature, all intend to hurt him, seek his ruin; another dares not go over a bridge, come near a pool, rock, steep hill, lie in a chamber where cross beams are, for fear he be tempted to hang, drown, or precipitate himself. If he be in a silent auditory, as at a sermon, he is afraid he shall speak aloud at unawares, something indecent, 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 biscuit, aquavit, or some strong waters about him, for fear of deliquium, or being sick; or if he be in a throng, middle of a church, multitude, where he may not well get out, though he sit at ease, he is so misaffected. He will freely promise, undertake any business beforehand, but when it comes to be performed, he dare not adventure, but fears an infinite number of dangers, disasters, &c. Some are afraid to be burned, or that the ground will sink under them, or swallow them quick, or that the king will call them in question for some fact they never did (Rhaison cont.) and that they shall surely be executed. The terror of such a death troubles them, and they fear as much and are equally tormented in mind, as they that have committed a murder, and are passive without a cause, as if they were now presently to be put to death. Plater, cap. 3. de mentis alienat. They are afraid of some loss, danger: that they shall surely lose their lives, goods, and all they have, but why they know not. Trinacelius, consil. 13. lib. 1. had a patient that would needs make away himself, for fear of being hanged, and could not be persuaded for three years together, but that he had killed a man. Plater, observat. lib. 1. hath two other examples of such as saith to be executed without a cause. If they come in a place where a robbery, theft, or any
such offence hath been done, they presently fear they are suspected, and many times betray themselves without a cause. Lewis XI., the French king, suspected every man a traitor that came about him, durst trust no officer. Alius formidolosi animus, aliis querendum (Fracastorius lib. 2. de Intellect.,) some fear all alike, some certain men, and cannot endure their companies, are sick in them, or if they be from home. Some suspect treason still, others are afraid of their dearest and nearest friends. (Melanetius & Galeno, Rufus, Ethio,) and dare not be alone in the dark for fear of hobgoblins and devils: he suspects everything he hears or sees to be a devil, or enchanted, and imagineth a thousand chimeras and visions, which to his thinking he certainly sees, bugbears, talks with black men, ghoasts, goblins, &c. Omnes se terrunt urae, sonus excitat omnis. Another through bashfulness, suspicion, and timoromness will not be seen abroad, loves darkness as life, and cannot endure the light, or to sit in lightsome places, his hat still in his eyes, he will neither see nor be seen by his goodwill, Hippocrates, lib. de Insania et Melancholia. He dare not come in company for fear he should be misused, disgraced, overshoot himself in posture or speeches, or be sick; he thinks every man observes him, aims at him, derides him, owes him malice. Most part they are afraid they are bewitched, possessed, or poisoned by their enemies, and sometimes they suspect their nearest friends: he thinks something speaks or talks within him, and he belcheth of the poison. Christopherus à Vega, lib. 2. cap. 1. had a patient so troubled, that by no persuasion or physic he could be reformed. Some are afraid that they shall have every fearful disease they see others have, hear of, or read, and dare not therefore hear or read of any such subject, no not of melancholy itself, lest by applying to themselves that which they hear or read, they should aggravate and increase it. If they see one possessed, bewitched, an epileptic paroxysm, a man shaking with the palsy, or giddy-headed, reeling or standing in a dangerous place, &c., for many days after it runs in their minds, they are afraid they shall be so too, they are in like danger, as Perk. c. 12. sc. 12, well 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 tragic relation seen, but they quake for fear, Hecatus somniare sibi videntur (Lucian) they dream of hobgoblins, and may not get it out of their minds a long time after: they apply (as I have said) all they hear, see, read, to themselves; as Felix Plater notes of some young physicians, that study to cure diseases, catch them themselves, will be sick, and appropriate all symptoms they find related of others, to their own persons. And therefore (quod tierum moneo, lect necseam paret lectori, malo decem patius verba, decies repetita lecti abundare, quam unum desiderari) I would advise him that is actually melancholy not to read this tract of Symptoms, lest he disquiet or make himself for a time worse, and more melancholy than he was before. Generally of them all take this, de inanibus semper conqueruntur et timent, saith Aretius; they complain of toys, and fear without a cause, and still think their melancholy to be most grievous, none so bad as they are, though it be nothing in respect, yet never any man sure was so troubled, or in this sort. As really tormented and perplexed, in as great an agony for toys and trifles (such things as they will after laugh at themselves) as if they were most material and essential matters indeed, worthy to be feared, and will not be satisfied. Pacify them for one, they are instantly troubled with some other fear; always afraid of something which they foolishly imagine or conceive to themselves, which never peradventure was, never can be, never likely will be; troubled in mind upon every small occasion, unquiet, still complaining, grieving, vexing, suspending, grudging, discontent, and cannot be freed so long as melancholy continues. Or if their minds be more quiet for the present, and they free from foreign fears, outward accidents, yet their bodies are out of tune, they suspect some part or other to be amiss, now their head aches, heart, stomach, spleen,


Yet for all this, as \(77\) Iaccinus notes, "in all other things they are wise, staid, discreet, and do nothing unbecoming their dignity, person, or place, this foolish, ridiculous, and childish fear excepted; which so much, so continually tortures and crucifies their souls, like a barking dog that always bawls, but seldom bites, his fear ever molesteth, and so long as melancholy lasteth, cannot be avoided."

Sorrow is that other character, and inseparable companion, as individual as Saint Cosmas and Damian, \textit{fudus Æchates}, as all writers witness, a common symptom, a continual, and still without any evident cause, \(78\) merent omnes, et si rogcs eos reddere causam, non possunt: grieving still, but why they cannot tell: \textit{Agelaisti, maestí, cogtabuní}, 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 extreme lumpish again in an instant, dull and heavy, \textit{semel et simul,} merry and sad, but most part sad: \(79\) Si qua placent, abscmt; inimica tenacia haren: sorrow sticks by them still continually, gnawing as the vulture did \(80\) Titius’ bowels, and they cannot avoid it. No sooner are their eyes open, but after terrible and troublesome dreams their heavy hearts begin to sigh: they are still fretting, chafing, sighing, grieving, complaining, finding faults, repining, grudging, weeping. \textit{Heartum interim,} vexing themselves, \(81\) disquieted in mind, with restless, unquiet thoughts, discontent, either for their own, other men’s or public affairs, such as concern them not; things past, present, or, to come, the remembrance of some disgrace, loss, injury, abuses, &c. troubles them now being idle asfresh, 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 frows upon them, insomuch that Areuus well calls it \textit{angorém animi,} a vexation of the mind, a perpetual agony. They can hardly be pleased, or eased, though in other men’s opinion most happy, go, tarry, run, ride, \(82\) post equum sedet alta cura: they cannot avoid this balsam plague; let them come in what company they will, \(83\) hærct leleri 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 mind, their fear, torture, care, jealousy, suspicion, &c., continues, and they cannot be relieved. So \(84\) he complained in the poet,

\[\text{Dumnum revortor meatus, atque animo feri}
\text{Perturbato, aequo incerto pra ac dignitate,}
\text{Asido, acquirunt serví: successa detraxunt,}
\text{Sed video alicui festinare, lector sternere.}
\text{Caesam apparere, praes quiaque seculo}
\text{Faciebant, quo ilium mini tonentur miseria.}"

"He came home sorrowful, and troubled in his mind, his servants did all they possibly could to please him; one pulled off his socks, another made ready his bed, a third his supper, all did their utmost endeavours to ease his grief, and exhalate his person, he was profoundly melancholy, he had lost his son, \textit{illud angebat,} that was his Cordium, his pain, his agony which could not be removed."

\textit{Tadima vita.} 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, \textit{tadima vita} is a common symptom, \textit{tarda fluenta, ingrataque tempora,} they are soon tired with all things; they will now tarry, now be gone; now in bed they will rise, now up, then go to bed, now pleased, then again displeased; now they like, by and by dislike all, weary of all, \textit{sequitur nunc vivendi, nunc moriendi cupido,} saith Aurelianus, \textit{lib. 1. cap. 6}, but most part \(85\) \textit{euiam damnant,} discontent, disquieted, perplexed upon every light, or no occasion, object: often tempted, I say, to make away themselves: \(86\) \textit{Vivere nolunt, morti 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 beggar that comes to the door is happier than they are, they could be contented to change lives with them, especially if they be alone, idle, and parted from their ordinary company, molested, displeased, or provoked: grief, fear, agony, discontent, weariness, laziness, suspicion, or some such passion forcibly seizeth

\(77\) Cap. 13, \textit{In I. Rhad.}, \textit{in multís vidi, præter rationem semper aliquod timent, in cætoris tamen optima se gerunt, neque aliquod præter dignitatem committunt.}
\(78\) \textit{Alcmanus cap. 7. Arciens, triste, sunt.}
\(79\) \textit{Mant.}
\(80\) \textit{Seneca.}
\(81\) \textit{Ovid. Met. 4.}
\(82\) \textit{Hor. I. 3. Od. 1.} “Dark care rides behind him.”
\(83\) \textit{Virg.}
\(84\) \textit{Mened. Hoaout. Act. 1. sc. 1.}
\(85\) \textit{Alcmanus.}
\(86\) \textit{Seneca.}
on them. Yet by and by when they come in company again, which they like, or are pleased, quam sententiam ruinus damnant, et vita solatio delectantur, as Octavius Horatianus observes, lib. 2. cap. 5, they condemn their former dislike, and are well pleased to live. And so they continue, till with some fresh discontent they be molested again, and then they are weary of their lives, weary of all, they will die, and show rather a necessity to live, than a desire. Claudius the emperor, as "Sueton describes him, had a spice of this disease, for when he was tormented with the pain of his stomach, he had a conceit to make away himself. Julius Caesar Claudinus, consul, 84, had a Polonian to his patient, so affected, that through "fear and sorrow, with which he was still disquieted, hated his own life, wished for death every moment, and to be freed of his misery. Mercurealis another, and another that was often minded to despatch himself, and so continued for many years.

Suspicion, Jealousy.] Suspicion, and jealousy, are general symptoms: they are commonly distrustful, apt to mistake, and amplify, facilis irascibilis, testy, pettish, peevish, and ready to snap upon every 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 compliment, or ceremony be omitted, they think themselves neglected, and contemned; for a time that tortures them. If two talk together, discourse, whisper, jest, or tell a tale in general, he thinks presently they mean him, applies all to himself, de se putat omnia dicit. 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. He thinks they laugh or point at him, or do it in disgrace of him, circumvent him, contemn him; every man looks at him, he is pale, red, sweats for fear and anger, lest somebody should observe him. He works upon it, and long after this false conceit of an abuse troubles him. Montanus consil. 23. gives instance in a melancholy Jew, that was Iracundior Adria, so waspish and suspicious, tam facile iratus, that no man could tell how to carry himself in his company.

Inconstancy.] Inconstant they are in all their actions, vertiginous, restless, unapt to resolve of any business, they will and will not, persuaded to and fro upon every small occasion, or word spoken: and yet if once they be resolved, obstinate, hard to be reconciled. If they abhor, dislike, or distaste, once settled, though to the better by odds, by no counsel, or persuasion, to be removed. Yet in most things wavering, irresolute, unable to deliberate, through fear, faciunt, et max facit parientem (Arctus) eari, et paulo post prodigi. Now prodigal, and then covetous, they do, and by-and-by repent them of that which they have done, so that both ways they are troubled, whether they do or do not, want or have, hit or miss, disquieted of all hands, soon weary, and still seeking change, restless, I say, fickle, fugitive, they may not abide to tarry in one place long.

"Rome non optamus, absens rusticus urbem. Tobit ad astra."

Slight company long, or to persevere in any action or business.

Sic: "Et similis regnum puellis, paparre minutum. Pociti, et iratus manum lalacere recusat."

Then pleased, and anon displeased, as a man that's bitten with fleas, or that can not sleep turns to and fro in his bed, their restless minds are tossed and vary, they have no patience to read out a book, to play out a game or two, walk a mile, sit an hour, &c., erected and dejected in an instant; animated to undertake, and upon a word spoken again discouraged.

Passionate.] Extreme passionate, Quicquid volunt velade volunt; and what they desire, they do most fiercely seek; anxious ever, and very solicitous, distrustful.

"Cap. 22. Quo stomachi dolore correptum se, etiam de conscientia mortis capitantem dixit. "Loget et specter tristatur, sollicitudinem amat, mortem sibi precatur, vitam pecuniarum odio habet."

"Facile in iram incidunt. Are.
"Ina sine causa, velocitas ira, Seve ina causa, velocitas ira significat. Avisa."

"Cap. 1. Tract. 4. cap. 15. Angor sine causa."

"Suspicio, dixitionis, symptomata, Crato Ep. Fausto Alexandrinum cons. 185 Scotoi."

Hor. "At Rome, wishing for the fields, in the country, extolling the city to the skies." Pers. 1. 1. 3. "And like the children of nobility, require to eat pap, and, angry at the nurse, refuse her to sing lullaby."
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 compliment, but surly, dull, sad, anstere; 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 half-mad, as the Aberdites esteemed of Democritus: and yet of a deep reach, excellent apprehension, judicious, wise, and witty: for I am of that nobleman’s mind, Melancholy advance eth men’s conceits, more than any humour whatsoever, improves their meditations more than any strong drink or sack. They are of profound judgment in some things, although in others non recte judicant inquieti, saith Fracastorius, lib. 2. de Intellect. And as Arculana, c. 16. in 9. Rhasis, terms it, Judicium plerumque perversum, corrupti, cum judicat honesta inhonestae, et amicitiam habent pro inimicitiis: they count honesty dishonesty, friends as enemies, they will abuse their best friends, and dare not offend their enemies. Cowards most part et ad inferendum injuriarum timidiissimi, saith Cardan, lib. 8. cap. 4. de rerum varietate: loth to offend, and if they chance to overshoot themselves in word or deed: or any small business or circumstance be omitted, forgotten, they are miserably tormented, and frame a thousand dangers and inconveniences to themselves, ex musca elephasum, if once they conceive it: overjoyed with every good rumor, tale, or prosperous event, transported beyond themselves: with every small cross again, bad news, misconceived injury, loss, danger, afflicted beyond measure, in great anxiety, perplexed, dejected, astonished, impatient, utterly undone: fearful, suspicious of all. Yet again, many of them desire hairbrains, rash, careless, fit to be assassins, as being void of all fear and sorrow, according to Hercules de Saxonis, Most audacious, and such as dare walk alone in the night, through deserts and dangerous places, fearing none.

Amorous. They are prone to love, and easy to be taken; Propensi ad amorem et excedentiam (Montaltus cap. 21.) quickly enamoured, and dote upon all, love one dearly, till they see another, and then dote on her, Et hanc, et hanc, et illum, et omnes, the present moves most, and the last commonly they love best. Yet some again Anterotes, cannot endure the sight of a woman, abhor the sex, as that same melancholy, duke of Muscovy, that was instantly sick, if he came but in sight of them; and that Anchorite, that fell into a cold palsy, when a woman was brought before him.

Humorous. Humorous they are beyond all measure, sometimes profusely laughing, extraordinarily merry, and then again weeping without a cause, (which is familiar with many gentlewomen,) groaning, sighing, pensive, sad, almost distracted, multa absurda fingunt, et a ratione aliena (saith Frambesarius), they feign many absurdities, vain, void of reason: one supposest himself to be a dog, cock, bear, horse, glass, butter, &c. He is a giant, a dwarf, as strong as an hundred men, a lord, duke, prince, &c. And if he be told he hath a stinking breath, a great nose, that he is sick, or inclined to such or such a disease, he believes it easiness, and peradventure by force of imagination will work it out. Many of them are immovable, and fixed in their conceits, others vary upon every object, heard or seen. If they see a stage-play, they run upon that a week after; if they hear music, or see dancing, they have nought but bag-pipes in their brain: if they see a combat, they are all for arms. If abused, an abuse troubles them long after; if crossed, that cross, &c. Restless in their thoughts and actions, continually meditating, Velut agri somnia, vanae finguuntur species; more like dreams, than men awake, they fain a company of antic, fantastic conceits, they have most frivolous thoughts, impossible to be effected; and sometimes think very they hear and see present before their eyes such phantasms or goblins, they fear, suspect, or conceive, they still talk with, and follow them. In fine, cogitationes somnia inbus similis, id vigilant, quod alii somniant cogitabundis, still, saith Avicenna, they wake, as others dream, and such for the most part are their

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*In his Dutch work picture.  **Howard cap. 7.  **Tract. de mot. cap. 2. Nocte ambulant per ayres, et loca periculoosa, neminem timent.  **Parte amanit. Alton.  **Bodire.  **Jo. Major vitis patrum s. 292. Paulus Abbas Eremita tanta so studine, perseverat, ut nec vestem, nec vultum multiertas foris possit, &c.  **Consult. lib. 1. 7. Cones.  **Generally as they are pleased or displeased, so are their continual cogitations pleasing or displeasing.
imaginationes and conceits, absurd, vain, foolish toys, yet they are most curious and solicitous, continual, et supra modum. Rhasis cont. lib. 1. cap. 9. promeditantur de qua re. As serious in a toy, as if it were a most necessary business, of great moment, importance, and still, still, still thinking of it: saviunt in se, macerating themselves. Though they do talk with you, and seem to be otherwise employed, and to your thinking very intent and busy, still that toy runs in their mind, that fear, that suspicion, that abuse, that jealousy, that agony, that vexation, that cross, that castle in the air, that crotchet, that whimsy, that fiction, that pleasant waking dream, whatsoever it is. Nee interrogant (saith Fracastorius) nec interrogatis recte respondunt. They do not much heed what you say, their mind is on another matter; ask what you will, they do not attend, or much intend that business they are about, but forget themselves what they are saying, doing, or should otherwise say or do, whither they are going, distracted with their own melancholy thoughts. One laughs upon a sudden, another smiles to himself; a third frowns, calls, his lips go still, he acts with his hand as he walks, &c. 'Tis proper to all melancholy men, saith Mercurialis, on. 11. "What conceit they have once entertained, to be most intent, violent, and continually about it." Inveias occurrunt, do what they may they cannot be rid of it against their wills they must think of it a thousand times over, Perpetuo molestator 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, quae minime volunt, cogitare, if it be offensive especially, they cannot forget it, they may not rest or sleep for it, but still tormenting themselves, Syphilis saxum volvent sibi quos, as Brunner observes, Perpetua calamitas et miserabile flagellum.

Bashfulness.] Crato, Laurentius, and Fernelius, put bashfulness for an ordinary symptom, sabrasticus pudor, or vitiosus pudor, is a thing which much haunts and torments them. If they have been misused, derided, disgraced, chidden, &c., or by any perturbation of mind, misaffected, so far troubles them, that they become quite moped many times, and so disheartened, dejected, they dare not come abroad, into strange companies especially, or manage their ordinary affairs, so childish, timorous, and bashful, they can look no man in the face; some are more disguised in this kind, some lesser, some others shorter, by fits, &c., though some on the other side (according to Fracastorius) be ineccundae et pertinaces, impudent and peevish. But most part they are very shamefaced, and that makes them with Pet. Blesensis, Christopher Urscheid, and many such, to refuse honours, offices, and preferments, which sometimes fall into their mouths, they cannot speak, or put forth themselves as others can, timor hos pudor impedit illos, timorousness and bashfulness hinder their proceedings, they are contented with their present estate, unwilling to undertake any office, and therefore never likely to rise. For that cause they seldom visit their friends, except some familiar, pacifico qui, of few words, and offentimes wholly silent. Frambeserius, a Frenchman, had two such patients, omnino taciturnos, their friends could not get them to speak: Rodericus à Fonseca consult. tom. 2. 85. consil. gives instance in a young man, of twenty-seven years of age, that was frequently silent, bashful, moped, solitary, that would not eat his meat, or sleep, and yet again by fits apt to be angry, &c.

Solitariness. Most part they are, as Plater notes, desiderant taciturni, agrœ impulsi, nec nisi coactus procedunt, &c. they will scarce be compelled to do that which concerns them, though it be for their good, so diffident, so dull, of small or no compliment, unsociable, hard to be acquainted with, especially of strangers; they had rather write their minds than speak, and above all things love solitariness. Ob voluptatem, an ob sine societate sunt? Are they so solitary for pleasure (one asks) or pain? for both yet I rather think for fear and sorrow, &c.

As Bellerophon in Homer,

"Qui miser in sylvis marces errabat opacis,
Ipse nunc cor edam, hominum vestigna vitam."

"That wander'd in the woods and all alone,
Forsaking men's society, making great moan,"

"Hence 'tis they grieve and fear, avoiding light, And shut themselves in prison dark from sight."
They delight in floods and waters, desert places, to walk alone in orchards, gardens, private walks, back lanes, averse from company, as Diogenes in his tub, or Timon Misanthropus, 14 they abhor all companions at last, even their nearest acquaintances and most familiar friends, for they have a conceit (I say) every man observes them, will deride, laugh to scorn, or misuse them, confining themselves therefore wholly to their private houses or chambers, fugient homines sine causa (saith Rhasis) et odio habent, cont. I. 1. c. 9. they will diet 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 Philopomenes, 15 “he forsook the city, lived in groves and hollow trees, upon a green bank by a brook side, or confluence of waters all day long, and all night.” Quae quidem (saith he) plurimum atra bile vexatis et melancholicis eveniunt, deserit frequentant, hominemque congressum aversantur; 16 which is an ordinary thing with melancholy men. The Egyptians therefore in their hieroglyphics expressed a melancholy man by a hare sitting in her form, as being a most timorous and solitary creature, Picturis Hieroglyph. l. 12. But this, and all precedent symptoms, are more or less apparent, as the humour is intended or remitted, hardly perceived in some, or not all, most manifest in others. Childish in some, terrible in others; to be derided in one, pitiè or admired in another; to him by fits, to a second continue; and however these symptoms 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 chimera, so prodigious and strange, 17 such as painters and poets durst not attempt, which they will not really fear, feign, suspect and imagine unto themselves: and that which 18 Lod. Viv. said in a jest of a silly country fellow, that killed his ass for drinking up the moon, ut lunam mundo redderet, you may truly say of them in earnest; they will act, conceive all extremes, contrarieties, and contradictions, and in infinite varieties. Melancholici plane incredibili sibi persuadent, ut vis omnibus sacris duo repetit sint, qui idem imaginati sint (Erastus de Lamitis), scarce two of two thousand that concur in the same symptoms. The tower of Babel never yielded such confusion of tongues, as the chaos of melancholy doth variety of symptoms. There is in all melancholy similitudo dissimilis, like men’s 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 symptoms. Which howsoever they be diverse, intricate, and hard to be confined, I will adventure yet in such a vast confusion and generality to bring them into some order; and so descend to particulars.

SUBSECT. III.—Particular Symptoms from the influence of Stars, parts of the Body, and Humours.

Some men have peculiar symptoms, according to their temperament and crisis, which they had from the stars and those celestial influences, variety of wits and dispositions, as Anthony Zara contends, Anat. ingen. sect. i. memb. 11, 12, 13, 14. Plurimum irritant influentia celestes, unde ciusrum animi agitadines et morbi corporis. 19 One saith, diverse diseases of the body and mind proceed from their influences, 20 as I have already proved out of Ptolemy, Puntanus, Lemnus, Cardan, and others as they are principal significators of manners, diseases, mutually irradiated, or lords of the geniture, &c. Ptolomeus in his centiloquy, Hermes, or whosoever else the author of that tract, attributes all these symptoms, which are in melancholy men, to celestial influences: which opinion Mercurialis de affect. lib. cap. 10. rejects; but, as I say, 21 Jovianus Puntanus and others stiffly defend. That some are solitary, dull, heavy, churlish; some again blithe, buxom, light, and merry, they ascribe wholly to the stars. As if Saturn be predominant in his nativity, and cause melan-

14 Si malum exasperatur, homines odio habent et solitaria petunt. 15 Democritus deplacet et dicit apud se degere, perennique autem in speluncis, sub amnis abhorrit umbriæ vel in tenerbris, et molibus herbas, vel al aquarum subita et quieta fluentes, &c. 16 Gaudet tenerbris, altuarque dolor. Pa. ixi. Vigilivi. 17 Et factus sumvelit nycticorax in domicilio, passus solvitur in templo. 18 In cap. 18. l. 1. de civ. del. Lunæ 20 Asino epistam videntis. 19 Vel. l. 4. c. 5. 20 Sect. 2. Membr. 1. Subs. 4. 21 De reb. censit lib. 16. c. 12.
his temperature, then he shall be very austere, sullen, churlish, black of profound in his cogitations, full of cares, miseries, and discontent, sad and always silent, solitary, still delighting in husbandry, in woods, orchards, gardens, ponds, pools, dark walks and close: Cognitiones sunt velle ediscere, fores plantare, agros colere, &c. To catch birds, fishes, &c. still contriving of such matters. If Jupiter domineers, they are more ambitious, still of kings, magistrates, offices, honour, or that they are princes, and how they would carry themselves, &c. If Mars, they are all for wars, combats, monomachies, testy, choleric, harebrained, rash, furious, and violent actions. They will feign themselves victors, commanders, are passionate and in their speeches, great braggards, ruddy of colour. And though they be shew, vile and base, yet like Telephus and Peleus in the poet, Ampullas et sesquipedalia verba, "forget their swelling and gigantic words," their are full of myriads, and tetrarchs at their tongues' end. If the sun, they will, emperors, in conceit at least, and monarchs, give offices, honours, &c. If they are still courting of their mistresses, and most apt to love, amorously they seem to hear music, plays, see fine pictures, dancers, merriments, and the love in love, and dote on all they see. Mercurialists are solitary, much in meditation, poets, philosophers, and musing most part about such matters, soon have a hand, they are all for peregrinations, sea voyages, much affected with the winds, to discourse, read, meditate of such things; wandering in their thoughts, much delighting in waters, to fish, fowl, &c.

The most immediate symptoms proceed from the temperature itself, and the parts, as head, liver, spleen, mesenteric veins, heart, womb, stomach, &c., especially from distemper of spirits (which, as Hercules de Saxonia, are wholly immaterial), or from the four humours in those seats, whether hot or cold, natural, unnatural, innate or adventitious, intended or remitted, or mixed, their diverse mixtures, and several adustions, combinations, which as diversely varied, as those four first qualities in Clavius, and produce several symptoms and monstrous fictions as wine doth effect, which as Andreas observes, lib. 3. de vino, cap. 20. are infinite. Of greater note be these.

Be natural melancholy, as Lod. Mercurius, lib. 1. cap. 17. de melan. T. Bright. ath largely described, either of the spleen, or of the veins, faulty by excess, or thickness of substance, it is a cold and dry humour, as Montanus consil. 26. the parties are sad, timorous and fearful. Prosper Calenus, in his atra bile, will have them to be more stupid than ordinary, cold, heavy, soligish. Si multam atrim bilem et frigidam habent. Hercules de Saxonia, 7. 21 holds these that are naturally melancholy, to be of a leaden colour or and so doth Guainerius, c. 3. tral. 15. and such as think themselves dead men, or that they see, talk with black men, dead men, spirits and goblins, if it be in excess. These symptoms vary according to the mixture of our humours adust, which is unnatural melancholy. For as Trallianus hath cap. 16. l. 7. 22 "There is not one cause of this melancholy, nor one which begets, but diversely intermixed, from whence proceeds this of symptoms" and those varying again as they are hot or cold. 22 Cold (sith Benedic. Vittorius Faventinus pract. mag.) is a cause of dogate, are mild symptoms, if hot or more adust, of more violent passions, and furies. 7. Ser, l. 2. de intellect. will have us to consider well of it, 21 with what kind melancholy every one is troubled, for it much avails to know it; one is enraged at heat, another is possessed by sad and cold; one is fearful, shamefaced; or impudent and bold; as Ajax, Arma rapit superosque furens in pravia posse mad or tending to madness. Nunc hos, nunc impetui illos. Bellerophon other side, solis errat male sanus in agris, wanders alone in the woods; one weeps, and is weary of his life, another laughs, &c. All which variety is

adajine Godenius. 20 Hor. de art. poet. de Melan.
  Humidum, calidum, frigidos.
  Hab. io c. Johannes de Sacro.
  Com. in c. Johannes de Sacro.
  Non scelente causae est, nec unus humor vitii patens, sed plures, et aliis aliter mutatus, unde non omnes cadae sint sustantia.
  Humor frigidus
deliriit causa, humor calidus furens.
  Multum refert qui quisque melancholia tenetur, hunc servos
  et accessus agitat. Illus tristes et frigens occupat: hi
  timidi, illi inveniuntur, interpidi, &c.
Symptoms of Melancholy.

Part 1. Sec. 3.

produced from the several degrees of heat and cold, which 31 Hercules de Saxonii will have wholly proceed from the distemperature of spirits alone, animal especially, and those immaterial; the next and immediate causes of melancholy, as they are hot, cold, dry, moist, and from their agitation proceeds that diversity of symptoms, which he reckons up, in the 32 thirteenth chap. of his Tract of Melancholy, and that largely through every part. Others will have them come from the diverse adustion of the four humours, which in this unnatural melancholy, by corruption of blood, adust choler, or melancholy natural, 33 by excessive distemper of heat turned, in comparison of the natural, into a sharp lyre by force of adustion, cause, according to the diversity of their matter, diverse and strange symptoms, 34 which T. Bright reckons up in his following chapter. So doth 35 Aureanus, according to the four principal humours adust, and many others.

For example, if it proceed from phlegm, (which is seldom and not so frequently as the rest) 36 it stirs up dull symptoms, and a kind of stupidity, or impassionate hurt: they are sleepy, saith 37 Savanarola, dull, slow, cold, blockish, ass-like, Asinum melancholiam, 38 Melanchetn calls it, 39 they are much given to weeping, and delight in waters, ponds, pools, rivers, fishing, fowling, &c. (Arnoldus breviar. 1. cap. 18.) They are 40 pale of colour, slothful, apt to sleep, heavy; 41 much troubled with head-ache, continual meditation, and muttering to themselves; they dream of waters, 42 that they are in danger of drowning, and fear such things, Rhasia. They are fatter than others that are melancholy, of a muddy complexion, apter to spitt, 43 sleep, more troubled with rheum than the rest, and have their eyes still fixed on the ground. Such a patient had Hercules de Saxonii, a widow in Venice, that was fat and very sleeply still; Christophorus à Vega another affected in the same sort. If it be inveterate or violent, the symptoms are more evident, they plainly denote 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, 44 and that Siennois, that resolved within himself not to piss, for fear he should drown all the town.

If it proceed from blood adust, or that there be a mixture of blood in it, 45 such are commonly ruddy of complexion, and high-coloured, 46 according to Salust Savanar, and Hercules de Saxonii. And as Savanarola, Vittorius Faventinus Emperor farther adds, 47 the veins of their eyes be red, as well as their faces. 48 They are much inclined to laughter, witty and merry, conceited in discourse, pleasant, if they be not far gone, much given to music, dancing, and to be in women’s company. They meditate wholly on such things, and think 49 they see or hear plays, dancing, and such-like sports (free from all fear and sorrow, 50 as 51 Hercules de Saxonius supposed.) If they be more strongly possessed with this kind of melancholy, Arnoldus adds, Breviar. lib. 1. cap. 18. Like him of Argos in the Poet, that sate laughing 52 all day long, as if he had been at a theatre. Such another is mentioned by 53 Aristotle, living at Abydos, a town of Asia Minor, that would sit after the same fashion, as if he had been upon a stage, and sometimes act himself; now clap his hands, and laugh, as if he had been well pleased with the sight. Wolfius relates of a country fellow called Brunnellius, subject to this humour, 54 that by 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 days after he did nothing but laugh, by which means he was much weakened, and worse a long time following. 55 Such a one was old Sophocles, and Democritus himself had aliter delirium, much in this vein. Laurentius cap. 3. de melan. thinks this kind of melancholy, which is a little adust with some mixture of blood, to be that which Aristotle meant, when he said melancholy men of all others are most witty.

31 Cap. 7. et 8. Tract. de Mel. 32 Signa melancholici ex intemperie et agitatione spirituum sine materia. 33 T. Bright cap. 15. Tract. Mel. 34 Cap. 16. in 9. Rhasia. 35 Bright. c. 16. 36 Pract. major. Somnians, piger, frigidos. 37 De anima. cap. de humor. 38 si n. Phlegmatis semper in aqua fere sunt, et circa flavios pluram multum. 39 Figur a mearturo ex colore palido et albo. Her. de Saxon. 40 Savanarola. 41 Muscos cadere in se, sicut submersi timent, cum torpore et negativet, et fluvis moentibus, Alex. c. 16. lib. 7. 42 Semper debeat, et somno magni l. 1. 7. 43 Laurentius. 44 Ca. 6. de mel. Si a sanguine, veni rubens, rubescat, sumebantur et faciebant, plures ruinam. 45 Venae coram sunt rubres, videt alligaverit vinum et amatus se, et frequenter haine. Trallian. lib. 1. 16. an presentem mora sub sole. 46 Ridet patiens si a sanguine, patet a videre choros. 47 Vittorius. cap. 1. 48 Va. Moro cadere in se, nut submergunt timent, cum torpore et negativet, et fluvis amantibus. 49 Alex. c. 16. lib. 7. 50 Semper debeat, et somno magni l. 1. 7. 51 Laurentius. 52 Tract. de Melan. 53 Hor. ep. lib. 2. quidam hae ignobilis Argus, &c. 54 Lib. de rob. mix. 55 Con inter concinnandum mulier dormientem et submersis cadert et omnem reliquiam id videat, ridere, tristes, &c.
which causeth many times a divine ravishment, and a kind of *enthusiasmus*, which driveth them up to be excellent philosophers, poets, prophets, &c. Mercurialis, *op. cit.* 110. gives instance in a young man his patient, sanguine melancholy; 59 of a rest wit, and excellently learned. 57

If it arise from choler adjust, they are bold and impudent, and of a more hairbrain disposion, apt to quarrel, and think of such things, battles, combats, and their manhood, furious; impatient in discourse, stiff, irrefragable and prodigious in their tenets; and if they are moved, most violent, outrageous, 58 ready to disgrace, provoke any to kill themselves and others; Arnoldus adds, stark mad by fits, 59 they sleep little, their urine is subtle and fiery. (Guanierius.) In their fits you shall hear them speak all manner of languages, Hebrew, Greek, and Latin, that never were taught or knew them before. 60

Apponensis *in com. in Pro. sec. 30.* speaks of a mad woman that spake excellent good Latin: and Rhasius knew another, that could prophecy in her fit, and fortell things truly to come. 60 Guanierius had a patient could make Latin verses when the moon was combust, otherwise illiterate. Avicenna and some of his adherents will have these symptoms, when they happen, to proceed from the devil, and that they are rather demoniaci, possessed, than mad or melancholy, or both together, as Jason Pratensis thinks, *Immiscet se mali genii,* &c. but most ascribe it to the humour, which opinion Montaltus *cap. 21.* sufficiently maintains, confounding Avicenna and the rest, referring it wholly to the quality and disposition of the humour and subject. Cardan *de rerum var. lib. 8. cap. 10.* holds these men of all others fit to be assassins, bold, hardy, fierce, and adventurous, to undertake anything by reason of their choler adjust. 61 This humour, saith he, prepares them to endure death itself, and all manner of torments with invincible courage, and "is a wonder to see with what alacrity they will undergo such tortures," *ut supra naturam res visitatur:* he ascribes this generosity, fury, or rather stupidity, to this adustion of choler and melancholy: but I take these rather to be mad or desperate, than properly melancholy; for commonly this humour so adjust and hot, degenerates into madness.

If it come from melancholy itself adjust, those men, saith Avicenna, 62 are usually sad and solitary, and that continually, and in excess, more than ordinarily suspicious, more fearful, and have long, sore, and most corrupt imaginations; 63 cold and black, bashful, and so solitary, that as 64 Arnolds writes, "they will endure no company, they dream of graves still, and dead men, and think themselves bewitched or dead:" if it be extreme, they think they hear hideous noises, see and talk 65 with black men, and converse familiarly with devils, and such strange chimeras and visions. (Gonderson) or that they are possessed by them, that somebody talks to them, or within them. *Tales melancholici plerunque demoniaci,* Montaltus *consil. 26.* *ex* Avicenna. Valesius de Taranta had such a woman in eure, 66 that she thought that she had to do with the devil 67 and Gentilis Fulgosus *quest. 55.* writes that he had a melancholy friend, that 68 he had black man in the likeness of a soldier still following him whererescia he was. Laurentius *cap. 7.* hath many stories of those who have thought themselves bewitched by their enemies; and some that would eat no meat as being dead. 69 Anno 1559 an advocate of Paris fell into such a melancholy fit, that he believed verily he was dead, he could not be persuaded otherwise, or to eat or drink, till a kinsman of his, a scholar of Bourges, did eat before him dressed like a corse. "The story, saith Serres," was acted in a comedy before Charles the Ninth. Some think they are beasts, wolves, hogs, and cry like dogs, foxes, bray like asses, and low like kine, as King Pratens' daughters. 69 Hildesheim *spicet. 2.* de mania, hath an example of a Dutch baron so affected, and Trincavielus *lib. 1.* *consil. 11.* another of a nobleman in his country, 69 that he thought he was certainly a beast, and would imitate most of

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59 *melancholia adusta, tristes, de sepulchris monstros, tintim ne faciscantur, putant se mortuos, apici nonnant.*
60 *Videntur igitur videre monaches nigros et demonios, et suspense et mortuos.*
61 Quavis nunc se cum demoni coepe putavit.
62 Semper fore videre miliem signum praesentem. *Anthony de Verbiur.*
63 Quisquis magius bonum monstros, et peruca se putat, ut Pratii filii.
64 Hanc quisquis magius bonum et rapitam aliorum, et aliorum animalem vocant eflingit.
their voices," with many such symptoms, which may properly be reduced to this kind

If it proceed from the several combinations of these four humours, or spirits, Here. de Saxon. adds hot, cold, dry, moist, dark, confused, settled, constringed, as it partakes of matter, or is without matter, the symptoms are likewise mixed. One thinks himself a giant, another a dwarf. One is heavy as lead, another is as light as a feather. Marcellus Donatus l. 2. cap. 41. makes mention out of Seneca, of one Senecio, a rich man, that supposed she could shake all the world with her finger, and was afraid to clench her hand together, lest she should crush the world like an apple in pieces: or him in Galen, that thought he was Atlas, and sustained heaven with his shoulders. Another thinks himself so little, that he can creep into a mouse-hole; one fears heaven will fall on his head: a second is a cock; and such a one, Guinneedus saith he saw at Padua, that would clap his hands together and crow. Another thinks he is a nightingale, and therefore sings all the night long; another he is all glass, a pitcher, and will therefore let nobody 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, and durst not sit in the sun, or come near the fire for fear of being melted: of another that thought he was a case of leather, stuffed with wind. Some laugh, weep; some are mad, some dejected, moped, in much agony, some by fits, others continue, &c. Some have a corrupt ear, they think they hear music, or some hideous noise as their phantasy conceives, corrupt eyes, some smelling, some one sense, some another. Lewis the Eleventh had a conceit everything did stink about him, all the odoriferous perfumes they could get, would not ease him, but still he smelled a filthy sink. A melancholy French poet in Laurentius, being sick of a fever, and troubled with waking, by his physicians was appointed to use ungamentum populeum to anoint his temples; but he so distasted the smell of it, that for many years after, all that came near him he imagined to scent of it, and would let no man talk with him but aloof, or wear any new clothes, because he thought still they smelled of it; in all other things wise and discreet, he would talk sensibly, save only in this. A gentleman is Limousin, saith Anthony Verdeur, was persuaded he had but one leg, affrighted by a wild boar, that by chance struck him on the leg; he could not be satisfied his leg was sound (in all other things well) until two Franciscans by chance coming that way, fully removed him from the conceit. Sed abundé fabularum auditaminus; enough of story-telling.

SUBSECT. IV.—Symptoms from Education, Custom, continuance of Time, our Condition, mixed with other Diseases, by Fits, Inclination, &c.

Another great occasion of the variety of these symptoms proceeds from custom, discipline, education, and several inclinations, this humour will imprint in melancholy men the objects most answerable to their condition of life, and ordinary actions, and dispose men according to their several studies and callings. If an ambitious man become melancholy, he forthwith thinks he is a king, an emperor, a monarch, and walks alone, pleasing himself with a vain hope of some future preferment, or present as he supposeth, and withal acts a lord's part, takes upon him to be some statesman or magnifico, makes conges, gives entertainment, looks big, &c. Francisco Sansovino records of a melancholy man in Cremona, that would not be induced to believe but that he was pope, gave pardons, made cardinals, &c. Christophorus à Vega makes mention of another of his acquaintance, that thought he was a king, driven from his kingdom, and was very anxious to recover his estate. A

Symptoms from Custom.

A person is still conversant about purchasing of lands and tenements, plotting and how to compass such and such manors, as if he were already lord of, to go through with it; all he sees is his, re or spe, he hath devoured it in else in conceit esteemes it his own: like him in Athenæus, that thought all in the haven to be his own. A lascivious inamorato plots all the day long to a mistres, acts and struts, and carries himself as if she were in presence, still of her, as Pamphilus of his Glycereum, or as some do in their morning. Marcellus Donatus knew such a gentlewoman in Mantua, called Elinonora, that constantly believed she was married to a king, and would kneel and talk with him, as if he had been there present with his associates; and found by chance a piece of glass in a muck-hill or in the street, she would it was a jewel sent from her lord and husband. If devout and religious, I for fasting, prayer, ceremonies, salms, interpretations, visions, prophecies, &c., is inspired by the Holy Ghost, full of the spirit: one while he is another while damned, or still troubled in mind for his sins, the devil will save him, &c. more of these in the third partition of love-melancholy. A mind is busied about his studies, he applauds himself for that he hath done, to do, one while fearing to be out in his next exercise, another while cons all censures; envies one, emulates another; or else with indefatigable pains, consumes himself. So of the rest, all which vary according to the niss and violent impression of the object, or as the humour itself is intended. For some are so gently melancholy, that in all their carriage, and to apprehension of others it can hardly be discerned, yet to them an inward, and not to be endured. Quadam occulta quadam manifesta, some manifest and obvious to all at all times, some to few, or seldom, or hardly; let them keep their own council, none will take notice or suspect them. do not express in outward show their depraved imaginations, as Hercules ñi observes, "but conceal them wholly to themselves, and are very wise I have often seen; some fear, some do not fear at all, as such as think threings or dead, some have more signs, some fewer, some great, some small, some, still fear, grieve, lament, suspect, laugh, sing, weep, chafe, &c. by fits (as I or more during and permanent." Some dote in one thing, are most child-ridiculous, and to be wondered at in that, and yet for all other matters most and wise. To some it is in disposition, to another in habit; and as they heat and cold, we may say of this humour, one is melancholicus ad octo, a two degrees less, a third half-way. Tis superparticular, sesquisaltera, sesqui- superparticulorum terius, quintus Melancholius, &c. all those geometrical ones are too strong to express it. It comes to many by fits, and goes; to is continuat; many (saith Faventinus) in spring and fall only are more once a year, as that Roman Galen speaks of: one, at the conjunction noon alone, or some unfortunate aspects, at such and such set hours and ke the sea-tides, to some women when they be with child, as Plater notes, otherwise, to others 'tis settled and fixed; to one led about and variable still signis fatuus of phantasy, like an arthritis or running gout, 'tis here and there, very joint, always molesting some part or other; or if the body be free, in of forms exercising the mind. A second once peradventure in his life hath previous fit, once in seven years, once in five years, even to the extremity of death, or dotage, and that upon some feral accident or perturbation, terrible for a time, never perhaps so before, never after. A third is moved upon troublesome objects, cross fortune, disaster, and violent passions, otherwise troubled in three or four years. A fourth, if things be to his mind, or he is, well pleased, in good company, is most jocund, and of a good complexion:
if idle, or alone, à la mort, or carried away wholly with pleasant dreams and fantasies, but if once crossed and displeased,

“Pectora concepit nulli nisi tria suae.”

"He will imagine naught save sadness in his heart.”

his countenance is altered on a sudden, his heart heavy, irksome thoughts crucify his soul, and in an instant he is moped or weary of his life, he will kill himself. A fifth complains in his youth, a sixth in his middle age, the last in his old age.

Generally thus much we may conclude of melancholy; that it is 69 most pleasant at first, I say, mentis gratissimus error, 46 a most delightful humour, to be alone, dwell alone, walk alone, meditate, lie in bed whole days, dreaming awake as it were, and frame a thousand phantastical imaginations unto themselves. They are never better pleased than when they are so doing, they are in paradise for the time, and cannot well endure to be interrupted; with him in the poet, 47 pol me occidistis unici, non servabis ait? you have undone him, he complains, if you trouble him: tell him what inconvenience will follow, what will be the event, all is one, canis ad vomitum, 48 his is pleasant he cannot refrain. He may thus continue peradventure many years by reason of a strong temperature, some mixture of business, which may divert his cogitations: but at the last lesa imaginatio, his phantasy is crazed, and now habituated to such toys, cannot but work still like a fate, the scene alters upon a sudden, fear and sorrow supplant those pleasing thoughts, suspicion, discontent, and perpetual anxiety succeed in their places; so by little and little, by that shoeing-horn of idleness, and voluntary solitaryness, melancholy this fearful fiend is drawn on, and quantum vertice ad auras Eileareas, tantum radice in Tartara tenditis, extending up, by its branches, so far towards Heaven, as, by its roots, it does down towards Tartarus; 49 it was not so delicious at first, as now it is bitter and harsh; a castened soul macerated with cares and discontent, tedium vitae, impatience, agony, inconstancy, irresolution, precipitate them unto unspeakable miseries. They cannot endure company, light, or life itself, some unfit for action, and the like. 50 Their bodies are lean and dried up, withered, ugly, their looks harsh, very dull, and their souls tormented, as they are more or less entangled, as the humour hath been intended, or according to the continuance of time they have been troubled.

To discern all which symptoms the better, 51 Rhasis the Arabian makes three degrees of them. The first is, falsa cogitation, false conceits and idle thoughts: to misconstrue and amplify, aggravating everything they conceive or fear; the second is, falsa cognitata 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 48 that which they think or speak. Savanarola, Rub. 11. tract. 8. cap. 1. de aegriudine, confirms as much, 52 when he begins to express that in words, which he conceives in his heart, or talks silly, or goes from one thing to another, 53 which Gordonius calls nec caput habentia, nec caudam, (‘‘having neither head nor tail,”) he is in the middle way: 54 but when he begins to act it likewise, and to put his poppersies in execution, he is then in the extant of melancholy, or madness itself.” 55 This progress of melancholy you shall easily observe in them that have been so affected, they go smiling to themselves at first, at length they laugh out; at first solitary, at last they can endure no company: or if they do, they are now dizzards, past sense and shame, quite moped, they care not what they say or do, all their actions, words, gestures, are furious or ridiculous. At first his mind is troubled, he doth not attend what is said, if you tell him a tale, he crics at last, what said you? but in the end he mutters to himself, as old women do many times, or old men when they sit alone, upon a sudden he howls, hollers, runs away, and swears they see or hear players, 56 devils, hobgoblins, guns, strike, or strut, &c., grow humorous in the end; like him in the poet, sepe ducenta, sepe decem servos, 57 at one time followed by two hundred servants, at another only.
he will dress himself, and undress, careless at last, grows insensible, stupid,

"He howls like a wolf; barks like a dog, and raves like Ajax and Orestes,

music and outeries, which no man else hears. As he did whom Amatus

mentioneth cent. 3, cura. 55, or that woman in Springer, that spake many

ges, and said she was possessed; that farmer in Prosper Calenius, that dis-

and discoursed learnedly in philosophy, and astronomy, with Alexander Achilles

eter, at Bologna, in Italy. But of these I have already spoken.

can sufficiently speak of these symptoms, or prescribe rules to comprehend

as Echo to the painter in Ausonius, vane quid affectas, &c., foolish fellow;

if you must needs paint me, paint a voice, ct similem si vis pingere, ping
e; if you will describe melancholy, describe a fantastical conceit, a corrupt ima-

, vain thoughts and different, which who can do? The four and twenty

make no more variety of words in diverse languages, than melancholy con-

duce diversity of symptoms in several persons. They are irregular, obscure,

is, so infinite, Proteus himself is not so diverse, you may as well make the

a new coat, as a true character of a melancholy man; as soon find the motion

ard in the air, as the heart of man, a melancholy man. They are so confused, 

diverse, intermixed with other diseases. As the species be confounded (which

showed) so are the symptoms; sometimes with headache, cachexia, dropsy, 

; as you may perceive by those several examples and illustrations, collected by

spicel. 2. Mercurialis consul. 118. cap. 6 and 11. with headache, epilepsy,

mus. Trincavellus consul. 12. lib. 1. consul. 49. with gout: caninus appetitus. 

mus consul. 26, &c. 23, 234, 249, with falling-sickness, headache, vertigo, lycan-

, &c. I. Caesar Claudius consult. 4. consult. 89 and 116. with gout, agues,

rholids, stone, &c., who can distinguish these melancholy symptoms so inter-

with others, or apply them to their several kinds, confine them into method? 

and I confess, yet I have disposed of them as I could, and will descend to par-

se according to their species. For hitherto I have expatiated in more 

d lists or terms, speaking promiscuously of such ordinary signs, which occur 

writers. Not that they are all to be found in one man, for that were to a 

monster or chimera, not a man: but some in one, some in another, and that 

sively or at several times.

which I have been the more curious to express and report; not to upbraid any 

ble man, or by way of derision, (I rather pity them,) but the better to discern, 

yn remedies unto them; and to show that the best and soundest of us all is in 

danger; how much we ought to fear our own sickle estates, remember on 

es and vanities, examine and humiliate ourselves, seek to God, and call to Him 

ery, that needs not look for any rods to scourge ourselves, since we carry in 

our bowels, and that our souls are in a miserable captivity, if the light of 

heavenly truth doth not shine continually upon us; and by our discretion to 

ourselves, to be more circumspect and wary in the midst of these dangers.

MEMB. II.

SUBSECT. I.—Symptoms of Head-Melancholy.

no symptoms appear about the stomach, nor the blood be misaffected, and fear

row continue, it is to be thought the brain itself is troubled, by reason of a

choly juice bred in it, or otherwise conveyed into it, and that evil juice is from

temperature of the part, or left after some inflammation, thus far Piso. But

not always true, for blood and hypochondries both are often affected even in

melancholy. * Herecules de Saxonial differs here from the common current of

s, putting peculiar signs of head-melancholy, from the sole distemperature of

in the brain, as they are hot, cold, dry, moist, all without matter from the


Lib. de statura. ** Part. 1. 

mus. maier. 

mus. maier. 

Tract. de delirio. melancholia et mania, de mel. cap. 13. &c. Ex intempera spittaum, et cerebri 

mus. Fisco. Si signa circa ventricum non appa- 

rent nec sanguis male affectus, et nesciant timor et moesia maeret.
Symptoms of Melancholy.

motion alone, and tenebrosis of spirits; of melancholy which proceeds from humours by adusion, he treats apart, with their several symptoms and cures. The common signs, if it be by essence in the head, are reddiness of face, high sanguine complexion, most part rubro satureto; one calls it a blueish, and sometimes ful of pimples, with red eyes. Avicenna l. 3, Fen. 2, Tract. 4, c. 18. Duretus and others out of Galen, de affect. l. 3, c. 6. Herculeus de Saxoniæ to this of redness of face, adds heaviness of the head, fixed and hollow eyes. If it proceed from dryness of the brain, then their heads will be light, vertiginous, and they most apt to wake, and to continue whole months together without sleep. Few excrements in their eyes and nostrils, and often bald by reason of excess of dryness; Montalts adds, c. 17. If it proceed from moisture: dulness, drowsiness, headache follows; and as Salust Salvianus, c. 1, l. 2, out of his own experience found, epileptic, with a multitude of humours in the head. They are very bashful, if ruddy, apt to blush, and to be red upon all occasions, præsermilio metus accesserit. But the chiefest symptom to discern this species, as I have said, is this, that there be no notable signs in the stomach, hypochondries, or elsewhere, digna, as Montalts terms them, or of greater note, because oftentimes the passions of the stomach concur with them. Wind is common to all three species, and is not excluded, only that of the hypochondries is more windy than the rest, saith Hollerius. Aetius tetrab. l. 2, sc. 2, c. 9 and 10, maintains the same, if there be more signs, and more evident in the head than elsewhere, the brain is primarily affected, and prescribes head-melancholy to be cured by meats amongst the rest, void of wind, and good juice, not excluding wind, or corrupt blood, even in head-melancholy itself: but these species are often confounded, and so are their symptoms, as I have already proved. The symptoms of the mind are superfine and continual cogitations; for when the head is heated, it scorches the blood, and from thence proceed melancholy fumes, which trouble the mind, Avicenna. They are very choleric, and soon hot, solitary, sad, often silent, watchful, discontent, Montalts, cap. 24. If anything trouble them, they cannot sleep, but fret themselves still, till another object mitigate, or time wear it out. They have grievous passions, and immediate perturbations of the mind, fear, sorrow, &c., yet not so continue, but that they are sometimes merry, apt to profuse laughter, which is more to be wondered at, and that by the authority of Galen himself, by reason of mixture of blood, præsermilio jocositas delectat tur, et iirises puerisque sunt, if they be ruddy, they are delighted in jests, and oftentimes scoffers themselves, conceived; and as Rhoderius à Vega comments on that place of Galen, merry, witty, of a pleasant disposition, and yet grievously melancholy anon after: omnium discent sine doctori, saith Aretus, they learn without a teacher: and as Laurensus supposeth, these first passions and symptoms of such as think themselves glass, pitchers, feathers, &c, speak strange languages, à colore cerebri (if it be in excess) from the brain’s distempered heat.

Subsect. II.—Symptoms of windy Hypochondriacal Melancholy.

In this hypochondriacal or flatulent melancholy, the symptoms are so ambiguous, saith Crato in a counsel of his for a noblewoman, that the most exquisite physicians cannot determine of the part affected. Matthews Flaccius, consulted about a noble matron, confessed as much, that in this malady he with Hollerius, Fracastorius, Falopius, and others, being to find out the sentence of a party labouring of hypochondriacal melancholy, could not find out by the symptoms which part was most especially affected; some said the womb, some heart, some stomach, &c., and therefore Crato, consil. 24, lib. 1. boldly avereth, that in this diversity of symptoms, which commonly accompany this disease, no physician can truly say what part

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8 Feces sunt rubentes et lividantes, quibus etiam ali quando affectum petime. 9 Jo. Pantheus, cap. de Mel. Si cerebrum primario afficierat advenit capitis gravitas, fixi occuli, &c. 10 Laurent. cap. 14. Si cerebro ex secutatis, tum capitis erat levitas, sitis, vigilitia, paucitas superfluitatum in oculis et naribus. 11 Si nulla dignus testis, ventriculorum, quoniam in hae melancholiae capitis, exigus nonnumquam ventriculi pathemeri comit, dum enim hae membra stil invicem affer iris transmittuntur. 12 Postrema magis flatuosa. 13 Si minus mollis circa ventricularem aut ventrem, in cceo cerebrum primario afficere, et curare operi os hae afficere, per eis in summa exercitiae atque bene concorsitare. 14 Taurinorum adquirit capitis caliditas, et timet fumi melancholici adhibiti, animam excitant. 15 Lib. de loc. affect. cap. 6. 16 Cap. 6. 17 Hildeshheim speel. l. de mel. In Hypochondriaca melancholia aderit agitatae et symptomata, ut etiam exercitatio simul, a non placit. 18 Medicis de loco affecto nequeunt statio.
affected." Galen lib. 3. de loc. affect. reckons up these ordinary symptoms, which he the Neoterics refuse of Dioles; only this fault he finds with him, that he puts of fear and sorrow amongst the other signs. Trincavelius excusest Dioles, lib. 3. 35., because that oftentimes in a strong head and constitution, a generous spirit, and a valiant, these symptoms appear not, by reason of his valour and courage. *1 Hercules de Saxonie (to whom I subscribe) is of the same mind (which I have before touched) that fear and sorrow are not general symptoms: some fear and are not sad; some be sad and fear not; some neither fear nor grieve. The rest are these, beside fear and sorrow, *2 sharp belchings, fulsome crudities, heat in the bowels, wind and rumbling in the guts, vehement gripings, pain in the belly and stomach sometimes, after meat that is hard of concoction, much watering of the stomach, and moist spittle, cold sweat, importunus sudor, unseasonable sweat all over the body, *3 as Octavius Horatianus lib. 2. cap. 5. calls it; *4 cold joints, indigestion, *5 they cannot endure their own fulsome belchings, continual wind about their hypochondries, heat and griping in their bowels, precordia sursum convelluntur, midriff and bowels are pulled up, the veins about their eyes look red, and swell from vapours and wind. *6 Their ears sing now and then, vertigo and giddiness come by fits, turbulent dreams, dryness, leanness, apt they are to sweat upon all occasions, of all colours and complexion. Many of them are high-colored especially after meals, which symptom Cardinal Caccius was much troubled with, and of which he complained to Prosper Calenus his physician, he could not eat, or drink a cup of wine, but he was as red in the face as if he had been at a mayor's feast. That symptom alone vexeth many. *7 Some again are black, pale, ruddy, sometimes their shoulders and shoulder blades ache, there is a leaping all over their bodies, sudden trembling, palpitation of the heart, and that cardiaca passio, grief in the mouth of the stomach, which maketh the patient think his heart itself aches, and sometimes suffocation, difficultas anhelitus, short breath, hard wind, strong pulse, swooning. Montanus consil. 55. Trincavelius lib. 3. consil. 36. et 37. Fernelius consil. 43. Frambesius consult. lib. 1. consil. 17. Hildesheim, Claudinus, &c., give instance of every particular. The peculiar symptoms which properly belong to each part be these. If it proceed from the stomach, saith *8 Savanarola, "is full of pain wind. Quienarius adds, vertigo, nausea, much spitting, &c. If from the myrrh, a swelling and wind in the hypochondries, a loathing, and appetite to vomit, pulling upward. If from the heart, aching and trembling of it, much heaviness. If from the liver, there is usually a pain in the right hypochondri. If from the spleen, hardnesse and grief in the left hypochondri, a rumbling, much appetite and small digestion, Avicenna. If from the mesenra veins and liver on the other side, little or no appetite, dier de Saxonie. If from the hypochondries, a rumbling inflation, concoction is hindered, often belching, &c. And from these crudities, windy vapours ascend up to the brain which trouble the imagination, and cause fear, sorrow, dulness, heaviness, many terrible concets and chimeras, as Lemnus well observes, l. 1. c. 16. *9 as a black and thick cloud covers the sun, and intercepts his beams and light, so doth this melancholy vapour obnubilate the mind, enforce it to many absurd thoughts and imaginations, *10 and compel good, wise, honest, discreet men (arising to the brain from the lower parts, *11 as smoke out of a chimney,) to dote, speak, and do that which which becomes them not, their persons, callings, wisoms. One by reason of those ascending vapours and gripings, rumbling beneath, will not be persuaded but that he hath a serpent in his guts, a viper, another frogs. Traillius relates a story of a woman, that imagined she had swallowed an eel, or a serpent, and Felix Platerus, in Matt. lib. 1. hath a most memorable example of a countryman of his, that by chance, falling into a pit where frogs and frogs-spawn was, and a little of that water swallowed, began to suspect that he had likewise swallowed frogs-spawn, and with that conceit and fear, his phantasy wrought so far, that he verily thought he had

young live frogs in his belly, *qui vivabant ex alimento suo*, that lived by his nourishment, and was so certainly persuaded of it, that for many years afterwards he could not be rectified in his conceit: He studied physic seven years together to cure himself, travelled into Italy, France and Germany to confer with the best physicians about it, and A.D. 1609, asked his counsel amongst the rest; he told him it was wind, his conceit, &c., but *mordicus contradicere, et ore, et scriptis probare nilebatur*: no saying would serve, it was no wind, but real frogs: *"and do you not hear them croak?"* Plateus would have deceived him, by putting live frogs into his excrements; but he, being a physician himself, would not be deceived, *vir prudens alius, et doctus*, a wise and learned man otherwise, a doctor of physic, and after seven years' dotage in this kind, *a phantasia liberatus est*, he was cured. Laurentius and Goulart have many such examples, if you be desirous to read them. One commodity above the rest which are melancholy, these windy flatulent have, *lucidia interreps*, their symptoms and pains are not usually so continuance as the rest, but come by fits, fear and sorrow, and the rest: yet in another they exceed all others; and that is, *"they are luxurious, incontinent, and prone to venery, by reason of wind, d facile amant, et quamlibet ferre amant.* (Jason Pratensis) *"Rasis is of opinion, that Venus doth many of them much good; the other symptoms of the mind be common with the rest.*

**Subsect. III.---Symptoms of Melancholy abounding in the whole body.**

Their bodies that are affected with this universal melancholy are most part black. *"the melancholy juice is redundant all over,"* hisute they are, and lean, they have broad veins, their blood is gross and thick. *"Their spleen is weak,"* and a live apt to engender the humour; they have kept bad diet, or have had some evacuations stopped, as haemorrhoids, or months in women, which *Trallianus, in the cure, would have carefully to be inquired, and withal to observe of what complexion the party is of, black or red. For as Forrestus and Hollarus contend, if *they be black, it proceeds from abundance of natural melancholy; if it proceed from care, annoy, discontents, diet, exercise, &c., they may be as well of any other colour: red, yellow, pale, as black, and yet their whole blood corrupt: prerubri colore sepe sunt tales, sepe flav. (saith *Montanus* cap. 22.) The best way to discern this species, is to let them bleed, if the blood be corrupt, thick and black, and they withal free from those hypochondriacal symptoms, and not so grievously troubled with them, or those of the head, it argues they are melancholy, *a toto corpore*. The fumes which arise from this corrupt blood, disturb the mind, and make them fearful and sorrowful, heavy hearted, as the rest, dejected, discontented, solitary, silent, weary of their lives, dull and heavy, or merry, &c., and if far gone, that which Apuleius wished to his enemy, by way of imprecation, is true in them: *"dead men's bones, hobgoblins, ghosts are ever in their minds, and meet them still in every turn: all the bargears of the night, and terrors, fairybabes of tombs and graves are before their eyes, and in their thoughts, as to women and children, if they be in the dark alone."* If they hear, or read, or see any tragical object, it sticks by them, they are afraid of death, and yet weary of their lives, in their discontented humours they quarrel with all the world, bitterly inew, tax satirically, and because they cannot otherwise vent their passions or redress what is amiss, as they mean, they will by violent death at last be revenged on themselves.

**Subsect. IV.---Symptoms of Maids, Nuns, and Widows' Melancholy.**

*Because Ludovicus 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 Spital.*

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22 Hypochondriaci maximi affeciant corne, et multiplicantur coitus in ipsis, e quod ventitatis multiplicaturs in hypochondriis, et coitus supellexi has ventitatis. 23 Cont. lib. 1, tract. 9. 24 Wecker. Melancholici successus toto, corpore redundans. 25 Splen natura inscribitur, Montalb. cap. 22. 26 Lib. 1, cap. 16. Interrogare convenit, an aliqua evacuationes retinentio obhuentem, viri in hemorrhoid, multorum menstrual, et vide feci simul at su rubricant. 27 Naturales nigri acquisiti et toto corpore, suppersa venen. 28 Montalb. cap. 22, Ps. Ex colore singulosis omnem venam, si fiant niger, &c. 29 Apul. lib. 1, cap. 22, per obviam spectat mortorum quicquid umbrae est uspium, quicquid lumina et larvarum oculis aegrotant, nahi frequent omnia noctium occurLucant, omnia nocturnum terribilia.
Symptoms of Women's Melancholy.

Daniel Sennertus of Wittenberg lib. 1. part 2. cap. 13, with others, have sufficiently, in their works not long since published, to write two just treatises de Melancholia virginum, Monialium et Viduarum, as a particular species of melancholy (which I have already specified) distinct from the rest; (for it much differs from that which commonly befalls men and other women, as having one only cause proper to women) I may not omit in this general survey of melancholy symptoms, to set down as particular signs of such parties so misaffected.

The causes are assigned out of Hippocrates, Cleopatra, Moschion, and those old Ignatorum scriptores, of this feral malady, in more ancient maids, widows, and attainted women, ob septum transversum violatum, saith Mercatus, by reason of the stridir of Diaphragma, heart and brain offended with those vicious vapours which come from menstruous blood, inflammatione arteriae circa dorsum, Rodericus adds, in inflammation of the back, which with the rest is suffered by that fuliginous exhalation of corrupt seed, troubling the brain, heart and mind; the brain, I say, in essence, but by consent, Universa enim hujus affectus causa ab utero pendet, et a sanguinis menstruum malitia, for in a word, the whole malady proceeds from that inflammation, putridity, black smoky vapours, &c., from thence comes care, sorrow, indigust, obscuracion of spiritus, 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 lie in child-bed ob suppressam purgationem; but to some and more ancient maids, and some barren women for the causes above-said, his more familiar, crebris his quam reliquis accidit, inquit Rodericus, the rest are not altogether excluded.

Out of these causes Rodericus defines it with Aristeus, to be angorem animi, a vexation of the mind, a sudden sorrow from a small, light, or no occasion, with a kind of still drought and grief of some part or other, head, heart, breasts, sides, back, belly, &c., with much solitariness, weeping, distraction, &c., from which they are sometimes suddenly delivered, because it comes and goes by fits, and is not so permanent as other melancholy.

But to leave this brief description, the most ordinary symptoms be these, pulsatio pectoralis, a beating about the back, which is almost perpetual, the skin is many times rough, squalid, especially, as Aristeus observes, about the arms, knees, and knuckles. The midriff and heart-strings do burn and beat very fearfully, and when this vapour or fume is stirred, flieith upward, the heart itself beats, is sore grieved, and painful, fusa siccitate praecipitatur, ut difficulter possit ab uteri strangulatore occulti, like fits of the mother, Alvis plicisque nil reddit, altius exiguum, acer, biliosum, locutam flauum. They complain many times, saith Mercatus, of a great pain in their heads, about their hearts, and hypochondries, and so likewise in their breasts, which are often sore, sometimes ready to swoon, their faces are inflamed, and red, they are dry, thirsty, suddenly hot, much troubled with wind, cannot sleep, &c. And from hence proceed ferina deliramenta, a brutish kind of doctrine, troublesome sleep, terrible dreams in the night, subtruxus pudor et verecundia ignava, a foolish kind of bashfulness to some, perverse conceits and opinions, dejection of mind, much discontent, preposterous judgment. They are apt to loath, dislike, disdain, to be weary of every object, &c., each thing almost is tedious to them, they pine away, void of counsel, apt to weep, and tremble, timorous, fearful, sad, and out of all 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.

9 Id est enim in sae quo visis et religionis feminis committere. Insignissimum sunt, quod in ipso hunc causam. 10 Et demum sanguinis levis ad mortem cerebrum exhalatione, quae quattuor semen mement peculiaris ac non per casum, et per consentiam. Animus motus et animus sed mutat tractat, et spiritus cerebrum obfuscatur, est causa augeatur, &c. 11 Cum tam tenui delirio ad hanc altius partis interna, dorsum, hypochondrii, cor, de regionem et universam mammam interidum occupant, &c. Ciuit aliquando squalida, aspera, irusta, praepe cumbitis, genus, et digitorum articulis, precordia inuncti saepe torpes estant et pulsant, compue vapor exquisites sursum evolat, cur palpectus et premiatur, anima deficit, &c. 12 Animi dejectio, perversus exultation, perversus judicium. Factitious languentes, indolens, consilii inopes, iachrymose, timens, mollii, sumum rum remituntur desparationes, nullas recte sententias, solituarum animi, &c.
so by fits it takes them now and then, except the malady ce inveterated, and then it is more frequent, vehement, and continue. Many of them cannot tell how to express themselves in words, or how it holds them, what ails them, you cannot understand them, or well tell what to make of their sayings; so far gone sometimes, so stupified and distracted, they think themselves bewitched, they are in despair, p aestis et fletum, desperationem, dolores mammis et hypocondritis. Mercatus therefore adds, now their breasts, now their hypochondries, belly and sides, then their heart and head aches, 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 causa manifesta, most part, yet I say they will complain, grudge, lament, and not be persuaded, but that they are troubled with an evil spirit, which is frequent in Germany, 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, and the like, they will not speak, make answer to any question, but are almost distracted, mad, or stupid for the time, and by fits: and thus it holds them, as they are more or less affected, and as the inner humour is intended or remitted, or by outward objects and perturbations aggravated, solitariness, idleness, &c.

Many other maladies there are incident to young women, out of that one and only cause above specified, many feral diseases. I will not so much as mention their names, melancholy alone is the subject of my present discourse, from which I will not swerve. The several cures of this infirmity, concerning diet, which must be very sparing, phlebotomy, physic, internal, external remedies, are at large in great variety in Rodericus à Castro, Sennertus, and Mercatus, which whose will, as occasion serves, may make use of. But the best and surest remedy of all, is to see them well placed, and married to good husbands in due time, hinc illa lachrymae, that is the primary cause, and this the ready cure, to give them content to their desires. I write not this to patronise any wanton, idle flirt, lascivious or light housewives, 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, wholesome exhortation, fair promises, fame and loss of good name cannot inhibit and deter such, (which to chaste and sober maids cannot choose but avail much,) labour and exercise, strict diet, rigour and threats may more opportunely be used, and are able to themselves to qualify and divert an ill-disposed temperament. For seldom should you see an hired servant, a poor handmaid, though ancient, that is kept hard to her work, and bodily labour, a coarse country wench troubled in this kind, but noble virgins, nice gentlewomen, such as are solitary and idle, live at ease, lead a life out of action and employment, that fare well, in great houses and jovial companies, ill-disposed peradventure of themselves, and not willing to make any resistance, discontented otherwise, of weak judgment, able bodied, and subject to passions, (grandiores virgines, saith Mercatus, steriles et vidua plurumque melancholica,) 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, virtuous, and well given, (as many so distressed maids are,) yet cannot make resistance, these grievances will appear, this malady will take place, and now manifestly show itself, and may not otherwise be helped. But where am I? Into what subject have I rushed? What have I to do with nuns, maids, virgins, widows? I am a bachelor myself, and lead a monastic life in a college, ne ego sane inceptus sum habe dicerim, I confess 'tis an indecorum, and as Pallas a virgin blushed, when Jupiter

30 Nolunt apertius medicalia quam patientur, sed conquisuerunt tamen de capite, corde, mammis, &c. In patres feri manu sacríri prostrati, ac stragulati cupiant, nulla oratiónis suscitata ad spect salútis recuperandum: oríg. &c. Familiaris non examen, non locution, non respondent, &c. et hoc gravíssimum, si. &c. 31 Non sunt &c. et Helthorium Mathioli summum laudat.
chance spake of love matters in her presence, and turned away her face; me redemus, 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 Virium et Viduarum, in favour of all such distressed parties, in commiseration of their present estate. And as I cannot choose but condole their mischaps that labour this infirmity, and are destinute of help in this case, so must I inveigh against that are in fault, more than manifest causes, and as bitterly those tyrannising rudopoliticians, superstitious orders, rash vows, hard-hearted parents, guardians, natural friends, allies, (call them how you will,) those careless and stupid overers, that out of worldly respects, covetousness, supine negligence, their own private ends (cum sibi sit interim bene) can so severely reject, stubbornly neglect, and piously contemn, without all remorse and pity, the tears, sighs, groans, and grievous miseries of such poor souls committed to their charge. How odious and abominable are those superstitious and rash vows of Popish monasteries, so to bind and strowe men and women to vow virginity, to lead a single life, against the laws of nature, opposite to religion, policy, and humanity, so to starve, to offer violence, to oppress the vigour of youth, by rigorous statutes, severe laws, vain persuasions, to tax them of that to which by their innate temperance they are so furiously inclined, urgently carried, and sometimes precipitated, even irresistibly led, to the prejudice of their soul's health, and good estate of body and mind; and all for base and private respects, to maintain their gross superstition, to enrich themselves and their territories as they falsely suppose, by hindering such marriages, that the world is not full of beggars, and their parishes pestered with orphans; stupid politicians; voces seric flagitia? ought these things so to be carried? better marry than burn, as the Apostle, but they are otherwise persuaded. They will by all means quench their neighbour's house if it be on fire, but that fire of lust which breaks out into such lamentable flames, they will not take notice of, their own bowels oftentimes, flesh and blood shall so rage and burn, and they will not see it: miserum est, saith Austin, solum non miserescere, and they are miserable in the meantime that cannot pity themselves, the common good of all, and per consequens their own estates. For let them but consider what fearful maladies, feral diseases, gross inconveniences, come to both sexes by this enforced temperance, it troubles me to think of, much more to relate those frequent abortions and murdering of infants in their nunneries (read 27 Kemniius and others), and notorious fornications, those Spinrias, Tribadas, Ambubeas, &c., those urge, incests, adulteries, masturbations, sodomies, buggeries of monks and friars. 26 Hale's visitation of abbies, 28 Mercurialis, Rodericus à Castro, Peter Forestus, cal divers physicians; I know their ordinary apologies and excuses for these things, et ruderis Politici, Medici, Theologii, I shall more opportune meet with them elsewhere.

MEMB. III.

Immediate cause of these precedent Symptoms.

To give some satisfaction to melancholy men that are troubled with these symptoms, a better means in my judgment cannot be taken, than to show them the causes whence they proceed; not from devils as they suppose, or that they are bewitched at saken of God, hear or see, &c. as many of them think, but from natural and inward causes, that so knowing them, they may better avoid the effects, or at least endure them with more patience. The most grievous and common symptoms are tar and sorrow, and that without a cause to the wisest and discreetest men, in this falsely not to be avoided. The reason why they are so, Ætius discusseth at large, Inst. 2. 2. in his first problem out of Galen, lib. 2. de causis sympt. 1. For Galen quoth all to the cold that is black, and thinks that the spirits being darkened, and

that widow or this virgin, I shall not add another word.

27 Examen conc. Trident. de collitatu sacr. 28 Capit. de Myster. et Priapie. 29 Part. 2. sect. 2. Membr. 2. 

42 =Lest you may imagine that I patronise...
the substance of the brain cloudy and dark, all the objects thereof appear terrible, and the "mind itself, by those dark, obscure, gross fumes, ascending from black humours, in continual darkness, fear, and sorrow; divers terrible monstrous fictions in a thousand shapes and apparitions occur, with violent passions, by which the brain and fantasy are troubled and eclipsed." 4 Fracastorius, lib. 2, de intellec. "will have cold to be the cause of fear and sorrow; for such as are cold are ill-disposed to mirth, dull, and heavy, by nature solitary, silent; and not for any inward darkness (as physicians think) for many melancholy men dare boldly be, continue, and walk in the dark, and delight in it?" sola 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 ains, should fear. 5 Averroes scoffs at Galen for his reasons, and brings five arguments to repel them: so doth Herc. de Saxonii, Tract. de Melanch. cap. 3, assigning other causes, which are copiously censured and confuted by Eulianus Montaltus, cap. 5, 6, 8, 10, and 11. Mercatus de Inter. morb. cur. lib. 1, cap. 17. Altomarus, cap. 8, 9, de mel. Guianerius, tract. 15, e. 1. Bright cap. 37. Laurentius, cap. 5. Valesius, med. cont. lib. 5, con. 1. "Distemperature," they conclude, "makes black juice, blackness obscures the spiris, the spirits obscured, cause fear and sorrow." 6 Laurentius, cap. 13. suppose these black fumes offend specially the diaphragm or midriff, and so per consequens the mind, which is obscured as 7 the sun by a cloud. To this opinion of Galen, almost all the Greeks and Ambians subscribe, the Latins new and old, interna tenebrae offuscent animum, ut externae nocent pueros, as children are affrighted in the dark, so are melancholy men at all times, 8 as having the inward cause with them, and still carrying it about. Which black vapours, whether they proceed from the black blood about the heart, as T. W. Jes. thinks in his Treatise of the passions of the mind, or stomach, spleen, midriff, or all the misaffected parts together, it bodes not, they keep the mind in a perpetual dungeon, and oppress it with continual fears, anxieties, sorrows, &c. It is an ordinary thing for such as are so well to laugh at this rejected pusillanimity, and those other symptoms of melancholy, to make themselves merry with them, and to wonder at such, as toys and trifles, which may be resisted and withstood, if they will themselves: but let him that so wonders, consider with himself, that if a man should tell him on a sudden, some of his especial friends were dead, could he choose but grieve? Or set him upon a steep rock, where he should be in danger to be precipitated, could he be secure? His heart would tremble for fear, and his head be giddy. P. Byarsus, Tract. de pest. gives instance (as I have said) 9 and put case (saith he) in one that walks upon a plant, if it lie on the ground, he can safely do it: but if the same plank be laid over some deep water, instead of a bridge, he is vehemently moved, 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 perpetual flame and darkness, causing fear, suspicion, which they carry with them, an object which cannot be removed; but sticks as close, and is as inseparable as a shadow to a body, and who can expel or overruin his shadow? Remove heat of the liver, a cold stomach, weak spleen: remove those adjust humours and vapours arising from them, black blood from the heart, all outward perturbations, take away the cause, and then bid them not grieve nor fear, or be heavy, dull, lumpish, otherwise counsel can do little good; you may as well bid him that is sick of an ague not to be a dry; or him that is wounded not to feel pain. Suspicion follows fear and sorrow at heels, arising out of the same fountain, so thinks 10 Fracastorius, "that fear is the cause of suspicion, and still they suspect some treachery, or some secret machination to be framed against them, still they distrust."

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4 Vapores erasti et nigri, a ventriculo in cerebro erunt. Fid. Platonus. 4a Calidi bitares, frigidi indepositi ad instar, et ideo solitarius, taciturni, non ob tenebras internas, ut medici voluntum, sed ob frigus: multii melancholici necis ambulant interditi. 4b Vapores melancholicci, spiritibus misti, tenebrarum causa sunt, cap. 1. 4c Intemperie fuit succum nigrum, nigritates, obscuration spiritus, obscuration spiritus factum et tristiam. 4b Umbelinae Solent officinam. Constantinus lib. de melanc. 5 Altomarus et e. 7 Causan timorum circumferit alter humors passionis materia, et arri spiritus perpetuum animus desinit dominatur noctem. 6 Pone exemplum, quod quis potest ambulare super subterram quem est in via: sed si est sub aquam profundum, loco postis, non ambulat: neque eum, eo quod imaginaretur in animo et timesse vehementer, forma cadendi impressa, cui obedient, membra caelesti, et faciuntur regumque. 7 Lib. 2, de intellectu. 8 Suspicius ob timorem et nihilium discurrere, et superinde, ut ab inficiis, Lauren. 5
Restlessness proceeds from the same spring, variety of fumes make them like and dislike. Solitariness, 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, hot, makes them avoid company, and absent themselves, lest they should be misused, misled at, or overshoot themselves, which still they suspect. They are prone to remedy by reason of wind. Angry, waspish, and fretting still, out of abundance of crotchets, which cause fearful dreams and violent perturbations to them, both sleeping and waking: That they suppose they have no heads, fly, sink, they are pots, glasses, &c. is wind in their heads. *Herc. de Saxonii* doth ascribe this to the several motions in the animal spirits, "their dilation, contraction, confusion, alteration, tenereosis, hot or cold distemper," excluding all material humours. *Fra- castorius* "accounts it a thing worthy of inquisition, why they should entertain such false conceits, as that they have horns, great noses, that they are birds, beasts, ..." &c., why they should think themselves kings, lords, cardinals. For the first, *Fracastorius* gives two reasons: "One is the disposition of the body; the other, the occasion of the fancy," as if their eyes be purblind, their ears sing, by reason of some cold and rheum, &c. To the second, Laurentius answers, the imagination inwardly or outwardly moved, represents to the understanding, not enticements only, to favour the passion or displeasure, but a very intensive pleasure follows the passion or displeasure, and the will and reason are captivated by delighting in it.

Why students and lovers are so often melancholy and mad, the philosopher of Conimbra assigns this reason, "because by a vehement and continual 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 sense dissolve their temperature, which being dissolved, they cannot perform their offices as they ought."

Why melancholy men are witty, which Aristotle hath long since maintained in his problems; and that all learned men, famous philosophers, and lawgivers, *ad num ferè omnes melancholici* have still been melancholy, is a problem much controverted. Jason Pratensis will have it understood of natural melancholy, which opinion Melanchthon inclines to, in his book *de Anima*, and Marcilius Ficinus *de san. medius*. *lib. 1. cap. 5*. but not simple, for that makes men stupid, heavy, dull, being cold and dry, fearful, fools, and solitary, but mixed with the other humours, phlegm only excepted; and they not affect, "but so mixed as that blood be half, with little or no adustion, that they be neither too hot nor too cold. Aponensis, cited by Melanchthon, thinks it proceeds from melancholy adust, excluding all natural melancholy as too cold. Laurentius condemns his tenet, because adustion of humours makes men mad, as lime burns when water is cast on it. It must be mixed with blood, and somewhat adust, and so that old aphorism of Aristotle may be verified, *nullum magnum ingenium sine mixturâ dementia*, no excellent wit without a mixture of madness. Fracastorius shall decide the controversy, "phlegmatic men are dull: sanguine lively, pleasant, acceptable, and merry, but not witty; choleric are too swift in motion, and furious, impatient of contemplation, deceitful wits: melancholy men have the most excellent wits, but not all; this humour may be hot or cold, thick, or thin; if too hot, they are furious and mad: if too cold, dull, stupid, timorous, and mad: if temperate, excellent, rather inclining to that extreme of heat, than cold."

This sentence of his will agree with that of Heracleitus, a dry light makes a wise mind, temperate heat and dryness are the chief causes of a good wit; therefore, saith Elia, an elephant is the wisest of all brute beasts, because his brain is driest, et ob see bilis copiam: this reason Cardan approves, *subtil. l. 12*. Jo. Baptista Silvaticus, physician of Milan, in his first controversy, hath copiously handled this question: Balandus in his problems, *Caius Rhodiginus, lib. 17*. Valerio-la 6th *narral. med.*

Here. de Saxoniá, Tract posth. de mel. cap. 3. Lodovicus Mercatus, de inter morb. cur. lib. cap. 17. Baptista Porrn, Physiog. lib. 1. c. 13. and many others.

Weeping, sighing, laughing, itching, trembling, sweating, blushing, hearing and seeing strange noises, 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) \[35\] "the voice of such as are afraid, trembles, because the heart is shaken" (Cominh. prob. 6. sec. 3. de som.) why they stutter or falter in their speech. Mercurialis and Montanus, cap. 17, give like reasons out of Hippocrates, \[34\] "dryness, which makes the nerves of the tongue torpid." Fast speaking (which is a symptom of some few) \[56\] Ettius will have caused \[54\] "from abundance of wind, and swiftness of imagination: \[52\] baldness comes from excess of dryness," hirsuteness from a dry tem perature. The cause of much waking in a dry brain, continual meditation, discontent, fears and cares, that suffer not the mind to be at rest, incontinency from wind, and a hot liver, Montanus, cons. 26. Rumbling in the guts is caused from wind, and wind from ill concoction, weakness of natural heat, or a distempered heat and cold; \[50\] Palpitation of the heart from vapours, heaviness and aching from the same cause. That the belly is hard, wind is a cause, and of that leaping in many parts. Redness of the face, and itching, as if they were flea-bitten, or stung with pimaires, from a sharp subtle wind. \[46\] Cold sweat from vapours arising from the hypochondries, which pitch upon the skin; leanness for want of good nourishment. Why their appetite is so great, \[42\] Ettius answers: Os ventris frigescit, cold in those inner parts, cold belly, and hot liver, causeth cruelty, and intention proceeds from perturbations. \[40\] Our souls for want of spirits cannot attend exactly to so many intense operations, being exhaust, and overswayed by passion, she cannot consider the reasons which may dissuade her from such afflictions.

\[44\] Bashfulness and blushing, is a passion proper to men alone, and is not only caused for \[46\] some shame and ignominy, or that they are guilty unto themselves of some foul fact committed, but as \[48\] Fracastorius well determines, ob defectum proprium, et timorem, \[44\] 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 subiustest blood, and so we blush. They that are bold, arrogant, and careless, seldom or never blush, but such as are fearful. \[46\] Anthonius Lodovicus, in his book de pudore, will have this subtle blood to arise in the face, not so much for the reverence of our betters in presence, \[44\] but for joy and pleasure, or if anything at unawares shall pass from us, a sudden accident, occurse, or meeting (which Disarius in \[48\] Macrobius confirms) any object heard or seen, for blind men never blush, as Dandius observes, the night and darkness make men impudent. Or that we be staid before our betters, or in company we like not, or if anything molest and offend us, erubescentia turns to rubor, blushing to a continue redness. \[40\] Sometimes the extremity of the ears tingle, and are red, sometimes the whole face, Etai nikil vitium commiseris, as Lodovicus holds: though Aristotle is of opinion, omnis pudor ex vitio commissus, all shame for some offence. But we find otherwise, it may as well proceed \[40\] from fear, from force and inexperience, (so \[46\] Dandius holds) as vice; a hot liver, saith Dureus (notis in Hollerium:) \[44\] from a hot brain, from wind, the lungs heated, or after drinking of wine, strong drink, perturbations, \&c.

Laughter what it is, saith \[48\] Tully, \[44\] how caused, where, and so suddenly breaks out, that desirous to stay it, we cannot, how it comes to possess and stir our face, veins, eyes, countenance, mouth, sides, let Democritus determine. \[44\] The cause that it oft affects melancholy men so much, is given by Gomesius, lib. 3. de saepe genial.

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\[35\] "Trepidantium vox tremula, quia cor quietatur.\[53\] Ob ariditatem que reddet nerves lingue torpidos.\[52\] Incontinentia lingue ex copia flatusum, et velocitatem imaginaturas.\[50\] Calvities ob vox fluit in excessum.\[46\] Etius.\[50\] \[46\] Terrah. 2. ser. 3. cap. 10.\[40\] \[46\] Ant. Lodovicus.\[50\] Com. in Arist. de animal. 3.\[50\] Lib. 3. de siste genial.\[40\] Ob ignominiam aut turpitudinem facti, &c.\[40\] De symaq. et Antip. cap. 10. laborat facies ob presentient ejus qui defectum nostrum videt, et natura quasi open latura calorem illic mittit, color sanguinem trahit, unde rubor, audaces non rudent, &c.\[40\] Ob gaudium et voluptatem foras exit sanguis, aut ob melioria reverentiam, aut ob subitus occurritum, aut aut quid incertius axerit.\[40\] Com. in Arist. de animal. 3. ut plurimos impudentes, non facti impudentes.\[40\] Alexander Aphrodisias makes alh bashulmen a virtus, quamque se referit in seipso esperitum subitum, et quid admodum se init.\[40\] Poste post cibus apud ad ruborem, et potu vinit ex timore sepe, &c.\[40\] De oreator, quid ipse rursus, quo pacto conciatur, ubi sit, &c."
That they see and hear so many phantasms, chimeras, noises, visions, &c. as Ficinus hath discoursed at large in his book of imagination, and Lavater de spectris, part. 2. 3. 4. their corrupt phantasy makes them see and hear that which indeed is neither heard nor seen, qui muliunm fejeuntur, aut noces ducunti 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 volant summiunt, as the saying is, they dream of that they desire. Like Sarmiento the Spaniard, who when he was sent to discover the state of Magellan, and confine places, by the Prore of Peru, standing on the top of a hill, Amenissima plantam despicere sibi visum fut, edificia magnifica, quamvisiuos Pagos, altas Turres, splendidia Templbl, and brave cities, built like ours in Europe, not, saith mine author, that there was any such thing, but that he was semissimus et nimiis credidus, and would fain have had it so. Or as Lod. Mercurius proves, by reason of inward vapours, and humours from blood, choler, &c. diversely mixed, 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 affirms, mad men and such as are near death, quas extra se videre putant. Imagines, intra oculos dantent, 'tis in their brain, which seems to be before them; the brain as a concave glass reflects solid bodies. Senes etiam decrepitii cerebrum habet concavum et aridum, ut imaginetur se videere (saith Boissardus) que non sunt, old men are too frequently mistaken and dote in like case: or as he looketh through a piece of red glass, judgeth everything he sees to be red; corrupt vapours mounting from the body to the head, and distilling again from thence to the eyes, when they have mingled themselves with the watery crystal which receiveth the shadows of things to be seen, make all things appear of the same colour, which remains in the humour that overspreads our sight, as to melancholy men all is black, to phlegmatic all white, &c. Or else as before the organs corrupt by a corrupt phantasy, as Lemnius, lib. 1. cap. 16. well quotes, cause a great agitation of spirits, and humours, which wander to and fro in all the creeks of the brain, and cause such apparitions before their eyes. One thinks he reads something written in the moon, as Pythagoras is said to have done of old, another smells brimstone, hears Cerberus bark: Orestes now said supposed he saw the furies tormenting him, and his mother still ready to run upon him—

but Electra told him thus raving in his mad fit, he saw no such sights at all, it was but his crazed imagination.

So Penetheus (in Bacchis Euripidis) saw two suns, two Thebes, his brain alone was troubled. Sickness is an ordinary cause of such sights. Cardan, subil. 8. Mens scag laboribus et feamae fracta, facit eam videre, audire, &c. And Osianer behold strange visions, and Alexander ab Alexandre both, in their sickness, which he relates of rerum varietat. lib. 8. cap. 44. Albategnus that noble Arabian, on his death-bed, saw a ship ascending and descending, which Fracastorus records of his friend Bapt-

33
tista Tirrianus. Weak sight and a vain persuasion withal, may effect as much, and second causes concurring, as an oar in water makes a refraction, and seems bigger, bended double, &c. The thickness of the air may cause such effects, or any object not well-discrimined in the dark, fear and phantasy will suspect to be a ghost, a devil, &c. * Quod nimis miseri timent, hoc facili credunt, we are apt to believe, and mistake in such cases. Marcellus Donatus, lib. 2. cap. 1. brings in a story out of Aristotle, of one Antepharon which likely saw, wheresoever he was, his own image in the air, 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 anchorites have frequently such absurd visions, revelations by reason of much fasting, and bad diet, many are deceived by legerdemain, as Scot hath well showed in his book of the discovery of witchcraft, and Cardan, subtil. 18. suffutes, perfumes, suffumigations, mixed candles, perspective glasses, and such natural causes, make men look as if they were dead, or with horse-heads, bull's-horns, and such like brutish shapes, the room full of snakes, adders, dark, light, green, red, of all colours, as you may perceive in Baptista Porta, Alexis, Albertius, and others, glow-worms, fire-drakes, meteors, Ignis fatuus, which Plinius, lib. 2. cap. 37. calls Castor and Pollux, with many such that appear in moorish grounds, about church-yards, moist valleys, or where battles have been fought, the causes of which read in Goetienius, Velouris, Fickius, &c. such fears are often done, to frighten children with squibs, rotten wood, &c. to make folks look as if they were dead, * solito majores, bigger, lesser, fairer, fouler, ut aestentes sit capillus videantur; aut toti igniti, aut forma daemonum, accipe pilos canis nigris, &c. saith Albertius; and so *tis ordinary to see strange uncouth sights by catoptrics: who knows not that if in a dark room, the light be admitted at one only little hole, and a paper or glass put upon it, the sun shining, will represent on the opposite wall all such objects as are illuminated by his rays? with concave and cylinder glasses, we may reflect any shape of men, devils, anticis, (as magicians most part do, to gull a silly spectator in a dark room,) we will ourselves, and that hanging in the air, when *tis nothing but such an horrible image as *Agrippa demonstrates, placed in another room. Roger Bacon of old is said to have represented his own image walking in the air 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 delutes them, takes his opportunity to suggest, and represent vain objects to melancholy men, and such as are ill affected. To these you may add the knavish impositions of jugglers, exorcists, mass-priests, and mountebanks, of whom Roger Bacon speaks, &c. de miraculis naturae et artis. cap. 1. * they can counterfeit the voices of all birds and brute beasts almost, all tunes and tunes of men, and speak within their throats, as if they spoke afar off, that they make their auditors believe they hear spirits, and are thence much astonished and affrighted with it. Besides, those artificial devices to over-hear their confessions, like that whispering place of Gloucester[7] with us, or like the duke's place at Mantua in Italy, where the sound is reverberated by a concave wall; a reason of which Blankanis in his Echomadia gives, and mathematically demonstrates.

So that the hearing is as frequently deluded as the sight, from the same causes almost, as he that hears bells, will make them sound what he list. "As the fool thinketh, so the bell clinketh." Theophrastus in Galen thought he heard music, from vapours which made his ears sound, &c. Some are deceived by echoes, some by roaring of waters, or concaves and reverberation of air in the ground, hollow places and walls. * At Cadurcum, in Aquitaine, words and sentences are repeated by a strange echo to the full, or whatsoever you shall play upon a musical instrument, more distinctly and louder, than they are spoken at first. Some echoes repeat a thing spoken seven times, as at Olympus, in Macedonia, as Pliny relates, lib. 30. cap. 15

**Seneca. Quod meteunt nimis, nonquam amorveri possis, nec tolli potes.**

**Locutus est magus, et in loco magi, manus simulacra animae experta.**

**Pytho nies**

**Vulcan varietatem in ventro et gutture plagantes,**

**Locutus est magus, et manu similium animae experta.**

**Pytho nies**

**Vulcan varietatem in ventro et gutture plagantes,**

**Locutus est magus, et manu similium animae experta.**
Some twelve times, as at Chartres, a village near Paris, in France. At Delphos, in Greece, heretofore was a miraculous echo, and so in many other places. Cardan, 

unct. 1. 18, hath wonderful stories of such as have been deluded by these echoes. Blancomas the Jesuit, in his Echometria, hath variety of examples, and gives his reader full satisfaction of all such sounds by way of demonstration. At Barrey, an isle in the Severn mouth, they seem to hear a smith’s forge; so at Lipari, and those sulphurous isles, and many such like, which Olaus speaks of in the continent of Scandia, and those northern countries. Cardan de rerum var. l. 15, c. 84, mentioneth a woman, that still supposed she heard the devil call her, and speaking to her, she was a painter’s wife in Milan: and many such illusions and voices, which proceed most part from a corrupt imagination.

Whence it comes to pass, that they prophesy, speak several languages, talk of astronomy, and other unknown sciences to them (of which they have been ever ignorant): I have in brief touched, only this I will here add, that Arculanus, Bodin. lib. 3, cap. 6, demam. and some others, hold as a manifest token that such persons are possessed with the devil; so doth Hercules de Saxonii, and Apponensis, and it only to be cured by a priest. But Guieranier, Montalant, Pomponiatus of Pada, and Lennius lib. 2. cap. 2, refer it wholly to the ill-disposition of the humour, and that out of the authority of Aristotle prob. 30. 1, because such symptoms are cured by purging; and as by the striking of a flint fire is enforced, so by the vehement motion of spirits, they do elicere voces inauditas, compel strange speeches to be spoken; another argument he hath from Plato’s reminiscencia, which all out as likely as that which Marsilii Ficinus speaks of his friend Pierleoneus; by a divine kind of infusion he understood the secrets of nature, and tenets of Grecian and barbarian philosophers, before ever he heard of, saw, or read their works: but in this I should rather hold with Avicenna and his associates, that such symptoms proceed from evil spirits, which take all opportunities of humours decayed, or otherwise to pervert the soul of man: and besides, the humour itself is Balneum Diaboli, the devil’s bath; and as Agrippa proves, doth entice him to seize upon them.

SECT. IV. MEMB. I

Prognostics of Melancholy

Prognostics, 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 crationem 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 Saxonii. If that evacuation of hemorrhoids, or varices, which they call the water between the skin, shall happen to a melancholy man, his misery is ended, Hippocrates Aphor. 6. 11. Galen l. 6. de morbis vulgar. com. 8, confirms the same; and to this aphorism of Hippocrates, all the Arabians, new and old Latins subscribe; Montalant c. 25, Hercules de Saxonii, Mercurialis, Vittorius Faustinus, &c. Skenkius, l. 1. obser nat. med. c. de Manid, illustrates this aphorism, with an example of one Daniel Federer a coppersmith that was long melancholy, and in the end mad about the 27th year of his age, these varices or water began to arise in his thighs, 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 mouths, which before were stopped. That the opening of the hemorrhoids will do as much for men, all physicians jointly signify, so they be voluntary, some say, and not by compulsion. All melancholy are better after a quartan; 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 ages for especial causes, and a quarantie ague amongst the rest. 88 Rasis cont. lib. 1, tract. 9. When melancholy gets out at the superficies of the skin, or settles breaking out in scabs, leprosy, morpheus, or is purged by stools, or by the urine, or that the spleen is enlarged, and those varices appear, the disease is dissolved. 89 Guainierus, cap. 5, tract. 15, adds dropsy, jaundice, dysentery, leprosy, as good signs, to these scabs, morpheus, and breaking out; and proves it out of the 6th of Hippocrates' Aphorisms.

Evil prognostics on the other part. Inveterata melancholia incurabilis, if it be inveterate, it is incurable, a common axiom, aut difficultur curabilis as they say that make the best, hardly cured. This Galen witnesseth, l. 3, de loc. affect. cap. 6; 86 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 'the queen of diseases, and inexorable,' 87 may we say of melancholy. Yet Paracelsus will have all diseases whatsoever curable, and laughs at them which think otherwise, as T. Erastus par. 3, objects to him; although in another place, hereditary diseases he accounts incurable, and by no art to be removed. Hildesheim spicel. 2, de mel. holds it less dangerous if only imagination be hurt, and not reason, the gentler is from blood. Worse from choler adust, but the worst of all from melancholy putrefied. 88 Bruel esteems hypochondriacal least dangerous, and the other two species (opposite to Galen) hardest to be cured. 89 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 Abate Italo, 84 This malady doth commonly accompany them to their grave; physicians may ease, and it may lie hid for a time, but they cannot quite cure it, but it will return again more violent and sharp than at first, and that upon every small occasion or error. 85 as in Mercury's weather-beaten statue, that was once all over gilt, the open parts were clean, yet there was in funbris aurum, in the chinks a remnant of gold: there will be some relics of melancholy left in the purest bodies (if once tainted) not so easily to be rooted out. Oftentimes it degenerates into epilepsy, apoplexy, convulsions, and blindness: by the authority of Hippocrates and Galen, all aver, if once it possess the ventricles of the brain, Frambesarius, and Salust. Salvianus adds, if it get into the optic nerves, blindness. Mercurialis, consil. 20, had a woman to his patient, that from melancholy became epileptic and blind. 86 If it come from a cold cause, or so continue cold, or increase, epilepsy; convulsions follow, and blindness, or else in the end they are moped, sottish, and in all their actions, speeches, and gestures, ridiculous. 87 If it come from a hot cause, they are more furious, and boisterous, and in conclusion mad. Calecentem melanchoiam sapius sequitur manus. 88 If it best and increase, that is the common event, 'per circuitum, aut semper insanit,' he is mad by fits, or altogether. For as 85 Semnus contends out of Crato, there is seminarius ignis in this humour, the very seeds of fire. If it come from melancholy natural adust, and in excess, they are often demonical, Montanus.

Seldom this malady procures death, except (which is the greatest, most grievous calamity, and the misery of all miseries,) they make away themselves, which is a frequent thing, and familiar amongst them. 86 'Tis Hippocrates' observation, Galen's sentence, Est mortem timeat, tamen plurumque sibi ipsi mortem consuecant. l. 3, de locis a fac. cap. 7. The doom of all physicians. 87 'Tis Rabbi Moses' Aphorism, the prognostication of Avicenna, Rhesis, Eusius, Gordonius, Valescus, Alemarius, Salust. Salvianus, Capivaeus, Mercurius, Hercules de Saxonie, Piso, Bruel, Fuchsius, all, ac...
sort both the torture and extremity of his misery torment him, that he can
ensue in his life, but is in a manner enforced to offer violence unto him
freed from his present insufferable pains. So some (saith Fracastorius)
but most in despair, sorrow, fear, and out of the anguish and vexation of
offer violence to themselves: for their life is unhappy and miserable.
take no rest in the night, nor sleep, or if they do slumber, fearful dreams
In the day-time they are affrighted still by some terrible object, and
lees with suspicion, fear, sorrow, discontents, cares, shame, anguish, &c.
y wild horses, that they cannot be quiet an hour, a minute of time, but
ist their wills they are intent, and still thinking of it, they cannot forget it,
heir souls day and night, they are perpetually tormented, a burden to them-
Job was, they can neither eat, drink or sleep. Psal. civ. 18. "Their
breath all meat, and they are brought to death’s door, being bound in
d iron:" they curse their stars with Job, and day of their birth, and
leath for as Pineda and most interpreters hold, Job was even melancholy
, and almost madness itself; they murmur many times against the world,
ies, all mankind, even against God himself in the bitterness of their pas-
cere nolunt, mori nesciunt, live they will not, die they cannot. And in the
these squaid, ugly, and such irksome days, they seek at last, finding no
no remedy in this wretched life, to be eased of all by death. Omnia aper-
um, all creatures seek the best, and for their good as they hope, sub specie,
least, vel quia mori pulchrum putant (saith Hippocrates) vel quia putant
itoribus malis liberari, to be freed as they wish. Though many times, as
 assures, they leap from the frying-pan into the fire itself, yet they hope to be
his means: and therefore (saith Felix Platerus) after many tedious days
her by drowning, hanging, or some such fearful end; they precipitate or
y themselves: many lamentable examples are daily seen amongst us: fo-
iores se laqueo suspendit (as Seneca notes), alius se pracipitat à tecto, m
stomachantem audiret, alius ne reducueret à fuga ferrum redegit in
one hangs himself before his own door,—another throws himself from the
, to avoid his master’s anger,—a third, to escape expulsion, plunges a dag-
other, so many causes there are—His amor exuit est, furor his—
anger, madness, and shame, &c. 'Tis a common calamity, a fatal end
case, they are condemned to a violent death, by a jury of physicians, fur-
cered, carried headlong by their tyrannising wills, enforced by miseries, and
ine no more to such persons, if that heavenly Physician, by his assisting
mercy alone do not prevent, (for no human persuasion or art can help)
their own butchers, and execute themselves. Socrates his cieuta, Lucretia’s
mon’s halter, are yet to be had; Cato’s knife, and Nero’s sword are left,
as so many fatal engines, bequeathed to posterity, and will be used to
end, by such distressed souls: so intolerable, insufferable, grievous, and
their pain, so unspeakable and continue. One day of grief is an hun-
, as Cardan observes: 'Tis carnificina hominum, angor animi, as well saith
plague of the soul, the cramp and convulsion of the soul, an epiteme of
if there be a hell upon earth, it is to be found in a melancholy man’s

"For that deep torture may be call’d an hell,
When more is felt, than one hath power to tell;"
Prognostics of Melancholy.

[Part I. Sec. 3]

Nourishment of body like unto it, Siculo non invenere tyranni majus tormentum, no strappadoes, hot irons, Phalaris' bulls,

"Nec ira deum tantum, nec tela, nec hostis, Quantum sola noce animis illapsa."

"Jove's wrath, nor devils can do so much harm to the soul of man."

No torture of body like unto it, Siculo non invenere tyranni majus tormentum, no strappadoes, hot irons, Phalaris’ bulls,

And a melancholy man is he that truly Prometheus, which is bound to Caucuses; the true Titius, whose bowels are still by a vulture devour’d (as poets feign) for so doth 32st Lilius Geraldus interpret it, of anxieties, and those gripping care, and such ought it to be understood. In all other maladies, we seek for help, if a leg or an arm ache, through any distemper or wound, or that we have an ordinary disease, above all things whatsoever, we desire help and health, a present recovery, if by any means possible it may be procured; we will freely part with all our other fortunes, substance, endure any misery, drink bitter potions, swallow those distasteful pills, suffer our joints to be seared, to be cut off, anything for future health: so sweet, so dear, so precious above all other things in this world is: 'tis that we chiefly desire, long life and happy days, 30multos 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 'tho he abhors, he alone; so intolerable are his pains; some make a question, graviores morbi 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, multo enim servior longique est atrocius animi, quam corporis cruciatus (Lec. l. 1. c. 12.) the diseases of the mind are far more grievous.—Totum hic pro vinae corpus, body and soul is misaffected here, but the soul especially. So Cardan testifies de rerum var. lib. 8. 40. 40 Maximus Tyrius a Platonist, and Plutarch, have made just volumes to prove it. 41Dies adimit agricultinem hominum, 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.

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 de beatitud. c. 7. and Socrates himself defends it, in Plato's Phaedon, 'tis if any man labour of an incurable disease, he may despatch himself, if it be to his good. 43 Epicurus and his followers, the cynics and stoics in general affirm it, Epictetus and 44 Seneca amongst the rest, quamuncunque versus esse vim ad libertatem, any way is allowable that leads to liberty, 45 'tis let us give God thanks, that no man is compelled to live against his will; 46 quid ad hominem

32 [Regina morborum cui familiarur omnes et obediunt Cardes.]
33 [Ehne quis initus Scipio, &c.]
34 [Seneca Act. 4. Here. O Ed.]
35 [Sitius Italicus.]
36 [Lib. 29.]
37 [Hic omnis imbecilitas et insinuitas consistit, ut Terentiani versibus utar, orat. ad. martyr.]
38 [Plautus.]
39 [Vit. Herculis.]
40 [Seneca.]
41 [Quid est miseria in vita, quam vele mori? Seneca.]
42 [Liber.]
43 [Parat exibus: si pugnare non vuliis, licet fugari, ets.
44 [Seneca Act. 4. Here. O Ed.]
45 [Epic. 56. Seneca et de sacra. 2. cap. 13. et Epist. 70. et 12.]
Prognostics of Melancholy.

Hinnstra, carcer, custodia? liberum ostium habet, death is always ready and at hand. Vide illum praecipitem locum, illud flumen, doth thou see that steep place, that river, that pit, that tree, there's liberty at hand, effugia servitutis et doloris sunt, as thatiacian lad cast himself headlong (non serviam aiebat puero) to be freed of his misery: every vein in thy body, if these be nimis operosi exitus, will set thee free, quid tua referi fiem 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. Ignarus qui sine causa moritur, et stultus qui cum dolore vivit, Iadem epi. 58. Wherefore hath our mother the earth brought out poisons, saith Pliny, in so great a quantity, but that men in distress might make away themselves? which kings of old did ever in a readiness, ad incerta fortuna venenum sub custode promptum, Livy writes, and executioners always at hand. Speusippos being sick was met by Diogenes, and carried on his slaves' shoulders, he made his moan to the philosopher; but I pity thee not, quoth Diogenes, qui cum talis vivere sustine, thou mayest be freed when thou wilt, meaning by death. Seneca therefore commends Cato, Dido, and Lucretia, for their generous courage in so doing, and others that voluntarily die, to avoid a greater mischief, to free themselves from misery, to save their honour, or indicate their good name, as Cleopatra did, as Sophonisba, Syphax's wife did, Hannibal did, as Junius Brutus, as Vibius Virus, and those Campanian senators in Livy (Dec. 3. lib. 6.) to escape the Roman tyranny, that poisoned themselves. Themselves drank bull's blood, rather than he would fight against his country, and Demosthenes chose rather to drink poison, Publius Crassus flius, Censorius and Plancus, those heroic Romans to make away themselves, than to fall into their enemies' hands. How many myriads besides in all ages might I remember, qui sibi lethum Insantes pepercrete manu, &c. Rhasis in the Maccabees is magnified for it, Samuel's 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 charity and honour, when Rome was taken, as Austin instances, l. 1. de Civ. Diet. cap. 16. Jerom vindicateth the same in Ionam et Ambrose, l. 3. de virginitate commendeth Pelagin for so doing. Eusebius, lib. 8. cap. 15. admires a Roman matron for the same fact to save herself from the lust of Maxentius the Tyrant. Adelhelmus, abbot of Malmesbury, calls them Beatas virgines quae sic, &c. Titus Pomponius Atticus, that wise, discreet, renowned Roman senator, Tully's dear friend, when he had been long sick, as he supposed, of an incurable disease, vitamque producere ad augendos dolores, sine spe salutis, was resolved voluntarily by famine to despatch himself to be rid of his pain; and when as Agrippa, and the rest of his weeping friends earnestly besought him, osculantes obscurerent ne id quod natura cogereet, ipse accelereret, not to offer violence to himself, with a settled resolution he desired again they would approve of his good intent, and not seek to dehort him from it; and so constantly died, precantes eorum taciturna sua obstinatissime 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 corruptus cum incredibile cruciatus et indignissima tormenta patetur, & libros omnino absintur; neither he nor Hispilla his wife could divert him, but destinatus mori obstinat magis, &c. die he would, and die he did. So did Lycurgus, Aristotle, Zeno, Chrysippus, Empedocles, with myriads, &c. In wars for a man to run rashly upon imminent danger, and present death, is accounted valour and magnanimity, to be the cause of his own, and many a thousand's ruin besides, to commit wilful murder in a manner, of himself and others, is a glorious thing, and he shall be crowned for it. Thus Masseycate in former times, Barbicittis, and I know not what nations besides, did stifle their old men, after seventy years, to free them from those grievances incident to that age. So did the inhabitants of the island of Choa, because their air was pure and good, and the people generally long lived, anteverebant fatum eum, priusquam mane coirent, aut imbecillitas accedere, papaverie vel cicuta, with poppy or hemlock they prevented death. Sir Thomas More in his Utopia commends...
voluntary death, if he be sibi aut aliis molestus, troublesome to himself or others, especially if to live be a torment to him,) let him free himself with his own hands from this tedious life, as from a prison, or suffer himself to be freed by others. And 'tis the same tenet which Laertius relates of Zeno, of old, Juste sepulcrum sibi mortem consciscit, si in acerbis dolobribus versetur, membrorum mutilatione aut mortis agere curandis, and which Plato de legibus approves, if old age, poverty, ignominia, &c. oppress, and which Fabius expresseth in effect. (Praefat. 7. Inscrut.) Nemo nisi sui culpa diu dolet. It is an ordinary thing in China, (saith Mat. Ricius the Jesuit,) if they be in despair of better fortunes, or tired and tortured with misery, to bereave themselves of life, and many times, to spite their enemies the more, to hang at their door. Tacitus the historian, Plutarch the philosopher, men approve a voluntary departure, and Aug. 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 fuerit aliquando moriturus; quid autem interest, quo mortis generis vita sita finitur, quando ille qui finitur, iterum mori non cogitatur? &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 utem perpeti moriendo, an omnes timere vivendo, rather suffer one, than fear all. "Death is better than a bitter life," Eccl. xxx. 17. and a harder choice to live in fear, than by once dying, to be freed from all. Theobromus Ambrosiotes persuaded I know not how many hundreds of his auditors, by a luculent oration he made of the miseries of that life, and happiness of this other life, to precipitate themselves. And having read Plato's divine tract de anima, for example's sake led the way first. That neat epigram of Callimachus will tell you as much,

85 Jamque vale Soli cum dicere Ambrosiotes,
In Bigygio fertur destinatim lacus,
Morte nihil dignum passus: sed forte Platonis
Divini axium de none legit opus.

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: but these are false and pagan positions, profane 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; reclamata Christus, reclamata Scriptura, God, and all good men are against it: He that stabs another, can kill his body; but he that stabs himself, kills his own soul. Male meretur, qui dabit mendico, quod edat; nexit et illud quod dat, persi illud producit vitam ad miseration: he that gives a beggar an alms (as that comical poet said) doth ill, because he doth but prolong his miseries. But Lactantius l. 6. c. 7. de vero cultu, calls it a detestable opinion, and fully confutes it, lib. 3. de sap. cap. 18. and S. Austin. ep. 52. ad Macedoniaon, cap. 61. ad Dositheum Tribunum: so doth Hierom to Marcella of Bessila's death, Non recipio tales animas, &c., he calls such men martyres stultae Philosophice: so doth Cyprian de duplici martyrio; Si qui sic moriantur, aut infirmitas, aut ambitio, aut demencia cogit eos; 'tis mere madness so to do, furore est ne moriare mori. To this effect writes Arist. 3. Ethic. Liptus Manuduc. ad Stoicam Philosophham lib. 3. disseriat. 23. but it needs no confutation. This only let me add, that in some cases, those hard censures of such 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 is
sity; they know not what they do, deprived of reason, judgment, all, "as a
destitute human, in terris dissimilis
sit animum;" Seneca in epistula
contradictur; Sc. quod efferre olim manus con-
### THE SYNOPSIS OF THE SECOND PARTITION.

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<td>1. Physician, in whom is required science, confidence, honesty, &amp;c.</td>
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<td>2. Patient, in whom is required obedience, constancy, willingness, patience, confidence, bounty, &amp;c., not to practise on himself.</td>
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| Water clear from the fountain.          | 3. Physic. Distelical §
| Matter and quality.                     | which consists of Chirurgical II |
| 1. Subs.                                | Flesh |
| Mountain birds, partridge, pheasant, quails. &c. |
| Fish                                   | Hen, capon, mutton, veal, kid, rabbit, &c. |
| That live in gravelly waters, as pike, perch, trout, sea-fish, solid, white, &c. |
| Herbs                                  | Borage, bugloss, balm, succory, endive, violets. in broth, not raw, &c. |
| Fruits                                 | Raisins of the sun, apples corrected for wind and roots. oranges, &c., parens, potatoes, &c. |
| Diet rectified.                        | At seasonable and unusual times of rest, in good order, not before the first be concocted, sparing, not overmuch of one dish. |
| 2. Quantity                            |    |
| 2. Quant.                              |     |
| Rectification of retention and evacuation, as costiveness, venery, bleeding at month, stoppage, baths, &c. |
| Naturally in the choice and site of our country, dwelling-places, to be hot and moist, light, wholesome, pleasant, &c. |
| Artificially, by often change of air, avoiding winds, fogs, tempests, opening windows, perfumes, &c. |
| Of body and mind, but moderate, as hawking, hunting, riding, shooting, bowling, fishing, fowling, walking in fair fields, galleries, tennis, bar. |
| Of mind, as chess, cards, tables, &c., to see plays, masks, &c., serious studies, busines, all honest recreations. |
| Rectification of waking and terrible dreams, &c. |
| Rectification of passions and perturbations of the mind. |
Synopsis of the Second Partition.

Subsect. 1. By using all good means of help, confessing to a friend, &c.

2. By fair and foul means, counsel, comfort, good persuasion, witty devices, fictions, and, if it be possible, to satisfy his mind.

3. Music of all sorts aptly applied.

4. Mirth and merry company.

Memor.

1. General discontent and grievances satisfied.

2. Particular discontent, as deformity of body, sickness, baseness of birth, &c.

3. Poverty and want, such calamities and adversities.

4. Against servitude, loss of liberty, imprisonment, banishment, &c.

5. Against vain fears, sorrows for death of friends, or otherwise.

6. Against envy, livor, hatred, malice, emulation, ambition, and self-love, &c.

7. Against repulses, abuses, injuries, contempts, disgraces, contumelies, slanders, and scoffs, &c.

8. Against all other grievous and ordinary symptoms of this disease of melancholy.

General to all

Simples altering melancholy, with a digression of exotic simples.

1. Herbs.

2. Subs.

3. Subs.

To the heart: borage, bugloss, scorzonera, &c.

To the head: balm, hops, menuphar, &c.

Liver: eupatory, artemisia, &c.

Stomach: wormwood, centaury, pennroyal.

Spleen: cetarch, ash, tamarisk.

To purify the blood: endive, succory, &c.

Against wind: origan, fennel, aniseed, &c.

4. Precious stones; as amaragdles, chelidonies, &c. Minerals; as gold, &c.

Wines; as of hellebore, bugloss, tamarisk, &c.

Syrups of borage, bugloss, hops, epithyme, endive, succory, &c.

Conserves of violets, maidenhair, borage, bugloss, roses, &c.

Confections: treacle, mithridate, eclegmes or linctures.

Diamba, dianthos.

Diamargaritum calidum.

Diamuscum dulce.

Electuarium de gemmis.

Latificans Galeni et Rhasis.

Diamargaritum frigidum.

Diarrhodon abbatis.

Discoroli, diascodium with their tables.

Condites of all sorts, &c.

Oils of camomile, violets, roses, &c.

Ointments, ablastrium, populeum, &c.

Liniments, plasters, cerotes, cataplasmas, frontals, fomentations, epithymes, sacks, bags, odours, posies, &c.

Particular to the three distinct species, &c.
Synopsis of the Second Partition.

1. Subs.
   Upward, as vomits.
   Simples purging melancholy.
   or
   Downward.
   2. Subs.
   Medicines purging melancholy are either
   Memb. 2.
   or
   Superior parts
   or
   Inferior parts, as clysters strong and weak, and suppositories of Cassilian soap, honey boiled, &c.
   3. Subs.
   Compounds purging melancholy.
   or
   Not swallowed, as gargarisms, masticatories, &c.
   Π Chirurgical physic, which consists of Memb. 2.
   Phlebotomy, to all parts almost, and all the distinct species.
   With knife, horseleeches.
   Cupping-glasses.
   Cauteries, and searing with hot irons, boring.

1. Subject.
   Moderate diet, most of good juice, moistening, easy of digestion.
   Good air.
   Sleep more than ordinary.
   Excrements daily to be voided by art or nature.
   Exercise of body and mind not too violent, or too remiss; passions of the mind, and perturbations to be avoided.

2. Blood-letting, if there be need, or that the blood be corrupt, in the arm, forehead, &c., or with cupping-glasses.

2. Sect. 5.
Cure of head-melancholy. Memb. 1.

3. Preparatives and purgers.
   Preparatives; as syrup of borage, bugloss, epithyme, hops, with their distilled waters, &c.
   Purgers; as Montanus, and Matthiolus helleborismus, Quercuss, syrup of hellebore, extract of hellebore, pulvis Hali, antimony prepared, Rulandi aqua mirabilia; which are used, if such medicines will not take place, with Arnoldus, sirum buglantum, senna, cassia, mirobalanes, aurum potabile, or else Hamech, Pil. Inde, Hiera. Pil. de lap. Armene, lazuli.

4. Averters.
   Cardian’s nettles, friction, clysters, suppositories, sneezings, masticatories, nasals, cupping-glasses.
   To open the hamorrhoids with horseleeches, to apply horseleeches to the forehead without scarification, to the shoulders, thighs.
   Issues, boring, cauteries, hot irons in the suture of the crown.

5. Cordials, resolvers, higheaters.
   A cup of wine or strong drink.
   Bezas stone, amber, spice.
   Conserves of borage, bugloss, roses, fumitory.
   Confection of alchermes.
   Electuarium latifrons Galeni et Rhazes, &c.
   Diamargaritum frig. diaboraginatum, &c.
Synopsis of the Second Partition.

Olorants of roses, violets.
Irrigations of the head, with the decoctions of nymphae, lettuce, marshmallows, &c.
Epithymes, ointments, bags to the heart.
Fomentations of oil for the belly.
Baths of sweet water, in which were sod marshmallows, violets, roses, water-lilies, borage flowers, ramsheads, &c.

6. Correctors of accidents, as,

\[ \begin{align*}
\text{Inwardly taken,} & \quad \text{Simples} \\
& \quad \text{or} \\
& \quad \text{Compounds.} \\
\text{Outwardly used, as} & \quad \text{Oil of nymphae, poppy, violets, roses, mandrake, nutmeg.} \\
& \quad \text{Olorants of vinegar, rose-water, opium.} \\
& \quad \text{Frontals of rose-cake, rose-vinegar, nutmeg.} \\
& \quad \text{Ointments, alabastrum, unguentum populeum, simple or mixed with opium.} \\
& \quad \text{Irrigations of the head, feet, stings, music, murmur and noise of waters.} \\
& \quad \text{Frictions of the head and outward parts, saccul of henbane, wormwood at his pillow, &c.} \\
\end{align*} \]

Against terrible dreams; not to sup late, or eat peas, cabbage, venison, meats heavy of digestion, use balm, hart's-tongue, &c.
Against reddiness and blushing, inward and outward remedies.

X 2

\[ \begin{align*}
\text{Membr.} & \quad \text{Diet, preparatives, purges, averters, cordials, correctors, as before.} \\
\text{Phlebotomy in this kind more necessary, and more frequent.} \\
\text{To correct and cleanse the blood with fumitory, senna, succory, dandelion, endive, &c.} \\
\end{align*} \]

\[ \text{Subsect.} \]

Phlebotomy, if need require.
Diet, preparatives, averters, cordials, purgers, as before, saving that they must not be so vehement.
Use of pennyroyal, 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, stomach, liver, hypochondries.
To use treacle now and then in winter.
To vomit after meals sometimes, if it be inveterate.

Roots, Galanga, gentian, enula, angelica, calamus aromaticus, zedoary, china, condite ginger, &c.

Herbs, Pennyroyal, rue, calamint, bay leaves, and berries, scordium, bethany, lavender, camomile, centaury, wormwood, cummin, broom, orange pills.

Spices, Saffron, cinnamon, mace, nutmeg, pepper, musk, zedoary with wine, &c.

Seeds, Aniseed, fennel-seed, ammi, cary, cummin, nettle, bays, parsley, grains, paradisi.

2. To expel wind.

\[ \begin{align*}
\text{Inwardly taken,} & \quad \text{Simples} \\
& \quad \text{or} \\
& \quad \text{Compounds.} \\
\text{Outwardly used, as cupping-glasses to the hypochondries without scarification, oil of camomile, rue, aniseed, their decoctions, &c.} \\
\end{align*} \]
THE SECOND PARTITION.

THE CURE OF MELANCHOLY.

THE FIRST SECTION, MEMBER, SUBSECTION.

Unlawful Cures rejected.

Inveterate Melancholy, howsoever it may seem to be a continue, inexorable disease, hard to be cured, accompanying them to their graves, most part, as Montanus observes, yet many times it may be helped, even that which is most violent, or at least, according to the same 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 but willing to be helped.

Upon this good hope I will proceed, using the same method in the cure, which I have formerly used in the rehearsing of the causes; first general, then particular; and those according to their several species. Of these cures some be lawful, some again unlawful, which though frequent, familiar, and often used, yet justly censured, and to be controverted. As first, whether by these diabolical means, which are commonly practised by the devil and his ministers, sorcerers, witches, magicians, &c., by spells, cabalistical words, charms, characters, images, amulets, ligatures, philters, incantations, &c., this disease and the like may be cured? and if they may, whether it be lawful to make use of them, those magnetic cures, or for our good to seek after such means in any case? The first, whether they can do any such cures, is questioned amongst many writers, some affirming, some denying. Valesius, cont. med. lib. 5. cap. 6. Malleus Maleficior. Heurnius, l. 3. pract. med. cap. 28. Celius lib. 16. c. 16. Delrio Tom. 3. Wierus lib. 2. de præstig. dam. 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 refer all with Pomponius of Padua to natural causes and humours. Of the other opinion are Bodinus Daemoniacia, lib. 3, cap. 2. Arnoldus, Marcellus Empiricus, L. Pistorius, Paracelsus Apoth: Magic. Agrippa lib. 2. de occult. Philos. cap. 36. 69. 71. 72. et l. 3. c. 23, et 10. Marcilius Ficinus de vit. calit. compar. cap. 13. 15. 18. 21. &c. Galeottiis de promiscus. doc. cap. 24. Jovianus Pontanus Tom. 2. Plin. lib. 28. c. 2. Strabo, lib. 15. Geq. Leo Suavius: Goclenius de ung. arm. Oswoldus Crollius, Ernestus Burgavicus, Dr. Flud, &c. Cardan de subit. brings many proofs out of Ara Notoria, and Solomon’s decayed works, old Hermes, Artesius, Costaben Luca, Picatrix, &c. that such cures may be done. They can make fire it shall not burn, fetch back thieves or stolen goods, show their absent faces in a glass, make serpents lie still, stanch blood, salve gouts, epilepsies, biting of mad dogs, tooth-ache, melancholy, et omnia susci mala, make men immortal, young again as the Spanish marquess is said to have done by one of his slaves, and some, which jugglers in China maintain still.
(Frugalius writes) that they can do by their extraordinary skill in physic, and some of our modern chemists by their strange limbecks, by their spells, philosopher’s stones and charms.  

"Many doubt," said Nicholas Taurellus, "whether the devil can cure such diseases he hath not made, and some flatly deny it, howsoever common experience confirms to our astonishment, that magicians can work such feats, and that the devil without impediment can penetrate through all the parts of our bodies, and cure such maladies by means to us unknown." Daneus in his tract de Sortitaria subscribes to this of Taurellus; Erastus de lamiis, maintaineth as much, and so do most divine, out of their excellent knowledge and long experience they can commit "agentes cum patientibus, colligere semina rerum, eaque materia appli- care, as Austin infers de Civ. Dei et de Trinit. lib. 3. cap. 7. et 8. they can work stupendous and admirable conclusions; we see the effects only, but not the causes of them. Nothing so familiar as to hear of such cures. Sorcerers are too common; cunning men, wizards, and white-witches, as they call them, in every village, which if they be sought unto, will help almost all infirmities of body and mind, Servatores in Latin, and they have commonly St. Catherine's wheel printed in the roof of their mouth, or in some other part of them, resistunt incantatorum præstigii. (Boisardus writes) morbos à sagis motos propulsant, &c., that to doubt of it any longer, or to believe, were to run into that other sceptical extreme of incredulity," saith Taurellus. Leo Savius in his comment upon Paracelsus seems to make it an art which ought to be approved; Pistorius and others stiffly maintain the use of charms, words, characters, &c. Ars vera est, sed pauci artifices reperintur; the art is true, but there be but a few that have skill in it. Marcellius Donatus lib. 2. de hist. mir. cap. 1. proves out of Josephus' eight books of antiquities, that Solomon so cured all the diseases of the mind by spells, charms, and drove away devils, and that Eleazer did as much before Vespasian. Langius in his med. epist. holds Jupiter Menecrates, that did so many stupendous cures in his time, to have used this art, and that he was no other than a magician. Many famous cures are daily done in this kind, the devil is an expert physician, as Godeman calls him, lib. 1. cap. 18 and God permits oftentimes these witches and magicians to produce such effects, Lavater cap. 3. lib. 8. part. 3. cap. 1. Polid. Virg. lib. 1. de prodiis, Delrio and others admit. Such cures may be done, and as Paracelsus. Tom. 4. de morb. ament. stiffly maintains, they cannot otherwise be cured but by spells, seals, and spiritual physic. Arnoldus, lib. de sigillis, sets down the making of them, so doth Rulandus and many others.

Hoc puto, they can effect such cures, the main question is, whether it be lawful in a desperate case to crave their help, or ask a wizard's advice. "This is a common practice of some men to go first to a witch, and then to a physician, if one cannot the other shall, Electere si negantium superos Acherontia moverunt. "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 prosecutes it, what matter is it whether a friend or an enemy help him out? and if I be troubled with such a malady, what care I whether the devil himself, or any of his ministers by God's permission, redeem me? He calls a magician, God's minister and his vice, applying that of vos estis dixi profano 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, a strong imagination, and they shall find the effects: let divines say to the contrary what they will. He proves and contends that many diseases cannot otherwise be cured. Incantatione orti incantatione curari debent; if they be cured by incantation, they must be cured by incantation. Constantinus lib. 4. approves of such remedies: Bartolus the lawyer, Peter Ærodus rerum Judic. lib. 3. tit. 7. Salicetus Godefrius, with others of that sect, allow of them; modo sint ad sanitatem qua a zar. Spirituales morbi spiritualiter curari debent. Sigillum ex auro pecuniae ad Melancholiam, &c. Lib. 1. de occult. Philos. nihil refert an Deus an Dia- bolus, angeli an immundus spiritus aegro operam, morbus curatur. Lib. 1. de occult. Philos. nihil refert an Deus an Dia- bolus, angeli an immundus spiritus aegro operam, morbus curatur. Sigillum ex auro pecuniae ad Melancholiam, &c. Lib. 1. de occult. 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Lawful Cures, first from God.

We must use our prayer and physic both together: and so no doubt but our prayers will be available, and our physic take effect. 'Tis that Hezekiah practised, 2 Kings xx. Luke the Evangelist: and which we are enjoined, Coloss. iv. not the patient only, but the physician himself. Hippocrates, a heathen, required this in a good practitioner, and so did Galen, lib. de Plat. et Hipp. dog. lib. 9. cap. 15. and in that

18 Qui talibus credunt, aut ad eorum domos cuntes, aut suis dominius introductum, aut interrogant, sciant se fidei Christianam et baptismum praevaricasse, et Apostatas esse. 

19 Austin de superstit. observ. hoc pacto à Deo deficiat et diabolum, P. Mart. 

18 Mort pretar quam superstitiose nanni, Diquins, mag. 1, 2 e. 

20 Steit, gladium icus, &c. 

21 The Lord hath created medicines of the earth, and he that is wise will not abhor them, Eccles. xxxviii. 4. 

22 My son, fall not in thy sickness, but pray unto the Lord, and he will make thee whole, Eccles. xxxviii. 9. 


24 Must and fine fare can do no good. 

25 Hor. 1. 1. ep. 

26 Sint Crasus et Cumis hicet, non hor Factolus ascidias agens opus et unam a misetis.
Cure of Melancholy.

act of his, an mores sequuntur temp. cor. ca. 11. "tis a rule which he doth inculcate and many others. Hyperius in his first book de sacr. script. lect. speaking of the appinness and good success which all physicians desire and hope for in their cures, tells them that it is not to be expected, except with a true faith they call upon God, and teach their patients to do the like." The council of Lateran, Canon 23. decreed they should do so: the fathers of the church have still advised as much: whatsoever thou takest in hand (saith Gregory) let God be of thy counsel, consult with him; that healeth those that are broken in heart, (Psal. cxlvii. 3.) and bindeth up their sores. Otherwise as the prophet Jeremiah, cap. xlvii. 11. denounced to Egypt, a rain shalt thou use many medicines, for thou shalt have no health. It is the same counsel which Comenius that politic historiographer gives to all christian princes, upon occasion of that unhappy overthrow of Charles Duke of Burgundy, by means of which he was extremely melancholy, and sick to death: insomuch that neither physic nor persuasion could do him any good, perceiving his preposterous error belike, advised all great men in such cases, to pray first to God with all submission and penitency, to confess their sins, and then to use physic." The very same fault it was, which the prophet reprehends in Asa king of Judah, that he relied more on physic than on God, and by all means would have him to amend it. And it is a fact 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 cut this rule first in practice. Psal. lxxvi. 3. "When I am heavy, I will confide in God." Psal. lxxxvi. 4. "Comfort the soul of thy servant, for unto thee I lift up my soul:" and verse 7. "In the day of trouble will I call upon thee, for thou hast heard me." Psal. li. 1. "Save me, O God, by thy name," &c. Psal. lxxxvi. psal. x. And "tis the common practice of all good men, Psal. cvii. 12. "when their dart was humbled with heaviness, they cried to the Lord in their troubles, and he delivered them from their distress." And they have found good success in so doing. David confesseth, Psal. xxx. 12. "Thou hast turned my mourning into joy, thou hast taken away my sackcloth, and girded me with gladness." Therefore he adviseth all men to do the like, Psal. xxxi. 24. "All ye that trust in the Lord, be strong, and he shall establish your heart." It is reported by Suidas, speaking of Hezekiah, that there was a great book of old, of King Solomon's writing, which contained medicines for all manner of diseases, and lay open still as they came into the temple: of 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. Minutius that worthy consul of Rome in an oration made to his soldiers, was much offended with them, and taxed their ignorance, and in their misery called more upon him than upon God. A general fault it is all over the world, and Minutius's speech concerns us all, we rely more on physic, and seek oftener to physicians, than to God himself. As much faulty are they that prescribe, as they that ask, respecting wholly their gain, and trusting more to their ordinary receipts and medicines many times, than to him that made them. I would wish all patients in this behalf, in the midst of their melancholy, to remember that of slaves, Ecc. i. 11. and 12. "The fear of the Lord is glory and gladness, and rejoicing. The fear of the Lord maketh a merry heart, and giveth gladness, and joy, and long life," and all such as prescribe physic, to begin in nomine Dei, as Mesue al., to imitate Lazarus & Fonte Eugubinus, that in all his consultations, still concludes with a prayer for the good success of his business; and to remember that of Creton, one of their predecessors, fugite avaeiam, et sine oratione et invocatione Dei nihil attendite, avoid covetousness, and do nothing without invocation upon God.

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1. Petrarca de Deo debet in medicina invenire, Mesue al., Sociali conflictus Deae. For you shall say to your Lord, that he would prosper that which is new for ease, and they use physic for the prolonging of life. Erasmi, xxxvii. 4. "Omnes optant quodammodo medicinali faciliatorem, sed bene non est quod expectent, nam deum vera fi de serenitate, atque agros similiter.
2. In omne animali quodammodo mediicae commoditate, sed habe non est quod expectent, nam deum vera fi de serenitate, atque agros similiter.
3. Comenius, lib. 7, ob inveniendum magnum eiusmodet, ut agricola incipit, ut ut medicinis curari non posset.
4. In animalibus primum conspicus ad Deum precor, et petoramus veniam exorat, indes ad medicinam, &c.
5. Greg. Tholos. To. 2. 1, 26. c. 7. Syntax. In vestibuibus templi Salomone hic remedium merete morti fuit, quam revoluit Ezechias, qua populus neglegere Deo nec invocare, saniatus indi meo pater, &c.
Cure of Melancholy. [Part 2. Sec. 1]

MEMB. III.

Whether it be lawful to seek to Saints for Aid in this Disease.

That we must pray to God, no man doubts; but whether we should pray to saints in such cases, or whether they can do us any good, it may be lawfully controverted. Whether their images, shrines, relics, consecrated things, holy water, medals, benedictions, those divine amulets, Holy Exorcisms, and the sign of the cross, be available in this disease? The Papists on the one side stiffly maintain how many melancholy, mad, demoniacal persons are daily cured at St. Anthony's Church in Padua, at St. Vitus in Germany, by our Lady of Loretto in Italy, our Lady of Sichen in the Low Countries: Quae et cecis lumen, agris salutem, mortuis vitam, claudis gressum reddit, omnes morbos corporis, animi, curat, et in ipso daemonem imperiam exercet; she cures halt, lame, blind, all diseases of body and mind, and commands the devil himself, saith Lipsius. "Twenty-five thousand in a day come thither;" quis nisi numen in illum locum sic induxit; who brought them? in auribus, in oculis omnium gesta, novae novitiae; new news lately done, our eyes and ears are full of her cures, and who can relate them all? They have a proper saint almost for every peculiar infirmity: for poison, gouts, agues, Petronella: St. Romanus for such as are possessed; Valantine for the falling sickness; St. Vitus for madmen, &c. and as of old Pliny reckons up Gods for all diseases, (Febri fanum dicatum est) Lilius Giral dus repeats many of her ceremonies: all affections of the mind were heretofore accounted gods, love, and sorrow, virtue, honour, liberty, connubially, impudence, had their temples, teaspots, seasons, Crepuis Veniris, dea Vacuna, dea Cloacis, there was a goddess of idleness, a goddess of the draught, or jakes, Premonda, Priapus, bawdy gods, and gods for all offices. Varro reckons up 30,000 Gods: Lucian makes Podagra the gout a god, and assigns her priests and ministers: and melancholy comes not behind; for as Austin mentioneth, lib. 4. de Civ. Dei, cap. 9. there was of old Angeronia dea, and she had her chapel and feasts, to whom (saith Macrobius) they did offer sacrifice yearly, that she might be pachet 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 pen after all his labours, to this our goddess of melancholy, than to his Virgo Halensis, and been her chaplain, it would have become him better; but he, poor man, thought no harm in that which he did, and will not be persuaded but that he doth well, he hath so many patrons, and honourable precedents in the like kind, that justify as much, as eagerly, and more than he there saith of his lady and mistress: read but superstitious Coster and Greter's Tract de Cruce, Laur. Arcturus Fantus de Invoc. Sanct. Bellarmin. Delrio dis. mag. Tom. 3. l. 6. quaest. 2. sect. 3. Greg. Tolosan Tom. 2. lib. 8. cap. 24. Syntax. Strozius Cicogna lib. 4. cap. 9. Tyreus, Hieronymus Mengus, and you shall find infinite examples of cures done in this kind, by holy waters, relics, crosses, Exorcisms, amulets, images, consecrated beads, &c. Barradius the Jesuit boldly gives it out, that Christ's countenance, and the Virgin Mary's, would cure melancholy, if one had looked steadfastly on them. P. Morales the Spaniard in his book de psal. Jes. et Mari confirms the same out of Carthusians, and I know not whom, that it was a common proverb in those days, for such as were troubled in mind to say, canus ad videndum filium Marie, let us see the son of Mary, as they do now to St. Anthony's in Padua, or to St. Hilary's in Poictiers in France. In a cloister of that church, there is at this day St. Hilary's bed to be seen, to which they bring all the madmen 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 madmen to St. Hilary's cradle. They say the like of St. Tubery in another place. Giraldis Cambrensis Itin. Camb. c. 1. tells strange stories of St. Cricidius' staff, that would cure this and all other diseases. Others say as much.
as Hospianian observes) of the three kings of Cologne; their names written in archment, and hung about a patient's neck, with the sign of the cross, will produce ke effects. Read Lipomannus, or that golden legend of Jacobus de Voragine, you tall have infinite stories, or those new relations of our Jesuits in Japan and China, of Mat. Riccius, Acosta, Loyola, Xaverius's life, &c. Jasper Belga, a Jesuit, cured a bad woman by hanging St. John's gospel about her neck, and many such. Holy water did as much in Japan, &c. Nothing so familiar in their works, as such examples.

But we on the other side seek to God alone. We say with David, Psal. xlv. i. 'God is our hope and strength, and help in trouble, ready to be found.' For their analogue of examples, we make no other answer, but that they are false fictions, or fabolical illusions, counterfeit miracles. We cannot deny but that it is an ordinary thing on St. Anthony's day in Padua, to bring diverse madmen and demoniacal persons to be cured: yet we make a doubt whether such parties be so affected indeed, but prepared by their priests, by certain ointments and drugs, to cozen the commonly, as Hildesheim well saith; the like is commonly practised in Bohemia as Mathiolius gives us to understand in his preface to his comment upon Dioscorides. But we need not run so far for examples in this kind, we have a just volume published at home to this purpose. 'A Declaration of egregious popish impostures, to withdraw the hearts of religious men under the pretence of casting out of devils, practised by Father Edmunds, alias Weston, a Jesuit, and divers Romish priests, his wicked associates, with the several parties' names, confessions, examinations, &c. which were pretended to be possessed.' But these are ordinary tricks only to get opinion and money, mere impostures. Æsculapius of old, that counterfeit God, did as many famous cures; his temple (as Strabo relates) was daily full of patients, and as many several tables, inscriptions, pendants, donories, &c. to be seen in his church, as at this day our Lady of Loreto's in Italy. It was a custom long since,

--- suspensibus potentie
Vestimenta maris deco.  Hor. Od. 1. lib. 1. od.

To do the like, in former times they were seduced and deluded as they are now. Thus the same devil still, called heretofore Apollo, Mars, Neptune, Venus, Æsculapius, &c. as Laëntianus lib. 2. de orig. erroris, c. 17. observes. The same Jupiter and those bad angels are now worshipped and adored by the name of St. Sebastian, Barbara, &c. Christopher and George are come in their places. Our lady succeeds Venus (as they use her in many offices), the rest are otherwise supplied, as Lavater writes, and so they are deluded. And God often winks at these impostures, because they forsake his word, and betake themselves to the devil, as they do that seek after holy water, crosses, &c. Wierus, lib. 4. cap. 3. What can these men plead for themselves more than those heathen gods, the same cures done by both, the same spirit that seduces; but read more of the Pagan god's effects in Austin de Caritate Dei, l. 10. cap. 6. and of Æsculapius especially in Cicogna l. 3. cap. 8. or put case they could help, why should we rather seek to them, than to Christ 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. xi. and we know that there is one God, 'one Mediator between God and man, Jesus Christ, (1 Tim. ii. 5) who gave himself a ransom for all men. We know that we have an advocate with the Father, Jesus Christ (1 Joh. ii. 1) that there is no other name under heaven, by which we can be saved, but by his, who is always ready to hear us, and sits at the right hand of God, and from whom we can have no repulse, solus vult, solus potes, curat universas tangam singulos, et unumque nostrum et solum, we are all as one to him, he cares for us all as one, and why should we then seek to any other but to him.

MEMB. IV.

SUBSECT. I.—Physician, Patient, Physic.

Of those diverse gifts which our apostle Paul saith God hath bestowed on man, this of physic 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. xxxviii. 2.) we must seek to, and rely upon the Physician, 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 heal men, and take away their pains," Ecclus. xxxviii. 6. 7. "When thou hast need of him, let him not go from thee. The hour may come that their enterprises may have good success," ver. 13. It is not therefore to be doubted, that if we seek a physician as we ought, we may be eased of our infirmities, such a one I mean as is sufficient, and worthily so called; for there be many mountebanks, quacksalvers, empirics, 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, skillful, honest, &c., of whose duty Wecker, *Antid. cap. 2 et Syntax. med.* Crato. Julius Alexandrinus medici. Heurnius *prax. med. lib. 3. cap. 1. &c.* treat at large. For this particular disease, him that shall take upon him to cure it, Paracelsus will have to be a magician, a chemist, 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 magic." Paracelsus is so stiff for those chemical medicines, that in his cures he will admit almost of no other physic, deriding in the mean time Hippocrates, Galen, and all their followers: but magic, and all such remedies I have already censured, and shall speak of chemistry elsewhere. Astrology is required by many famous physicians, by Ficinus, Crato, Fernelius; doubted of, and exploded by others: I will not take upon me to decide the controversy myself, Johannes Hossurtus, Thomas Boderius, and Maginius in the preface to his mathematical physic, shall determine for me. Many physicians explode astrology in physic (saith he), there is no use of it, *unam artem ac quasi temperantium insectamentum, ac gloriun in ab eis imperitia, auctupari:* but I will reprove physicians by physicians, that defend and profess it, Hippocrates, Galen, Avicen. &c., that count them butchers without it. *Homicidas medicos, Astrologia ignaros,* &c. Paracelsus goes farther, and will have his physician predestinated to this man's cure, this malady; and time of cure, the scheme of each genus inspected, gathering of herbs, of administering astrologically observed; in which Thurnesserus and some intromathematical professors, are too superstitious in my judgment. *Helleborum will help, but not always, not given by every physician,* &c. But these men are too peremptory and self-conceited as I think. But what do I do, interfering in that which is beyond my reach? A blind man cannot judge of colours, nor I peradventure of these things. Only thus much I would require, honesty in every physician, that he be not over-careless or coryzary-like to make a prey of his patient; *Carnificis namque est* (as *Wecker notes*), *inter ipsos cruciatum ingenios precium exposeret,* as a hungry chirurgeon often produces and wire-draws his cure, so long as there is any hope of pay, "*Non missura cures, nisi plena cruoris hirudo.*" Many of them, to get a fee, will give physic to every one that comes, when there is no cause, and they do so *irritare silentem morbos* as Heurnius complains, stir up a silent disease, as it often falleth out, which by good counsel, good advice alone, might have been happily composed, or by rectification of those six non-natural things otherwise cured. This is *Nature bellum infert,* to oppugn nature, and to make a strong body weak. Arnolthus in his 8 and 11 Aphorisms gives cautions against, and expressly forbidth it. *A wise physician*
Patient.

I not give physic, but upon necessity, and first try medicinal diet, before he pro-
d to medicinal cure. In another place he says those men to scorn, that think
quis sapris expungare daemones et animi phantasmata, they can purge fantastical
ignations and the devil by physic. Another caution is, that they proceed upon
grounds, if so be there be need of physic, and not mistake the disease; they
often deceived by the similitude of symptoms, saith Heurnius, and I could give
tance in many consultations, wherein they have prescribed opposite physic.
ntimes they go too perfunctorily to work, in not prescribing a just course of
sic: To stir up the humour, and not to purge it, doth often more harm than
ds. Montanus consult. 30. inveighs against such perturbations, that purge to the
ves, tire nature, and molest the body to no purpose. Tis a crabbed humour to
ge, and as Laurentius calls this disease, the reproach of physicians: Bessardus,
llum medicorum, their lash; and for that cause, more carefully to be respected.
ough the patient be averse, saith Laurentius, desire help, and refuse it again, though
eglect his own health, it behoves a good physician not to leave him helpless.
3 the part they offend in that other extreme, they prescribe too much physic,
tire out their bodies with continual potions, to no purpose. Aetius tetrabib. 2.
. cap. 90. will have them by all means therefore give some respite to the
, to leave off now and then; and Lelius à Fonte Eugubians in his consulta-
s, found it (as he there witnesseth) often verified by experience, that after a
al of physic to no purpose, left to themselves, they have recovered. Tis that
ich Nic. Piso, Donatus Altoramus, still inculeate, dare requiem nature, to give
ure rest.

SUBSECT. II.—Concerning the Patient.

When these precedent cautions are accurately kept, and that we now have got a
ful, an honest physician to our mind, if his patient will not be conformable, and
tent be ruled by him, all his endeavours will come to no good end. Many
ings are necessarily to be observed and continued on the patient’s behalf: First
be not too niggardly miserable of his purse, or think it too much he bestows
himself, and to save charges endanger his health. The Abderites, when they
for Hippocrates, promised him what reward he would, all the gold they had,
all the city were gold he should have it. Naaman the Syrian, when he went into
el to Elisha to be cured of his leprosy, took with him ten talents of silver, six
nd pieces of gold, and ten changes of raiment, (2 Kings v. 5.) Another thing
at out of bashfulness he do not conceal his grief; if aught trouble his mind, let
freely disclose it, Stullorum incurata pudor matus ulcera celat: by that means
proceeds to himself much mischief, and runs into a greater inconvenience: he
st be willing to be cured, and earnestly desire it. Pars sanitatis velle sanar, fuit,
eca). Tis a part of his cure to wish his own health, and not to defer it too long.

This means many times, or through their ignorance in not taking notice of their
ence and danger of it, contempt, supine negligence, extenuation, wretchedness
ryness; they undo themselves. The citizens, I know not of what city now
rumour was brought their enemies were coming, could not abide to hear it
when the plague begins in many places and they certainly know it, they com-
and silence and hush it up; but after they see their foes now marching to their
es, and ready to surprise them, they begin to fortify and resist when tis too late;
the sickness breaks out and can be no longer concealed, then they lament their
negligence: tis no otherwise with these men. And often out of prejudice, a
thing, and distaste of physic, they had rather die, or do worse, than take any of

[Some Latin texts are included, but they are not transcribed here due to their complexity and length.]
it. "Barbarous immaturity ("Melanchthon terms it) and folly to be deplored, so
contemn the precepts of health, good remedies, and voluntarily to pull death, and
many maladies upon their own heads." Though many again are in that other
extreme too profuse, suspicious, and jealous of their health, too apt to take physi-
on every small occasion, to aggravate every slender passion, imperfection, imper-
fectum: if their finger do but ache, run, ride, send for a physician, as many gentle-
men do, that are sick, without a cause, even when they will themselves, upon every
toy or small discontent, and when he comes, they make it worse than it is, by am-
plifying that which is not. Hier. Capparuccius sets it down as a common fault of
melancholy persons to say their symptoms are greater than they are, to help them-
several." And which Mercurialis notes, consil. 53, "to be more troublesome to the
physicians, than other ordinary patients, that they may have change of physic."

A third thing to be required in a patient, is confidence, to be of good cheer, and
have sure hope that his physician can help him. Damascen the Arabian requires
the like, in the physician himself, that he be confident he can cure him, otherwise
physic will not be effectual, and promise withal that he will certainly help him, mak-
him believe so at least. Galeotus gives this reason, because the form of health is
contained in the physician's mind, and as Galen holds, confidence and hope to be
more good than physic; he cures most in whom most are confident. Axiom sic
almost to death, at the very sight of Socrates recovered his former health. Panaetius
assigns it for an only cause, why Hippocrates was so fortunate in his cures, not for
any extraordinary skill he had; but because the common people had a most strong
conception of his worth." To this of confidence we may add perseverance, obedience
and constancy, not to change his physician, or dislike him upon every toy; for is
that so doth (saith Damascen) "or consults with many, falls into many
errors; or that useth too many medicines." It was a chief caveat of Seneca to his
friend Lucilius, that he should not alter his physician, or prescribed physic: "Noth-
ing hinders health more; a wound can never be cured, that hath several plasters.
Crato consil. 186: taxeth all melancholy persons of this fault: "This proper
of them, if things fall out not to their mind, 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 difficult to be cured.
Try them many (saith Montanus) and profit by none. And for this cause, consil. 24,
he enjoins his patient before he take him in hand, perseverance and suffering
for in such a small time no great matter can be effectuated, and upon that condition he
will administer physic; otherwise his endeavours and counsel would be to small
purpose." And in his 31 counsel for a notable matron, he tells her, "if she will be
cured, she must be of a most abiding patience, faithful obedience, and singular
perseverance; if she remit, or despair, she can expect or hope for no good success.
Consil. 230. for an Italian Abbot, he makes it one of the greatest reasons why this
disease is so incurable, "because the parties are so restless, and impatient, and we
therefore have him that intends to be eased, to take physic, not for a month, a year,
but to apply himself to their prescriptions all the days of his life." Last of all, it is
required that the patient be not too bold to practise upon himself, without an approved
physician's consent, or to try conclusions, if he read a receipt in a book; for so
many grossly mistake, and do themselves more harm than good. That which is
conducting to one man, in one case, the same time is opposite to another.
and a mule went laden over a brook, the one with salt, the other with wool: the mule's pack was wet by chance, the salt melted, his burden the lighter, and he thereby much eased: he told the ass, who, thinking to speed as well, wet his pack likewise at the next water, but it was much the heavier, he quite tired. So one thing may be good and bad to several parties, upon diverse occasions. "Many things (saith "Pompeius") 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 physic poison." I remember in Valerio's observations, a story of one John Baptist a Neapolitan, that finding by chance a pamphlet in Italian, written in praise of hellebore, would needs adventure on himself, and took one dram for one scruple, and had not he been sent for, the poor fellow had poisoned himself. From whence he concludes out of Damascenus 2 et 3. Aphoris. "That without exquisite knowledge, to work out of books is most dangerous: how unsavoury a thing it is to believe writers, and take upon trust, as this patient perceived by his own peril." I could recite such another example of mine own knowledge, of a friend of mine, that finding a receipt in Brassida, would needs take hellebore in substance, and try it on his own person; but had not some of his familiar come to visit him by chance, he had by his indiscretion hazarded himself: many such I have observed. These are those ordinary caution, which I should think fit to be noted, and that he shall keep them, as "Montanus saith, shall surely be much eased, if not thoroughly cured.

SUBJECT. III.—Concerning Physic.

Physic itself in the last place is to be considered, "for the Lord hath created medicines of the earth, and he that is wise will not abhor them." Ecclus. xxxviii. 4. ver. 8. "Of such doth the apothecary make a confection, &c." Of these medicines there be diverse and infinite kinds, plants, metals, animals, &c., and those of several natures, some good for one, hurtful to another: some noxious in themselves, corrected by art, very wholesome and good, simples, mixed, &c., and therefore left to be managed by discreet and skilful physicians, and thence applied to man's use. To his purpose they have invented method, and several rules of art, to put these remedies in order, for their particular ends. Physic (as Hippocrates defines it) is nought else but "addition and subtraction," and as is required in all other diseases, so in this of melancholy it ought to be most accurate, it being (as "Mercurialis acknowledge") so common an affection in these our times, and therefore fit to be understood. Several receipts and methods I find in several men, some take upon them to cure all maladies with one medicine, severely applied, as that Panacea Jurum potabile, so much controverted in these days, Herba solis, &c. Paracelsus reduceth all diseases to four principal heads, to whom Severinus, Ravelacus, Leo Suavius, and others adhere and imitate: those are leprosy, gout, dropsy, falling-sickness. To which they reduce the rest, as to leprosy, ulcers, itch, furfurs, scabs, &c. To gout, stone, cholic, toothache, headache, &c. To dropsy, agues, jaundice, cachexia, &c. To the falling-sickness, belong palsy, vertigo, cramps, convulsions, incubus, complexy, &c. "If any of these four principal be cured (saith Ravelacus) all the inferior are cured," and the same remedies commonly serve: but this is too general, and by some contradicted: for this peculiar disease of melancholy, of which I am now to speak, I find several cures, several methods and prescriptions. They that intend the practice cure of melancholy, saith Duretus in his notes to Hollerius, set down these several scopes or ends; Savaranola prescribes seven especial canons. 'Itanos Montalton cap. 26. Faventius in his empirics, Hercules de Saxonie, &c., have their several injunctions and rules, all tending to one end. The ordinary is threelfold, which I mean to follow. "Doctoris, Pharmaceutica, et Chirurgicae, diet, or living, apothecary, chirurgery, which Wecker, Crato, Guianerius, &c., and most, prescribe; of which I will insist, and speak in their order.
Cure of Melancholy.

[Part 2, Sec. 2]

SLACT. II. MEMB. A.

SUBSECT. I.—Diet rectified in substance.

Diet, cæteris paribus, victus, or living, according to 97 Fuchsius and others, comprehends these six non-natural things, which I have before specified, are especial causes, and being rectified, a sole or chief part of the cure. 98 Johannes Arculanus, cap. 16. in med. 9. Rasis, accounts the rectifying of these six a sufficient cure. Guianeri, tract. 15. cap. 9. calls them, propria ut raro curam, the principal cure: so doth Montanus, Crato, Mercurialis, Altorarius, &c., first to be tried, Lemnius, consil. cap. 22. names them the hinges of our health, 99 no hope of recovery without them. Reinerus Solander, 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 physic above the rest, 100 no good to be done without it. 1 Aretus, lib. 1. cap. 7. an old physician, is of opinion, that this is enough of itself, if the party be not too far gone in sickness. 2 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. 3 Montanus, consil. 27. for a nobleman of France, admonisheth his lordship to be most circumspect in his diet, or else all his other physic will 4 be to small purpose. The same injunction I find verbatim in J. Cesar Claudinus, Respon. 34. Socletii, consil. 183. Trallianus, cap. 16. lib. 1. Lelius à fonte Æugubinus often brags, that he hath done more cures in this kind by rectification of diet, than all other physic besides. So that in a word I may say to most melancholy men, as the fox said to the weasel, that could not get out of the garner, Macra cæsum repentes, quem macra subsistis; 5 the six non-natural things caused it, and they must cure it. Which howsoever I treat of, as proper to the meridian of melancholy, yet nevertheless, that which is here said with him in 6 Tully, though with especially for the good of his friends at Tarentum and Sicily, yet it will generally serve most other diseases, and help them likewise, if it be observed.

Of these six non-natural 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 7 moist, easy of digestion, and not apt to engender wind, not friable, nor rarebit, but sod (saith Valescus, Altomarus, Piso, &c.) hot and moist, and of good nourishment; 8 Crato, consil. 21. lib. 2. admits roast meat, 9 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; 10 young flesh and tender is approved, as of kid, rabbits, chickens, veal, mutton, capons, hens, partridge, pheasant, quails, and all mountain birds, which are so familiar in some parts of Africa, and in Italy, and as 11 Dublineus reports, the common food of boors and clowns in Palestine. Galen takes exception at mutton, but without question he means that rammy mutton, which is in Turkey and Asia Minor, which have those great fleshy tails, of forty-eight pounds weight, as Veromannus witnesseth, navig. 2. cap. 5. The lean of fat meat is best, and all manner of broths, and pottage, with borage, lettuce, and such wholesome herbs are excellent good, especially of a cock boiled; all sheep meat. Arabsians commend brains, but 12 Laurentius, c. 8. excepts against them, and so do many others; 13 eggs are justified as a nutritive wholesome meat, butter and oil may pass, but with some limitation; 14 Crato confines it, and 15 to some men sparingly at set times, or in scarce.
and so sugar and honey are approved. All sharp and sour sauces must be avoided, and spices, or at least seldom used: and so saffron sometimes in broth may be tolerated; but these things may be more freely used, as the temperature of the party is not or cold, or as he shall find inconvenience by them. The thinnest, whitest, smallest wine is best, not thick, nor strong; and so of beer, the middling is fittest. Bread of good wheat, pure, well purged from the bran is preferred; Laurentius, cap. 3, would have it kneaded with rain water, if it may be gotten.

Water. Pure, thin, light water by all means use, of good smell and taste, like to the air in sight, such as is soon hot, soon cold, and which Hippocrates so much approves, if at least it may be had. Rain water is purest, so that it fall not down in great drops, and be used forthwith, for it quickly putrefies. Next to it fountain water that riseth in the east, and runneth eastward, from a quick running spring, from mint, chalky, gravelly grounds: and the longer a river runneth, it is commonly the purest, though many springs do yield the best water at their fountains. The waters in hotter countries, as in Turkey, Persia, India, within the tropics, are frequently purer than ours in the north, more subtle, thin, and lighter, as our merchants observe, by four ounces in a pound, pleasanter to drink, as good as our beer, and some of them, as Chiosapis in Persia, preferred by the Persian kings, before wine itself.

Many rivers I deny not are muddy still, white, thick, like those in China, Nile in Egypt, Tiber at Rome, but after they be settled two or three days, defecate and clear, very commodious, useful and good. Many make use of deep wells; as of old in the holy Land, lakes, cisterns, when they cannot be better provided; to fetch it in carts or cisterns, 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 tanks, as in the East Indies, made four square with descending steps, and this not miss, for I would not have any one so nice as that Grecian Calis, sister to Nicerplorius, emperor of Constantinople, and married to Dominus Silvius, duke of Venice, that out of incredible wantonness, communi aqua uti nolebat, would use no vulgar water; but she died tantum (saith mine author) fietidissimi purus copia, of so falso a disease, that no water could wash her clean. Plato would not have a travelling lodge in a city that is not governed by laws, or hath not a quick stream running by it; illud enim animum, hoc corruptum valetudinem, one corrupts the body, the other the mind. But this is more than needs, too much curiosity is naught, in time of necessity any water is allowed. Howsoever, pure water is best, and which (as Pindarus holds) is better than gold; an especial ornament it is, and very commodious to a city (according to Vegetius) when fresh springs are included within the walls, as at Corinth, in the midst of the town almost, there was arx altissima statens fontibus, a goodly mount full of fresh water springs: if nature afford them, not they must be had by art. It is a wonder to read of those stupend aqueducts, and infinite cost hath been bestowed in Rome of old, Constantinople, Carthage, Alexandria, and such populous cities, to convey good and wholesome waters: read Frontinus, Lipsius de admir. Plinius, lib. 3. cap. 11. Strabo in his Geogr. That aqueduct of Claudius was most eminent, fetched upon arches fifteen miles, every arch 109 feet high: they had fourteen such other aqueducts, besides lakes and cisterns, 709 as I take it; 34 every house had private pipes and channels 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 feet long, 180 feet broad, built of marble, covered over with arch-work, and sustained by 336 pillars, 12 feet asunder, and in eleven rows, to contain sweet water. Infinite cost in channels and cisterns, from Nile to Alexandria, hath been formerly bestowed, to the admiration of these times; their cisterns so curiously cemented and composed, that a beholder wou...
'ake them to be all of one stone: when the foundation is laid, and cistern made, their house is half built. That Segovian aqueduct in Spain, is much wondered at in these days, upon three rows of pillars, one above another, conveying sweet water to every house: but each city almost is full of such aqueducts. Amongst the rest he is eternally to be commended, that brought that new stream to the north side of London at his own charge: and 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 to such waters, which run through leaden pipes, ob cursedam quae in iis generalur, for that unctuous ceruse, which causeth dysenteries and fluxes; yet as Alsarius Crucius of Genna well answers, it is opposite to common experience. If that were true, most of our Italian cities, Montpellier in France, with infinite others, would find this inconvenience, but there is no such matter. For private families, in what sort they should furnish themselves, let them consult with P. Crescentius, de Agric. l. 1. c. 4, Pamphilus Hirelacus, and the rest.

Amongst fishes, those are most allowed of, that live in gravelly or sandy waters, pikes, perch, trout, gudgeon, smelts, flounders, &c. Hippolitus Salvinius takes exception at carp; but I dare boldly say with Dubravius, it is an excellent meat, if it come not from muddy pools, that it retain not an unsavoury taste. Eriacus Marinus is much commended by Orbiatus, Zetius, and most of our late writers.

Crato, consil. 21. lib. 2. censures all manner of fruits, as subject to putrefaction, yet tolerable at sometimes, after meals, at second course, they keep down vapours, and have their use. Sweet fruits are best, as sweet cherries, plums, sweet apples, pear-mains, and pippins, which Laurentius extols, as having a peculiar property against this disease, and Plater magnifies, omnibus modis appropriata concinnum, but they must be corrected for their windiness: ripe grapes are good, and raisins of the sun, musk-melons well corrected, and sparingly used. Figs are allowed, and almonds blanched. Trallianus disapproves figs, Salvinius olives and capers, which others especially like; and so of pistick nuts. Montanus and Mercurialis out of Avenzoar, admit peaches, pears, and apples baked after meals, only corrected with sugar, and aniseed, or fennel-seed, and so they may be profitably taken, because they strengthen the stomach, and keep down vapours. The like may be said of preserved cherries, plums, marmalade of plums, quinces, &c., but not to drink after them. Pomegranates, lemons, oranges are tolerated, if they be not too sharp.

Crato will admit of no herbs, but borage, bugloss, endive, fennel, aniseed, baum; Calenius and Arnoldus tolerate lettuce, spinach, beets, &c. The same Crato will allow no roots at all to be eaten. Some approve of potatoes, parsnips, but all corrected for wind. No raw salads; but as Laurentius prescribes, in broths; and so Crato commends many of them: or to use borage, hops, baum, steeped in their ordinary drink. Avenzoar magnifies the juice 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 we may believe the relations of Vertomannus) many hogheads of rose water are to be sold in the market at once, it is in so great request with them.

SUBJECT. II.—Diet rectified in quantity.

Man alone, saith Cardan, eats and drinks without appetite, and useth all his pleasure without necessity, animae vitio, and thence come many inconveniences unto him. For there is no meat whatsoever, though otherwise wholesome and good, but if unseasonably taken, or immoderately used, more than the stomach can well bear, it will engender crudity, and do much harm. Therefore Crato adviseth his patient...
to eat but twice a day, and that at his set meals, by no means to eat without an appetite, or upon a full stomach, and to put seven hours' difference between dinner and supper. Which rule if we did observe in our colleges, it would be much better for our healths: but custom, that tyrant, so prevails, that contrary to all good order and rules of physic, we scarce admit of five. If after seven hours' tarrying he shall have no stomach, let him defer his meal, or eat very little at his ordinary time of repast. This very counsel was given by Prosper Calenus to Cardinal Cassius, labouring of this disease; and Platerus prescribes it to a patient of his, to be most severely kept. Guiannius admits of three meals a day, but Montanus, consil. 23. pro. lib. 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. Jaccinus 15. in 9. *Rasis.* reptation and inanition may both do harm in two contrary extremes. Moreover, that which he doth eat, must be well chewed, and not hastily gobbled, for that causeth crudity and wind; and by all means to eat no more than he can well digest. Some think (saith 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 only repairs man, which is well concocted, not that which is devoured." Melancholy men most part have good appetites, but ill digestion, and for that cause they must be sure to rise with an appetite; and that which Socrates and Disarius the physicians in *Macrobius* so much require, St. Hierom enjoins Rusticus to eat and drink no more than will satisfy hunger and thirst. Lessius, the Jesuit, holds twelve, thirteen, or fourteen ounces, or in our northern countries, sixteen 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 mind sooner than to be still fed, to eat and ingurgitate beyond all measure, as many do. By overmuch eating and continual feasts they stifle nature, and choke up themselves; which, had they lived coarsely, or like galley slaves been tied to an oar, might have happily prolonged many fair years.

A great inconvenience comes by variety of dishes, which causeth the precedent distemperature, than which (saith Avicenna) nothing is worse; to feed on diversity of meats, or overmuch." Sertorius-like, *in lucem caenare,* and as commonly they do in Muscovy and Iceland, to prolong their meals all day long, or all night. Our northern countries offend especially in this, and we in this island (ampliler viventes in praeturi et caenis, as Polydore notes) are most liberal feeders, but to our own hurt. *Persicos odi puer apparatus:* Excess of meat breedeth sickness, and glutony causeth choleric diseases: by surfeiting many perish, but he that dieteth himself prolongeth his life, Ecclus. xxxvii. 29. 30. We account it a great glory for a man to have his table daily furnished with variety of meats: but hear the physician, he pulls thee by the ear as thou sittest, and tells thee, *quod non, quod non* that nothing can be more noxious to thy health than such variety and plenty." Temperance is a bridle of gold, and he that can use it aright, *ego non summis viribus comparo, sed summum 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, crudities, and diseases that come by a full diet, the best way is to feed sparingly of one or two dishes at most, to have ventrem bene moratum, as Seneca calls it, *ut* to choose one of many, and to feed on that alone," as Crato adviseth his patient. The same counsel Prosper Calenus gives to Cardinal Cassius, to use a moderate and simple diet: and though his table be joyfully furnished by reason of his state and guests, yet for his own part

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*Observat. lib. 1. Assumpta bis in die cibus, sumere, est semper hard.*

*Ne plus inheber cavendum quosce concomitans forme potent, semperque optatur a mea non satur.*

*Segueunt quem seminumnum subierit ingredit simul, ventriculo laborem inferunt, et status maxime promovunt, Crato.*

*Qui quidem maximissimae comedere sit, potentes et ratiens se virent inanitias; ignorantes, non quae inerent posse refert reserare, sed quae profite consensant.*

*Multa appetant, paene digerunt.*

*Saturam, lib. 7. cap. 4.*

*Molus et temperamentum sibi et casu et animam utiliss.*

*Hypoteto, reg. 14. 16. unicia per diem sufficere, compositate pane, carne ovem, vel aliis obsessus, et teneant vel poti vel pietres unice prox.*

*Idem reg. 27. Plures in dominus suis brevi tempore paucetes exiguussitter, qui si trinubis vinici tum, aut gregario pane pasti, saezi in idumd in longum prae- temavit prorogament.*

*Nihil daturus quasin diversa nutricium simul adjungere, et consensum tempore prorogare.*

*Lib. 1. hist.*

*Iber ad lib. 3. ode ult.*

*Ciborum varietate et copia in cedem mensa nihil perfectum homini ad iudicium, Fr. Valerianus, observ. 1. e. cap. 6.*

*Nullius cibus sumerum debet, nisi ——ius tur ——us ——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——us.——u
to single out some one savoury dish and feed on it. The same is inculcated by Crato, constil. 9. l. 2. to a noble personage affected with this grievance, he would have his highness to dine or sup alone, without all his honourable attendance and courtesly company, with a private friend or so, *a dish or two, a cup of Rhemish wine, &c. Montanus, constil. 24. for a noble matron enjoins her one dish, and by no means to drink between meals. The like, constil. 229. or not to eat till he be an hungry, which rule Berengarius did most strictly observe, as Hilbertus, Cenonemcensis Episc. writes in his life.

"cui non fuit aquam
Ante situm 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 alehouse or tavern, they are not sociable otherwise: and if they visit one another’s 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 shoes.

It much avails likewise to keep good order in our diet, *to eat liquid things first, broths, fish, and such meats as are sooner corrupted in the stomach; harder meats of digestion must come last." Crato would have the supper less than the dinner, which Cardan, Contradict. lib. 1. Tract. 5. contradict. 18. disallows, and that by the authority of Galen. 7. art. curat. cap. 6. and for four reasons he will have the supper biggest: I have read many treatises to this purpose, I know not how it may concern some few sick men, but for my part generally for all, I should subscribe to that custom of the Romans, to make a sparing dinner, and a liberal supper; all their preparation and invitation was still at supper, no mention of dinner. Many reasons I could give, but when all is said *pro and con, Cardan’s rule is best, to keep that we are accustomed unto, though it be naught, and to follow our disposition and appetite in some things is not amiss; to eat sometimes of a dish which is hurtful, if we have an extraordinary liking to it. Alexander Severus loved hares and apples above all other meats, as Lampridius relates in his life: one pope pork, another peacock, &c.; what harm came of it? I conclude our own experience is the best physician; that diet which is most propitious to one, is often pernicious to another, such is the variety of palates, humours, and temperatures, let every man observe, and be a law unto himself. Tiberius, in Tacitus, did laugh at all such, that thirty years of age would ask counsel of others concerning matters of diet; I say the same.

These few rules of diet he that keeps, shall surely find great ease and speedy remedy by it. It is a wonder to relate that prodigious temperance of some hermits, anchorites, and fathers of the church: he that shall but read their lives, written by Hierom, Athanasius, &c., how abstemious heathens have been in this kind, those Curii and Fabrii, those old philosophers, as Pliny records, lib. 11. Xenophon, lib. 1. de vit. Socrat. Emperors and kings, as Nicephorus relates, Eccles. hist. lib. 18. cap. 8. of Mauritius, Ludovicus Fius, &c., and that admirable example of Ludovicus Cornelius, a patron of Venice, cannot but admire them. This have they done voluntarily and in health; what shall these private men do that are visited with sickness, and necessarily enjoined to recover, and continue their health? It is a hard thing to observe a strict diet, *et qui medici vivit, miseré vivit, as the saying is, *quale hoc ipsum erit vivere, his sit privatus fueris? as good be buried, as so much debarrowed of his appetite; excessit medicina malum, the physic is more troublesome than the disease, so he complained in the poet, so thou thinkest: yet he that loves himself will easily endure this little misery, to avoid a greater inconvenience; *maliis minimum, better do this than do worse. And as *Tully holds, *better be a temperate old man than a lascivious youth. *Tis the only sweet thing (which be

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87 Cesidito tua prandeat sola, absque apparatu ubi com, contentus sit ita illustremissimis princeps dulcis tantum ferculis, vinisque Rhemano solium in mensa statutur, Semper in sua satisfatione a mensa recusat, uno ferculo, contagatis.
88 Lib. de Hel. et Iejunio. Multa me us in terram visa fudescens.
89 Crato. Multum referat non ignorare qui cibi priori, &c. liquida precedant carnibus, pars, fuscata, &c. Cena brevius sit prandio.
90 Tract. 6. contradict. 1. lib. 1.
91 Super omnia quotidiam leporem habuit, et non assi incubabiliu.
93 A Lasso edid. ibid. 
94 Egyptian ceterum cures eorum curabat venen et ja nie. Bohemus lib. 1. cap. 3.
95 * He who lives medically lives miserably.
96 Cat. Major: Melior conditio sunt viventiae quam praecepto artis medic, quam adolescentiae luxurios.
adviseth) so to moderate ourselves, that we may have *senectum in juventute, et in
juventute senectutem*, be youthful in our old age, staid in our youth, discreet and
temperate in both.

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**MEMB. II.**

**Retention and Evacuation rectified.**

I have declared in the causes what harm constiveness 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; *maxime conductit*, saith Montalbus,
cap. 27. it very much avails. 88 Altomarus, cap. 7, "commends walking in a morn-
ing, 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, turpe-
tines, clysters, as shall be shown. Prosper Celenus, *lib. de atra bile*, commands
clysters in hypochondriac melancholy, still to be used as occasion serves; 89 Peter
Comander in a consultation of his *pro hypocondriaco*, will have his patient continu-
ably loose, and to that end sets down there many forms of potions and clysters.
Mercurialis, *consil. 88.* if this benefit come not of its own accord, prescribes 90
clysters in the first place: so doth Montanus, consil. 24. consil. 31 et 229. he commends
turpentine to that purpose: the same he ingeniates, consil. 230. for an Italian abbot.
"It is very good to wash his hands and face often, to shift his clothes, to have fair
linen about him, to be decently and comely attired, for *sordes vitiant*, nastiness des-
ires and dejects any man that is so voluntarily, or compelled by want, it dulleth the
spirits.

Baths are either artificial or natural, both have their special uses in this malady,
and as 91 Alexander supposeth, *lib. 1. cap. 16.* yield as speedy a remedy as any other
plastic whatsoever. Adlius would have them daily used, *assidua balnea, Tetra.* 2.
act. 2. c. 9. Galen cracks how many several cures he hath performed in this kind
by use of baths alone, and Rufus pills, moistening them which are otherwise dry.
Hasis makes it a principal cure, *Tota cura sit in humectando*, to bathe and after-
wards anoint with oil. Jason Pratensis, Laurentius, cap. 8. and Montanus set down
their peculiar forms of artificial baths. Crato, consil. 17. *lib. 2.* commends mallows,
camomile, violets, borago to be boiled in it, and sometimes fair water alone, and in
his following counsel, *Balneum aqua dulcis solum sapissimae profusissum compertum*
Some beside herbs prescribe a ram's head and other things to be boiled. 92 Fernelius,
*consil. 44.* will have them used ten or twelve days together; to which he must enter
fasting, and so continue in a temperate heat, and after that frictions all over the body.
Leus Egoebinus, *consil. 142.* and Christopher. Ærerus, in a consultation of his, hold
once or twice a week sufficient to bathe, the "water to be warm, not hot, for fear
of sweating." 93 Felix Plater, *observ. lib. 1.* for a melancholy lawyer, 94 will have
lotions of the head still joined to these baths, with a ley wherein capital herbs have
been boiled. 95 Laurentius speaks of baths of milk, which I find approved by many
others. And still after bath, the body to be anointed with oil of bitter almonds, of
violets, new or fresh butter, 96 capon's grease, especially the backbone, and then
lotions of the head, embrocations, &c. These kinds of baths have been in former
times much frequented, and diversely varied, and are still in general use in those
eastern countries. The Romans had their public baths very sumptuous and stupend,

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88 *Deter per amoenas exerceri, et loca virilia, exercetia
plus arius et natura alii exercementum.* 89 *Heliobalmus
sextile capre.* Primus omnium operam dabus ut sim-
plus deberis balneis beneficium ventris, semper cavendo
et auro in distibus stricta.* 90 *Si non sponte, cly-
sterique purgatur.* 91 *Balneorum usus dulcis, aqua
sud, igne capitatur. Creo hinc diei cum aliqua ac-
untia, inquit Montanus consil. 28.* 92 *In quibus
jejunus die sedent eo tempore, ne endorem existesine un
manifestum teporem, sed quidam refregerationes sa-
mcetanto.* 93 *Aqua non sit calida, sed tepida, ut
ador sequatur.* 94 *Lotiones captatis ex his visio, in
quibus herbas capitales exerant.* 95 *Cap. 5. de un

as those of Antoninus and Dioclesian. Plin. 36. saith there were an infinite number of them in Rome, and mightily frequented; some bathed seven times a day, as Commodus the emperor is reported to have done; usually twice a day, and they were after anointed with most costly ointments: rich women bathed themselves in milk, some in the milk of five hundred she-asses at once: we have many ruins of such baths found in this island, amongst those parietines and rubbish of old Roman towns. Lipsius, de mag. Urb. Rom. l. 3. c. 8, Rosinus, Scol. of Antwerp, and other antiquaries, tell strange stories of their baths. Gellius, l. 4. cap. ult. Topogr. Constant. reckons up 155 public baths in Constantinople, of fair building; they are still frequented in that city by the Turks of all sorts, men and women, and all over Greece, and those hot countries; to absterge belike that fulsome heat of sweat, to which they are subject. 79 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 ointment to rub them. The richer sort have private baths in their houses; the poorer go to the common, and are generally so curious in this behalf, that they will not eat nor drink until they have bathed, before and after meals some, 80 and will not make water (but they will wash their hands) or go to stool. 82 Leo Afer. l. 3. makes mention of one hundred several baths at Fez in Africa, most sumptuous, and such as have great revenues belonging to them. Buxtorf. cap. 14. Synagog. Jud. speaks of many ceremonies amongst the Jews in this kind; they are very superstitious in their baths, especially women.

Natural baths are praised by some, disapproved by others; but it is in a divers respect. 81 Marcus, de Oddis in Hip. affect. consulted about baths, condemns them for the heat of the liver, because they dry too fast; and yet by and by, 82 in another counsel for the same disease, he approves them because they cleanse by reason of the sulphur, and would have their water to be drunk. Aretes, c. 7. commends alum baths above the rest; and 83 Mercurialis, consil. 88. those of Lucca in that hypochondriacal passion. "He would have his patient tarry there fifteen days together, and drink the water of them, and to be bucketed, or have the water poured on his head. John Baptist, Sylvaricus cout. 64. commends all the baths in Italy, and drinking of their water, whether they be iron, alum, sulphur; so doth 84 Hercules de Saxonia. But in that they cause sweat and dry so much, he confines himself to hypochondriacal melancholy alone, excepting that of the head and the other. Trinacvelius, consil. 14. lib. 1. refers those 85 Porrectan baths before the rest, because of the mixture of brass, iron, alum, and consil. 35. l. 3. for a melancholy lawyer, and consil. 36. in that hypochondriacal passion, the baths of Aquaria, and 36. consil. the drinking of them. Frisimelica, consulted amongst the rest in Trinacvelius, consil. 42. lib. 2. prefers the waters of 86 Apona before all artificial baths whatsoever in this disease, and would have one nine years affected with hypochondriacal passions fly to them as to a holy anchor. Of the same mind is Trinacvelius himself there, and yet both put a hot liver in the same party for a cause, and send him to the waters of St. Helen, which are much hotter. Montanus, consil. 230. magnifies the 87 Chalderrian baths, and consil 237. et 239. he exhorteth to the same, but with this caution, 88 that the liver be outwardly anointed with some coolers that it be not overheated. But these baths must be waryly 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, 89 they are good for all cold diseases, 90 naught for choleric, hot and dry, and all infirmities proceeding of choler, inflammations of the spleen and liver." Our English baths, as they are hot, must needs incur the same censure; but D. Turner of old, and D. Jones have written at large of them. Of cold baths I find little or no mention in any physician, some speak against them: 82 Cardan alone says...
Agathinus "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 most profitable for hot temperatures." As for sweating, urine, blood-letting by minrod, 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 one parties an only help, a present remedy. Peter Forestus calls it apollis imaginum medio, a most opposite remedy, "remitting anger, and reason, that was otherwise bound." Avicenna F. 2. 27. Orbisius med. collect. lib. 6. cap. 37. contendit of Rufus and others, "that many madmen, melancholy, and labouring of the slim sickness, have been cured by this alone." Montalius cap. 27. de malen. will have it drive away sorrow, and all illusions of the brain, to purge the heart and brain out ill smokes and vapours that offend them: "if and if it be omitted," as Valesius apposeth, "it makes the mind sad, the body dull and heavy." Many other inconveniences are reckoned up by Mercatus, and by Rodericus a Castro, in their tractate melancholia virginitatem et monialitium. ob seminis retinencionem sevem sepi montialis virgines, but as Plutarch addeth, si mutant sanat, they rape single, and pine away, such discontent, but marriage mends all. Marcellus Donatus lib. 2. med. hist. cap. 1. 16. a story to confirm this out of Alexander Benedictus, of a maid that was mad, "mensibus inhibitos, cum in officina meritorum incidisset, quod in decem viris eadem nuclea compressa, mensis late profusio, quod pluribus annis ante constiterat, non ne magni pudore male menti restituta discessit. But this must be wary underood, for as Arnoldus objecteth, lib. 1. brev. 18. cap. Quod coitus ad melancholicum accetum? What affinity have these two? "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 them, be very flatuous, and had otherwise been accustomed unto it. Montalius cap. 27. will not allow of moderate Venus to such as have the gout, palsy, epilepsy, melancholy, except they be very lusty, and full of blood. Lodovicus Antonius lib. med. miscel. in his chapter "Venus, forbids it utterly to all wrestlers, ditches, labouring men, &c. Ficinus and Marsilius Cognatus puts Venus one of the five mortal enemies of a student: it consumes the spirits, and weakeneth the brain." Halyabas the Arabian, 5. Theor. p. 36. and Jason Pratesis make it the fountain of most diseases, "but most pernicious to them who are cold and dry:" a melancholy man must not meddle with it, in some cases. Plutarch in his book de san. tuens. accounts of it as one of the "three principal signs and preservers of health, temperance in this kind: to rise with an appetite, to be ready to work, and abstain from venery," iris saluberrima, the three most healthful things. We see their opposites how pernicious they are to mankind, as to all other creatures they bring death, and many feral diseases: Immiscerbrevis est et rara semen. Aristotle gives instance in sparrows, which are "in vivaces ob salacitatem," short lived because of their salacity, which is very scanty, as Scoppius in Priapiis will better inform you. The extremes being both id., the medium is to be kept, which cannot easily be determined. Some are better to sustain, such as are hot and moist, phlegmatic, as Hippocrates insinuateth, one strong and lusty, well fed like Hercules. Proculus the emperor, lusty Laurus, "prostibulium fiesina." Messalina the empress, that by philters, and such kind lascivious meats, use all means to enable themselves: and brag of it in the end. ufdi multas enim, occidi vero paucas per ventrem vidistis, as that Spanish Celestina merrily said: others impotent, of a cold and dry constitution, cannot sustain these gymnastics 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.
MEMB. III.

Air rectified. With a digression of the Air.

As a long-winged hawk, when he is first whistled off the fist, mounts aloft, and
for his pleasure fetcheth many a circuit in the air, still soaring higher and higher,
till he be come to his full pitch, and in the end when the game is sprung, comes
down again, and stoops upon a sudden: so will I, having now come at last into
these ample fields of air, wherein I may freely expatiate and exercise myself for
my recreation, a while rove, wander round about the world, mount aloft to those ethereal
orbs and celestial spheres, and so descend to my former elements again. In which
progress I will first see whether that relation of the friar of Oxford be true, con-
cerning those northern parts under the Pole (if I meet obiter with the wandering
Jew, Elias Artex, or Lucian's Icaromenippus, they shall be my guides) whether
there be such 4. Europes, 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, 10 is it a magnetic rock, or the pole-star, as Cardan
will; or some other star in the bear, as Marsilius Ficinus; or a magnetic meridian, as
Maurolicus; Vel situs in venâ terrâ, as Agricola; or the nearness of the next continent,
as Cabeus will; or some other cause, as Scaliger, Cortesius, Cominricenses, Peregri-
nus 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 Baltic Seas, near Raseburg in Finland, the needle runs round, if any
ships come that way, though 11. Martin Ridley write otherwise, that the needle near
the Pole will hardly be forced from his direction. *Tis fit to be inquired 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 ac-
curately, *tis so much after a few years quite altered from that it was: till we have
better intelligence, let our Dr. Gilbert, and Nicholas 12. Cabeus the Jesuit, that have
both written great volumes of this subject, satisfy these inquisitors. Whether
the sea be open and navigable by the Pole arctic, and which is the likeliest way, that of
Bartison the Hollander, under the Pole itself, which for some reasons I hold best:
or by Fretum Davis, or Nova Zembla. Whether 13. Hudson's discovery be true of a
new found ocean, any likelihood of Botten's Bay in 50. degrees, Hubberd's Hope in
60. that of ut ultra near Sir Thomas Roe's welcome in Northwest Fox, being that
the sea ebbs and flows constantly there 15. foot in 12. hours, as our 14. new cards
inform us that California is not a cape, but an island, and the west winds make the
neap tides equal to the spring, or that there be any probability to pass by the straits
of Anian to China, by the promontory of Tabin. If there be, I shall soon perceive
whether 15. Marcus Polus the Venetian's narration be true or false, of that great city
of Quinsay and Cambalu; whether there be any such places, or that as 19. Matth.
Riceus the Jesuit hath written, China and Cataia be all one, the great Chum of Tar-
tary and the king of China be the same; Xuntain and Quinsay, and the city of
Cambalu be that new Peking, or such a wall 400 leagues long to part China from
Tartary: whether 17. Presbyter John be in Asia or Africa; M. Polus Venetus puts him
in Asia, 19. the most received opinion is, that he is emperor of the Abyssines, which
of old was Ethiopia, now Nubia, under the equator in Africa. Whether 20. Guinea
be an island or part of the continent, or that hungry 20. Spaniard's discovery of Terra
Australis Incognita, or Magellania, be as true as that of Mercurius Britannus, or
his of Utopia, or his of Lucinia. And yet in likelihood it may be so, for without
all question it being extended from the tropic of Capricorn to the cirlele of the
Antarctike, and lying as it doth in the temperate zone, cannot choose but yield in time
some flourishing kingdoms to succeeding ages, as America did unto the Spaniards.
Shoaten and Le Meir have done well in the discovery of the Straits of Magellan, in finding

* Nich. de Lynus, cited by Mercator in his map.
+ Mons Stora, Some call it the highest hill in the world,
  next Tenerife in the Canaries, Lat. 614.
10 Cap. 36. In his Treatise of Magnetic Bodies.
11 Lege lib. 1. mémor lib. 2. cap. 30.
12 de magnetica philosophia, et lib. 3. cap.
13 1012.
14 M. Bunge, his map, and Northwest.
15 Lib. 2. ca. 64. de nob. civitat. Quinsay et
cap. 10. de Cambalu.
16 Lib. 4. expid. ad Sinas ca.
17 M. Polus in Asia Priv. Jux.
cap. 23. et 24. de magnetica philosophia, et lib. 3. cap.
18 1012.
19 M. Bunge, his map, and Northwest.
20 Ferdinando de Qui, Ann.
Digression of At.

convenient passage to *Mare pacificum*: methinks some of our modern arqueologists should prosecute the rest. As I go by Madagascar, I would see that great neck, that can carry a man and horse or an elephant, with that Arabian Phoenix by *Adricomius*; see the pelicans of Egypt, those Scythian gryphes in and afterwards in Africa examine the fountains of Nilus, whether Hero-

*Sene*ca, Plin. *lib.* 5. *cap.* 9. *Strabo. lib.* 5. give a true cause of his flowing, for Pagaphetia discourse rightly of it, or of Niger and Senegal; a Carlin, Scaliger's reasons, and the rest. Is it from those Ereytian or melting of snow in the mountains under the equator (for Jordan overflows when the snow melts in Mount Libanus), or from those great perpetual showers which are so frequent to the inhabitants within the , when the sun is vertical, and cause such vast inundations in Senegal, Maragonoco and the rest of those great rivers in Zona Torrida, which have all only the same passions at set times: and by good husbandry and policy here- no doubt may come to be as populous, as well tilled, as fruitful, as Egypt itself chattonth? I would observe all those motions of the sea, and from what they proceed, from the moon (as the vulgar hold) or earth's motion, which is, in the fourth dialogue of his System of the world, so eagerly proves, and demonstrates; or winds, as some will. Why in that quiet ocean of *Zure, acrifico*, it is scarce perceived, in our British seas most violent, in the Mediter-

nae and Red Sea so vehement, irregular, and diverse? Why the current in that Ocean should still be in some places from, in some again towards the north, as they come sooner than go? and so from Moabar to Madagascar in that Ocean, the merchants come in three weeks, as Scaliger discuseth, they scarce in three months, with the same or like winds: the continual current is east to west. Whether Mount Athos, Pelicon, Olympus, Ossa, Caucasus, Atlas, high as Pliny, Solinus, Mela relate, above clouds, meteors, ubi nec aura nec pirant, (insomuch that they that ascend die suddenly very often, the air is so 1250 paces high, according to that measure of Dicearchus, or 78 miles per-

cularly high, as Jacobus Mazonius, *sec.* 3. *et* 4. expounding that place of Aris-

bath Caulcasus; and as *Blancanus* the Jesuit contends out of Clavius and *demonstrations de Crepusculis*: or rather 328 stadiums, as the most received is 4; or 4 miles, which the height of no mountain doth perpendicularly, and is equal to the greatest depths of the sea, which is, as Scaliger holds, 600, Exer. 38, others 100 paces. I would see those inner parts of America, or there be any such great city of Manoa, or Eldorado, in that golden empire, the highways are as much beaten (one reports) as between Madrid and Vala-

sin Spain; or any such Amazons as he relates, or gigantic Patagones in Chicha; at miraculous mountain *Ybouyapab* in the Northern Brasil, cujus jugum ur in amanissimam plantitiem, *etc.* or that of Pariaacaca so high elevated in*Teneriff* how high it is? 70 miles, or 50 as Patricius holds. *Suelius* demonstrates in his Eratosthenes: see that strange *Cirknickzerksen* Carnia, whose waters gush so fast out of the ground, that they will overswift horseman, and by and by with as incredible celerity are supped up: Lazarus and Wernerus make an argument of the Argonauts sailing under "And that vast den or hole called "Esmellen in Museovia, qua visitur hor-

abitat, *etc.* which if anything casually fall in, makes such a roaring noise, that neder, or ordnance, or warlike engine can make the like; such another is Gil-

fave in Lapland, with many the like. I would examine the Caspian Sea, and there and how it exonerates itself, after it hath taken in Volga, Jaxares, Oxus, see great rivers; at the mouth of Oby, or where? What went the Mexican uh, the Titicaca in Peru, or that circular pool in the vale of Terapea, of which *L. 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 *Maris mortuum* in Palestine, of Trachysyme, at Peruzium in Italy: the Mediterranean itself. For from the ocean, at the Straits of Gibraltar, there is a perpetual current into the Levant, and so likewise by the Thracian Bosphorus out of the Euxine or Black Sea, besides all those great rivers of Nile, Po, Rhone, &c. how is this water consumed, by the sun or otherwise? I would find out with Trajan the fountains of Danube, of Ganges, Oxus, see those Egyptian pyramids, Trajan’s bridge, *Grotto de Sybilla*, Lucullus’s fish-ponds, the temple of Nidrose, &c. And, if I could, observe what becomes of swallows, storks, cranes, cuckoos, nightingales, redstarts, and many other kind of singing birds, water-fowls, hawks, &c. some of them are only seen in summer, some in winter; some are observed in the *snow*, and at no other times, each have their seasons. In winter not a bird is in Muscovy to be found, but at the spring in such instant the woods and hedges are full of them, saith *Herbastein*: how comes it to pass? Do they sleep in winter, like Gesner’s Alpine mice; or do they lie hid (as *Olaus* affirmis) *in the bottom of lakes and rivers, spiritum continentis* 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 conveys, out of his own knowledge; for when he was ambassador in Egypt, he saw swallows, Spanish kites, *et al.*, and many such other European birds, in December and January very familiarly flying, and in great abundance, about Alexandria, *ubi florides tunc arbores ac viridaria*. Or lie they hid in caves, rocks, and hollow trees, as most think, in deep tin-mines or sea-cliffs, as *Mr. Carew* gives out? I conclude of them all, for my part, as *Munster* doth of cranes and storks; whence they come, whether they go, *incompertum adhibe*, as yet we know not. We see them here, some in summer, some in winter; *their coming and going is sure in the night*: in the plains of Asia (saith he) the storks meet on such a set day, be that comes last is torn in pieces, and so they get them gone.” Many strange places, Isiim, Enrip, Chersonesi, creeks, havens, promontories, straits, lakes, baths, rocks, mountains, places, and fields, where cities have been ruined or swallowed, battles fought, creatures, sea-monsters, remora, &c. minerals, vegetals. Zoophytes were to be considered in such an expedition, and amongst the rest that of *Harperte* his Tartar lamb, *Hector* Boethius goosebearing tree in the orchards, to which Cervan *lib. 7, cap. 30. de rerum varietate* subscribes: *Veromannus* wonderful palm, 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 made, and those like birds, beasts, fishes, crowns, swords, saws, pots, &c. usually found in the metal mines in Saxony about Mansfield, and in Poland near Nokow and Polzkra, 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 *Lee Suavius*, in his comment on Paracelsus de san. iuend. and *Gaugmus* records in his description of Muscovy, *that in Lucomoria, a province in Russia, lie fast asleep at dead all winter, from the 27 of November, like frogs and swallows, benumbed with cold, but about the 24 of April in the spring they revive again, and go about their business*.” I would examine that demonstration of Alexander Picolomineus, whether the earth’s 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, mermaids, sea-men, horses, &c. which it affords. Or whether that be true which Jordanus Brunus scorns at, that if God did not detain it, the sea

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23 In campis Lovicen. solum visantium in nixe, et ubi num versat, aestivalia aevocat. Hermes Politi, l. I. Julia. Beccius. 34 Statim in secente veres silvis strepitant vornium caetullus. Muscovit comment. 35 Immergent se fluminibus, incumbentur per hydram totum, &c. 36 Cetarsque volubiles Pontum hyrene advenientes et nostris regionibus Europae transfindentes. *Survey of Cornwall.* 37 Porro cecum quamquam ibi loco veniant, qui se comprehend, incompertum adhibe, agmen venirentium, descenduntur, ut grumum venirem, nectariam, nec transgressae venti. In paternibus Asiae campi vero die congruent se, sem que novit lux adiuit lacerant, inde avolant. Cosmog. l. 4. e. 125. 38 Comment. Muscov. 39 Hist. auct. l. I. 16. mentiones a true list that some fruits to eat, wood to burn, bark to make ropes, wax and water to drink, oil and sugar, and leaves as ties to cover houses, flowers, for clothes, &c. 40 Animal infectum Carni, ut quis lege vire urbem possint nullam alterium opes luminis. 41 Cosmog. l. 1. cap. 69 & lib. 2. cap. 1. habent ollas & materiam succus & carnem extractas, similis illis et figuris factis, coronas, putes, aces, et omnes animantium species. 42 It. saec. invar undes esse et rami proportionis magnitudinis usi, postea reduntes vero 24. Aprilis reviviscere.
would overflow the earth by reason of his higher site, and which Josephus Blanckus the Jesuit in his interpretation on those mathematical places of Aristotle, foolishly fears, and in a just tract proves by many circumstances, that in time the sea will waste away the land, and all the globe of the earth shall be covered with waters; as

\[\text{rhum tenetis amici?} \] what the sea takes away in one place it adds in another. Methinks he might rather suspect the sea should in time be filled by land, trees grow up, carcases, &c. that all-devouring fire, \textit{omnis devorans et consumens}, will sooner cover and dry up the vast ocean with sand and ashes. I would examine the true seat of that terrestrial paradise, and where Ophir was whence Solomon did fetch his gold: from Peraunan, which some suppose, or that Aurea Chersonesus, as Dominicus Niger, Arias Montanus, Goropius, and others will. I would censure all Pliny's, Solinus', Strabo's, Sir John Mandeville's, Olaus Magnus', Marcus Polus' lies, correct those errors in navigation, reform cosmographical charts, and rectify longitudes, if it were possible; not by the compass, as some dream, with Mark Ridley in his treatise of magnetic bodies, \textit{cap. 43}, for as Cabeus \textit{magnet philos. lib. 8, cap. 4}, fully resolves, there is no hope-thence, yet I would observe some better means to find them out.

I would have a convenient place to go down with Orpheus, Ulysses, Hercules, Lucian's Menippus, at St. Patrick's purgatory, at Trophonius' den, Hecla in Iceland, Erna in Sicily, to descend and see what is done in the bowels of the earth: do stones and metals grow there still? how come fir trees to be dug out from tops of hills, as in our masses, and marces all over Europe? How come they to dig up fish beds, shells, beams, ironworks, many fathoms under ground, and anchors in mountains far remote from all seas? \textit{Anno 1460 at Bern in Switzerland 50 fathom deep a ship was dug out of a mountain, where they got metal ore, in which were 48 carcasses of men, with other merchandise. That such things are ordinarily found in tops of hills, Aristotle insinuates in his meteoris, Pomponius Mela in his first book, \textit{c. de Numidia}, and familiarly in the Alps, saith Blanckus the Jesuit, the like is to be seen: came this from earthquakes, or from Noah's flood, as Christians suppose, or is there a vicissitude of sea and land, as Anaximenes held of old, the mountains of Thessaly would become seas, and seas again mountains? The whole world beheve should be new moulded, when it seemed good to those all-commanding powers, and turned inside out, as we do haycocks in harvest, top to bottom, or bottom to top: or as we turn apples to the fire, move the world upon his centre; that which is under the poles now, should be translated to the equinoctial, and that which is under the torrid zone to the circle arctic and antarctic 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 world make three or four new, as it shall seem to them best. To proceed, if the earth be 21,500 miles in compass, its diameter is 7,000 from us to our antipodes, and what shall be comprehended in all that space? What is the centre of the earth? is it pure element only, as Aristotle decrees, inhabited (as Paracelus thinks) with creatures, whose chaos is the earth: or with fairies, as the woods and waters (according to him) are with nymphaes, or as the air with spirits? Dionysidorus, a mathematician in Pliny, that sent a letter, \textit{ad superos}, after he was dead, from the centre of the earth, to signify what distance the same centre was from the superficies of the same, viz. 43,000 stadiums, might have done well to have satisfied all these doubts. Or is it the place of hell, as Virgil in his \textit{Aeneid}, Plato, Lucian, Dante, and others poetically describe it, and as many of our divines think? In good earnest, Anthony Rusca, one of the society of that Ambrose College, in Milan, in his great volume \textit{de Inferno. lib. 1, cap. 47. is stiff in this matter, 'A corporeal fire tow, cap. 5, t. 3. as he there disputes. Whatsoever philosophers write (saith Surius) there be certain mouths of hell, and places appointed...
for the punishment of men’s souls, as at Hecla in Iceland, 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 Surin, so doth Colerus cap. 12. lib. de immortal animae (of the authority belike of St. Gregory, Durand, and the rest of the schoolmen, who derive as much from Ætna in Sicily, Lipari, Hiera, and those sulphurous vulcanian islands) making Terra del Fuego, and those frequent volcanoes in America, of which Acosta lib. 3. cap. 24. that fearful mount Heclelying in Norway, an especial argument to prove it, 44 where lamentable screeches and howlings are continually heard, which strike a terror to the auditory: fiery chariots are commonly seen to bring in the souls of men in the likeness of crows, and devils ordinarily go in and out. 45 Such another proof is that place near the Pyramids in Egypt, by Cairo, as well to confirm this as the resurrection, mentioned by 46 Kornmannus mirac. mort. lib. 1. cap. 38. Camerarius oper. suc. cap. 37. Bredenbachius peregr. terr. sanct. and some others, “where once a year dead bodies arise about March, and walk, after awhile hide themselves again: thousands of people come yearly to see them.” But these and such like testimonies others reject, as fables, illusions of spirits, and they will have no such local known place, more than Styx or Phlegethon, Pluto’s court, or that poetical Infernus, where Homer’s soul was seen hanging on a tree, &c., to which they ferried over in Charon’s boat, or went down at Hermoine in Greece, compl. de infernus via, which is the shortest cut, quia nullum a mortuis nautus eo loci exposcuit, (said 47 Gerbelius) and besides there were no fees to be paid. Well then, is it hell, or purgatory, as Bellarmine; or Limbus patrum, as Gallusius will, and as Rusca will (for they have made maps of it) 48 or Ignatius parle? Virgil, sometimes bishop of Salzburg (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 and common experience more largely confute) but not as a ball; and Jerusalem where Christ died the middle of it; or Delos, as the famous Greeks feigned: because when Jupiter let two eagles loose, to fly from the world’s ends east and west, they met at Delos. But that scruple of Bonifacius is now quite taken away by our latter divines: Franciscus Ribera, in cap. 14. Apocalyp. will have hell a material and local fire in the centre of the earth, 200 Italian miles in diameter, as he defines it out of those words, Estis sanguis de terrâ—per stadia milia sexta, &c. But Lessius lib. 13. de moribus divinis, cap. 24. will have this local hell far less, one Dutch mile in diameter, all filled with fire and brimstone: because, as he there demonstrates, that space, cubically multiplied, will make a sphere able to hold eight hundred thousand millions of damned bodies (allowing each body six foot square) which will abundantly suffice; Cum certum sit, inquit, facta subductione, &c. futuros centes milles milliones damnandorum. But if it be no material fire (as Soc. Thomas, Bonaventure, Soncinas, Voscius, and others argue) it may be there or elsewhere, as Keckermann disputes System. Theol. for sure somewhere it is, certum est alicubi, est definitus circuitus, non assignetur. I will end the controversy in Austin’s words, “Better doubt of things concealed, than to contend about uncertainties, where Abraham’s bosom is, and hell fire.” 49 Vix à manu suis, à contentiosis nuncupavit inferiur; scarce the meek, the contentious shall never find. If it be solid earth, 51 as the fountain of metals, waters, which by his innate temper turns air into water, which springs up in several chinks, to moisten the earth’s superficies, and that in a tenfold proportion (as Aristotle holds) or else these fountains come directly from the sea, by secret passages, and so made fresh again, by running through the bowels of the earth; and are either thick, thin, hot, cold, as the matter or minerals are by which they pass; or as Peter Martyr Ocean. Decad. lib. 9. and some others hold.

44 Ubi miseriae ejusdem locorum voca auduntur, qui audiuntur horrorem incendii habent vulgares, &c. 45 Ex sepulchris apparet mensa Martinus, et trium sub terram se abscindant, &c. 46 Domitian. Græc. lib. 2. 47 Concil. Ignatii. 48 Melius dubitare de occultis, quam litterare de incertis, ut fictum inferiur, &c. 49 See Dr. Reynolds precept. 53. in Apoc. 50 As they come from the sea, as they return to the sea again by secret passages, as is in all likelihoode the Chepas de Pelag. 51 Sea vents itself into the Extint or ocean.
an abundance of rain that falls, or from that ambient heat and cold, which alters at inward heat, and so per consequens the generation of waters. Or else it may be ill of wind, or a sulphureous innate fire, as our meteorologists inform us, which sometimes breaking out, causeth those horrible earthquakes, which are so frequent these days in Japan, China, and oftentimes swallow up whole cities. Let Lucian's Amphilus consult with or ask of Tiresias, if you will not believe philosophers, he all clear all your doubts when he makes a second voyage.

In the mean time let us consider of that which is sub dio, and find out a true cause, it be possible, of such accidents, meteors, alterations, as happen above ground. whence proceed that variety of manners, and a distinct character (as it were) to several nations? Some are wise, subtile, witty; others dull, sad and heavy; some eg, some little, as Tully de Fato, Plato in Timaeo, Vegetius and Bodine prove at large, method. cap. 5. some soft, and some hardy, barbarous, civil, black, dun, white, tin from the air, from the soil, influence of stars, or some other secret cause? Why doth Africa breed so many venomous beasts, Ireland none? Athens owls, Crete none? Why hath Daulus and Thebes no swallows (so Pausanius informeth us) as well as the rest of Greece, Ithaca no hares, Pontus asses, Scythia swine? whence comes this variety of complexities, colours, plants, birds, beasts, metals, peculiar almost to every place? Why so many thousand strange birds and beasts proper to America alone, as Acoast demands lib. 4. cap. 36. were they created in the six days, or ever in Noah's ark? if there, why are they not dispersed and found in other countries? It is a thing (saith he) hath long held me in suspense; no Greek, Latin, Hebrew ever heard of them before, and yet as differing from our European animals, as an egg and a chestnut; 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 Periacci, there should be such difference of soil, complexion, colour, metal, air, &c. The Spaniards are white, and so are Italians, when as the inhabitants about Cupid bonae speci are blackamores, and yet both alike distant from the equator: nay, they that dwell in the same parallel line with these negroes, as about the Straits of Magellan, are white coloured, and yet some in Presbyter John's country in Ethiopea are dun; they in Cilias and Malabar parallel with them again black: Manamotapa in Africa, and St. Thomas Isle are extreme hot, both under the line, coal black their inhabitants, whereas they are quite opposite in colour, very temperate, or rather cold, ad yet both alike elevated. Moscow in 53. degrees of latitude extreme cold, as those northern countries usually are, having one perpetual hard frost all winter long; ad in 52. deg. lat. sometimes hard frost and snow all summer, as Button's Bay, &c., v by fits; and yet England near the same latitude, and Ireland, very moist, warm, ad more temperate in winter than Spain, Italy, or France. Is it the sea that causeth is difference, and the air that comes from it: Why then is Ister so cold near the Araxes, Pontus, Bitynia, and all Thrace; frigidas regiones Magnus calls them, ad yet their latitude is but 42. which should be hot: Quevira, or Nova Albion in America, bordering on the sea, was so cold in July, that our Englishmen could hardly endure it. At Noremberga in 45. lat. all the sea is frozen ice, and yet a bore southern latitude than ours. New England, and the island of Cambrail Colhos, which that noble gentleman Mr. Vaughan, or Orpheus junior, describes in his golden Fleece, is in the same latitude with little Britain in France, and yet their winter begins not till January, their spring till May; which search he accounts worthy of an astrologer: is this from the easterly winds, or melting of ice and snow involved within the circle arctic; or that the air being thick, is longer before it be warm by the sunbeams, and once heated like an oven will keep itself from cold?

[Text continues with Latin passages and geographical references]
Our climates breed lice, "Hungary and Ireland malè audimet in this kind; come to the Azores, by a secret virtue of that air they are instantly consumed, and all our European vermin almost, saith Ortelius. Egypt is watered with Niles not far from the sea, and yet there it seldom or never rains: Rhodes, an island of the same nature, yields not a cloud, and yet our islands ever dropp'd and sleeting rain. The Atlantic Ocean is still subject to storms, but in Del Zuir, or Mare Pacifico, seldom or never any. Is it from tropic stars, apertio portarum, in the dodecoteones or constellations, the moon's mansions, such aspects of planets, such winds, or dissolving air, or thick air, which causeth this and the like differences of heat and cold? Bodin relates of a Portugal ambassador, that coming from Lisbon to Dantzic in Spruce, found greater heat there than at any time at home. Don Garcia de Silva,legate to Philip III., king of Spain, residing at Isphahan in Persia, 1619, in his letter to the Marquess of Bedmar, makes mention of greater cold in Isphahan, 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 uninhabitable, but by our modern travellers found to be most temperate, bedewed with frequent rains, and moistening showers, the breeze 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 shone on. Olympos terreo, a heaven on earth: how incomparably do some extol Mexico in Nova Hispania, Peru, Brazil, &c., in some again hard, dry, sandy, barren, a very desert, and still in the same latitude. Many times we find great diversity of air in the same country, by reason of the site to seas, hills or dales, want of water, nature of soil, and the like: as in Spain Aragon is aspera et sicca, harsh and evil inhabited; Estremadura is dry, sandy, barren most part, extreme hot by reason of his plains; Andalusia another paradise; Valencia a most pleasant air, and continually green; so is it about Granada, on the one side fertile plains, on the other, continual snow to be seen all summer long on the hill tops. That their houses in the Alps are three quarters of the year covered with snow, who knows not? That Teneriffe is so cold at the top, extreme hot at the bottom: Mons Atlas in Africa, Libanus in Palestine, with many such, tamets inter arderos folos nullius, Tacitus calls them, and Radziwill epist. 2. fol. 27. yields 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 pancem solarium radiorum refractionem, as Serrarius answers, com. in. 3. cap. Jovis quaest. 3. Abulensis quaest. 37. In the heat of summer, in the king's palace in Escorial, the air is most temperate, by reason of a cold blast which comes from the snowy mountains of Sierra de Cadarana hard by, when as in Toledo it is very hot: so in all other countries. The causes of these alterations are commonly by reason of their nearness (I say) to the middle region; but this diversity of air, in places equally situated, 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, everywhere, the sun is equally distant, the same vertical stars, the same irradiations of planets, aspects like, the same nearness of seas, the same superfluities, the same soil, or not much different. Under the equator itself, amongst the Sierras, Andes, Lanas, as Herren, Laet, and Acosta contend, there is tam mirabilis et inopinata varietas, such variety of weather; ui merito exercit ingenia, that no philosophy can yet find out the true cause of it. When I consider how temperate it is in one place, saith Acosta, within the tropic of Capricorn, as about Lapiata, and yet hard by at Potosi, in that same altitude, mountaneous alike, extreme cold; extreme hot in Brazil, &c. He says, saith Acosta, philosophiam Aristotelis meteorologicam vehementer irritis, cum, &c.; when the sun comes nearest to them, they have great tempests, storms, thunder and lightning, great store of rain, snow, and the foulest weather: when the sun is vertical, their rivers overflow, the morning fair and hot, noon-day cold and moist; all which is opposite to us. How comes it to pass? Scaliger poctices l. 3. c. 16. discourseth thus of this subject. How comes, or wherefore is this temeraria siderum dispositio, this rash placing of stars, or as Epicusur will, fortuita, or accidental
Digression of Sir.

Why are some big, some little, why are they so confusedly, unequally situated in the heavens, and set so much out of order? In all other things nature is equal, proportionable, and constant; there be justae dimensiones, et prudentes partium dispositiones, in the fabric of man, his eyes, ears, nose, face, members are correspondent, 

cur non idem caelo operis omnium pulcherrimo? Why are the heavens so irregular, neque paribus motibus, neque paribus intervallis, whence is this difference? Diversos (he concludes) effecerit locorum Genios, to make diversity of countries, soils, manners, customs, characters, and constitutions among us, ut quantum vicinia ad chartarum adiutat, sidera distrahant ad perniciem, and so by this means fluvis vel montes distincti et dissimilis, the same places almost shall be distinguished in manners. But this reason is weak and most insufficient. The fixed stars are removed since Pytheas's time 26. gr. from the first of Aries, and if the earth be immovable, as their site varies so should countries vary, and diverse alterations would follow. But this we perceive not; as in Tully's time with us in Britain, caelum visum faciat, et in quo facile quaevisnur tuvex, &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 gale, spirits, angels, which rule and dominate in several places; they cause storms, thunder, lighting, earthquakes, ruins, tempests, great winds, floods, &c., the philosophers of Coministra, will refer this diversity to the influence of that empyrean heaven: for some say the eccentricity of the sun is come nearer to the earth than in Pytheas's time, the virtue therefore of all the vegetables is decayed, et men grow less, &c. There are that observe new motions of the heavens, new stars, palantia sidera, comets, clouds, call them what you will, like those Medicean, Burbonian, Austrian planets, lately detected, which do not decay, but come and go, rise higher and lower, hide and show themselves amongst the fixed stars, amongst the planets, above and beneath the moon, at set times, now nearer, now farther off, together, asunder; as he that plays upon a sackbut by pulling it up and down alters his tones and tunes, do they their stations and places, though to us undiscovered; and from these motions proceed (as they conceive) diverse alterations. Clavius conjectures otherwise, but they be but conjectures. About Damascus in Cilii-Syria is a Paradise, by reason of the plenty of waters, in prompta causa est, and the deserts of Arabia barren, because of rocks, rolling seas of sands, and dry mountains quod inaudita (saith Adrianius) montes habere asperos, saxosos, precipitantes, horribilis et mortis speciem pra se firma, uninhabitable therefore of men, birds, beasts, void of all green trees, plants, and fruits, a vast rocky horrid wilderness, which by no art can be manured, tis evident. Bohemia is cold, for that it lies all along to the north. But why should it be so hot in Egypt, or there never rain? Why should those etesian and north-eastern winds blow continually and constantly so long together, in some places, at set times, one way still, in the dog-days only: here perpetual drought, there dropping showers; here foggy mists, there a pleasant air; here terrible thunder and lightning at such set seasons, here frozen seas all the year, there open in the same latitude; to the rest no such thing, nay quite opposite is to be found? Sometimes (as in Peru) on the one side of the mountains it is hot, on the other cold, here snow, there wind, with infinite such. Fromundus in his Meteoros will excuse or solve all this by the sun's motion, but when there is such diversity to such as Periussi, or very near site, how can that position hold? 

Who can give a reason of this diversity of meteors, that it should rain stones, frogs, mice, &c. Rats, which they call Lemmer in Norway, and are manifestly observed (as Munster writes) by the inhabitants, to descend and fall with some feint showers, and like so many locusts, consume all that is green. Leo Afer speaks as much of locusts, about Fex in Barbary there be infinite swarms in their fields upon a sudden: so at Aries in France, 1553, the like happened by the same mischief, all their grass and fruits were devourd, magna incolorum admiratione et consolatione (as Valeria obser. med. lib. 1. obser. 1. relates) calum subito obsumbrentur, &c. he concludes, it could not be from natural causes, they cannot imagine whence they-
Cure of Melancholy.

Are these and such creatures, corn, wood, stones, worms, wool, blood, &c. lifted up into the middle region by the sunbeams, as Baracelius the physician disputes, and thence let fall with showers, or there engendered? Cornelius Gemma is of that opinion, they are there conceived by celestial influences: others suppose they are immediately from God, or prodigies raised by art and illusions of spirits, which are princes of the air; to whom Bodin. lib. 2. Theat. Nat. subscribes. In fine, of meteors in general, Aristotle’s reasons are exploded by Bernardinus Telesius, by Paracelthus 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 perpetual motions, not as Cardan, Tasnir, Peregrinus, by some magnetic virtue, but by mixture of elements; imitate thunder, like Salmineus, snow, hail, the sea’s ebbing and flowing, give life to creatures (as they say) without generation, and what not? P. Nonius Salueciensis and Kepler take upon them to demonstrate that no meteors, clouds, fogs, vapours, arise higher than fifty or eighty miles, and all the rest to be purer air or element of fire: which Cardan, Tycho, and John Pena manifestly confute by refractions, and many other arguments, there is no such element of fire at all. If, as Tycho proves, the moon be distant from us fifty and sixty semi-diameters of the earth: and as Peter Neniuss will have it, the air be so angust, what proportion is there betwixt the other three elements and it? To what use serves it? Is it full of spirits which inhabit it, as the Paracelsians and Platonists hold, the higher the more noble, full of birds, or a mere vacuum to no purpose? It is much controverted between Tycho Brähé and Christopher Rotman, the landgrave of Hesse’s mathematician, in their astronomical epistles, whether it be the same Diaphanum, clearness, matter of air and heavens, or two distinct essences? Christopher Rotman, John Pena, Jordanus Brunus, with many other late mathematicians, contend it is the same and one matter throughout, saving that the higher still the purer it is, and more subtle; as they find by experience in the top of some hills in America; if a man ascend, he faints instantly for want of thicker air to refrigerate the heart. 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 deserts of Chili for five hundred miles together, and for extremity of cold to lose their fingers and toes. Tycho will have two distinct matters of heaven and air; but to say truth, with some small qualification, they have one and the self-same opinion about the essence and matter of heavens; that it is not hard and impenetrable, as peripatetics hold, transparent, of a quinta essentia, but that it is penetrable and soft as the air itself, and that the planets move in it, as birds in the air, fishes in the sea. This they prove by motion of comets, and otherwise (though Claremontius in his Antitycho stiffly opposes), which are not generated, as Aristotle teacheth, in the aerial region, of a hot and dry exhalation and so consumed: but as Anaxagoras and Democritus held of old, of a celestial matter: and as Tycho, Eliseus, Raeslin, Thaddeus, Hagesius, Pena, Rotman, Fraestorius, demonstrate by their progress, parallaxes, refractions, motions of the planets, which interfere and cut one another’s orbs, now higher, and then lower, and amongst the rest, which sometimes, as Kepler confirms by his own, and Tycho’s accurate observations, comes nearer the earth than the ☉, and is again absolved aloft in Jupiter’s orb; and other sufficient reasons, far above the moon: exploding in the meantime that element of fire, those fictitious first water moves, those heavens I mean above the firmament, which Delrio, Lodovicius Imols, Paulinus, and many of the fathers affirm; those monstrous orbs of eccentric, and Eccentric Epicycles descens. Which howsoever Ptolomy, Alhasen, Vitelius, Perbachius, Maginus, Clavius, and many of their associates, stillly maintain to be real orbs, eccentric, concentric, circles æquant, &c. are absurd and ridiculous. For who
Dissertation of Air.

Muranus makes eleven heavens, subdivided into their orbs and circles, and all too little to serve those particular appearances: Fracastorius, seventy-two homocentrics; Tycho Brahe, Nicholas Ramus, Heliseus Ræsin, have peculiar hypotheses of their own inventions; and they be but inventions, as most of them acknowledge, as we deem of equators, tropics, colures, circles arctic and antarctic, for doctrine's sake though Ramus thinks them all unnecessary), they will have them supposed only or method and order. Tycho hath feigned I know not how many subdivisions of epicycles in epicycles, &c. to calculate and express the moon's motion: but when it is done, as a supposition, and no otherwise; not (as he holds) hard, impenetrable, subtle, transparent, &c., or making music, as Pythagoras maintained old, and Robert Constantine of late, but still, quiet, liquid, open, &c.

If the heavens then be penetrable, as these men deliver, and no les. it were not true, as in aerial progress, to make wings and fly up, which that Turk in Busbequeus made his fellow-citizens in Constantino-pole believe he would perform: and some new-fangled wits, methinks, should some time or other find out: or if that may not be, yet with a Galileo's 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 etherial comets, that in Cassiopea, 1372, that in Cygno, 1600, that in Sagitarius, 1604, and many like, which by no means Jul. Caesar La Gailla, that Italian philosopher, in his physical disputations Galileus de phenomenon in orbe luna, cap. 9. will admit: or that they were created ab initio, and show themselves at set times, and as Heliseus Ræsin contends, have poles, axle-trees, circles of their own, and regular motions. For, non pereunt, sed immutatur et disparent. Galileo holds they come and go by fits, casting their tails still from the sun: some of them, as a burning-glass, projects the sunbeams from it; though not always neither: for sometimes a comet casts his tail from Venus, as Tycho observes. And as Heliseus Ræsin of some others, from the moon, with little stars about them ad stuporem astronomorum; cum multis alis in caelo miraculosis, all which argue with those Medicean, Austrian, and Burbonian stars, that the heaven of the planets is indistinct, pure, and open, in which the planets move certis tempore ac metis. Examine likewise, An catilum sit coloratum? Whether the stars be of that bigness, distance, as astronomers relate, so many in number, 1026, or 1725, as J. Bayerus; or as some Robins, 29,000 myriads; or as Galileo discovers by his glasses, infinite, and that via lactea, a confused light of small stars, like so many nails in a door: or all in a row, like those 12,000 isles of the Maldives in the Indian ocean? Whether the least visible star in the eighth sphere be eighteen times bigger than the earth; and as Tycho calculates, 14,000 semi-diameters distant from it? Whether they be thicker parts of the orbs, 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 Patrius discourse? An aquae distant a centro mundi? Whether light be of their essence; and that light be a substance or an accident? Whether they be hot by themselves, or by accident cause heat? Whether there be such a precension of the equinoxes as Copernicus holds, or that the eighth sphere move? An bene philosophentur, R. Bacon and J. Dee, Aploriae de multiplicatione specierum? Whether there be any such images ascending with each degree of the zodiac in the east, as Aliacensis feigns? An aqua super catilum? as Patrius and the schoolmen will, a crystalline watery heaven, which is certainly to be understood of that in the middle region? for otherwise, if at Noah's flood the water came from thence, it must be above a hundred years falling down to us, as some calculate. Besides, An terra sit animata? which some so confidently believe, with Orpheus, Hermes, Averroes, from which all other souls of men, beasts, devils, plants, fishes, &c. are derived, and into which again, after some revolutions, as Plato in his Timeus, Plotinus in his Enneades more largely discuss,
they return (see Chalcidius and Bennius, Plato's commentators), as all philosophical matter, in materiae primam. Keplerus, Patritius, and some other Neoteric, 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 earth's motion, now so much in question: Aristarchus Samius, Pythagoras maintained it of old, Democritus and many of their scholars, Didacus Astunica, Anthony Fascianus, a Carmelite, and some other commentators, will have Job to insinuate as much, cap, 9. ver. 4. Qui com-movet terram de loco suo, &c., and that this one place of scripture makes more for the earth's motion than all the other prove against it; whom Pineda confutes most contradict. Howsoever, it is revived since by Copernicus, not as a truth, but as a supposition, as he himself confesseth in the preface to pope Nicholas, but now maintained in good earnest by Calciagunus, Telesius, Kepler, Rotman, Gilbert, Digges, Galileo, Campanella, and especially by Lansbergius, natura, ratione, et veritate conscientiae, by Origanus, and some others of his followers. For if the earth be the centre of the world, stand still, and the heavens move, as the most receiv'd opinion is, which they call inordinatum cali dispositionem, though stiffly maintained by Tycho, Ptolemy, and their adherents, quis ille furor? &c. what fury is that, saith Dr. Gilbert, satis animosus, as Cabeus notes, that shall drive the heavens about with such incomprehensible celerity in twenty-four hours, when as every point of the firmament, and in the equator, must needs move (so Clavius calculates) 176,640 in one 246th part of an hour, and an arrow out of a bow must go seven times about the earth, whilst a man can say an Ave Maria, if it keep the same space, or compass the earth 1884 times in an hour, which is supra humanam cogitationem, beyond human conceit: ocytor et faculo, et ventos, aquaeque sagittis. A man could not ride so much ground, going 40 miles a day, in 2904 years, as the firmament goes in 23 hours: or so much in 203 years, as the firmament in one minute: quod incredibile videatur: and the 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 20,000 semi-diameters 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 immovable in the centre of the whole world, the earth centre of the moon, alone, above ]% and 5], beneath H, H (or as Origanus and others will, one single motion to the earth, still stand in the centre of the world, which is more probable) a single motion to the firmament, which moves in 30 or 26 thousand years; and so the planets, Saturn in 30 years absolvs his sole and proper motion, Jupiter in 12, Mars in 3, &c. and so solve all appearances better than any way whatsoever: calculate all motions, be they in longum et latum, direct, stationary, retrograde, ascent or descent, without epicycles, intricate eccentrics, &c. rectius commodiusque per unicum motum terrae, saith Lansbergius, much more certain than by those Alphonsine, or any such tables, which are grounded from those other suppositions. And if they say, according to our principles, the visible appearances of the planets do so indeed answer to their magnitudes and orbs, and come nearest to mathematical observations and precedent calculations, there is no repugnancy to physical axioms, because no penetration of orbs; but then between the sphere of Saturn and the firmament, there is such an incredible and vast space or distance (7,000,000 semi-diameters of the earth, as Tycho calculates) void of stars: and besides, they do so enhance the bigness of the stars, enlarge their circuit, to solve those ordinary objections of parallaxes and retrograda-tions of the fixed stars, that alteration of the poles, elevation in several places or latitude of cities here on earth (for, say they, if a man's eye were in the firmament, he should not at all discern that great annual motion of the earth, but it would still appear punctum indivisible, and seem to be fixed in one place, of the same bigness) that it is quite opposite to reason, to natural philosophy, and all out as absurd as disproportionale (so some will) as prodigious, as that of the sun's swift motion of

ens. But loco positus, to grant this their tenet of the earth’s motion: if the earth is, it is a planet, and shines to them in the moon, and to the other planetary inants, as they do to us upon the earth: but shine she doth, as lea, 5 Kepler, and others prove, and then per consequens, the rest of the planets inhabited, as well as the moon, which he grants in his dissertation with Galileo’s sectus siderum, 6 8 9 10 that there be Jovial and Saturn inhabitants, 6 5 & c., and those

r
dal planets have their several moons about them, as the earth hath hers, as Galileo
already evinced by his glasses: 10 four about Jupiter, two about Saturn (though is the Florentine, Fortunius Licetus, and Jul. Caesar le Galla cavil at it) yet Kepl

the emperor’s mathematician, confirms out of his experience, that he saw as much the same help, and more about Mars, Venus, and the rest they hope to find out, adventure even amongst the fixed stars, which Brunus and Britus have already red. Then (I say) the earth and they be planets alike, moved about the sun, common centre of the world alike, and it may be those two green children ch 31 Nubrigensis speaks of in his time, that fell from heaven, came thence from heaven; that famous stone that fell from heaven in Aristotle’s time, olymp. 84, anno 16, ad Caput Funtum, recorded by Laertius and others, or Ancile or buckler in ma’s time, recorded by Festus. We may likewise insert with Campanella and mus, that which Pythagoras, Aristarchus, Samius, Heraclitus, Epicurus, Melissus, ncrinus, Lencipus maintained in their ages, there be 20 infinite worlds, and infi
ter earths or systems, in infinito aethere, which 20 Eusebius collects out of their
casts, because infinite stars and planets like unto this of ours, which some stick not to maintain and publickly defend, sperabundus aspecto innumeralibibum mundorum atertament per ambulationem, &c. (Nic. Hill. Londinensis philos. Epicur.) For if

firmament be of such an incomparable bigness, as these Copernical giants will set it, infinitium, aut infinito proximum, so vast and full of innumerable stars, as

ng infinite in extent, one above another, some higher, some lower, some

rer, some farther off, and so far asunder, and those so huge and great, inso

ch that if the whole sphere of Saturn, and all that is included in it, totum aggre

tum (as Fromundus of Louvain in his tract, de immobilitate terra argues) evanat

r stellas. sidera a nobis non poterat, tam immanis est distantia inter tellurem et

, sed instar puncti, &c. If our world be small in respect, why may we not pos

a plurality of worlds, those infinite stars visible in the firmament to be so by

ys, with particular fixed centres; to have likewise their subordinate planets, the

sun hath his dancing still round him? which Cardinal Cusanus, Walkarius, nus, and some others have held, and some still maintain, Anima Aristotelismo

rite, et minutis speculationibus assuetae, secus forsan, &c. Though they seem

ve to us, they are infinitely distant, and so per consequens, there are infinite

table worlds: what hinder? Why should not an infinite cause (as God is)

duce infinite effects? as Nic. Hill. Democrit. philos. disputes: Kepler (I confess)

by no means admit of Brunus’s infinite worlds, or that the fixed stars should be

any suns, with their compassing planets, yet the said 53 Kepler between jest and

est in his perspectives, lunar geography, 3 et somnio suo, dissertat. cum nunc

r, seems in part to agree with this, and partly to contradict; for the planets, he
ds them to be inhabited, he doubts of the stars; and so doth Tycho in his astro

rical epistles, out of a consideration of their vastity and greatness, break out into e

uch like speeches, that he will never believe those great and huge bodies were to no other use than this that we perceive, to illuminate the earth, a point

ible in respect of the whole. But who shall dwell in these vast bodies, earths, 

s, 22 if they be inhabited? rational creatures?” as Kepler demands, “or have

the help of a glass eight feet long. 5 Rerum Angl. I. 1 c. 27 de virilibus piscibus. 6 Infiniti sunt mundi vel ut Brunus, terrae habeant similia. 7 Libri Cont. phis. cap. 29. 8 Kepler fol. 2 dissert. Quid impedit quis cruentamus ex his initii, plures ales non man
den detegendo, vel (ut Democritum piacit) infirmus? 9 Lege solumni Kepleri edit. 1635. 10 Quod igitur

or legum, si sint in caelo plures globi, similis nostra tellu

runt, an cum illis certabimus, quas mutabrum mundi piagam tenat? Si multo

norum mundi nullo sunt? Quare non solum habet Graeci, vel non havet Graeci, vel non

rae aeternitatem rationalitatem mutabiliis; quoniam igitur omnium propter hominem? quoniam non demum

operum Dei? Kepler. fol. 28. 5
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? 27
Difficult est nodum hunc expediire, eodem nondum omnia que hic pertinent explorata
habemus: n'is hard to determine: this only he proves, that we are in praeceptu mundi
ritum, in the best place, best world, nearest the heart of the sun. 27 Thomas Campa-
nella, a Calabrian monk, in his second book de sensu rerum, cap. 4, subscribes to this
of Kepler; that they are inhabited he certainly supposest but with what kind of
creatures he cannot say; he labours to prove it by all means; and that there are
infinite worlds, having made an apology for Galileo, and dedicates this tenet of his
to Cardinal Cajetanus. // Others freely speak, mutter, and would persuade the world
(as 28 Marinus Marcellus complains) that our modern divines are too severe and rigid
against mathematicians; ignorant and peevish, in not admitting their true demonstra-
tions and certain observations, that they tyrannise over art, science, and all philo-
sophy, in suppressing their labours (saith Pomponatus), forbidding them to write, to
speak a truth, all to maintain their superstition, and for their profit's sake. As for
those places of Scripture which oppugn it, they will have spoken ad captum vulg.
and if rightly understood, and favourably interpreted, not at all against it; and as
Otho Casman, Astr. cap. 1. part. 1. notes, many great divines, besides Porphyrius,
Proclus, Simplicius, and those heathen philosophers, doctrinæ et satate venerandi,
Mosis Genæcini mundanam popularis nescio cujus ruditatia, qua longa absit a vera
Philosophorum eruditione, insinuant: for Moses makes mention but of two pla-
nets, &c. Read more on him, in 29 Grossius and Junius. But to proceed, these and such like insolent and bold attempts, prodigious paradoxes,
inferences must needs follow, if it once be granted, which Rotman, Kepler, Gilbert,
Digges, Origanus, Galileo, and others, maintain of the earth's motion, that 'tis a planet,
and shines as the moon doth, which contains in it 30 41 4 both land and sea as the moon
doth: 42 for so they find by their glasses that Maculae in facie Luna, 44 the brighter
parts are earth, the dusky seas, 45 which Thales, Plutarch, and Pythagoras formerly
taught: and manifestly discern hills and dales, and such like concavities, if we may
subscribe to and believe Galileo's observations. But to avoid these paradoxes of the
earth's motion (which the Church of Rome hath lately 46 condemned as heretical,
as appears by Blanccaus and Fromundus's 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 Dedalian heads. Fracastorius will have the earth stand still, as before; and
to avoid that supposition of eccentricities and epicycles, he hath coined seventy-two
homecentrics, to solve all appearances. Nicholas Ramerus will have the earth the
centre of the world, but movable, and the eighth sphere immovable, the five upper
planets to move about the sun, the sun and moon about the earth. Of which orbs
Tycho Brahe puts the earth the centre immovable, the stars immovable, the rest with
Ramerus, the planets without orbs to wander in the air, keep time and distance, true
motion, according to that virtue which God hath given them. 58 Heliusus Roslin
censureth both, with Copernicus (whose hypothesis de terra motu, Philippus Laas-
bergius hath lately vindicated, and demonstrated with solid arguments in a just
volume, Jansonius Casius 59 hath illustrated in a sphere.) The said Johannes Laas-
bergius, 1633, hath since defended his assertion against all the cavils and calumnies
of Fromundus his Anti-Aristarchus, Baptista Morinus, and Petrus Bartholomus:
Fromundus, 1634, hath written against him again, J. Rosseus of Aberdeen, &c. (sound
drums and trumpets) whilst Rossin (I say) censures all, and Ptolemaeus himself as
insufficient: one offends against natural philosophy, another against optic principles,
a third against mathematical, as not answering to astronomical observations: one
puts a great space between Saturn's orb and the eighth sphere, another too narrow.
In his own hypothesis he makes the earth as before the universal centre, the sun to
the five upper planets, to the eighth sphere he ascribes diurnal motion, eccentrics, and
epicycles to the seven planets, which hath been formerly exploded; and so, Dun

27 Frankfort, quarto 1629. ibid. 40. 1622. 28 Pro-
em in Comment, in Genesim. Modo recens Theolo-
gos, hominum ignorantia versari, versas scientias admis-
sisse noti, et tyrannicos exercere, ut omnes dogma-
ibus, superstitiis, et religione Catholicae detestand.-
29 Theat. Biblic. 1633. 30 His argumentum plano sati-
ci, de maculis in Lunâ esse maria, de maculis petri
cavum terrarum. Kepler. fol. 16. 31 Aequ. RESULT.
22 In Hypothes. de Mund. Edit. 1597. 32 Logical
Digression of Air.

 tant stulli vitia in contraria currunt, as a tinker stops one hole and makes two, corrects them, and doth worse himself: reforms some, and mars all. In the
an time, the world is tossed in a blanket amongst them, they hoist the earth up
and down like a ball, make it stand and go at their pleasures: one saith the sun
stands, another he moves; a third comes in, taking them all at rebound, and lest
ere should any paradox be wanting, he finds certain spots and clouds in the sun,
the help of glasses, which multiply (saith Keplerus) a thing seen a thousand
ues bigger in plano, and makes it come thirty-two times nearer to the eye of the
holder: but see the demonstration of this glass in 39 Tarde, by means of which,
it sun must turn round upon his own centre, or they about the sun. Fabricius
was only three, and those in the sun: Apelles 15, and those without the sun, float-
ing like the Cyanean Isles in the Euxine sea. 37 Tarde, the Frenchman, hath
erved thirty-three, and those neither spots nor clouds, as Galileo, Epist. ad Val-
eram, supposed, but planets concentric with the sun, and not far from him with
regular motions. 36 Christopher Shemer, a German Suisse Jesuit, Ursicch Road,
divides them in maculas et faculas, and will have them to be fixed in Solis superficie:
and to absolve their periodical and regular motion in twenty-seven or twenty-eight
days, holding withal the rotation of the sun upon his centre; and all are so con-
dent, that they have made schemes and tables of their motions. 38 Hollander,
in his dissertatumcula cum Apelle, censures all; and thus they disagree amongst
themselves, old and new, irreconcilable in their opinions; thus Aristarchus, thus
Hipparchus, thus Ptolemaeus, thus Albateginus, thus Alfraganus, thus Tycho, thus
Bamerus, thus Reslinus, thus Fracastorius, thus Copernicus and his adherents, thus
Carus and Magnius, &c., with their followers, vary and determine of these celestial
ents and bodies: and so whilst these men contend about the sun and moon, like
the philosophers in Lucian, it is to be feared, the sun and moon will hide themselves,
and as much offended as 40 she was with those, and send another messenger to Jupiter,
by some new-fangled Icaromenippos, to make an end of all those curious controver-
ies, 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 com-
pany of theologasters: they are not contented to see the sun and moon, measure
ter site and biggest distance in a glass, calculate their motions, or visit the moon in
a poetical fiction, or a dream, as he saith, 1 Audax facinus et memorabile nunc in-
cipium, necque hoc saculo usurpatum prius, quid in Luna regno hae nocte gestum sit
ipsum, et quod nemo unquam nisi somniando pervenit, 42 but he and Menippus: or as
Peter Cuneus, Bonae fide agam, nihil eorum quae scripturus sum, verum esse scito,
&c. quae nec foeta, nec futura sunt, dicam, 43 still tantum et ingenii causa, not in jest,
but in good earnest these gigantic Cyclopes will transcend spheres, heaven, stars,
into that Empyrean heaven; soar higher yet, and see what God himself doth. The
Jewish Talmudists take upon them to determine how God spends his whole time,
sometimes playing with Leviathan, sometimes overseeing the world, &c., like Lucian's
"piper, that spent much of the year in painting butterflies" wings, and seeing who
sked sacrifice; telling the hours when it should rain, how much snow should fall
is such a place, which way the wind should stand in Greece, which way in Africa.
The Turks' Alcoran, Mahomet is taken up to heaven, upon a Pegasus sent on pur-
purpos for him, as he lay in bed with his wife, and after some conference with God is
set on ground again. The pagans paint him and mangle him after a thousand fashions;
our heretics, schismatics, and some schoolmen, come not far behind: some paint him
the habit of an old man, and make maps of heaven, number the angels, tell their
eternal names, offices: some deny God and his providence, some take his office
out of his hands, will 44 bind and loose in heaven, release, pardon, forgive, and be

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40 "While these blockheads avoid one fruit, they fall
into the opposite." 41 Jo. Fabricius de maculis in sole.
42 Jabl. 1611. 43 In Barnabitis scholiorum. 44 Lab.
45 Barnabiti id. Stelle sunt errantes, quae propriis
nomen auctar, non longe a Solis distis, sed juxta
iniou. 46 Barnabiti fol. 1630. lib. 4. cap. 50-52. 53 &c.,
47 Laplain. Ed. An. 1616. 48 Ne se subsucant, et
sint stationem decrevissem parent, ut curiositas linem
minuit. 49 Heroes fumam ferunt Satyrus Menip.
50 edit. 1608. 40 "I shall now enter upon a bold and
memorable exploit; one never before attempted in this
age. I shall explain this night's transactions in the
kingdom of the moon, a place where no one has yet
arrived, save in his dreams." 51 Suida venules Satyr.
Menip. An. 1512. 52 Pidenni Cuniae sic incipit, et
ne Lepusius Satyrus in a dream.
53 Tristianus. 1. 27
seconds. 54 They have posted Trajanus' soul out
of hell, and canonise for saints whom they nox.
Cure of Melancholy.

quarter-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 mischief and evil to be done, if he be *able to help? why doth he not assist good, or resist bad, reform our wills, if he be not the author of sin, and let such enormities be committed, unworthy of his knowledge, wisdom, government, mercy, and providence, why lets he all things be done by fortune and chance? Others as prodigiously inquire after his omnipotence, an *possit plures similis creare deos? an *ex scarabe deum? *et, quo demum victus sacrificiuli? Some, by visions and revelations, take upon them to be familiar with God, and to be of privy council with him; they will tell how many, and who shall be saved, when the world shall come to an end, what year, what month, and whatsoever else God hath reserved unto himself, and to his angels. Some again, curious fantastics, will know more than this, and inquire with *Epicurus, what God did before the world was made? was he idle? Where did he bide? What did he make the world of? why did he then make it, and not before? If he made it new, or to have an end, how is he unchangeable, infinite, &c. Some will dispute, cavil, and object, as Julian did of old, whom Cyril confutes, as Simon Magus is feigned to do, in that *dialogue betwixt him and Peter; and Ammonius the philosopher, in that dialogical disputation with Zacharias the Christian. If God be infinitely and only good, why should he alter or destroy the world? if he confound that which is good, how shall himself continue good? If he pull it down because evil, how shall he be free from the evil that made it evil? &c., with many such absurd and brain-sick questions, intricacies, froth of human wit, and excrements of curiosity, &c., which, as our Saviour told his inquisitive disciples, are not fit for them to know. But hoo! I am now gone quite out of sight, I am almost giddy with roving about: I could have ranged farther yet; but I am an infant, and not *able to dive into these profundities, or sound these depths; not able to understand, much less to discuss. I leave the contemplation of these things to stronger wits, that have better ability, and happier leisure to wade into such philosophical mysteries; for put case I were as able as willing, yet what can one man do? I will conclude with *Scaliger, *Megaquam nos homines sumus, sed partes hominum, ex omnibus aliquid ser potest, ideoque non magnum; ex singulis fere nihil. Besides (as Nazianzen hath it) *Deus lateris nos multa voluit; and withSeneca, cap. 35. de Cometis. *Quid mirare tam rara mundi spectacula non teneri certis legibus, nondum intelligi? multa uant gentes qua tantum de facie scient calum, venient, tempus fortasse, quo ista qua const latent in lucem dies extrahat longioris exi diligentia, una atas non sufficit, poteri, &c. when God sees his time, he will reveal these mysteries to mortal men, and show that to some few at last, which he hath concealed so long. For I am of his mind, that Columbus did not find out America by chance, but God directed him at that time to discover it: it was contingent to him, but necessary to God; he reveals and conceals to whom and when he will. And which one said of history and records of former times, "God in his providence, to check our presumptuous inquisition, wraps up all things in uncertainty, bars us from long antiquity, and bounds our search within the compass of some few ages:" many good things are lost, which our predecessors made use of, as Pancirola will better inform you; many new things are daily invented, to the public good; so kingdoms, men, and knowledge ebb and flow, are hid and revealed, and when you have all done, as the Preacher concluded, *Nihil est sub sole novum (nothing new under the sun.) But my melancholy spaniel's quest, my game is sprung, and I must suddenly come down and follow.

Jason Pratesis, in his book de morbis capitis, and chapter of Melancholy, hath these words out of Galen, *Let them come to me to know what meat and drink

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*In Minutius, sinea delecta tempertates tangunt losa sacra et profana, bonorum et malorum fata, justa, mala, ordine nos dunt, soluta utere brute dominatur. *Vel malus vel impecans, qui peccatum permittit, &c. unde haec superstitionis? *Quid fecit Deus ante mundum creatum? ubi visus aeternus & suo subjacet, &c. *Lib. 3. regn. Pet. cap. 2. Peter answers by the simile of an egg shell, which is cunningly made, yet of necessity to be broken; so is the world, &c. that the excellent state of heaven might be made manifest. *Enr. X. 11. *Laet. descripsit, mark. 1. *Daniel praecedit terrorem. *Venient ad me audito qui reperit quod item poscit sit ut debeat, et preter aliquid ipsum, potissimum veritas ipse docebat, item sive aeternitatem temperis, inuirp regiones quas egere, &c. vitae ex usu sit.
shall use, and besides that, I will teach them what temper of ambient air shall make choice of, what wind, what countries they shall choose, and what of.

Out of which lines of his, thus much we may gather, that to this cure of sake, amongst other things, the rectification of air is necessarily required. is performed, either in reforming natural or artificial air. Natural is that which
our election to choose or avoid: and 'tis either general, to countries, provinces;
circular, to cities, towns, villages, or private houses. What harm those extremity
of heat or cold do in this malady, I have formerly shown: the medium must
be good, where the air is temperate, serene, quiet, free from bugs, flies, fogs, mists,
amber of putrefaction, contagious, and filthy noisome smells. The Egyptians
all geomancers are commended to be hilares, a concealed and merry nation.
I can ascribe to no other cause than the serenity of their air. They that live
in Ordes are registered by Hector Boethius and Cardan, to be of fair com-
mon, long-lived, most healthful, free from all manner of infirmities of body and
, by reason of a sharp purifying air, which comes from the sea. The Boiotians
were dull and heavy, crassi Buoti, by reason of a foggy air in which they
, Boatum in crasso jurares aere natum, Attica most acute, pleasant, and refined.
clime changes not so much customs, manners, with (as Aristotle Poli. lib. 6.
4. Velletius, Plato, Bodine, method. hist. cap. 5. hath proved at large) as consti-
tions of their bodies, and temperature itself. In all particular provinces we see it
formed by experience, as the air is, so are the inhabitants, dull, heavy, witty, sub-
neat, cleanly, clownish, sick, and sound. In Perigord in France the air is
he, healthful, seldom any plague or contagious disease, but silly and barren: the
sound, nimble, and lusty; but in some parts of Guia, full of moors and
ches, the people dull, heavy, and subject to many infirmities. Who sees not a
nt difference between Surrey, Sussex, and Romney Marsh, the wolds in Lincoln-
and the fens. He therefore that loves his health, if his ability will give him
es, must often shift places, and make choice of such as are wholesome, pleasant,
convenient: there is nothing better than change of air in this malady, and gene-
ral for health to wander up and down, as those Tartari Zamolhenses, that live
orders, and take opportunity of times, places, seasons. The kings of Persia had
summer and winter houses; in winter at Sardis, in summer at Susa; now at
opolis, then at Pasargada. Cyrus lived seven cold months at Babylon, three at
, two at Ecbatana, saith Xenophon, and had by that means a perpetual spring.

a great Turk sojourns sometimes at Constantinople, sometimes at Adrianople, &c.

king of Spain have their Escorial in heat of summer. Madrid for a wholesome
valladolid a pleasant site, &c., variety of secessus as all princes and great men,
and their several progresses to this purpose. Lucullus the Roman had his house
ome, at Baiae, &c. When Cn. Pomp., Marcus Cicero (saith Plutarch) and
y noble men in the summer came to see him, at supper Pomp. jests with
, that it was an elegant and pleasant village, full of windows, galleries, and all
es fit for a summer house; but in his judgment very unfit for winter: Lucullus
answer that the lord of the house had wit like a crane, that changeth her
trary with the season; he had other houses published, and built for that purpose,
ut as commodious as this. So Tully had his Tusculan, Plinius his Laurnetan,
every gentleman of any fashion in our times hath the like. The bishop
xeter had fourteen several houses all furnished, in times past. In Italy, though
side in cities in winter, which is more gentleman-like, all the summer they come
ed to their county-houses, to recreate themselves. Our gentry in England live
part in the country (except it be some few castles) building still in bottoms
Jovius) or near woods, corona arborum virentium; you shall know a village
t of trees at or about it, to avoid those strong winds wherewith the island is
red, and cold winter blasts. Some recommend moated houses, as unwhole-
so Camden saith of Ew-emte, that it was therefore unfrequented, ob stagni

11 Afer, Magius, &c. 4 Lib. 1. Scot. hist. 1. de rer. vit. 5 Boru. 3 Magius, 4 toscas de Tartaris. 4 Cypr. de, H. 8. perpetuum.
4 The air so clear, it never breeds the
4 Leander Albertianus Campania, &c. 5 Pius-
5 Vitae Locutii. Cun Cn. Pompeius, Marcus Cicero,

multique nobiles virtus L. Lucullus sativum tempore con-
venissent, Pompeius inter eum quum familiarius ju-
catus est, eum viam introitum sih inscriptum, ut
elegantem viserit, faceret, partellus, &c. 6 God-
6 In Oxoniis.
victui halitus, and all such places as be near lakes or rivers. But I am of opinion that these inconveniences will be mitigated, or easily corrected by good fires, as one reports of Venice, that graveolentia and fog of the moors is sufficiently qualified by those innumerable smokes. Nay more, Thomas Philol. Ravensna, a great physician, contends that the Venetians are generally longer-lived than any city in Europe, and live many of them 120 years. But it is not water simply that so much offends, as the slime and noisome smells that accompany such overflowed places, which is but at some few seasons after a flood, and is sufficiently recompensed with sweet smells and aspects in summer, Ver pinget vario germantia 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 Lindley, Orion super montes, Drayton, or a little more elevated, though nearer, as Cucut, Amington, Polesworth, Weddington (to insist in such places best to me known, upon the river of Anker, in Warwickshire, Swarston, and Drakely 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 behalf than our husbandry writers. Cato and Columella prescribe a good house to stand by a navigable river, good highways, near some city, and in a good soil, but that is more for commodity than health.

The best soil commonly yields the worst air, a dry sandy plat is fittest to build upon, and such as is rather hilly than plain, full of downs, a Cotswold country, as being most commodious for hawking, hunting, wood, waters, and all manner of pleasures. Perigord in France is barren, yet by reason of the excellency of the air, and such pleasures that it affords, much inhabited by the nobility; as Nuremberg in Germany, Toledo in Spain. Our countryman 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 highways; the other a dry sand. Provision may be had elsewhere, and our towns 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 scholar), may be a sufficient witness, which stands, as Camden notes, loco ingrato et sterili, but in an excellent air, and full of all manner of pleasures. Wadley in Berkshire is situate in a vale, though not so fertile a soil as some vales afford, yet a most commodious site, wholesome, in a delicious air, a rich and pleasant seat. So Segrave in Leicestershire (which town I am now bound to remember) is situated in a champaign, at the edge of the wolds, and more barren than the villages about it, yet no place likely yields a better air. And he that built that fair house, Wollerton in 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 mountains, hilly, steep places, above the rest by the seaside, and such as look toward the north upon some great river, Farmack in Derbyshire, on the Trent, environed with hills, open only to the north, like Mount Edgecombe in Cornwall, which Mr. Carew so much admires for an excellent seat: such is the general site of Bohemia: sectat Borasa, the north wind clarifies. But near lakes or marshes, in holes, obscure places, or to the south and west, he utterly disapproves; these winds are unwholesome, putrefying, and make men subject to diseases. The best building for health, according to him, is in high places, and in an excellent prospect, like that of Cuddeston in Oxfordshire (which place I must honoris ergo mention) is lately and fairly built in a good air, good prospect, good soil, both for profit and pleasure, not

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[Part. 2. Sec. 2.]

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 wholesomely sited, in a good coast, good air, wind, &c., Varro de re rust. lib. 1. cap. 12. forbids lakes and rivers, marshy and manured grounds, they cause a bad air, gross diseases, hard to be cured: 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 choosing of his seat, or building his house, is mente captus, mad, Cato saith, and his dwelling next to hell itself, according to Columella: he commends, in conclusion, the middle of a hill, upon a descent. Baptista, Porta Villa, lib. 1. cap. 22. censures Varro, Cato, Columella, and those ancient rustics, approving many things, disallowing some, and will by all means have the front of a house stand to the south, which how it may be good in Italy and better climes, I know not, in our northern countries I am sure it is best: Stephanus, a Frenchman, praedio rustic. lib. 1. cap. 4. subscribes to this, approving especially the descent of a hill south or south-east, with trees to the north, so that it be well watered; a condition in all sites which may not be omitted, as Herbastin inculcates, lib. 1. Julius Caesar Claudinus, a physician, consil. 24. for a nobleman in Poland, melancholy given, adviseth him to dwell in a house inclining to the east, and by all means to provide the air be clear and sweet; which Montanuus, consil. 297. counsellèth the earl of Monfort, his patient, to inhabit a pleasant house, and in a good air. If it be so the natural site may not be altered of our city, town, village, yet by artificial means it may be helped. In hot countries, therefore, they make the streets of their cities very narrow, all over Spain, Africa, Italy, Greece, and many cities of France, in Languedoc especially, and Provence, those southern parts: Montpelier, the habitation and university of physicians, is so built, with high houses, narrow streets, to divert the sun’s scalding rays, which Tacitus commends, lib. 15. because the height of buildings, and narrowness of streets, keep away the sunbeams. Some cities use galleries, or arched cloisters towards the street, as Damascus, Bologna, Padua, Berne in Switzerland, Westchester with us, as well to avoid tempests, as the sun’s scorching heat. They build on high hills, in hot countries, for more air; or to the seaside, as Baie, Naples, &c. In our northern countries we are opposite, we commend straight, broad, open, fair streets, as most befitting and agreeing to our climate. We build in bottoms for warmth: and that site of Mitylene in the island of Lesbos, in the Ægean sea, which Vitruvius so much commendeth, magnificently built with fair houses, and imprudentem postim, unadvisedly sited, because it lay along to the south, and when the south wind blew, the people were all sick, would make an excellent site in our northern climes.

Of that artificial site of houses I have sufficiently discoursed: if the plan of the dwelling may not be altered, yet there is much in choice of such a chamber or room, as opportune opening and shutting of windows, excluding foreign air and winds, and walking abroad at convenient times. Crato, a German, commendeth east and south side (disallowing cold air and northern winds in this case, rainy weather and misty days), free from putrefaction, fens, bogys, and much-hills. If the air be such, open windows, come not abroad. Montanuus will have his patient not to stir at all, if the wind be big or tempestuous, as most part in March it is with us; or in cloudy, lowering, dark days, as in November, which we commonly call the black month; or stormy, let the wind stand how it will, consil. 27. and 30. he must not open a casement in bad weather, or in a boisterous season, consil. 299. he especially forbids us to open windows to a south wind. The best sites for chamber windows, in my judgment, are north, east, south, and which is the worst, west. Levinus Lemnia, lib. 3. cap. 3. de occult. nat. mir. attributes so much to air, and rectifying of wind and windows, that he holds it alone sufficient to make a man sick or well; to alter body and mind. A clear air cheers up the spirits, exhilarates the mind; a

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*Ouen, who built this house for himself and his family.*

*Hyomen est vehementer frigida, et scalarum.*

*Venasque qui passu, et quies sequentur.*

*Omnibus.*

*Quodiam angustius itinerem et altitudo tactorem, non primum Solis calorem admittit.*

*Consil. 24. 2. 2. Prigidae aer, nubibus, densa, vitandas, ex qua venti septentrionales, &c.*

*Quoniam angustius itinerem et altitudo tactorem, non primum Solis calorem admittit.*

*Consil. 24. 2. 2. Prigidae aer, nubibus, densa, vitandas, ex qua venti septentrionales, &c.*

*Aurum montem exhalat, non enim tam corpus, quam aer.*

*Animi mutationem inde subcent, pro calid et ventorum.*
thick, black, misty, tempestuous, contracts, overthrows. Great heed is therefore to be taken at what times we walk, how we place our windows, lights, and houses, how we let in or exclude this ambient air. The Egyptians, to avoid immoderate heat, make their windows on the top of the house like chimneys, with two tunnels to draw a thorough air. In Spain they commonly make great opposite windows without glass, still shutting those which are next to the sun: so likewise in Turkey and Italy. (Venice excepted, which brings of her stately glazied palaces) they use paper windows to like purpose; and let, 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 air out of hollow caves, and disperse the same through all the chambers of their palaces, to refresh them; as at Costoza, the house of Cesareo Tron, a gentleman of Vicenza, and elsewhere. Many excellent means are invented to correct nature by art. If one of these courses help, the best way is to make artificial air, which howsoever is profitable and good, still to be made hot and moist, and to be seasoned with sweet perfumes, pleasant and lightsome as it may be; to have roses, violets, and sweet-smelling flowers ever in their windows, posies in their hand. Laurentius commends water-lilies, a vessel of warm water to evaporate in the room, which will make a more delightful perfume, if there be added orange-flowers, pills of citrons, rosemary, cloves, bays, rose-water, rose-vinegar, benzoin, laudanum, styrax, and such like gums, which make a pleasant and acceptable perfume. Bernardus Bisaninus prefers the smoke of juniper to melancholy persons, which is in great request with us at Oxford, to sweeten our chambers. Guianarius prescribes the air to be moistened with water, and sweet herbs boiled in it, vine, and salvia leaves, &c., to besprinkle the ground and posts with rose-water, rose-vinegar, which Avicenna much approves. Of colours it is good to behold green, red, yellow, and white, and by all means to have light enough, with windows in the day, wax candles in the night, neat chambers, good fires in winter, merry companions; for though melancholy persons love to be dark and alone, yet darkness is a great increaser of the humour.

Although our ordinary air be good by nature or art, yet it is not amiss, as I have said, still to alter it; no better physic for a melancholy man than change of air, and variety of places, to travel abroad and see fashions. Leo Afer speaks of many of his countrymen so cured, without all other physic: amongst the negroes, there is such an excellent air, that if any of them be sick elsewhere, and brought thither, he is instantly recovered, of which he was often an eye-witness. Lipsius, Zuinger, and some others, add as much of ordinary travel. No man, saith Lipsius, in an epistle to Phil. Lanius, a noble friend of his, now ready to make a voyage, 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, cisterns, 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 Emilius, that renowned Roman captain, after he had conquered Perses, the last king of Macedonia, and now made an end of his tedious war, though he had been long absent from Rome, and much there desired, about the beginning of autumn (as Livy describes it) made a pleasant peregrination all over Greece, accompanied with his son Scipio, and Athenesus the brother of king Eunenes, leaving the charge of his army with Sulpicius Gallus. By Thessaly he went to Delphos, thence to Megaris, Aulis, Athens, Argos, Lacedemum, Megalopolis, &c. He took great care, exceeding delight in that his voyage, as who doth not that shall attempt the like, though his travel be ad jactationem magis quam ad usum reipub. (as one well observes) to crack, gaze, see fine sights and fashions, spend time, rather than for his
or public good? (as it is to many gallants that travel out their best days, together in their means, manners, honesty, religion) yet it availeth howsoever. For persuasion charms our senses with such unspeakable and sweet variety, that some that are unhappy that never travelled, and pity his case, from his cradle to his grave beholds the same still; still, still the same, the same. Inasmuch that 24 Rhasius, lib. 1. Tract. 2. doth not only commend, but enjoin travel, and such variety of objects to a melancholy man, "and to lie in diverse inns, to be drawn into several companies." Montalbus, cap. 36. and many neoterics are of the same mind: Celsus wiseth him therefore that will continue his health, to have varius vitae genus, variety of callings, occupations, to be busied about, sometimes to live in the country, sometimes in the city; 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 26 Barcino, such as are 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 Neapolitans and inhabitants of Genoa, to see the ships, boats, and passengers go by, out of their windows, their whole cities being manted on the side of a hill, like Ægina 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 Granada in Spain, and Fez in Africa, the river running betwixt two declining hills, the steepness causeth each house almost, as well to oversea, as to be overseen of the rest. Every country is full of such delightful prospects, as well within land, as by sea, as Hermon and 27 Rama in Palestine, Calato in Italy, the top of Magetus, or Acrocorynthus, that old decayed castle in Corinth, from which Peloponnesus, Greece, the Ionian and Ægean seas were semel et simul at one view to be taken. In Egypt the square top of the great pyramid, three hundred yards in height, and so the Sultan's palace in Grand Cairo, the country being plain, hath a marvellous fair prospect as well over Nilus, as that great city, five Italian miles long, and two broad, by the river side: from mount Sion in Jerusalem, the Holy Land is of all sides to be seen: such high places are infinite: with us those of the best note are Glastonbury tower, Box Hill in Surrey, Bever castle, Rodway Grange. 28 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 vitiety's sake, Oldbury in the confines of Warwickshire, where I have often looked about me with great delight, at the foot of which hill I was born: and Hanbury in Staffordshire, contiguous to which is Falde, a pleasant village, and an ancient patrimony belonging to our family, now in the possession of mine elder brother, William Barton, Esquire. 29 Barclay the Scot commends that of Greenwich tower for one of the best prospects in Europe, to see London on the one side, the Thames, ships, and pleasant meadows on the other. There be those that say as much and more of St. Mark's 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 road-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 thoroughfare street, to behold a continual concourse, a promiscuous rout, coming and going, or a multitude of spectators at a theatre, a mask, or some such like show. But I rove: the sum is this, that variety of actions, objects, air, places, are excellent good in this infinity, and all others, good for man, good for beast. 30 Constantine the emperor, lib. 18. cap. 13. \(f\) Leontia, 31 holds it an only cure for rotten sheep, and any manner of sick cattle. 32 Ledius à fonte Ægubinus, that great doctor, at the latter end of many of his consolations (as commonly he doth set down what success his physic had,) in melancholy

\[\text{Lane Library, Stanford University}\]
most especially approves of this above all other remedies whatsoever, as appears consult. 69. consult. 229. &c. 32 Many other things helped, but change of air was that which wrought the cure, and did most good."

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MEMEB. IV.

Exercise rectified of Body and Mind.

To that great inconvenience, which comes on the one side by immoderate and unseasonable exercise, too much solitaryness and idleness on the other, must be opposed as an antidote, a moderate and seasonable use of it, and that both of body and mind, as a most material circumstance, much conducing to this cure, and to the general preservation of our health. The heavens themselves run continually round, the sun riseth and sets, the moon increaseth and decreaseth, stars and planets keep their constant motions, the air is still tossed by the winds, the waters ebb and flow to their conservation no doubt, to teach us that we should ever be in action. For which cause Hieron prescribbs Rusticus the monk, that he be always occupied about some business or other, 32 that the devil do not find him idle. 21 Seneca would have a man do something, though it be to no purpose. 22 Xenophon wisheth one rather to play at tables, dice, or make a jester of himself (though he might be far better employed) than do nothing. The Egyptians of old, and many flourishing commonwealths since, have enjoined labour and exercise to all sorts of men, to be of some vocation and calling, and give an account of their time, to prevent those grievous mischiefs that come by idleness: "for as fodder, whip, and burthen belong to the ass; so meat, correction, and work unto the servant," Eccles. xxxiii. 23. The Turks enjoin all men whatsoever, of what degree, to be of some trade or other, the Grand Seignior himself is not excused. 24 25 In our memory (saith Sabellius) Mahomet the Turk, he that conquered Greece, at that very time when he heard ambassadors of other princes, did either carve or cut wooden spoons, or frame something upon a table. 25 This present sultan makes notches for bows. The Jews are most severe in this examination of time. All well-governed places, towns, families, and every discreet person shall 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 mere spectator, a drone, fruges consumere natus, to have no necessary employment to busy himself about in church and commonwealth (some few governors exempted), 24 but to rise to eat, &c., to spend his days in hawking, hunting, &c., and such like dispasts and recreations (26 which our casuists tax), are the sole exercise almost, and ordinary actions of our nobility, and in which they are too moderate. And thence it comes to pass, that in city and country so many grievances of body and mind, and this feral disease of melancholy so frequently rageth, and now domineers almost all over Europe amongst our great ones. They know not how to spend their time (dispasts excepted, which are all their business), what to do, or otherwise how to bestow themselves: like our modern Frenchmen, that had rather lose a pound of blood in a single combat, than a drop of sweat in any honest labour. Every man almost hath something or other to employ himself about, some vocation, some trade, but they do all by ministers and servants, ad olia duntaxat se natos existimant, ino ad sui ipsius plerunque et aliorum perniciem, 27 as one freely taxeth such kind of men, they are all for pastimes, "tis all their study, all their invention tends to this alone, to drive away time, as if they were born some of them to no other ends. Therefore to correct and avoid these errors and inconveniences, our divines, physicians, and politicians, so much labour, and so seriously exhort; and

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22Alia utilis, sed ex mutatione aetis potissimum curatur. 23 No te si minus omnium inventur. 24 Pret. act. lib. 3. de dieu Scripta. Qui invenere ex nimirum vacat, aliquis facit, et si invente hic moter? agere. 25 Ambra compassed every man under a year to tell how he lived. 26 Neutra memoria Mahometi Othomanus qui Graecie imperium subverit, cum cratulum postulata audiret eum. 27 Lactant. Gramm. "They seem to think they were born to idleness... only care for the destruction of themselves and others."
Exercise rectified.

This disease in particular, \textsuperscript{32} there can be no better cure than continual business;\textsuperscript{31} as
basis holds, \textsuperscript{32} to have some employment or other, which may set their mind a work, and
attract their cogitations. Riches may not easily be had without labour and industry, or
learning without study, neither can our health be preserved without bodily exercise.
If it be of the body, Guianerus allows that exercise which is gentle, \textsuperscript{32} and
all after those ordinary frications\textsuperscript{37} which must be used every morning. Montanus,
ap. 26. and Jason Praetensis use almost the same words, highly commending exercise
if it be moderate; \textsuperscript{40} a wonderful help so used,\textsuperscript{32} Crato calls it, \textsuperscript{40} and a great
means to preserve our health, as adding strength to the whole body, increasing natural
heat, by means of which the nutriment is well concocted in the stomach, liver,
and veins, few or no crudities left, is happily distributed over all the body.\textsuperscript{37}
Besides, it expels excrements by sweat and other insensible vapours; insomuch, that
Galen prefers exercise before all physic, rectification of diet, or any regimen in
what kind soever; \textsuperscript{tis nature’s physician.}\textsuperscript{31} Fulgentius, out of Gordinus de cons-
cur. eit. hom. lib. 1. cap. 7. terms exercise, \textsuperscript{4} a spur of a dull, sleepy nature, the
comforter of the members, cure of infirmity, death of diseases, destruction of all
machiels and vices.\textsuperscript{37} The fittest time for exercise is a little before dinner, a little
before supper,\textsuperscript{32} or at any time when the body is empty. Montanus, consil. 31.
prescribes it every morning to his patient, and that, as \textsuperscript{32} Calenus adds, \textsuperscript{42} after he hath
done his ordinary needs, rubbed his body, washed his hands and face, combed his
head and gargarised.\textsuperscript{37} What kind of exercise he should use, Galen tells us, lib. 2.
et 3. de sanat. tuend. and in what measure, \textsuperscript{41} till the body be ready to sweat,\textsuperscript{32} and
rose up; \textit{ad ruborem}, some say, \textit{non ad sudorem}, lest it should dry the body too
much; others enjoine 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 ex-
ercises, as sawing every day so long together.\textsuperscript{40} Hippocrates confounds them,
but that is in some cases, to some peculiar men; \textsuperscript{30} the most forbid, and by no means
will have it go farther than a beginning sweat, as being \textsuperscript{36} 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 easy, some hard, some
with delight, some without, some within doors, some natural, some are artificial.
Amongst bodily exercises, Galen commends \textit{ludum parve pile}, to play at ball, be
it with the hand or racket, in tennis-courts or otherwise, it exerciseth each part of
the body, and doth much good, so that they sweat not too much. It was in great re-
quest of old amongst the Greeks, Romans, Barbarians, mentioned by Homer, Hero-
des, and Plinius. Some write, that Agamela, a fair maid of Corecyra, was the in-
ventor 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, \textit{hilaris venandi}
labores, \textsuperscript{5} one calls them, because they recreate body and mind, \textsuperscript{3} another, the
\textsuperscript{36} best exercise that is, by which alone many have been \textsuperscript{39} freed from all sical diseases.”
As for exercise, \textsuperscript{36} ipse, lib. 1. cap. 37. relates of Herod, that he was eased of a grievous melancholy
by that means. Plato, 7. de leg. highly magnifies it, dividing it into three parts,
“by land, water, air.” Xenophon, in Cyropaed. graces it with a great name, \textit{Oecum
manus}, the gift of the gods, a princely sport, which they have ever used,
with Langus, 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 nobility in Europe, and elsewhere
all over the world. Bohemus, de mor. gent. lib. 3. cap. 12. styles it therefore, \textit{stu-
dium nobilium, communiter venantur, quod sibi solis licere contendunt}, \textsuperscript{tis}
all their body, their exercise, ordinary business, all their talk: and indeed some dose too

\textsuperscript{3} Non est cura melior quam injuungere sis necessaria,
\textsuperscript{4} operam; operam administratio illius magnum sanitatem
\textsuperscript{5} incipit, quaequedam animus corum et
\textsuperscript{36} diverso cogitatione. Cont. 1. tract. 9. 
\textsuperscript{39} Asiæ exercitium, levo tunc corpus frications convul-
\textsuperscript{40} sa. Ad hanc medicam exercitationem, quam rectè et
\textsuperscript{4} el temporis finit, mirifici conditum, et sanitate
\textsuperscript{5} solut, &c. \textsuperscript{3} Lib. 1. de san. tuend. \textsuperscript{4} Exercitium
\textsuperscript{30} corpus universum intumescent, et cor ad apparat,
\textsuperscript{31} superque, &c. \textsuperscript{30} Omnino superam vigent. cap. 7. lib. 1.
\textsuperscript{32} Vallescus de Tar. \textsuperscript{4} Exercitium si excedat, valde
\textsuperscript{40} persecutione. Salut. Salviudius de reg. lib. 2. cap.
\textsuperscript{3} Camden in Stafford. 
\textsuperscript{31} Pridivallius, 
\textsuperscript{4} lib. 1. cap. 2. omnium exercitationum multis ab
\textsuperscript{40} nie solvit integro morbis liberatis. 
\textsuperscript{4} Josephus Quer-
\textsuperscript{5} estinus doctr. lib. sect. 2. cap. 2. 
\textsuperscript{5} Chiron in monte Pelusio, praepoperator horum esse a morbis anni
\textsuperscript{4} venationibus et puris sibi facisci tectur. M. Tytius.
\textsuperscript{30} Alimenta
\textsuperscript{40} se hortae purgato, frictae membra, lotis
\textsuperscript{30} manibus et oculis, &c. lib. de atra bibe. \textsuperscript{4} Querose

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much after it, they can do: nothing else, discourse of naught else. Paulus Jovinus

deser. Brit. dith in some sort tax our "English nobility for it, for living in the
country so much, and too frequent use of it, as if they had no other means be-
hawking and hunting to approve themselves gentlemen with."

Hawking comes near to hunting, the one in the air, as the other on the earth;
asport as much affected as the other, by some preferred. It was never heard of
amongst the Romans, invented some twelve hundred years since, and first mentioned
by Firmicus, lib. 5. cap. 8. The Greek emperors began it, and now nothing so fre-
quent: he is nobody that in the season hath not a hawk on his fist. A great art
and many "books written of it. It is a wonder to hear what is related of the
Turks' officers in this behalf, how many thousand men are employed about it, how
many hawks of all sorts, how much revenues consumed on that only dispour, how
much time is spent at Adrianople alone every year to that purpose. The "Pamian
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 sport
to all seasons. The Muscovian emperors reclaim eagles to fly at hinds, foxes, &c.,
and such a one was sent for a present to Queen Elizabeth: some reclaim raves,
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, guns, strings, baits, pits, pipes, calls, stalking-
horses, setting-dogs, decoy-ducks, &c., or otherwise. Some much delight to take
larks with clay-nets, small birds with chaff-nets, plovers, partridge, herons, snipe, &c.
Henry the Third, king of Castile (as Mariana the Jesuit reports of him, lib. 3. cap.
7.) was much affected with catching of quails, and many gentlemen take a singular
pleasure at morning and evening to go abroad with their quail-pipes, and will
take any pains to satisfy their delight in that kind. The "Italiana have gardens fit-
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 chor-
ography of his Isle of Huena, and Castle of Uraniburge, puts down his nets, and
manner of catching small birds, as an ornament and a recreation, wherein he himself
was sometimes employed.

Fishing is a kind of hunting by water, be it with nets, weesles, baits, angling, or
otherwise, and yields all out as much pleasure to some men as dogs or hawks;

"When they draw their fish upon the bank," saith Nic. Henselius Silesiographie,
cap. 3. speaking of that extraordinary delight his countrymen took in fishing, and in
making of pools. James Dubravius, that Moravian, in his book de pisc. telesse, how
travelling by the highway side in Silesia, he found a nobleman, "booted up to the
groins," wading himself, pulling the nets, and labouring as much as any fisherman
of them all: and when some belike objected to him the baseness of his office, he
excused himself, "that if other men might hunt bares, why should not he hunt
carps?" Many gentlemen in like sort with us will wade up to the arm-holes upon
such occasions, and voluntarily undertake that to satisfy their pleasures, while a
poor man for a good stipend would scarce be hired to undergo. Plutarch, in his
book de solat. animal. speaks against all fishing, as a filthy, base, illiberal employ-
ment, having neither wit nor perspicacity in it, nor worth the labour. But he that
shall consider the variety of baits for all seasons, and pretty devices which our
anglers have invented, peculiar lines, false flies, several sleights, &c., will say, that it
deserves like commendation, requires as much study and perspicacity as the rest, and
is to be preferred before many of them. Because hawking and hunting are very
laborious, much riding, and many dangers accompany them; but this is still and
quiet: and if so be the angler catch no fish, yet he hath a wholesome walk to the

40 Nobilitas omnis fere orbis fastidit, castella, et libe-
rifice caelo gaudent, generique dignitatem una maxim\nvenationale, et felicem nec non favorem tactor. 68. Jon.
Skaliger, commen. in Chr. in fol. 344. Solinuth 22. de
Novarepert. cont. in Panorm. 64. Dometrius Constant-
tinop. de re occupatr. iberi a P. Gillor latine redi-
tis. Allus. epist. Aquili Symachi et Thelotorum ad
Polonum, &c. 64. Lonicerus, Gehrens, jovius. 68. A.
Antonius Steliez's relations. 68. Huch. 68. Coturnicus aqueuio. 68. Pines Morison, part 3.
Exercice rectified.

brooks, shade by the sweet silver streams; he hath good air, and sweet
smells of fine fresh meadow flowers, he hears the melodious harmony of birds, he
sees, the swans, herons, ducks, water-horns, coots, &c., and many other fowl, with
their brood, which he thinketh better than the noise of hounds, or blast of horns,
and all the sport that they can make.

Many other sports and recreations there be, much in use, as ringing, bowling,
shooting, which Ascam recommends in a just volume, and hath in former times been
enjoined by statute, as a defensive exercise, and an honour to our land, as well
may witness our victories in France. Keelpins, trunks, quoits, pitching bars, hurling,
wrestling, leapin, running, fencing, swimming, waters, foils, football,
bacon, quinan, &c., and many such, which are the common recreations of the
country folks. Riding of great horses, running at rings, tilts and tournaments, horse
races, wild-goose chases, which are the disports of greater men, and good in them-
seves, though many gentleman by that means gallop quite out of their fortunes.

But the most pleasant of all outward pastimes is that of Areteus, deambulatio
per amena loca, to make a petty progress, a merry journey now and then with some
good companions, to visit friends, see cities, castles, towns,

"Veniare septem annos nitidos, per amoenam Tempe," 15 pro placet summis recter in montibus aures." 16 Iamblices summis recter in montibus auras." 17 To see the pleasant fields, the crystal fountains,
And take the gentle air amongst the mountains.

To walk amongst orchards, gardens, bowers, mounts, and arbours, artificial wil-
dernesses, green thickets, arches, groves, lawns, rivulets, fountains, and such like
pleasant places, like that Antiocian Daphne, brooks, pools, fishponds, between wood
and water, in a fair meadow, by a river side, 18 ubi varie avium caelestiones, florum
colorum, pratorum frutices, &c. to disport in some pleasant plain, park, run up a steep
hill sometimes, or sit in a shady seat, must needs be a delectable recreation. Hortus
principis et domus ad delectationem facta, cum aylo, monte et piscina, vulgo la
monadra: the prince’s garden at Ferrara 19 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. St.
Bernard, in the description of his monastery, is almost ravished with the pleasures
of it. "A sick man (saith he) sits upon a green bank, and when the dog-star
parcheth the plains, and dries up rivers, he lies in a shady bower," 20 Frondes sub arbo-
stra ferenia temperat astro, 21 and feeds his eyes with variety of objects, herbs,
trees, to comfort his misery, he receives many delightful smells, and fills his ears
with that sweet and various harmony of birds: good God (saith he), what a com-
pany 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 Escurial in Spain, or to that which
the Moors built at Granada, Fontainbleau in France, the Turk’s gardens in his seraglio,
wherein all manner of birds and beasts are kept for pleasure; wolves, bears, lynxes,
tigers, lions, elephants, &c., or upon the banks of that Thracian Bosporus: the
poet’s Belvedere in Rome, 22 as pleasing as those horit pensiles in Babylon, or that
Indian king’s delightsome garden in Elia; or 23 those famous gardens of the Lord
Canielow in France, could not choose, though he were never so ill paid, but be much
recreated for the time; or many of our noblemen’s gardens at home. To take a
boat in a pleasant evening, and with music 24 to row upon the waters, which Plutarch
so much applauds, Elia admires, upon the river Pinea: in those Thessalian fields,
beset with green bays, where birds so sweetly sing that passengers, enchanted as it
were with their heavenly music, omnium laborum et curarum oblitiscantur, forget
forthwith all labours, care, and grief; or in a gondola through the Grand Canal in
Venice, to see those goodly palaces, must needs refresh and give content to a
melancholy dull spirit. Or to see the interior rooms of a fair-built and sumptuous
palace, as that of the Persian kings, so much renowned by Diodorus and Curtius,
in
which all was almost beaten gold, \(^{64}\) chairs, stools, thrones, tabernacles, and pillars of gold, plane trees, and vines of gold, grapes of precious stones, all the other ornaments of pure gold,

\(^{64}\) "Fulget gemma floris, et jaspide fulva supellex, Strata mictant Tyrio."

With sweet odours and perfumes, generous wines, opiparous fare, \&c., besides the gallantest young men, the fairest \(^{65}\) virgins, \(^{66}\) puellae scitule ministrantes, the rarest beauties the world could afford, and those set out with costly and curious attires, \(^{67}\) stipporem usque spectantium, with exquisite music, as in \(^{68}\) Trimation’s house, in every chamber sweet voices ever sounding day and night, \(^{69}\) incomparabilis luxus, all delights and pleasures in each kind which to please the senses could possibly be devised or had, \(^{70}\) convivae coronati, delitias ebras, \&c. Telemaechus, in Homer, is brought in as one ravished almost at the sight of that magnificent palace, and rich furniture of Menelaus, when he beheld

\(^{65}\) "Aureo, auro, obturato nitido, sectaque elephassto,
Argenteo simul. Tous Juvis aurae nodos.
Apulique collicolum steatina splendide vompeo."

\(^{66}\) "Such glittering of gold and brightening brass to shine,
Clear amber, silver pure, and every so fine:
Jupiter’s lofty palace, where the gods do dwell,
Was even such a one, and did it not excel."

It will \(^{71}\) laxare animos, refresh the soul of man to see fair-built cities, streets, theatres, temples, obelisks, \&c. The temple of Jerusalem was so fairly built of white marble, with so many pyramids covered with gold; \(^{72}\) tectumque templi fulvo coronas auro, nimio suo fulgore obsecabat oculos itinerantium, was so glorious, and so glistening 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 Cleopatra’s palace in Egypt, \(^{73}\) Crassumque trubes absonderat aurum, 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 ambassador or a prince met, received, entertained with masks, shows, fireworks, \&c. To see two kings fight in single combat, as Porsus and Alexander; Canute and Edmund Ironside; Scanderbeg and Ferat Bassa the Turk; when not honour alone but life itself is at stake, as the \(^{74}\) poet of Hector,

\(^{71}\) " nec enim pro tegore Tauri,
Pro luce noce certamno crat, quam pravina cursus
Romae solent, sed pro magni virisque animalque — Hectoria."

To behold a battle fought, like that of Cressy, or Agincourt, or Poictiers, qui nunc (saith Froissart) an vetustas ullam proferre possit clariorem. To see one of Caesar’s triumphs in old Rome revived, or the like. To be present at an interview, \(^{75}\) as that famous of Henry the Eighth and Francis the First, so much renowned all over Europe; \(^{76}\) ubi tanto apparatu (saith Hubertus Vellius) tamque triumphali pompa ab reges conorum conjurgibus colere, ut nulla unquam etas tam celebria festa videant aut audierit, no age ever saw the like. So infinitely pleasant are such shows, to the sight of which oftentimes they will come hundreds of miles, give any money for a place, and remember many years after with singular delight. Bodine, when he was ambassador in England, said he saw the noblemen go in their robes to the parliament house, summi cum jucunditate vidimus, he was much affected with the sight of it. Pomponius Columba, saith Jovius in his life, saw thirteen Frenchmen, and so many Italians, once fight for a whole army: \(^{77}\) Quo lucidissimam spectaculum in vi dixit sui, 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 \(^{78}\) Breaut the Frenchman, and Anthony Schets a Dutchman, before the walls of Sylvasducia in Brabant, anno 1600. They were twenty-two horse on the one side, as many on the other, which like Livy’s Horatii, Torquati and Corvini fought for their own glory and country’s honour, in the sight and view of their whole city and army. \(^{79}\) When Julius Caesar warred about the banks of Rhone, there came a barbarian prince to see him and the Roman army, and when he had beheld Caesar a good while, \(^{80}\) "I see the gods now

\(^{64}\) Aurei panes, auro obsohmissa, via Margaritarum aequo subsecta, \&c. \(^{65}\) Lucan. "The furniture glitters with brilliant gems, with yellow jasper, and the couches dazzle with their purple dye." \(^{66}\) 300 pellicies, pecellones, et circulus innumerii, pueri luti purpurea induti, \&c. \(^{67}\) ex omnium pulchritudine defecti. \(^{68}\) 1b. \(^{69}\) Ut omnia canes strepsum. \(^{70}\) Gilcr. \(^{71}\) Lucan. I. 8. "The timbers were concealed by solid gold."

Hind. 30.

\(^{64}\) For neither was the contest for the hide of a bull but for a heave, which are the usual prizes in the equestrian games. \(^{65}\) Petron. Ardos et Guines, 1519. \(^{66}\) Swertius in deisimis, 54. \(^{67}\) veteri Horatiorum exemplo, virtute et succesi ut mirabilia, casus hostibus 17. in conspectu patriar. \(^{68}\) Paterculus, vol. post. \(^{69}\) Quo aucta aud北方,inges.
Exercise rectified.

with he) which before I heard of? nec felicitatem ullam vitae nec aut optari, aut mai diem: it was the happiest day that ever he had in his life. Such a sight alone were able of itself to drive away melancholy; if not for ever, yet it must needs excel it for a time. Radziwiltus was much taken with the pasha's palace in Cairo, ad amongst many other objects which that place afforded, with that solemnity of sitting the banks of the Nile by Imram Pasha, when it overflowed, besides two or three hundred gilded galleys on the water, he saw two millions of men gathered together on the land, with turbans as white as snow; and 'twas a goodly sight. The very reading of feasts, triumphs, interviews, nuptials, tilts, tournaments, combats, and monomachies, is most acceptable and pleasant. 39 Francisca Modius hath made a large collection of such solemnities in two great tomes, which whose will may pierse. The inspection alone of those curious iconographies of temples and places, as that of the Lateran church in Albertus Durer, that of the temple of Jerusalem in 38 Josephus, Adricomius, and Villalandinus: that of the Escurial in Guadal, of Diana at Ephesus in Pliny, Nero's golden palace in Rome, 37 Justinian's in Constantinople, that Peruvian Jugo's in 38 Cusco, ut non ab hominibus, sed à daemoniis constructum videatur; St. Mark's in Venice, by Ignatius, with many such; priscorum artium opera (saith that. 39 interpreter of Pausanias), the rare workmanship of those ancient Greeks, in theatres, obelisks, temples, statues, gold, silver, ivory, marble images, non minore ferme quam leguntur, quam quam cernuntur, animam delectatione amplectunt, affect one as much by reading almost as by sight.

The country hath his recreations, the city his several gymnastics and exercises, May games, feasts, wakes, and merry meetings, to solace themselves; the very being in the country; that life itself is a sufficient recreation to some men, to enjoy such pleasures, as those old patriarchs did. Dioclesian, the emperor, was so much affected with it, that he gave over his sceptre, and turned gardener. Constantine wrote twenty books of husbandry. Lysander, when ambassadors came to see him, bragged of nothing more than of his orchard, hi sunt ordines mei. What shall I say of Cincinnatus, Cato, Tully, and many such? how they have been pleased with it, to prune, plant, inculcate and graft, to show so many several kinds of pears, apples, peaches, peaches, &c.

sometimes with traps deceive, with line and string
To catch wild birds and beasts, encompassing
The grove with dogs, and out of bushes firing.

Jucundus, in his preface to Cato, Varro, Columella, &c., put out by him, confesseth of himself, that he was mightly delighted with these husbandry studies, and took extraordinary pleasure in them: if the theory or speculation can so much affect, what shall the place and exercise itself, the practical part do? The same confession I find in Herbastein, Poria, Camerarius, and many others, which have written of that subject. If my testimony were aught worth, I could say as much of myself; I am ter Saturnus; no man ever took more delight in springs, woods, groves, gardens, walks, fishponds, rivers, &c. But

And so do I; Velle licet, potiri non licet. 38 Every palace, every city, almost hath its peculiar walks, cloisters, terraces, groves, theatres, pageants, games, and several recreations; every country, some professed gardens to exhilarate their minds, and exercise their bodies. The Greeks had their Olympic, Pythian, Isthmian, Nemean games, in honour of Neptune, Jupiter, Apollo; Athens hers: some for honour, garlands, crowns; for beauty, dancing, running, leaping, like our silver games. The Romans had their feasts, as the Athenians, and Lacedaemonians held their public banquets, in Prieneo, Panathenæi, Theseus, Phædæ, plays, naumachies, places for sea-fights, theatres, amphitheatres able to contain 70,000 men, wherein they had several delightsome shows to exhibi-

37 "Tantauis à labris sitiens fugientia captat
Flaminas!"

38 "Tantauis à labris sitiens fugientia captat
Flaminas!"

39 "Tantauis à labris sitiens fugientia captat
Flaminas!"

for the water that studet his lips."

41 "I may
desire, but can't enjoy."

2 B
rate the people; 

57 gladiators, combats of men with themselves, with wild beasts, and wild beasts one with another, like our bull-baitings, or bear-baitings (in which many countrymen and citizens amongst us so much delight and so frequently use), dancers on ropes. Jugglers, wrestlers, comedies, tragedies, publicly exhibited at the emperor’s and city’s charge, and that with incredible cost and magnificence. In the Low Countries (as Meteran relates) before these wars, they had many solemn feasts, plays, challenges, artillery gardens, colleges of rhymer, rhetoricians, poets: and to this day, such places are curiously maintained in Amsterdam, as appears by that description of Issacius Pontanus, rerum Amstelrod. lib. 2. cap. 25. So likewise not long since at Friburg in Germany, as is evident by that relation of Neander, they had Ludos septennales, solemn plays every seven years, which Boccerus, one of their own poets, hath elegantly described:

58 "At nunc magnifico spectacula struet a paratu
Quid memoram, victori non concessura quinino,
Ludorum pompam," &c.

In Italy they have solemn declamations of certain select young gentlemen in Florence (like those reciters in old Rome), and public theatres in most of their cities, for stage-players and others, to exercise and recreate themselves. All seasons almost, all places, have their several pastimes; some in summer, some in winter; some abroad, some within; some of the body, some of the mind: and diverse men have diverse recreations and exercises. Domitian, the emperor, was much delighted with catching flies; Augustus to play with nuts amongst children; Alexander Severus was often pleased to play with whelps and young pigs. Adrian was so wholly enamoured with dogs and horses, that he bestowed monuments and tombs of them, and buried them in graves. In foul weather, or when they can use no other convenient sports, by reason of the time, as we do cock-fighting, to avoid idleness, I think, (though some be more seriously taken with it, spend much time, cost and charges, and are too solicitous about it.) Severus used partridges and quails, as many Frenchmen do still, and to keep birds in cages, with which he was much pleased, when at any time he had leisure from public cares and businesses. He had (saith Lampridius) tame pheasants, ducks, partridges, peacocks, and some 20,000 ringdoves and pigeons. Busbequius, the emperor’s orator, when he lay in Constantinople, and could not stir much abroad, kept for his recreation, busying himself to see them fed, almost all manner of strange birds and beasts; this was something, though not to exercise his body, yet to refresh his mind. Conradus Gesner, at Zurich in Switzerland, kept so likewise for his pleasure, a great company of wild beasts; and (as he saith) took great delight to see them eat their meat. Turkey gentlewomen, that are perpetual prisoners, still mewed up according to the custom of the place, have little else beside their household business, or to play with their children to drive away time, but to daily with their cats, which they have in delitet, as many of our ladies and gentlewomen use monkeys and little dogs. The ordinary recreations which we have in winter, and in most solitary times busy our minds with, are cards, tables and dice, shovellboard, chess-play, the philosopher’s game, small trunks, shuttlecock, billiards, music, masks, singings, dancing, ulegames, frolics, jests, riddles, catchs, purposes, questions and commands, merry tales of errant knights, queens, loves, lords, ladies, giants, dwarfs, thieves, cheaters, witches, fairies, goblins, frays, &c., such as the old woman told Psyche in Apuleius, Boccace novels, and the rest, quarn auditiones puèri defectantur, veni narrationes, which some delight to hear, some not to tell; all are well pleased with. Amarantus, the philosopher, met Hermes, Demophon and Philolaus, his companions, one day busily discovering about Epeicuns and Democritus’ tenets, very solicitous which was most probable and came nearest to truth: to put them out of that surly controversy, and to refresh their spirits, he told them a pleasant tale of Stratocles, the physician’s wedding, and of all the peri-
culars, the company, the cheer, the music, &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.\(^{27}\) News are generally welcome to all our ears, avidē audirem, aures enim hominum novitate laeatior (\(^{\text{as Pliny observes}},\) we long after rumour to hear and listen to, \(^{29}\) densum haemitis bibit auro vulgus. We are most part too inquisitive and apt to hearken after news, which Cesar, in his 69 Commentaries, observes of the old Gauls, they would be inquiring of every carrier and passenger what they had heard or seen, what news abroad?

\(^{27}\) quid tota fiat in ore,
\quad Quid Sorex, quid Thracos agant, secretæ növeres,
\quad Et pueri, quid nönet,"  &c.

as at an ordinary with us, bakehouse or barber’s shop. When that great Gonsalva was upon some displeasure confined by King Ferdinand to the city of Loxna in Andalusia, the only comfort (sai 30 Jovius) he had to ease his melancholy thoughts, was to hear news, and to listen after those ordinary occurrences which were brought him cum primis, by letters or otherwise out of the remotest parts of Europe. Some men’s whole delight is, to take tobacco, and drink all day long in a tavern or alehouse, to discourse, sing, jest, roar, talk of a cock and bull over a pot, &c. Or when three or four good companions meet, tell old stories by the fireside, or in the sun, as old folks usually do, qua ore aprici meminere sœces, remembering aires and with pleasure ancient matters, and such like accidents, which happened in their younger years: others’ best pastime is to game, nothing to them so pleasant. \(^{1}\) Hic Veneri indulget, hunc decoguit alica—many too nicely take exceptions at cards, \(^{2}\) tables, and dice, and such mixed lusoria 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 et damnosam. \(^{3}\) Lemnius calls it. \(^{4}\) For most part in these kind of disports "tis not art or skill, but subtilety, cunning, knavery, chance and fortune carries all away:" \(^{5}\) tis ambulatoria pecunia,

\(^{1}\) puncto mobilis hunc
\quad Permutat dominos, et euidit in altera fora."

They labour most part not to pass their time in honest disport, but for filthy lucre, and covetousness of money. In facies hunc et avaritiam hominum convertitur, as Dancus observes. Fons fraudum et malefactorum, "tis the fountain of cozenage and villany. 6 A thing so common all over Europe at this day, and so generally abused, that many men are utterly undone by it,\(^{2}\) their means spent, patrimonies consumed, they and their posterity beggared; besides swearing, wrangling, drinking, loss of time, and such inconveniences, which are ordinary concomitants: 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 whores, once entered, they cannot easily leave it off." \(^{3}\) Vexat mentes insanias 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 pia et hilaris vita susceput sibi suisque libera, toique familia, &c. \(^{4}\) That which was once their livelihood, should have maintained wife, children, family, is now spent and gone; \(^{5}\) moror et egestas, &c., sorrow and beggary succeeds. So good things may be abused, and that which was first invented to refresh men’s weary spirits, when they come from other labours and studies to exhilarate the mind, to entertain time and company, tedious otherwise in those long solitary winter nights, and keep them from worse matters, an honest exercise is contrarily perverted.

\(^{27}\) Egid. ibid. & Euffino.
\(^{28}\) ibid.
\(^{29}\) ibid. & Gius.
\(^{30}\) Litter. & Gius. monasterialis est ut viatorem etiam inviso consuepat, et quidquid coram audienti aut cognoscit, de quo quaeque narrat.
\(^{31}\) Vita ejus lib. ult. &] Juvenc.
\(^{32}\) They account them unlawful because sortileges.
\(^{33}\) Juven. c. 44. In his libus quemque non sunt peri-
\quad nis viginti, &c.
\(^{34}\) In a moment of feeling time it changes
\(^{35}\) masters and submits to new control.
\(^{36}\) Absque
\quad tempore, &c. in Europa ut perique ecleo harum
\quad omnia patrimonium profusant, extraneumque facultati-
\quad nas, ad impiem mordit anus. &c.
\(^{37}\) Etiam in avaritiam, cum lusoria
\quad tabulis, &c., in egestatis, &c.
Chess-play is a good and witty exercise of the mind for some kind of mea, and fit for such melancholy, Rhasis holds, as are idle, and have extravagant impertinent thoughts, or troubled with cares, nothing better to distract their mind, and alter their meditations: invented (some say) by the general of an army in a famine, to keep soldiers from mutiny: but if it proceed from overmuch study, in such a case it may do more harm than good; it is a game too troublesome for some men’s brains, too full of anxiety, all out as bad as study; besides it is a testy choleric game, and very offensive to him that loseth the mate. *William the Conqueror, in his younger years, playing at chess with the Prince of France (Dauphine was not annexed to that crown in those days) losing a mate, knocked the chess-board about his pate, which was a cause afterward of much enmity between 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 chess; 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 seldom or little abroad, it is again very necessary, and therefore in those parts, (smith *Herbastein) much used. At Fez in Africa, where the like inconvenience of keeping within doors is through heat, it is very laudable; and (as *Leo Afer relates) as much frequented. A sport fit for idle gentlewomen, soldiers in garrison, and courtiers that have nought but love matters to busy themselves about, but not altogether so convenient for such as are students. The like I may say of Col. Bruxer’s philosophy game, D. Fulke’s *Metromachia and his *Ouromachia, with the rest of those intricate astrological and geometrical fictions, for such especially as are mathematically given; and the rest of those curious games.

Dancing, singing, masking, mumming, stage plays, however they be heavily censured by some severe Catos, yet if opportunely and soberly used, may justly be approved. *Melius est foderre quam saltare, *said Austin: but what is that if they delight in it? *Nemo saltat sobrius. But in what kind 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, cavil at all such youthful sports in others, as he did in the comedy; they think them, *tutile nasci semes, &c. Some out of preposterous zeal object many times trivial arguments, and because of some abuse, will quite take away the good use, as if they should forbid wine because it makes men drunk; but in my judgment they are too stern: there is a time for all things, a time to mourn, a time to dance,” Eccles. iii. 4. “a time to embrace, a time not to embrace, (verse 5.) and nothing better than that a man should rejoice in his own works,” verse 29.; for my part, I will subscribe to the king’s declaration, and was ever of that mind, those May games, wakes, and Whitsun ales, &c., if they be not at unseasonable hours, may justly be permitted. Let them freely feast, sing and dance, have their puppet-plays, hobby-horses, tabors, crowds, bagpipes, &c., play at ball, and barley-breaks, and what sports and recreations they like best. In Franconia, a province of Germany, (smith *Aubanus Bohemus) the old folks, after evening prayer, went to the alehouse, the younger sort to dance: and to say truth with *Salisburiensis, *satius fuerat sic ottari, quam turpis occupari, better to do so than worse, as without question otherwise (such is the corruption of man’s nature) many of them will do. For that cause, plays, masks, jesters, gladiators, tumblers, jugglers, &c., and all that crew is admitted and winked at. *Tot a jocularium scena procedit, et ideo spectacula admissa sunt, et infutura tyrannia vanitatum, ut his occupentur, qui perniciosus ottari solent: that they might be busied about such toys, that would otherwise more perniciously be idle. So that as *Tatitus said of the astrologers in Rome, we may say of them, *gens hominum est quod in civitate nostra et vitabitur semper et retinuetur, they are a debauched company most part, still spoken against, as well they deserve some of them (for I so relish and distinguish them as fiddlers, and musicians), and yet ever retained. “Evil is not to be done (I confess) that good

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4. Latrunucolorum ludus juvenes est à duce, ut cum miles intolerabilis fame incarcerat, alter doloribus altera ludis, famis obviancecetur. Belionius. See more of this game in Daniel Souter’s Palamedes, vel de varia ludis, l. 3. *B. Hayward in vita ejus. *Muscovii, commentarium.
5. Inter cives Fessanens
6. Latrunucolorum ludus est uruitarissimum, lib. 3. de Afric.
7. *It is better to dig than to dance.” *Fullick, gest.
may come of it?" but this is evil per accidens, and in a qualified sense, to avoid a greater inconvenience, may justly be tolerated. Sir Thomas More, in his Utopian Commonwealth, as he will have none idle, so will he have no man labour over hard, to be toiled out like a horse, 'tis more than slavish infelicity, the life of most of our hired servants and tradesmen elsewhere (excepting his Utopians) but half the day allotted for work, and half for honest recreation, or whatsoever employment they shall think fit for 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 loiter 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 busy. And to this purpose, as any labour or employment will serve to the one, any honest recreation will conduce to the other, so that it be moderate and sparing, as the use of meat and drink; not to spend all their life in gaming, playing, and pastimes, as too many gentlemen do; but to revive our bodies and recreate our souls with honest sports: of which as there be diverse sorts, and peculiar to several callings, ages, sexes, conditions, so there be proper for several seasons, and those of distinct natures, to fit that variety of humours which is amongst them, that if one will not, another may: some in summer, some in winter, some gentle, some more violent, some for the mind alone, some for the body and mind: (as to some it is both business and a pleasant recreation to oversee workmen of all sorts, husbandry, cattle, horses, &c. To build, plot, project, to make models, cast up accounts, &c.) some without, some within doors; new, old, &c., as the season serveth, and as men are inclined. It is reported of Philippus Bonus, that good duke of Burgundy (by Lodovice Vives, in Epist. and Pont. Heuter in his history) that the said duke, at the marriage of Eléonora, sister to the king of Portugal, at Bruges 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 domestic 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 clothes, and attiring him after the court fashion, when he waked, he and they were all ready to attend upon his excellency, persuading him he was some great duke. The poor fellow admiring how he came there, was served in state all the day long; after supper he saw them dance, heard music, and the rest of those court-like pleasures: but late at night, when he was well tippled, and again fast asleep, they put on his old robes, and so conveyed him to the place where they first found him. Now the fellow had not made them so good sport the day before as he did when he returned to himself; all the jest was, to see how he looked upon it. In conclusion, after some little admiration, the poor man told his friends he had seen a vision, constantly believed it, would not otherwise be persuaded, and so the jest ended. Antiochus Epiphanes would often disguise himself, from his court, and go into merchants', goldsmiths', and other tradesmen's shops, sit and talk with them, and sometimes ride or walk alone, and fall aboard with any tinker, clown, serving man, carrier, or whomsoever he met first. Sometimes he did ex insperato give a poor fellow money, to see how he would look, or on set purpose lose his purse as he went, to watch who found it, and withal how he would be affected, and with such objects he was much delighted. Many such tricks are ordinarily put in practice by great men, to exhilarate themselves and others, all which are harmless jests, and have their good uses.

But amongst those exercises, or recreations of the mind within doors, there is
none so general, so aptly to be applied to all sorts of men, so fit and proper to expel idleness and melancholy, as that of study: *Studia senectutem oblectant, adolescentiam alunt, secundas rerum ornant, adversis perfugium et solatium praevenient, domi delectant, &c.* find the rest in *Tullio pro Archia Poeta.*

What so full of content, as to read, walk, and see maps, pictures, statues, jewels, marbles, which some so much magnify, as those that Phidias made of old so exquisite and pleasing to be beheld, that as Chrysostom thinketh, “if any man be sickly, troubled in mind, or that cannot sleep for grief, and shall but stand over against one of Phidias’ images, he will forget all care, or whatsoever else may molest him, in an instant?” There be those as much taken with Michael Angelo’s, Raphael de Urbino’s, Francesco Francia’s pieces, and many of those Italian and Dutch painters, which were excellent in their ages; and esteem of it as a most pleasing sight, to view those neat architectures, devices, escutcheons, coats of arms, read such books, to peruse old coins of several sorts in a fair gallery; artificial works, perspective glasses, old relics, Roman antiquities, variety of colours. A good picture is *falsa veritas, et muta poesis:* and though (as Vives saith) *artifactualia delectant, sed movia fastidimus,* artificial toys please but for a time; yet who is he that will not be moved with them for the present? When Achilles was tormented and sad for the loss of his dear friend Patroclus, his mother Thetis brought him a most elaborate and curious buckler made by Vulcan, in which were engraven sun, moon, stars, planets, sea, land, men fighting, running, riding, women sounding, hills, dales, towns, castles, brooks, rivers, trees, &c., with many pretty landscapes, and perspective pieces: with sight of which he was infinitely delighted, and much eased of his grief.

Who will not be affected so in like case, or see those well-furnished cloisters and galleries of the Roman cardinals, so richly stored with all modern pictures, old statues and antiquities? *Cum se——spectando recreet simul et legendo,* to see their pictures alone and read the description, as Boisardus well adds, whom will it not affect? which Bozio, Pomponius, Leta, Marilans, Schottus, Cavelerius, Ligornius, &c., and he himself hath well performed of late. Or in some prince’s cabinets, like that of the great dukes in Florence, of Felix Platerus in Basil, or noleman’s houses, to see such variety of attires, faces, so many, so rare, and such exquisite pieces, of men, birds, beasts, &c., to see those excellent landscapes, Dutch works, and curious cuts of Sadler of Prague, Albertus Durer, Goltzius Vrintes, &c., such pleasant pieces of perspective, Indian pictures made of feathers, China works, frames, thanatological motions, exotic toys, &c. Who is he that is now wholly overcome with idleness, or otherwise involved in a labyrinth of worldly cares, troubles and contests, that will not be much lightened in his mind by reading of some enticing story, true or feigned, whereas in a glass he shall observe what our forefathers have done, the beginnings, falls, periods of commonwealths, private men’s actions displayed to the life, &c. Fluctarch therefore calls them, *secundas mensas et bellaria,* the second course and junks, because they were usually read at noleman’s 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 quaedam placide fuit, cum hilaritate conjuncta?* Julian the Apostle 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 ulla intermissione totam absolvi.*

'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 itself, in all subjects, arts, and sciences, to the sweet content and capacity of the reader? In arithmetick, geometry, perspective, optics, astronomy; architecture, sculpture, painting, of which so many
th elaborate treatises are of late written: in mechanics and their mysteries, matters, navigation, riding of horses, fencing, swimming, gardening, great tomes of husbandry, cookery, Falconry, hunting, fishing, fowling, &c., quiscus pictures of all sports, games, and what not? In music, metaphysics, and moral philosophy, philology, in policy, heraldry, genealogy, chronology, one affords great tomes, or those studies of antiquity, &c., et quid subtilius atque inveniuntibus, quid jucundius Musicus ruturoibus, quid divinior Astronomii rectius Geometrici demonstrantibus? What so sure, what so pleasant? shall but see that geometrical tower of Garezena at Bologna in Italy, the and clock at Strasburg, will admire the effects of art, or that engine of Archi-}

To remove the earth itself, if he had but a place to fasten his instrument: Coelea, and rare devices to convey waters, musical instruments, and able echoes again, again, and again repeated, with myriads of such. What names are extant in law, physic, and divinity, for profit, pleasure, practice, specu- in verse or prose, &c.? their names alone are the subject of whole volumes, thousands of authors of all sorts, many great libraries full well furnished, many dishes of meat, served out for several palates; and he is a very block affected with none of them. Some take an infinite delight to study the very names wherein these books are written, Hebrew, Greek, Syriac, Chaldee, Arabic, Methinks it would please any man to look upon a geographical map, saue a delectatione allicere, ob incredibilem rerum varietatem et jucunditatem, et ad rem sui cognitionem excitare, characterological, topographical delineations, to as it were, all the remote provinces, towns, cities of the world, and never forth of the limits of his study, to measure by the scale and compass their distance, examine their site. Charles the Great, as Platina, wrote, had three ver tables, in one of which superfcies was a large map of Constantinople, in cast Rome nearly engraved, in the third an exquisite description of the whole, and much delight he took in them. What greater pleasure can there now be, to view those elaborate maps of Ortelius, Mercator, Hondius, &c.? To peruse books of cities, put out by Braunus and Hogenbergius? To read those escriptions of Magnus, Munster, Herrera, Laet, Merula, Boterus, Leander, as, Camden, Leo Afer, Adricomius, Nic. Gerbelius, &c.? Those famous exponents of Christopli. Columbus, Americus Vespucius, Marcus Polus the Venetian, Bertonnarius, Aloysius Cadamustus, &c.? Those accurate diaries of Portu-Hollanders, of Bartholom, Oliver a Nort, &c. Hakluyt's voyages, Pet. Martyr's es, Benzo, Leren, Linschoten's relations, those Hobeporiconis of Jod. a Megrocard the monk, Breedenbachius, Jo. Dubinianus, Sands, &c., to Jerusalem, and other remote places of the world? Those pleasant itineraries of Paulus crus, Jodocus Sincerus, Dux Polonus, &c., to read Bellonius' observations, P. this surveys; those parts of America, set out, and curiously cut in pictures, uses a Bry. To see a well-cut herbal, herbs, trees, flowers, plants, all expressed in their proper colours to the life, as that of Matthioli upon Dios- 

e, Delacampius, Lobel, Bauhinus, and that last voluminous and mighty herbal of Nuremburg, wherein almost every plant is to his own bigness. To nis, beasts, and fishes of the sea, spiders, gnats, serpents, flies, &c., all creas out by the same art, and truly expressed in lively colours, with an exactation of their natures, virtues, qualities, &c., as hath been accurately performed san, Gesner, Ulysses Aldrovandus, Bellonius, Rondoletius, Hippolytus Salvia- 

e, Arcana vati, naturae secreta, ordinem universi seire maioris felicitatis et iniusti est, quam cogitationis quis assequi possit, aut mortalis sperare. What more studies can there be than the mathematics, theoretical or practical parts? survey land, make maps, models, dials, &c., with which I was ever much de-
lighted myself. *Talis est Mathematum pulchritudo* (saith 32 Plutarch) *ut his indiguum sit divinizarum phaleras istas et bullas, et 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:* *credidi mihi* (saith one) *extingui dulce erit Mathematicorum artium studio.* I could even live and die with such meditation, *et take more delight, true content of mind in them, than thou hast in all thy wealth and sport, how rich soever thou art.* And as *Cardan well seconds me, Honorificum magis est et gloriosum hae intelligere, quam provinciis praeceps, formosum aut ditem iucundam esse.* 42 *The like pleasure there is in all other studies, to such as are truly addicted to them, 43 ea sui vitas (one holds) ut cum quis ea degustaverit, quam poculis Cicceis captus, non posse unquam ab illsi divellis;* *the like sweetness, which as Cicer’s cup bewitched a student, he cannot leave off, as well may witness those many laborious hours, days and nights, spent in the voluminous treatises written by them;* *the same content.* 44 *Julius Scaliger was so much affected with poetry, that he brake out into a pathetical protestation, he had rather be the author of twelve verses in Lucan, or such an ode in 45 Horace, than emperor of Germany.* 46 *Nicolaus Gerbelius, that good old man, was so much ravished with a few Greek authors restored to light, with hope and desire of enjoying the rest, that he exclaimed forthwith, *Arabibus atque Indis omnibus erimus ditiore,* we shall be richer than all the Arabic or Indian princes; of such 46 esteem they were with him, incomparable worth and value. Seneca prefers Zeno and Chrysippus, two doting stoics (he was so much enamoured of their works), before any prince or general of an army; and Orontius, the mathematician, so far admires Archimedes, that he calls him *Divinus et homine majorens,* a petty god, more than a man; and well might, for aught 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; *et si fanum respiciae, non pauciores Aristotelis quam Alexandri meminerunt* (as Cardon notes), Aristotle is more known than Alexander; for we have a bare relation of Alexander’s deeds, but Aristotle, *tota 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. *47 King James, 1605, when he came to see our University of Oxford, and amongst other edifices now to view that famous library, renewed by Sir Thomas Bodley, in imitation of Alexander, at his departure brake out into that noble speech, If I were not a king, I would be a university man: 48* *and if it were so that I must be a prisoner, if I might have my wish, I would desire to have no other prison than that library, and to be chained together with so many good authors et mortuis magistris.* 49 *So sweet is the delight of study, the more learning they have (as he that hath a dropsy, the more he drinks the thirstier he is) he must break to learn, and the last day is prioris discipulus;* *harsh at first learning is, radices amarae, but fructus dulcis,* 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 Leyden 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. 50 *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 herself, 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 pity all our great ones, and rich men that know not this happiness.* 51 *I am not ignorant in the meantime (notwithstanding this which I have said) how barbarously and basely, for the most part, our rude gentry esteem of libraries and books, how they neglect and contempt so great a treasure, so inestimable a benefit, as *Æsop’s* cock did the jewel he found in the dung-
Exercise rectified.

1; and all through error, ignorance, and want of education. And 'tis a wonder, that, to observe how much they will vainly cast away in unnecessary expenses, at modis pereant (saith 81 Erasmus) magnatibus pecuniae, quantum absurdam alea, uria, comptationes, profectiones non necessariae, pupae, bella quiesita, ambitio, colax, rio, ludio, &c., what in hawks, hounds, lawsuits, vain building, gormandising, singing, sports, plays, pastimes, &c. If a well-minded man to the Muses, would see some of them for an exhibition, to the further maintenance or enlargement of such work, be it college, lecture, library, or whatsoever else may tend to the advancement of learning, they are so unwilling, so averse, that they had rather see these high are already, with such cost and care erected, utterly ruined, demolished or otherwise employed; for they repine and grudge at such gifts and revenues so stowed: and therefore it were in vain, as Erasmus well notes, vel ab his, vel a notatoriis qui se Mammonae dedicerant, improbum fortasse tale officium exigere, sollicit or ask anything of such men that are likely damned to riches; to this purpose. For my part I pity these men, stultos iubeo esse liberter, let them go as they can, in the catalogue of Ignoramus. How much, on the other side, are all we bound but are scholars, to those munificent Ptolemies, bountiful Macenases, heroical patrons, divine spirits,

"qui nohìs h occupat, namque erit ille mihi sempem Deus"—

"These blessings, friend, a Deity bestowed,
For never can I deem him less than God."

That have provided for us so many well-furnished libraries, as well in our public academies in most cities, as in our private colleges? How shall I remember 88 Sir Thomas Bodley, amongst the rest, 89 Otho Nicholson, and the Right Reverend John Williams, Lord Bishop of Lincoln (with many other pious acts), who besides at St. John's College in Cambridge, that in Westminster, is now likewise in Fleri with a library at Lincoln (a noble precedent for all corporate towns and cities to imitate), O quam te memorem (vir illustissimo) quibus elogis? But to my task again.

Whosoever he is therefore that is overrun with solitariness, or carried away with pleasing melancholy and vain conceits, and for want of employment knows not how to spend his time, or crucified with worldly care, I can prescribe him no better remedy than this of study, to compose himself to the learning of some art or science. Provided always that this malady proceed not from overmuch study; for in such case he adds fuel to the fire, and nothing can be more pernicious: let him take heed be do not overstetch 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 Bourdeaux, &c. Such many times prove in the end as mad as Don Quixote. Study is only prescribed to those but are otherwise idle, troubled in mind, or carried headlong with vain thoughts and magnifications, to distract their cogitations (although variety of study, or some serious subject, would do the former no harm) and divert their continual meditations another way. Nothing in this case better than study; semper aliquid memoriter ediscant, with Piso, let them learn something without book, transcripte, translate, &c. Read the Scriptures, which Hyperius, lib. 1. de quotid. script. lec. fol. 77. holds available of itself, "the mind is erected thereby from all worldly cares, and hath much quiet and tranquillity." For as 86 Austin well hath it, "tis scientia scientiarum, omni more facit, omni pane suavitior, omni vino, hilarior: "tis the best nepenth, surest cordial, sweetest alternative, presentest divertor: for neither as 85 Chrysostom well adds, "those roughs and leaves of trees which are plashed for cattle to stand under, in the heat of the day, in summer, so much refresh them with their acceptable shade, as the reading of the Scripture doth recreate and comfort a distressed soul, in sorrow and affliction." Paul bids "pray continually:" quod cibus corpori, lectio anima facti, "is the best meat to the body, such is reading to the soul. 8a "To be at leisure without books is another hell, and to be buried alive." 8b Cardan calls a library the "symbol of the soul," 8c divine authors fortify the mind, make men bold and constant.

81 Chit. ii. Cent. 1. Adag. 1. 82 Vigl. eclog. 1.
83 Foundation of our public library in Oxon. 84 Ours in Hish Church, Oxon. 85 Austin: teratut inde & eis multa quiete et tranquillitate fruas. 86 Ser. 38.
87 i.e. 4. de penitentia. Tamque ascertum est pro pecorurn tugurias factis, meridie per statum, opubilam exhibentes umbrae ovem
88 vel. 89 seu, 90 ecclesiastum. Se et animas solutur at recreat. 91 Quint. mine libitio maxest. et vivi homini secupiete, Senea. 92 Cap. 93. l. 57. de c. var. 94 Portam reddent animam et con que ascvem come pro pecorurn tugurias factes, stantem; et piam colloquium non permiscat animam.
and (as Hyperius adds) godly conference will not permit the mind to be tortured with absurd cogitations.\textsuperscript{59} Rhasis enjoins continual conference to such melancholy men, perpetual discourse of some history, tale, poem, news, \&c., alternos sermonesedere ac bibere, aequum jucundum quam cibus, sive potus, which feeds the mind as meat and drink doth the body, and pleaseth as much: and therefore the said Rhasis, not without good cause, would have somebody still talk seriously, or dispute with them, and sometimes \textsuperscript{61} 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;\textsuperscript{62} it whets a dull spirit, and will not suffer the mind to be drowned in those profound cogitations, which melancholy men are commonly troubled with.\textsuperscript{63} Ferdinand and Alphonus, kings of Arragon and Sicily, were both cured by reading the history, one of Curtius, the other of Livy, when no prescribed physic would take place.\textsuperscript{64} Canearius relates as much of Lorenzo de' Medici. Heathen philosophers are so full of divine precepts in this kind, that, as some think, they alone are able to settle a distressed mind.\textsuperscript{65} Sunt verba et voces, quibus hunc lenire dolorem, \&c. Epictetus, Plutarch, and Seneca; qualis ille, qua têla, saith Lipsius, adversus omnes animi cans administrat, et ipsam mortem, quomodo vitia eripitis, infert virtutes? when I read Seneca,\textsuperscript{66} methinks I am beyond all human fortunes, on the top of a hill above mortality.\textsuperscript{67} Plutarch saith as much of Homer, for which cause belike Niceratus, in Xenophon, was made by his parents to con Homer's Iliads and Odysseys without book, ut in virum bonum evaderet, as well to make him a good and honest man, as to avoid idleness. If this comfort be got from philosophy, what shall be had from divinity? What shall Austin, Cyprian, Gregory, Bernard's divine meditations afford us?

\textsuperscript{68}Qui quid sit pulchrum, quid turpe, quid utile, quid non, Plinius et melius Chrysippus et Crantor dicunt.\textsuperscript{69}

Nay, what shall the Scripture itself? Which is like an apothecary's shop, wherein are all remedies for all infirmities of mind, purgatives, cordials, alteratives, corrobatives, lenitives, \&c. Every disease of the soul, saith \textsuperscript{70} Austin, hath a peculiar medicine in the Scripture; this only is required, that the sick man take the poisons which God hath already tempered.\textsuperscript{71} Gregory calls it a glass wherein we may see all our infirmities, ignitum colloquium, Psalm cxix. 140.\textsuperscript{72} Origen a charm. And therefore Hierom prescribes Rusticus the monk,\textsuperscript{73} 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 human and divine authors, voluntairement to impose some task upon himself, to divert his melancholy thoughts: to study the art of memory; Cosmus Rossellius, Pet. Ravenius, Scenkelius' Detectus, or practise Brachygraphy, \&c., that will ask a great deal of attention: or let him demonstrate a proposition in Euclid, in his five best books, extract a square root, or study Algebra: than which, as\textsuperscript{74} Clavius holds,\textsuperscript{75} in all human disciplines nothing can be more excellent and pleasant, so abstruse and recondite, so bewitching, so miraculous, so ravishing, so easy, withal and full of delight, omne humanum capitum superare videtur. By this means you may define ex sange lecnon, as the dervis is, by his thumb alone the bigness of Hercules, or the true dimensions of the great Colossus, Solomon's temple, and Domitian's amphitheatre out of a little part. By this art you may contemplate the variation of the twenty-three letters, which may be so infinitely varied, that the words complicated and deduced thence will not be contained within the compass of the firmanent; ten words may be varied 40,320 several ways: by this art you may examine how many men may stand one by another in the whole 800,000,000, assignando singulis passum quadratum.
assigning a square foot to each), how many men, supposing all the world as habitable as France, as fruitful and so long-lived, may be born in 60,000 years, and so you demonstrate with 29. 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 a mustard-seed might hold, with infinite such. But in all nature what is there so suspicious as to examine and calculate the motion of the planets, their magnitudes, courses, perigees, eccentricities, how far distant from the earth, the bigness, thickness, compass of the firmament, each star, with their diameters and circumferences, parent area, superificies, by those curious helps of glasses, astrolabes, sextants, radars, of which Tycho-Brahé in his mechanics, optics (24 divine optics) arithmetic, metry, and such like arts and instruments? What so intricate and pleasing withal, to persuade and practice Heron Alexandrinus's works, de spiritualibus, de machinis illicis, de machinâ se motent, Jordani Nemorarum de ponderibus proposit, 13, that pleasant tract of Machometes Bragudelinus de superficiem divisionibus, Apollonius's Iconics, or Commandinus's labours in that kind, de centro gravitatis, with many such geometrical theorems and problems? Those rare instruments and mechanical inventions of Jac. Bessonus, and Cardan to this purpose, with many such experiments intimated long since by Roger Bacon, in his tract de 28 Secretis artis et naturæ, ut to make a chariot to move sine animali, diving boats, to walk on the water by art, and to fly in the air, to make several cranes and pulleys, quisus homo trahat ad se mile homines, lift up and remove great weights, mills to move themselves, Archita's dove, Albertus's brazen head, and such thaumaturgical works. But especially to do strange miracles by glasses, of which Proclus and Bacon writ of old, burning glasses, multiplying glasses, perspectives, ut unus homo apparent exercitus, to see afar off, to represent solid bodies by cylinders and concaves, to walk in the air, ut veraciter vidat (south Bacon) aurum et argentum et quicquid aliud volunt, et quam veniant et locum visionis, nihil inventur, which glasses are much perfected of late by Baptista Porta and Galileo, and much more is promised by Maginius and Midgorus, to be performed in this kind. Oiocousticon some speak of, to intend hearing, as the other do sight; Marcellius Vrencken, a Hollander, in his epistle to Burgravius, makes mention of a friend of his that is about an instrument, quo videbit quæ in altero horizonte sint. But our alchemists, methinks, and Rosicrucians afford most rarities, and are full of experiments: they can make gold, separate and alter metals, extract oils, salts, lees, and do more strange works than Geber, Luillus, 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 louder than any gunpowder; Cornelius Drible a perpetual motion, inextinguishable lights,限num non 限num, with many such feats; see his book de naturâ clementorum, besides hail, wind, snow, thunder, lightning, & c., those strange fire-works, devilish petards, and such like warlike machinations derived hence, of which read Tartalea and others. Erasmus Burgravius, a disciple of Paracelsus, hath published a discourse, in which he specifies a lamp to be made of man's blood, Lucerna vitae et mortis index, so he arms it, which chemically prepared forty days, and afterwards kept in a glass, shall show all the accidents of this life; si lampas hic claris, tunc homo hilaris et sanus totum et animo; si nebuloosus et depressus, male afficitur, et sic pro statu hominis variatur, unde sumptus sanguis; 28 and which is most wonderful, it dies with the happy, cum homine perit, et evanescit, the lamp and the man whence the blood is taken, are extinguished together. The same author hath another tract of Munina (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 Alexander, of which Roger Bacon of old in his Tract de retardanda senectute, make a man young again, live three or four hundred years. Besides panaceas, martial amulets, unguentum armarium, balsams, strange extracts, elixirs, of such like magico-magnetical cures. Now what so pleasing can there be

28 Vide Clavius in com. de Socratico.
24 Dies.
29 De certis artis et Opticae diuident.
30 Cap. 36.
31 If the lamp burns brightly, then the man cheerful and healthy in mind and body; if, on the other hand, he from whom the blood is taken be melancholy or a spendthrift, then it will burn dimly, and flicker in the socket.
as the speculation of these things, to read and examine such experiments, or if a man be more mathematically given, to calculate, or peruse Napier's Logarithms, or those tables of artificial sines and tangents, not long since set out by mine old collegiate, good friend, and late fellow-student of Christ-church in Oxford, Mr. Edmund Gunter, which will perform that by addition and subraction only, which heretofore Regiomontanus's tables did by multiplication and division, or those elaborate conclusions of his sector, quadrant, and cross-staff. Or let him that is melancholy calculate spherical triangles, square a circle, cast a nativity, which howsoever some tax, I say with Garceus, *dabimus hoc petulantibus ingenis*, we will in some cases allow: or let him make an *ephemerides*, read Suisset the calculator's works Scaliger de *emanatione temporum*, and Petavius his adversary, till he understand them, peruse subtle Scotus and Suarez's metaphysics, or school divinity, Occam, Thomas, Entibus, Durand, &c. If those other do not affect him, and his means be great, to employ his purse and fill his head, he may go find the philosopher's stone; he may apply his mind, I say, to heraldry, antiquity, invent imprexes, emblems; make epithalamiums, epitaphs, elegies, epigrams, paliadroma epigrammata, anagrams, chronograms, acrostics, upon his friends' names; or write a *menas* or *cappella*, *de pallio*, the Nubian geography, or upon *Elia Lulsa Crispis*, as many idle follies have essayed; and rather than do nothing, vary a thousand ways with Putten, so torturing his wits, or as Rainmerus of Lunsburg, 2150 times in his *Proteus Poeticus*, or Scaliger, Chrysolithus, Clephias, and others, have in like sort done. If such voluntary tasks, pleasure and delight, or crabbledness of these studies, will not yet divert their idle thoughts, and alienate their imaginations, they must be compelled, saith Christophorus a Vega, *cognitum*, *l. 5. c. 14.* upon some mulet, if they perform it not, *quod ex officio incumbet*, loss of credit or disgrace, such as our public University exercises. For, as he that plays for nothing will not heed his game; no more will voluntary employment so thoroughly affect a student, except he be very intent of himself, and take an extraordinary delight in the study, about which he is conversant. It should be of that nature his business, which *solen solens* he must necessarily undergo, and without great loss, mulet, shame, or hindrance, he may not omit.

Now for women, instead of laborious studies, they have curious needleworks, cut-works, spinning, bone-lace, and many pretty devices of their own making, to adorn their houses, cushions, carpets, chairs, stools, ("for she eats not the bread of idleness."") *Prox. xxxi. 27.* *quaevisit tanum et linum* confections, conserves, distillations, &c., which they show to strangers.

This they have to busy themselves about, household offices, &c., neat gardens, fall of exotic, versicolour, diversely 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, gossipping among the meaner sort, &c., old folks have their beads: an excellent invention to keep them from idleness, that are by nature melancholy, and pass all affairs, to say so many paternosters, avermarias, creeds, if it were not profane 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 falls out, who (as Plutarch observes) have no care of the body, but compel that which is mortal to do as much as that which is immortal: that which is earthly, as that which is ethereal. But as the ox tired, told the camel, (both serving one...
Waking and dreams rectified.

MEMB. V.

Waking and terrible Dreams rectified.

As waking that hurts, by all means must be avoided, so sleep, which so much helps, by like ways, must be procured, by nature or art, inward or outward medicines, and be protracted longer than ordinary, if it may be, as being an especial help, to moistens and fattens the body, conceals, and helps digestion (as we see in dogs, and those Alpine mice that sleep all winter), which Gesner speaks of, when they are so found sleeping under the snow in the dead of winter, as fat as butter. It expels cares, pacifies the mind, refresheth the weary limbs after long work:

Sleep, rest of things, O pleasing deity, Prato of the soul, which cares doth crucify, Weary bodies refresh and mollify.

The chiefest thing in all physic, Paracelsus calls it, omnia arcana gymnorum superans et metallorum. The fittest time is two or three hours after supper, when the meat is now settled at the bottom of the stomach, and 'tis good to lie on the right side first, because at that site the liver doth rest under the stomach, not molesting any way, but heating him as a fire doth a kettle, that is put to it. After the first sleep 'tis not amiss to 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 contents and vain imaginations, is many ways pernicious. To procure this sweet moistening sleep, it's best to take away the occasions (if it be possible) that hinder it, and then to use such inward or outward remedies, which may cause it. Constat haud (saith Boissardus in his tract de magiæ, cap. 4.) mutios iaia fascinati ut noctes integras eignant insomnes, summa inquietudine animorum et corporum; many cannot sleep for witches and fascinations, which are too familiar in some places; they call it, dare aliquis malum noctem. But the ordinary causes are heat and dryness, which must first be removed: a hot and dry brain never sleeps well: grief, fears, cares, expectations, anxieties, great businesses, In aurum utramque aetas ut dormies, 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, lay troubled in mind, or goes to bed upon a full stomach, may never hope for quiet rest in the night; nec enim meritoria somnus admittitur, as the poet saith; and such like troublesome places are not for sleep; one calls oyster, another apater, one cries and shouts, another sings, whoops, halloos,

Who not accustomed to such noises can sleep amongst them? He that will intend to take his rest must go to bed animo seco, quieto et libero, with a secure and composed mind, in a quiet place; omnia noles erump placida composta quieta: and

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[Footnotes]

1. De pulchram ilam et amabilem sanitatem protende.
2. Introductio Vigilii, sanae paulo longior.  
3. Ciceronii, De Rerum Naturis, libro 1, cap. 20.  
4. Ter. "That you may sleep calmly on either ear."  
5. Ut in aere levibus, sit ilibi, cum brevia.  
6. Juven. lib. 1, Sat. 3.  
8. Secundum lares et sinistro, &c.  
9. Sopinus accidit melancholies, ut minimum excipiendo cerebro vigilii attenentur.  
10. Cicero, De Rerum Naturis, libro 1, cap. 20.  
11. Ter. "That you may sleep calmly on either ear."  
12. "The tipsy sailor and his traveling companion sing the praises of their absent sweethearts."  
if that will not serve, or may not be obtained, to seek then such means as are requisite. To lie in clean linen and sweet; before he goes to bed, or in bed, to hear "sweet music," which Ficinum commends, lib. 1. cap. 24, or as Jobertus, med. pract. lib. 3. cap. 10. to read some pleasant author till he be asleep, to have a basin of water still dropping by his bedside," or to lie near that pleasant murmur, lene sonantis aque. Some floodgates, arches, falls of water, like London Bridge, or some continue noise which may bemuse the senses, lemotus, silention et tenubra, tum et ipsa voluntas somnus faciunt: as a gentle noise to some procures sleep, so, which Bernardinus Tliesius, lib. de somno, well observes, silence, in a dark room, and the will itself, is most available to others. Piso commends frictiones, 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 toast and nutmeg, or a posset of the same, which many use in a morning, but methinks, for such as have dry brains, are much more proper at night; some prescribe a sup of vinegar as they go to bed, a spoonful, saith Elius Tetribib. lib. 2. ser. 2. cap. 10. lib. 6. cap. 10. Agina, lib. 3. cap. 14. Piso, a little after meat, because it rareifies melancholy, and procures an appetite to sleep. Donat. ab Alm. cap. 7. and Mercuzialis approve of it, if the malady proceed from the spleen. Salust. Salvian. lib. 2. cap. 1. de remedi. Hercules de Saxon. in Pan. Eelius, Montaltus de morb. capitis, cap. 28. de Malan, are altogether against it. Lod. Mercatus, de inter. Morb. cau. lib. 1. cap. 17. in some cases doth allow it. Rhasis seems to deliberate of it, though Simeon commend it (as sauce peradventure) he makes a question of it: as for baths, fomentations, oills, potions, simples or compounds, inwardly taken to this purpose, I shall speak of them elsewhere. If, in the midst of the night, when they lie awake, which is usual to toses and tumbles, and not sleep, Ranzius would have them, if it be in warm weather, to rise and walk three or four turns (till they be cold) the chamber and then go to bed again.

Against fearful 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 easy of digestion, no hare, venison, beef, &c., not to lie on his back, not to meditate or think in the day-time of any terrible objects, or especially talk of them before he goes to bed. For, as said in Lucian after such conferences, Hecates somniare mibi videor, I can think of nothing but hobgoblins: and as Tullus notes, for the most part our speeches in the day-time cause our fantasy to work upon the like in our sleep, which Enninus writes of Homer: Ex canis in somno leporis vestitio latrat: as a dog dreams of a hare, so do men on such subjects they thought on last.

For that cause when Ptolemy, king of Egypt, had posed the seventy interpreter in order, and asked the nineteen man what would make one sleep quietly in the night, he told him, the best way was to have divine and celestial meditations, and to use honest actions in the day-time. Lod. Vives wonders how schoolmen could sleep quietly, and were not terrified in the night, or walk in the dark, they had such monstrous questions, and thought of such terrible matters all day long. They need, amongst the rest, to sacrifice to god Morpheus, whom Philostratus paints a white and black coat, with a horn and ivory box full of dreams, of the same colours, to signify good and bad. If you will know how to interpret them, read Artemidorus, Sambucus and Cardan; but how to help them, I must refer you to a more convenient place.

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17 Ad haram somni aurea survivit cantibus et sonis deliciarum. 18 Lectio jucunda, aut sonum, ad quem attentior animus convertitur, aut aqua ab alto in subiectam pelvim defalcat, &c. Ovid. 19 Ascet anser. 20 Athenae. Attamant melochiam, et ad concentrum somnum juvat. 21 Quod licet inictum conveniat. 22 Cont. 1. trad. 9. meditandum de aceto. 23 Sect. 5. manub. 1. Subsect. 6. 24 Lib. de sanit. turm. 25 In Somn. Scip. fit enim fuerit capitaiones nostrae et somnus garantis aliquid in somno, quod de homine scribit Enninus, de quo videbunt sepulcrum vigilantes solitatem capitari et loqui. 26 Aristot. hist. "Neither the shrines of the gods, nor the duties themselves, nor down from the heavens those dreams whichock our minds with those flaming shadows,—we cause them to ourselves." 27 Optimum de cerevisiis et honore meditari, et in facere. 28 Lib. 3. de causis cura. 29 Nam minus quandam quemvis esse malignitatem esse eos, et minus eos inferendum in somnia nos terrerit, et de illis in tentaculis aures verba facere, adeo re mal monstrum. 30 Icon. Lib. 1. 31 Sect. 5. Manub. Sub. 6.
MEMB. VI.

SUBSECT. I.—Perturbations of the mind rectified. From himself, by resisting to the utmost, confessing his grief to a friend, &c.

Who soever he is that shall hope to cure this malady in himself or any other, must first rectify these passions and perturbations of the mind: the chiefest cure consists in them. A quiet mind is that volupturn, or sumnum bonum of Epicurus, on 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, that of eating and drinking, which injurious Aristotle maliciously puts upon him, and for which he is still mistaken, malum audit et vapulat, slandered without a cause, and lashed by all posterity. "Fear and sorrow, therefore, are especially to be avoided, and the mind to be mitigated with mirth, constancy, good hope; vain terror, bad objects are to be removed, and all such persons in whose companies they be not well pleased." Gualter Bruel. Fernelius, consil. 43. Mercurialis, consil. 6. Piso, Jaccinus, cap. 15. in 9. Rhasis, Capivaeius, Hildeshien, &c., all inculcate this as an especial means of their cure, that their minds be quietly pacified, vain conceits diverted, if it be possible, with terrors, cares, fixed studies, cogitations, and whatsoever it is that shall any way molest or trouble the soul, because that otherwise there is no good to be done. "The body's mischiefs," as Plato proves, "proceed from the soul: and if the mind be not first satisfied, the body can never be cured." Alcibiades raves (saith Maximus Tyrius) and is sick, his furious desires carry him from Lyceus to the pleasing place, thence to the sea, so into Sicily, thence to Macedemon, thence to Persia, thence to Samos, then again to Athens; Critias tyrannus 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, is that often-cited Counsel of his for a nobleman his patient, when he had sufficiently informed him in diet, air, exercise, Venus, sleep, concludes with these as matters of greatest moment, Quod reliquum est, animae accidentia corrigitur, from which alone proceeds melancholy: they are the fountain, the subject, the hinges whereon it turns, and must necessarily be reformed. "For anger stirs choler, heats the blood and vital spirits; sorrow on the other side refrigerates the body, and extinguisheth natural heat, overthroweth appetite, hinders concoction, dries up the temperaturs, 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. Elisha Montalbus attributes so much to them, "that he holds the rectification of them alone to be sufficient to the cure of melancholy in most patients." Many are fully cured when they have seen or heard, &c., enjoy their desires, or be secured and satisfied in their minds; Galen, the common master of them all, from whose fountain they fetch water, brags, lib. 1. de san. iucund., that he, for his part, hath cured divers of this infirmity; solum animas ad rectum instituit, by right settling alone of their minds.

Yes, but you will here infer, that this is excellent good indeed if it could be done; but how shall it be effected, by whom, what art, what means? hic labor, hoc opus est. 'Tis a natural infirmity, a most powerful adversary, all men are subject to passions and melancholy above all others, as being distempered by their innate humours, abundance of choler adust, weakness of parts, outward occurrences; and how shall they be avoided? the wisest men, greatest philosophers of most excellent wit, reason, judgment, divine spirits, cannot moderate themselves in this behalf; such as are sound in body and mind, Stoics, heroes, Homer's gods, all are passionate, and
Cure of Melancholy.

[Part. 2. Sec. 2.]

furiously carried sometimes; and how shall we that are already crazed, fracti animis, sick in body, sick in mind, resist? we cannot perform it. You may advise and give good precepts, as who cannot? But how shall they be put in practice? I may not deny but our passions are violent, and tyrannise of us, yet there be means to curb them; though they be headstrong, they may be tamed, they may be qualified, if he himself or his friends will but use their honest endeavours, or make use of such ordinary helps as are commonly prescribed.

He himself (I say); from the patient himself the first and chiefest remedy must be had; for if he be averse, peevish, waspish, give way wholly to his passions, will not seek to be helped, or be ruled by his friends, how is it possible he should be cured? But if he be willing at least, gentle, tractable, and desire his own good, so doubt but he may magnum morbi deponere partem, be eased at least, if not cured. He himself must do his utmost endeavour to resist and withstand the beginnings.

Principis obstā, "Give not water passage, no not a little." Ecclus. xxv. 27. If they open a little, they will make a greater breach at length. Whatevsoever it is that runseth in his mind, vain conceit, be it pleasing or displeasing, which so much afflicts or troubleth him, 16 by all possible means he must withstand it; expel those vain, false, frivolous imaginations, absurd conceits, leagued fears and sorrows; from which, 17 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 else, persuading 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, giving reins to his appetite, let him now stop upon a sudden, curb himself in; and as "Lemnius adviseth, "strive against with all his power, to the utmost of his endeavour, and not cherish those fond imaginations, which so covertly creep into his mind, most pleasing and amiable at first, but bitter as gall at last, and so headstrong, that by no reason, art, counsel, or persuasion, they may be shaken off." Though he be far gone, and habituated unto such fantastical imaginations, yet as Tully and Plutarch advise, let him oppose, fortify, or prepare himself against them, by pre-meditation, reason, or as we do by a crooked staff, bend himself another way.

16 "Tu tamen interea effigies quo tristia mentem.
Solenaiam, praecip esse jube curaque metuque
Palladium, utretce inas, sunt omnis ista.

In the meantime expel them from thy mind.
Pale fears, and cares, and griefs which do it gird,
Reverendful anger, pain and discontent,
Let all thy soul be set on meriment.

Curas tolle graves, irasci crede profanum. If it be idleness hath caused this firmity, or that he perceive himself given to solitariness, to walk alone, and please his mind with fond imaginations, let him by all means avoid it; "his a bosom enemy, "his delightful melancholy, a friend in show, but a secret devil, a sweet poison, 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 great flies about a candle, so long till at length he burn his body, so in the end he will undo himself: if it be any harsh object, ill company, let him presently go from it. If by his own default, through ill diet, bad air, want of exercise, &c., let him now begin to reform himself. "It would be a perfect remedy against all corruption, if," as Roger Bacon hath it, "we could but moderate ourselves in those six non-natural things. If it be any disgrace, abuse, temporal loss, calamity, 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. 15. de conser. vit.) Tu contra auditionem tio. If it be sickness, ill success, or any adversity that hath caused it, oppose an invincible courage, "fortify thyself by God’s word, or otherwise," malas bonis persuadendo, set prosperity against adversity, as we refresh our eyes by seeing some pleasant meadow,
mountain, picture, or the like: recreate thy mind by some contrary object, with some more pleasing meditation divert thy thoughts.

Ye, but you infer again, facile consilium damus aliis, we can easily give counsel to others; every man, as the saying is, can tame a shrew but he that hath her; si te esses, aliter sentires: if you were in our misery, you would find it otherwise, is not so easily performed. We know this to be true; we should moderate ourselves, but we are furiously carried, we cannot make use of such precepts, we are overcome, sick, malum sanitatum, distempered and habituated to these courses, we can make no resistance; you may as well bid him that is diseased not to feel pain, as a melancholy man not to fear, not to be sad: 'tis within his blood, his brains, his whole temperature, it cannot be removed. But he may choose whether he will have way too far into 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 mere conceit. Thou thinkest thou hastest and seest devils, black men, &c., is not so, 'tis thy corrupt fantasy; settle thine imagination, thou art well. Thou thinkest thou hast a sick nose, thou art sick, every man observes thee, laughs thee to scorn; persuade thyself 'tis no such matter: this is fear only, and vain suspicion. Thou art discontent, thou art sad and heavy; but why? upon what ground? consider of it: thou art jealous, timorous, suspicious; for what cause? examine it thoroughly, thou shalt find none at all, or such as is to be condemned; such as thou wilt surely deride, and contention in thyself, when it is past. Rule thyself then with reason, satisfy thyself, accustom thyself, wean thyself from such fond conceits, vain fears, strong imaginations, restless thoughts. Thou mayest do it; Est in nobis animas sepulcera (as Plutarch saith), we may frame ourselves as we will. As he that useth an upright shoe, may correct the obliquity, or crookedness, by wearing it on the other side; we may overcome passions if we will. Quicquid sibi imperavit animus obtinuit (as Seneca saith) nulli tam feri affectus, ut non disciplinā perdurentur, 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 mayest refrain if thou wilt, and master thine affections. As in a city (saith Melancthon) they do by stubborn rebellious rogues, that will not submit themselves to political judgment, compel them by force; so must we do by our affections. If the heart will not lay aside those vicious motions, and the fantasy those fond imaginations, we have another form of government to enforce and restrain our outward members, that they be not led by our passions. If appetite will not obey, let the moving faculty overrule 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 fantasy would intrude a thousand fears, suspicions, chimeras upon us, but we have reason to resist, yet we let it be overborne by our appetite; 'tis 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 distasteful and unpleasant, non ex cibi viro, saith Plutarch, not in the meat, but in the taste: so many things are offensive to us, not of themselves, but out of our corrupt judgment, jealousy, suspicion, and the like: we pull these mischief upon our own heads.

If then our judgment be so depraved, our reason overruled, will precipitated, that we cannot seek our own good, or moderate ourselves, 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: aliter sint increpique tegendo, &c., and that which was most
offensive to us, a cause of fear and grief, quod nume te coquit, another hell; for
strangulat inclusus dolor atque exspectat intus, grief concealed strangles the soul;
but when as we shall but impart it to some discreet, trusty, loving friend, it is
instantly removed, by his counsel happily, wisdom, persuasion, advice, his good
means, which we could not otherwise apply unto ourselves. A friend’s counsel is
a charm, like mandrake wine, curas sopit; and as a bull that is tied to a fig-tree
becomes gentle on a sudden (which some, smith Plutarch, interpret of good words),
so is a savage, obdurate heart mollified by fair speeches. All adversity finds ease
in complaining (as Isidore holds), and ‘tis a solace to relate it.”  

Friends’ confabulations are comfortable at all times, as fire is
winter, shade in summer, quales sopor fessis in gramine, meat and drink to him that
is hungry or athirst; Democritus’s collyrium is not so sovereign to the eyes as this
is to the heart; good words are cheerful and powerful of themselves, but much more
from friends, as so many props, mutually sustaining each other like ivy and a wall,
which Camerarius hath well illustrated in an emblem. Lenit animum simplici et
sepe narratio, the simple narration many times easeth our distressed mind, and
in the midst of greatest extremities; so diverse have been relieved, by exonerating
themselves to a faithful friend: he sees that which we cannot see for passion and
discontent, he pacifies our minds, he will ease our pain, assuage our anger; quanta
inde voluptas, quanta securitas, Chrysostom 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 condole
the defect of such a friend. “I live here (saith he) in a great city, where I have a mul-
titude of acquaintance, but not a man of that company with whom I dare familiarly
breathe, 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 myself of in a walking discourse.” The like, per-
venture, may he and he say with that old man in the comedy,

Nemo est morum amicum hodie,
Aphrodemus occulta mens audeam.

and much inconvenience may both he and he suffer in the meantime by it. He or
he, or whatsoever then labours of this malady, by all means let him get some trusty
friend, Semper habens Pyladenque aliquem qui curet Orestem, a Pylades, to whom
freely and securely he may open himself. For as in all other occurrences, so it is
in this, Si quis in calum ascendisset, &c. as he said in Tully, if a man had gone
to heaven, “seen the beauty of the skies,” stars errant, fixed, &c., insanus et
admiratio, it will do him no pleasure, except he have somebody to impart what he
hath seen. It is the best thing in the world, as 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 mind, as when we have a prepared
bosom, to which our secrets may descend, of whose conscience we are assured as
our own, whose speech may ease our succourless estate, counsel relieve, mirth expel
our mourning, and whose very sight may be acceptable unto us.” It was the counsel
which that politic Commynes gave to all princes, and others distressed in mind by
circumstance of Charles Duke of Burgundy, that was so much perplexed, first to pray
to God, and lay himself open to him, and then to some special friend, whom we
hold most dear, to tell all our grievances to him; nothing so forceable to strengthen
recreate, and heal the wounded soul of a miserable man.

Ovid Trist. lib. 5. 29. Participes inde calaminatia nostrae sunt, et voluit exonerari in eos secundum occurrit
Cen. 2. 31. Sympos. lib. 6, cap. 10. 32. Epist. 8.
lib. 3. Adversa fortuna habit in quaret tv levamentum;
et malorum relation. &c. 33. Alboquem chari jutat,
et solam en maci. Emblem. 54, cenl. 1.
34. As David did to Jonathan, 1 Sam. xx.
35. Seneca Epist. 67. 36. Hic in civitate magnus et turba
magni neminem repertire possumus quoscumque
emittirer familiariter aut
jocari liberis possimus. Quare in expectantam, te des-
nderamus, te arcanum. Multa sunt enim quae
me sollicitum et augent, quae mihi video aures suis nactus,
etiam ambulationes homine exauri posse.
37. I have not a single friend this day, to whom I can
disclose my secrets.” Ovid.

Duum desam, &c. 39. De tranquill. c. 7. Optimum est animam...cici in quem secreta nostra infundamus; mihi petit
obdecat animus, quam ubi situm preparata petiva, et
quelle secreta descendunt, quorum conscientia que
ac tua: quorum sermo solutissimam tenet, sedulus
consistit expetit, liberius tractamus discerere, con-
spectusque ipsa delectet.
40. De Hort. confrag. 3. Et percutita ventris precosis,
ad animam, et cui plerumque triplex, repleturn
seminis totalitatem, et animi valorem quo dictum est: nati et
refleciendum animam efficiunt.
Mind rectified.

SUBSECT. II.—Help from friends by counsel, comfort, fair and foul means, witty devices, satisfaction, alteration of his course of life, removing objects, &c.

When the patient of himself is not able to resist, or overcome these heart-eating passions, his friends or physician must be ready to supply that which is wanting. Sue erit humanitatis et sapiencie (which Tully enjoined in like case) siquid erratum, curare, aut improvissim, sub diligentia corrigere. They must all join; nec satis medicus, saith Hippocrates, suum fecisse officium, nisi suum quoque agrotum, suum astantes, &c.

First, they must especially beware, a melancholy discontented person (be it in what kind of melancholy soever) never be left alone or idle: but as physicians prescribe physic, cum custodidit, let them not be left unto themselves, but with some company or other, lest by that means they aggravate and increase their disease; non oportet agros humusmodi esse solos vel inter ignotos, vel inter eos quos non amant aut negligunt, as Rod. à Fonseca, tom. 1. consil. 35. prescribes. Lugenites custodire solemus (saith Seneca) ne solitude mele utantur; we watch a sorrowful person, lest he abuse his solitaryness, and so should we do a melancholy man; set him about some business, exercise or recreation, which may divert his thoughts, and still keep him otherwise intent; for his fantasy is so restless, operative and quick, that if it be not in perpetual action, ever employed, it will work upon itself, melancholy, and be carried away instantly; with some fear, jealousy, discontent, suspicion, some vain conceit or other. If his weakness be such that he cannot discern what is amiss, correct, or satisfy, it behoves them by counsel, comfort, or persuasion, by fair or foul means, to alienate his mind, by some artificial invention, or some contrary persuasion, to remove all objects, causes, companies, occasions, as may may ways molest him, to humour him, please him, divert him, and if it be possible, by altering his course of life, to give him security and satisfaction. If he conceal his grievances, and will not be known of them, they must observe by his looks, gestures, motions, fantasy, what it is that offends, and then apply remedies unto him: many are instantly cured, when their minds are satisfied. Alexander makes mention of a woman, "that by reason of her husband's 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 physic restored to her former health." Trincaeviullus, consil. 13, lib. 1, hath such a story of a Venetian, that being much troubled with melancholy, and ready to die for grief, when he heard his wife was brought to bed of a son, instantly recovered. As Alexander concludes, "if our imaginations be not initerate, by this art they may be cured, especially if they proceed from such a cause." No better way to satisfy, than to remove the object, cause, occasion, if by any art or means possible we may find it out. If he grieve, stand in fear, be in suspicion, suspense, or any way molested, secure him, Solvitur malum, give him satisfaction, the cure is ended; alter his course of life, there needs no other physic. If the party be sad, or otherwise affected, "consider (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, monstrous and prodigious aspects, tales of devils, spirits, ghosts, tragical stories; to such as are in fear they make a great impression, renewed many times, and recall such chimeras and terrible actions into their minds. Make not so much as mention of them in private talk, or a dumb show tending to that purpose: such things (saith Galates) are offensive to their imaginations. And to those that are now in sorrow, Seneca "forbids all sad and lamentable companions, and such as lament; a groaning companion is an enemy to quiet-
ness." Or if there be any such party, at whose presence the patient is not well pleased, he must be removed: gentle speeches, and fair means, must first be tried; no harsh language used, or uncomfortable words; and not expel, as some do, one madness with another; he that so doth, is madder than the patient himself: all things must be quietly composed; etsa non actuenda, sed erigenda, things done must not be rejected, but reared, as Crato counselleth; *he must be quietly and gently used,* and we should not do anything against his mind, but by little and little effect it. As a horse that starts at a drum or trumpet, and will not endure the shooting of a piece, may be so manned by art, and animated, that he cannot only endure, but is much more generous at the hearing of such things, much more courageous than before, and much delighteth in it: they must not be reformed ex abrupto, but by all art and insinuation, made to such companies, aspects, objects they could not formerly away with. Many at first cannot endure the sight of a green wound, a sick man, which afterward become good chirurgeon, bold emperors: a horse starts at a rotten post afar off, which coming near he quietly passeth. *'Tis much in the manner of making such kind of persons, be they never so svere from company, bashful, solitary, timorous, they may be made at last with those Roman matrons, to desire nothing more than in a public show, to see a full company of gladiators breathe out their last.

If they may not otherwise be accustomed to brook such distasteful 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 discontented, crosses, abuses, *cures, suspicions, emulations, ambition, anger, jealousy, which that place afforded, and which surely caused him to be so melancholy at the first.* Maxima quaque domus servis est plena superbia; a company of scoffers and proud jacks are commonly conversant and attend in such places, and able to make any man that is of a soft, quiet disposition (as many times they do) ex stulto insanum, if once they humour him, a very idiot, or stark mad. A thing too much practised in all common societies, and they have no better sport than to make themselves merry by abusing some silly fellow, or to take advantage of another man's weakness. In such cases as in a plague, the best remedy is cito, longe 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 overhasty in his return. If he be so stupid that he do not apprehend it, his friends should take some order, and 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, svere from company, please himself with such private and vain meditations, though he delight in it, they ought by all means 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 entangle himself, his want of employment will be his undoing. If he have sustained any great loss, suffered a repulse, disgrace, &c., if it be possible, relieve him. If he desire aught, let him be satisfied; if in suspense, fear, suspicion, let him be secured: and if it may conveniently be, give him his heart's content; for the body cannot be cured till the mind be satisfied. *Socrates, in Plato, would prescribe no physic for Charmides' headache, till first he had eased his troubled mind; body and soul must be cured together, as head and eyes.

If that may not be hoped or expected, yet ease him with comfort, cheerful speeches, fair promises, and good words, persuade him, advise him. *Many,* saith *Celsus.

\begin{verbatim}
525 Celsus non curabile sine tuto capite,
Nec caput sine corpore,
Nec corpus sine anima.
\end{verbatim}
Mind rectified.

Mem. 6. Subs. 2.

* have been cured by good counsel and persuasion alone. Heaviness of the heart of man doth bring it down, but a good word rejoiceth it;* Prov. xii. 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, namque sancti animi est remedium, a gentle speech is the true cure of a wounded soul,* as *Plutarch contends out of Ἀeschylus and Euripides:* *if it be wisely administered it easeth grief and pain, as diverse remedies do many other diseases.* *Tis incantationis instar, a charm, est autiam animi refirgerium, that true Nepenthe of Homer, which was no Indian plant, or feigned medicine, which Epidamus, Thonis’ wife, sent Helena for a token, as Macrobius, 7. Satirum. Goropius Hermai. lib. 9. Greg. Nazianzen, and others suppose, but opportunity of speech: for Helena’s bowl, Medea’s sunction, Venus’s girdle, Circe’s cup, cannot so enchant, so forcibly move or alter as it doth. A letter sent or read will do as much; multum allevor quum tuas litteras lego, I am much eased, as *Tully wrote to Pompionius Atticus,* when I read thy letters, and as Julianus the Apostle once signified to Maximus the philosopher; as Alexander slept with Homer’s works, so do I with thine epistles, tantum Posmii medicamentis, vasis assimilis tanquam recedete et novas iteramus; scribe ergo, et assimilis scribe, or else come thyself; 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 *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 powerful is the charm of a discreet and dear friend? *Ille regit dictis animos et temperat iras. What may not he effect? As *Chremes told Menæmemus,* *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 itself.* *Arnoldus, lib. 1. breviar. cap. 18. speaks of a usurer in his time, that upon a loss, much melancholy and discontent, was so cured. As imagination, fear, grief, cause such passions, so conceits 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 *Tincavellius illustrates by an example of a patient of his; Porphyrus, the philosopher, in Plotinus’s life (written by him), relates, that being in a discontented humour through insufferable 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 well, urged him to confess his grief: which when he had heard, he used such comfortable speeches, that he redeemed him et faucebus 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 persuasions, are to be used, not to be too rigorous at first, or to insult over them, not to deride, neglect, or contempt,* but rather, as Lemnius exhorteth, *to pity, and by all plausible means to seek to redress 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 Mcl. to handle them more roughly, to threaten and chide, with* *Alomarus, terrify sometimes, or as Salvianus will have them, to be lashed and whipped, as we do by a starting horse,* that is affrighted without a cause, or as *Rhasius adviseth, *one while to speak fair and flatter, another while to terrify and chide, as they shall see cause.*

When none of these precedent remedies will avail, it will not be amiss, which Savanarola and Aelian Montaltus so much commend, clamum clavo pellere, *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. *Christopherus à Vega accounts it rational physic, non alienum à hominibus insulit, aut in illos sit severior, verum mi si servus potius indecelerabat, vicemque deploret, *lib. 2. cap. 16. *Cap. 7. libro Psev. Laureatinas cap. 2. *Quod timeat nihil est, uti cogit et videt. *Una vice inaudior, una esse stilem terrorem incitant; *Si vero fuisset ex novo maio audita, vel ex animis accidentis, aut de amatione mercium, aut morte amicis, introducuntur nova contraria his quae ipsum ad gaudia movissent; de hoc semper niti desiderat, &c.*
Cure of Melancholy.

rations: and Lemnus much approves it, "to use a hard wedge to a hard knot," to drive out one disease with another, to pull out a tooth, or wound him, to geld him, saith 37 Platerus, as they did epileptic patients of old, because it quite alters the temperature, that the pain of the one may mitigate the grief of the other; 32 34 and I knew one that was so cured of a quartan ague, by the sudden coming of his enemies upon him. 33 If we may believe 32 Pliny, whom Scaliger calls mendactorum patres, 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 Issaurus, 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 than any physic.

Sometimes again by some 34 feigned lie, strange news, witty device, artificial invention, it is not amiss to deceive them. 32 As they hate those," saith Alexander, "that neglect or deride, so they will give ear to such as will soothe them up. If they say they have swallowed frogs or a snake, by all means grant it, and tell them you can easily cure it; 'tis an ordinary thing. Philodotus, the physician, cured a melancholy king, that thought his head was off, by putting a leaden cap thereon; the weight made him perceive it, and freed him of his fond imagination. A woman, in the said Alexander, swallowed a serpent as she thought; he gave her a vomit, and conveyed a serpent, such as she conceived, into the basin; upon the sight of it she was amended. The pleasantest dosage that ever I read, saith 38 Laurentius, was of a gentleman at Senes in Italy, who was afraid to piss, lest all the town should be drowned; the physicians caused the bells 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 piece of flesh, and holding it in his hand, pinched him by the nose, making him believe that flesh was cut from it. Forestus, obs. lib. 1. had a melancholy patient, who thought he was dead, 37 34 he put a fellow in a chest, like a dead man, by his bedside, and made him rear himself a little, and eat: the melancholy man asked the counterfeiter, whether dead men use to eat meat? He told him yes; whereupon he did eat likewise and was cured." 39 Lemnus, lib. 2. cap. 6. de 4. complex. hath many such instances, and Jovianus Pontanus, lib. 4. cap. 2. of Wids. of the like; but amongst the rest I find one most memorable, registered in the 39 French chronicles of an advocate of Paris before mentioned, who believed verily he was dead, &c. I read a multitude of examples of melancholy men cured by such artificial inventions.

SUBJECT. III.—Music a remedy.

Many and sundry are the means which philosophers and physicians have prescribed to exalate a sorrowful 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 powerful, none so as a cup of strong drink, mirth, music, and merry company. Ecclus. xl. 20. "Wine and music rejoice the heart." 39 Rhusis, cont. 9. Tract. 15 Altomarus, cap. 7. Elianus Montaltus, c. 26. Ficinus. Bened. Victor. Faveninus are most immoderate in the commendation of it; a most forcible medicine 39 Jaccinums calls it: Jason Pratensis, "a most admirable thing, and worthy of consideration, that can so mollify the mind, and stay those tempestuous affections of it." Musica est medicina materia, a roaring-meg against melancholy, to rear and revive the languishing soul; 39 34 afflicting not only the ears, but the very arteries, the vital and animal spirits, it erects the mind, and makes it nimble." Lemnus, instit. cap. 44. This it will affect in the most dull, severe and sorrowful souls, 39 34 expel grief with mirth, and if there be any clouds, dust, or dregs of cares yet lurking in our thoughts, most

sowerfully it wipes them all away," Salisbury. polit. lib. 1. cap. 6, and that which is more, it will perform all this in an instant: 

 induce us to countenance, expel austerity, bring in hilarity (Girald. Camb. cap. 12. Topog. Hiber.) inform our manners, mitigate anger;" Athenaeus (Dinosophist. lib. 14. cap. 10,) calleth it an infinite pleasure to such as are endowed with it: Dulcissumum resect tristia corda melos, Eobanum Heasus. Many other properties Cassiodorus, epist. 4. reckons up of this our divine music, not only to expel the greatest griefs, but 6 it doth extenuate fears and furies, appease cruelty, abate heaviness, and to such as are watchful it causeth quiet rest; it takes away spleen and hatred;" be it instrumental, vocal, with strings, wind, "Quae s. sitvus, sine manum dextoritatem gubernetur, &c. it cures all illsomeness and heaviness of the soul. Labouring men that sing to their work, can tell as much, and so can soldiers when they go to fight, whom terror of death cannot so much affright, as the sound of trumpet, drum, fife, and such like music animates; metus enim mortis, as Censorinus informeth us, musica depellitur. It makes a child quiet;" the nurse's song, and many times the sound of a trumpet on a sudden, bells ringing, a carman's whistle, a boy singing some ballad tune early in the streets, alters, revives, recreates a restless patient that cannot sleep in the night, &c. In a word, it is so powerful a thing that it ravisheth the soul, regina sensuum, the queen of the senses, by sweet pleasure (which is a happy cure), and corporeal tenses pacify our incorporeal soul, sine ore loquens, dominatum in animam exercet, and carries it beyond itself, helps, elevates, extends it. Scaliger, exerc. 302, gives a reason of these effects, 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 mind, as some suppose harmonically composed, is roused up at the tunes of music. And 'tis not only men that are so affected, but almost all other creatures. You know the tale of Hercules Gallus, Orpheus, and Amphion, fables animas Ovid calls them, that could saxa movere sono testudinis, &c. make stones and stones, as well as beasts and other animals, dance after their pipes: the dog and hare, wolf and lamb; viciumque lupus praebebit agra latus; clamous gratus, atridula cornix, et fides agula, as Philostratus describes it in his images, stood all gazing upon Orpheus; and trees pulled up by the roots came to hear him, Et comitum quercum pinus unica trahit.

Arius made fishes follow him, which, as common experience evinceth, are much affected with music. All singing birds are much pleased with it, especially nightingales, if we may believe Calcanarius; and bees amongst the rest, though they be flying away, when they hear any tingling sound, will tarry behind. 

Harts, hinds, horses, dogs, bears, are exceedingly delighted with it. Scal. exerc. 302. Elephants, Agrippa adds, lib. 2. cap. 24. and in Lydia in the midst of a lake there be certain floating islands (if ye will believe it), that after music will dance.

But to leave all declamatory speeches in praise of divine music, I will confine myself to my proper subject: besides that excellent power it hath to expel many other diseases, it is a sovereign remedy against despair and melancholy, and will drive away the devil himself. Canus, a Rhodian fiddler, in 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 than before, a lover more enamoured, a religious man more devout. Ismenias the Theban, Chiron the centaur, is said to have cured this and many other diseases by music alone: as now they do those, saith Bodine, that are troubled with St. Vitus's Bedlam dance. Arion, the musician, compelled Alexander to skip up and down, and leave his dinner (like the tale of the Friar and the Boy), whom Austin, de cix.
Mirth and merry company, fair objects, remedies.

Mirth and merry company may not be separated from music, both concerning and necessarily required in this business. "Mirth," (saith Vives) "purgeth the aspicio, pulchrum, fimularum, venenata, deiuia, etani inter his solutus, curis, pessum."

"Dei, lib. 17, cap. 14, so much commends for it. Who hath not heard how David's harmony drove away the evil spirits from king Saul, 1 Sam. xvi. 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 Kings iii. Censorinus de natali, cap. 12, reports how Asclepiades the physician helped many frantic persons by this means, phreneticorum mentes morbo turbatas—Jason Pratensis, cap. de Mania, hath many examples, how Clinias and Empedocles cured some desperately melancholy, and some mad by this our music. Which because it hath such excellent virtues, be like Homer brings in Phemius playing, and the Muses singing at the banquet of the gods. Aristotle, Polit. l. 8. c. 5, Plato 2, de legibus, highly approve it, and so do all politicians. The Greeks, Romans, have graced music, and made it one of the liberal sciences, though it be now become mercenary. All civil Commonwealthis all: Caius Manlius (as Livius relates) anno ab urb. cond. 537. brought first out of Asia to Rome singing wenches, players, jesters, and all kinds of music to their feasts. Your princes, emperors, and persons of any quality, maintain it in their courts; no mirth without music. Sir Thomas More, in his absolute Utopian commonwealth, allows music as an appendix to every meal, and that throughout, to all sorts. Epicetetus calls mensam mutam praesepae, a table without music a manger: for "the concert 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 music in a pleasant banquet. Ecclus. xxxiii. 5, 6. Louis the Eleventh, when he invited Edward the Fourth to come to Paris, told him that as a principal part of his entertainment, he should hear sweet voices of children, Ionic and Lydian tunes, exquisite music, he should have a——, and the cardinal of Bourbon to be his confessor, which he used as a most plausible argument: as to a sensual man indeed it is. Lucian in his book, de sallatione, is not ashamed to confess that he took infinite delight in singing, dancing, music, women's 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 wouldest dance for company thyself, without doubt thou wilt be taken with it." So Scaliger ingenuously confesseth, exercit. 274. "I am beyond all measure affected with music, I do most willingly behold them dance, I am mightily detained and allured with that grace and comeliness of fair women, I am well pleased to be idle amongst them." And what young man is not? As it is acceptable and conducing to most, so especially to a melancholy man. Provided always, his disease proceed not originally from it, that he be not some light inamorato, some idle glutton, 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 music is most pernicious, as a spur to a free horse will make him run himself blind, or break his wind; Incitamentum enim amoris musica, for music enchanteth, as Menander holds, it will make such melancholy persons mad, and the sound of those jigs and hornpipes will not be removed out of the ears a week after. Plato for this reason forbids music and wine to all young men, because they are most part amorous; ignis addatur igni, lest one fire increase another. Many men are melancholy by hearing music, but it is a pleasing melancholy that it causeth; and therefore to such as are discontented, in woe, fear, sorrow, or rejected, it is a most present remedy: it expels cares, alters their grieved minds, and easeth in an instant. Otherwise, saith Plutarch, Musica magis dementat quam vinum; music makes some men mad as a tiger; like Astolphos' horn in Ariosto; or Mercury's golden wand in Homer, that made some wake, others sleep, it hath divers effects: and Theophrastus right well prophesied, that diseases were either procured by music, or mitigated.
MIND RECTIFIED BY MIRTH.

The text is a philosophical discussion on the nature of the soul, happiness, and the role of mirth in society. It mentions various aspects of human experience and the importance of maintaining a balanced life.

"Mind rectified by Mirth." 337

"Gratification, pleasure, love, joy, Mirth, sport, pleasant words and no alloy,"

us 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 itself. 41 By all means (saith Mesue) procure mirth to these men in such things as are heard, seen, tasted, or smelled, or any way perceived, and let them have all entertainments and fair promises, the sight of excellent beauties, arts, ornaments, delight some passages to distract their minds from fear and sorrow, and such things on which they are so fixed and intent. 42 Let them use hunting, sports, plays, jest, merry company, as Rhasis prescribes, which will not let the mind be molest, a cup of good drink now and then, hear music, and have such companions with whom they are especially delighted; 43 merry tales or toys, drinking, singing, dancing, and whatsoever else may procure mirth: and by no means, saith Guianierus, suffer them to be alone. Benedictus Victorius Faventinus, in his empirics, accounts it an especial remedy against melancholy, 44 to hear and see singing, dancing, makers, mummers, to converse with such merry fellows and fair maidens. For the beauty of a woman cheereth the countenance, 45 Eccl. xxxvi. 22. Beauty alone is a sovereign remedy against fear, grief, and all melancholy fits: a charm, as Peter de la Scine and many other writers affirm, a banquet itself; he gives instance in discontented Melenaus, that was so often freed by Helena's fair face: and Tully, Tusc. cites Epicurus as a chief patron of this tenet. To expel grief, and procure pleasure, sweet smells, good diet, touch, taste, embracing, singing, dancing, sport, and above the rest, exquisite beauties, quibus oculi juvenis moventur et anim, are most powerful 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 belie him not; for he reckons up the names of some more elegant pieces; 46 Leonia, Boedina, Hecedia, 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, 47 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 portion or two of good drink, which he administered, et blandiantibus ludis, et promisse distractuar, eorum animum, de re aliqua quam timent et dolore. 48 Utare veri nationibus ludis, jocis, amicorum consortibus, quae non simunt animo corrobant, ino et canto et loci mutatio, et hilaritas, et gaudium, ex quibus praecepta deducuntur. 49 Pino ex fabulis et ludis quendam delectatio. His versibus qui maxime gratia, sunt, cantus et chorea ad lustra composita, et praepice cum puellis juvenibus. 50 Par. 2. 51 Erat inflamendi, erat absolvendis lacte. 52 Corporum complexus, cantus, ludis, formis, &c. 53 Circa haeres Epicureanum. 54 Dymo. lib. 10. Coronavit flumini sertis incendens odores, in calcetis plauens collocavit dulcissimum panem proponens pastries ad custos, &c. 43 2 D
Cure of Melancholy.

Part 2. Sec 2.

He brought in a beautiful young wench that could play upon a lute, sing, and dance, &c. Tully, 3. Tusc. scols at Epicurus, for this his profane physic (as well he deserved), and yet Phavorinus and Stobæus 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, occupations, and recreations, et incitandos ad Venexem, as Rodericus à Fonseca will, aspectu et contactu pulcherrimarum feminarum, to be drawn to such consorts, whether they will or no. Not to be an auditor only, or a spectator, but sometimes an actor himself. Dulce est desipere in loco, to play the fool now and then is not amiss, there is a time for all things. Grave Socrates would be merry by fits, sing, dance, and take his liquor too, or else Theodoret 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 more merrier than himself, and sometimes he would ride a cockhorse with his children. (Though Alcibiades scoffed at him for it) and well he might; for now and then (sith Piatarch) the most virtuous, 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 et scenâ in secreta remotâ, Virtus Scip. lib. ii. Jni vitis aequa tenuit, Nugari cum illo, et discernit ludere, donee Decus existisset alia, quiestis

Machiavel, in the eighth book of his Florentine history, gives this note of Cosmo de Medici, the wisest and gravest man of his time in Italy, that he would 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 should but consider his gravity on the one part, his folly and lightness on the other, would surely say, there were two distinct persons in him. Now methinks he did well in it, though Salisbury be of opinion, that magistrates, senators, and grave men, should descend to lighter sports, ne respublica ludere videatur: but as Themistocles, still keep a stern and constant carriage. I commend Cosmo de Medici and Castruccio Castracaninus, than whom Italy never knew a worthier captain, another Alexander, if Machiavel do not deceive us in his life: “when a friend of his reprehended him for dancing beside his dignity,” belike at some cushion dance he told him again, qui sapit interidi, vivis unquam noctu desipit, that he is wise in the day may dole in the night. Paulus Jovius relates as much of Pope Leo Decimus, that he was a grave, discreet, staid man, yet sometimes most free, and too open in his sports. And "is not altogether unfit or misbecoming the gravity of such a man, if that decorum of time, place, and such circumstances be observed. Misce statuisset consiliis brevem; and as he said in an epigram to his wife, I would have every word say to himself, or to his friend.

Moll, once in pleasant company by chance, I wished that you for company would dance: Which you refused, 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 lessen, As you for church, house, bed, observe this lesson: Sit in the church as solemn as a saint. No deed, word, thought, your due devotion taint:

Veil, if you will, your head, your soul reveal. To him that only wounded souls can heal: Be in my house as busy as a bee. Having a sting for every one but me; Buzzing in every corner, gathering honey: Let nothing waste, that costs or yieldeth money. And when thou seest my heart to thine own. Thy tongue, wit, blood, warm with good cheer and wine: Then of sweet sports let no occasion scathe. But as he wanton, toying as an ape.

Those old Greeks had their Lubentian Deam, goddess of pleasure, and the Macedonians, instructed from Lycurgus, did Deo Ruris sacrificare, after their war especially, and in times of peace, which was used in Thessaly, as it appears by that of Apuleius, who was made an instrument of their laughter himself: Because laughter and merriment was to season their labours and modester life.


Mind rectified by Mirth.

Princes use jesters, players, and have rose masters of revels in their courts. The Romans at every supper (for they had no solemn dinner) used music, gladiators, jesters, &c. as Seutonius relates of Tiberius, Dion of Commodus, and so did the Greeks. Besides music, in Xenophon’s Symposium, Philipus ridendi artifex, Philip, a jester, was brought to make sport. Anulus Jovius, in the eleventh book of his history, hath a pretty digression of our English customs, which howsoever some may misconstrue, I, for my part, will interpret to the best. The whole nation beyond all other mortal men, is most given to banqueting and feasts; for they prolong them many hours together, with dainty cheer, exquisite music, and facetious jesters, and afterwards they fall a dancing and courting their mistresses, till it be late in the night. Volatner gives the same testimony of this island, commending our jovial manner of entertainment and good birth, and methinks 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 Lil. Geraldus of an Egyptian prince, that kept nine virgins still to wait upon him, and those of most excellent feature, and sweet voices, which afterwards gave occasion to the Greeks of that fiction of the nine Muses. The king of Ethiopia in Africa, most of our Asian princes have done so and do; those Sophies, Mogors, Turks, &c. solace themselves after supper amongst their queens and concubines, quale jucunditas oblectat causa (saith mine author) coram rege psallere et saltare consueverant, taking great pleasure to see and hear them sing and dance. This and many such means to exhalate the heart of men, have been still practised in all ages, as knowing there is no better thing to the preservation of man’s life. What shall I say, then, but to every melancholy man,

Quae convivio, non tristibus aliae amicae,
Quae nugas et rumus, et joca sales juvant.

Use honest and chaste sports, scenic shows, plays, games; Accedant jucunques Chors, mistaque psaeite. And as Marsilius Ficinus concludes an epistle to Bernard Guiianus, and some other of his friends, will I this tract to all good students.

Live merrily, O my friends, free from cares, perplexity, anguish, grief of mind, live merrily,” Letitia lacum vos creavit: “Again and again I request you to be merry, if anything trouble your hearts, vex your souls, neglect and contemn it, let it pass. And thus I enjoin you, not as a divine alone, but as a physician; for without this mirth, which is the life and quintessence of physic, medicines, and whatsoever is used and applied to prolong the life of man, is dull, dead, and of no force.”

Dum fata sinunt, vivite lati (Seneca), I say be merry.

Nec jusbus virentem
Vidimus hanc juventam.

It was Tiresias the prophet’s counsel to Menippus, that travelled all the world over, even down to hell itself to seek content, and his last farewell to Menippus, to be merry.

Contemn the world (saith he) and count that is in it vanity and toys; this only cover all thy life long; be not curious, or over solicitous in anything, but with a well composed and contented estate to enjoy thyself, and above all things to be merry.

Si Numerus uti cunctis sine amore jocisque,
Nec est jucundum, vivas in amore jocisque.”

Nothing better (to conclude with Solomon, Ecclus. iii. 22), “Than that a man should rejoice in his affairs.” Tis the same advice which every physician in this case rings to his patient, as Capivacius to his, avoid overmuch study and per-

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Footnotes:
1. In delicia inabitur auratus et adulatorus.
2. Nunc quoque mortales curas conviviorum.
3. En amicus et est exquisitus dapos.
4. Incipit in aliquis enims et jucundiorus, in multas sepulcrum.
5. Ex ultima psalos fretari semper.
6. Festina lacrimas.
7. Ex secrum citariantur.
8. Quid facit, accidit, quaestus, quaestus.
9. Quod eum in se observas.
10. Quia quid nos accidat.
11. The autem non tam ut Sacerdos, hunc, mando nobis, quam ut medicina; nam autem nec aut tamquam medicinaram vita, medicinae omnes ad vitam productive adhuc bene morientur; vivite lati.
12. Sciens in se observas.
turbations of the mind, and as much as in thee lies live at heart's ease. 7 Prosper Calenus to that melancholy Cardinal Cassius, 54 amidst thy serious studier and business, use jests and conceits, plays and toys, and whatsoever else may re-create thy mind. 7 Nothing better than mirth and merry company in this malady. 55 56 It begins with sorrow (saith Montanus), it must be expelled with hilarity. 7

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 days among good fellows in a tavern or an ale-house, and know not otherwise how to bestow their time but in drinking; malm-worms, men-fishes, or water-snakes, 57 Qui bibunt solum ranarum morc, nihil comedentes, like so many frogs in a pudle. 58 Tis their sole exercise to eat, and drink; to sacrifice to Volupia, Rumina, Edulica, Potina, Mellona, is all their religion. They wish for Philoxenus' neck, Jupiter's trinooctium, and that the sun would stand still as in Joshua's time, to satisfy their lust, that they might dies noctesque pergracati et bibere. Flourishing wits, and men of good parts, good fashion, and good word, basely prostitute themselves to every rogue's company, to take tobacco and drink, to roar and sing scurrilous songs in base places.

54 Januaria aliquid cum percussore jacetem, Furemiam nautis, aut faribus, aut fugitivis.

Which Thomas Erasmus objects to Paracelsus, that he would be drinking all day long with carmen and tapsters in a brothel-house, is too frequent among us, with men of better note: like Timocreon of Rhodes, multa bibens, et multa vorans, &c. They drown their wits, seethe their brains in ale, consume their fortunes, lose their time, weaken their temperatures, contract filthy diseases, rheums, dropsies, caltures, tremor, get swoln jugulars, pimples red faces, sore eyes, &c.; heat their lives, alter their complexions, spoil their stomachs, overthrow their bodies; for drink drowses more than the sea and all the rivers that fall into it (more fuges and eakes), confound their souls, suppress reason, go from Scylla to Charybdis, and use that which is a help to their undoing. 59 Quid referit morbo an ferro peremers rimu?

When the Black Prince went to set the exiled king of Castile into his kingdom, there was a terrible battle fought between the English and the Spaniards; at last the Spanish fled, the English followed them to the river side, where some drownded 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 Euripides, malas mulieres me fecerunt malam. 60 Evil company marred her, may they justly complain, bad companions have been their bane. For, 61 malus malum vult ut sit, sui simili; one drunkard in a company, one thief, one whoremaster, will by his goodwill make all the rest as bad as himself,

60 Qui referit morbo an ferro peremiseram?

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, 40 though it be to the prejudice of your health, you must drink venenum pro vino. And so like gnusshoppers, while they sing over their cups all summer, they starve in winter; and for a little vanishment shall find a sorrowful reckoning in the end.

56 Lib. de atra bis. Gravioribus curis nudo et face. tias aliquando interpone, jocos, et que sole at animam relaxare.
57 Consul. 30. maia valetudo nocta et contraces est tristitia, ac propterea exsultat, me animi removenda.
58 Athen. dyspnoeop. Lib. 1. 59 Juven. sat. 8. 60 You will find him beside some cut-throat, along with settlers, or thieves, or runaway.
61 Hor. "What does it signify whether I perish by diance or by the sword?"
64 Although you swear that you dread the night.
65 H. Pud. 2. 9. Either drink or depart."
SECT. III. MEMB. I.

A Consolatory Digression, containing the Remedies of all manner of Discontents.

Because in the preceding section I have made mention of good counsel, comfortable speeches, persuasion, 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, Budaeus, Stella, Petarch, Erasmus, besides Austin, Cyprian, Bernard, &c. And they so well, that as Hierome in like case said, si nostrum areret ingenium, de illorum passet fontibus irrigari, if our barren wits were dried 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 epitomise, 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 beforehand, this tract of mine many will condemn and reject; they that are fortunate, happy, and in flourishing estate, have no need of such consolatory speeches; they that are miserable and unhappy, think them insufficient 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 inconstancy of human felicity, others' misery; and to such as are discussed, if they will but attend and consider of this, it cannot choose but give some content and comfort. "Tis true, no medicine can cure all diseases, some affections of the mind are altogether incurable; yet these helps of art, physick, and philosophy must not be contemned." Arrianus and Plotinus are stiff in the contrary opinion, that such precepts can do little good. Boethius himself cannot comfort in some cases, they will reject such speeches like bread of stones, insa nula mentis hac solatia.

Words add no courage, which Catiline once said to his soldiers, "a captain's ordain 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 fortia, quae audierim nunquam, legere nunquam: nam quae audieris, quae legis omnia, tanto dolore superantur, either say something that I never read nor heard of before, or else hold thy peace. Most men will here except trivial consolations, ordinary speeches, and known persuasions in this behalf will be of small force; what can any man say that hath not been said? To what end are such parametical discourses? you may as soon remove Mount Caucasus, as alter some men's affections. Yet sure I think they cannot choose but do some good, and comfort and ease a little, though it be the same again, I will say it, and upon that hope I will adventure. 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 Montaigne said in like case, I will mar nothing; tis not my doctrine but my study, I hope I shall do nobody wrong to speak what I think, and deserve not blame.

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[Part 3. Sec. 3.]

in imparing my mind. If it be not for thy case, 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 general or particular; general are wars, plagues, dearths, famine, fires, inundations, unseasonable weather, epidemical diseases which afflict whole kingdoms, territories, cities; or peculiar to private men, as cares, crosses, losses, death of friends, poverty, want, sickness, orribes, injuries, abuses, &c. Generally all discontent, homines quattuor fortuntas solus. No condition free, quique suos patimur manus. Even in the midst of our mirth and jollity, there is some grudging, some complaint; as he saith, our whole life is a gheuupon, a bitter sweet passion, honey and gall mixed together, we are all miserable and discontent, who can deny it? If all, and that it be a common calamity, an inevitable necessity, all distressed, then as Cardan infers, who art thou that hopest to go free? Why dost thou not grieve thou art a mortal man, and not governor of the world? Ferre quam sortem patiuntur omnes, Nemo recuset, if it be common to all, why should one man be more disquieted than another? If thou alone were distressed, it were indeed more irksome, and less to be endured; but when the calamity is common, comfort thyself with this, thou hast more fellows, Solens miserr miseri socios habuisse doloris; nisi non soli causa, and why shouldst thou be so impatient? I, but alas we are more miserable than others, what shall we do? Besides private miseries, we live in perpetual fear and danger of common enemies: we have Bellona’s whips, and pitiful outrages, for epithalamiums; for pleasant music that fearful noise of ordnance, drums, and warlike trumpets still sounding in our ears; instead of nuptial torches, we have firing of towns and cities; for triumphs, lamentations; for joy, tears. So it is, and so it was, and so it ever will be. If that refusest to see and hear, to suffer this, is not fit to live in this world, and know not the common condition of all men, to whom so long as they live, with a reciprocal course, joys 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? Gravis nili est homini quod feri necessitas, as Tully deems out of an old poet, that which is necessary cannot be grievous. If it be so, then comfort thyself in this, whether thou wilt or no, it must be endured; make a virtue of necessity, and conform thyself to undergo it. Si longa est, levius est; si gravis est, brevis est. If it be long, ‘tis light; if grievous, it cannot last. It will away, dies dolorem minuat, and if nought else, time will wear it out; custom will ease it; oblivion is a common medicine for all losses, injuries, griefs, and detriments whatsoever, and when they are once past, this commodity comes of infelicity, it makes the rest of our life sweeter unto us? Alque haec olim meminisse juvabit, recollection of the past is pleasant; the privation and want of a thing many times makes it more pleasant and delightful than before it was. We must not think the happiest of us all to escape here without some misfortunes.

Heaven and earth are much unlike: Those heavenly bodies indeed are freely carried in their orbs without any impediment or interruption, to continue their course for innumerable ages, and make their convolutions; but men are urged with many difficulties, and have diverse hindrances, oppositions still crossing, interrupting their
endevours and desires, and no mortal man is free from this law of nature." We must not therefore hope to have all things answer our own expectation, to have a continuance of good success and fortunes. Fortuna nunquam perpetuo est bona. And as Minutius Felix, the Roman consul, told that insulting Coriolanus, drunk with his good fortunes, look not for that success thou hast hitherto had; "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 Jupiter's almoner, Pluto's treasurer, Neptune's admiral, it could not secure him. Such was Alcibiades's fortune, Narses, that great Gonsalvius, and most famous men's, that as Jovius concludes, "it is almost fatal 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. "Thou shalt not here find peaceable and cheerful days, quiet times, but rather clouds, storms, calumnies, such is our life." And as those errant planets in their distinct orbs have their several motions, sometimes direct, stationary, retrograde, in apogee, perigee, oriental, occidental, combust, feral, free, and as our astrologers will, have their fortitudes and debilities, by reason of those good and bad irradiations, conferred to each other's site in the heavens, in their terms, houses, case, detriments, &c. So we rise and fall in this world, eb 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 ourselves as others.

Yea, but thou thinkest thou art more miserable than the rest, other men are happy in respect of thee, their miseries are but flea-bitings to thine, thou alone art unhappy, none so bad as thyself. Yet if, as Socrates said, "Ne illa, ne illa." All men in the world should come and bring their grievances together, of body, mind, fortune, sores, ulcers, weakness, epilepsies, agues, and all those common calamities of beggary, want, servitude, imprisonment, and lay them on a heap to be equally divided, wouldst thou share alike, and take thy portion? or be as thou art? Without question thou wouldst be as thou art. If some Jupiter should say, to give us all content,

"Jen fessiam quod vultis; eris tu, qui modis miles, mercator; tu consultus modo, rusticus; hinc vobis, tu bene mutatis dicere peribis; etiam quod sit in orbis ? nonini."

"Ne illa beo so then: you master soldier Shall be a merchant; you sir lawyer A country gentleman; go you to this, That side you; why stand ye? It's well as 'tis."

"Every man knows his own, but not others' defects and miseries; and 'tis the nature of all men still to reflect upon themselves, their own misfortunes, to examine or consider other men's, not to compare themselves with others: To recount their miseries, but not their good gifts, fortunes, benefits, which they have, or ruminate on their adversity, but not once to think on their prosperity, not what they have, but what they want: 'tis to look still on them that go before, but not on those infinite numbers that come after. "Whereas many a man would think himself in heaven, a pretty prince, if he had but the least 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 myriads of poor slaves, captives, of such as work day and night in coal-pits, tin-mines, with sore toil to maintain a poor living, of such as labour in body and mind, live in extreme anguish, and pain, all which thou art free from? O fortunatos minium bona si tua norint: Thou art most happy if thou couldst be content, and acknowledge thy happiness.
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Rem carendo, non fruendo cognoscimus, when thou shalt hereafter come to want that which thou now lowest, abhorrest, and art weary of, and tired with, when his past thou wilt say thou wert most happy: and after a little miss, wish with all thine heart thou hadst the same content again, mightst lead but such a life, a world for such a life: the remembrance of it is pleasant. Be silent then, rest satisfied, desire, intuencesque in aliorum infortunia solare mentem, comfort thyself with other men's misfortunes, and as the moldiwork in Aesop told the fox, complaining for want of a tail, and the rest of his companions, tace, quando me occulis captum videitis, you complain of toys, but I am blind, be quiet. I say to thee be thou satisfied. It is recorded of the hares, that with a general consent they went to drown themselves, out of a feeling of their misery; but when they saw a company of frogs more fearful than they were, they began to take courage, and comfort again. Compare thine estate with others. Similes aliorum respecus casus, miltius ista fercis. Be content and rest satisfied, for thou art well in respect to others: be thankful for that thou hast, that God hath done for thee, he hath not made thee a monster, a beast, a base creature, as he might, but a man, a Christian, such a man; consider aright of it, thou art full well as thou art. Quae quidcumque habere nemo potest, no man can have what he will, Illud potest nolle quod non habet, he may choose whether he will desire that which he hath not. Thy lot is fallen, make the best of it. 60 If we should all sleep at all times, (as Endymion is said to have done) who then were happier than his fellow? Our life is but short, a very dream, and while we look about immortalities adet, eternity is at hand: 60 Our life is a pilgrimage on earth, which wise men pass with great, alacrity. If thou be in woe, sorrow, want, distress, in pain or sickness, think of that of our apostle, God chastiseth them whom he loveth: they that sow in tears, shall reap in joy," Psal. cxxvi. 6. "As the furnace proveth the potter's vessel, so doth temptation try men's thoughts," Eccl. xxv. 5, "is for thy good, Perissus nisit perissis: hadst thou not been so visited, thou hadst been utterly undone: as gold in the fire," so men are tried in adversity. Tributatio dictut: and which Camerarius hath well shadowed in an emblem of a tanner and corn.

"Si tritura abiat palaei sunt abita granae,
Non crux mundani separat a palaei:
"

"As threshing separates from straw the corn,
By crosses from the world's staff are we born,"

Tis the very same which Chrysostom comments, hom. 2. in 3 Mat. "Corne is not separated but by threshing, nor men from worldly impediments but by tribulation." Tis that which Cyprian ingeniates, Ser. 4. de immort. Tis that which Hieron, which all the fathers inculcate, "so we are catechised for eternity." Tis that which the proverb insinuates: Novenarium documentum; 'tis that which all the world rings in our ears. Deus unicum habet filium sine peccato, nullum sine flagello: God, saith Austin, hath one son without sin, none without correction. "An expert seaman is tried in a tempest, a runner in a race, a captain in a battle, a valiant man in adversity, a Christian in tentation and misery." Basil. hom. 8. We are sent as so many soldiers into this world, to strive with it, the flesh, the devil; our life is a warfare, and who knows it not? Non est astra mollis à terris via: "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 whether we are going."

41 You know the value of a thing from wanting more than from enjoying it.
42 Hesiod. Esto quod es; quod sunt alii, sine quemlibet esse; Quod non es, noli; quod potes esse, volis.
43 Seneca.
44 Si dormirem semper omnes, nullus alius fieri cesset. Card. 45 Seneca de ira. 46 Plato, Axiocdo. Non ignoras visum hanc pergrationem, &c. quam sapientes cum gaudio percurrent. 47 See expugn; medicus non dat quod patiuntur, sed quod ipse bonum sit.
48 Frumentum non egreditum nisi tritatum, &c.
49 Est non penna damnantis sed flagellum corrigentiae. Ad hereditarum aeternitatem,
50 Confess. 6. 51 Athletismum, duorum pugna, magnanimitatem obviam, Christianum vero tentationem probat et examinant. 52 Sen. Here, far. "The way from the earth to the stars is not so downy." 53 Idem Deus aequalis est fecit quae sunt in patria.
54 Boethius I. 3. met. ult. "Go now, brave fellows, whither the lofty path of a great expansion leads. Why do you stupidly expose your lives? The earth brings the stars to subjection."
Remedies against Discontents.

Or put case thou art now forsaken of the world, dejected, contemned, yet comfort thyself, as it was said to Agar in the wilderness, God sees thee, he takes notice of thee. There is a God above that can vindicate thy cause, that can relieve thee. And surely Seneca thinks he takes delight in seeing thee. The gods are well pleased when they see great men contending with adversity, as we are to see men fight, or a man with a beast. But these are toys in respect, Behold, saith he, a spectacle worthy of God; a good man contended with his estate. A tyrant is the best sacrifice to Jupiter, as the ancients held, and his best object a contented mind. For thy part then rest satisfied, cast all thy care on him, thy burden on him, rely on him, trust on him, and he shall nourish thee, care for thee, give thee thine heart's desire; say with David, God is our hope and strength, in troubles ready to be found. Psal. clvi. 1. for they that trust in the Lord shall be as Mount Zion, which cannot be removed, Psal. cxxiv. 1-2. as the mountains are about Jerusalem, so is the Lord about his people, from henceforth and for ever.

MEMB. II.

Deformity of body, sickness, baseness of birth, peculiar discontents.

Particular discontents and grievances, are either of body, mind, or fortune, which as they wound the soul of man, produce this melancholy, and many great inconveniences, by that antidote of good counsel and persuasion may be eased or expelled. Deformities and imperfections of our bodies, as lameness, crookedness, deafness, blindness, be they innate or accidental, torture many men: yet this may comfort them, that those imperfections of the body do not a whit blemish the soul, or hinder the operations of it, but rather help and much increase it. Thou art lame of body, deformed to the eye, yet this hides not but that thou mayest be a good, wise, upright, honest man. Seldom, saith Plutarch, honesty and beauty dwell together, and oftentimes under a thread-bare coat lies an excellent understanding, sapere sub atrit válit sapientia veste. Cornelius Musurus, 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, poor, dejected person; they were all ready to leave the church; but when they heard his voice they did admire him, and happy was that senator could enjoy his company, or invite him first to his house. A sly fellow to look to, may have more wit, learning, honesty, than he that struts it out Amphilus jactans, &c. grandia gradatia, and is admired in the world's opinion: Vit is sapre candus nobile neclat habet, the best wine comes out of an old vessel. How many deformed princes, kings, emperors, could I reckon up, philosophers, emperors? Hannibal but one eye, Appius Claudius, Timoleon, blind, Muleasse, king of Tunis, John, king of Bohemia, and Tiresias the prophet. The night hath his pleasure, and for the loss of that one sense such men are commonly recomposed in the rest; they have excellent memories, other good parts, music, and many recreations; much happiness, great wisdom, as Tully well discourseth in his Tuscan questions: Homer was blind, yet who (saith he) made more accurate, lively, or better descriptions, with both his eyes? Democritus was blind, yet as Laerius writes of him, he saw more than all Greece besides, as Plato concludes, Tum sanè multis oculis acutè incipit cernerere, quam primùm corpos orbim deflorescit, when our bodily eyes are at worst, generally the eyes of our soul see best. Some philosophers and divines have evirated themselves, and put out their eyes voluntarily, the better to contemplate. Angelus Politianus had aetter in his nose continually running, blome in company, yet no man so eloquent and pleasing in his works. Asop was crooked, Socrates purblind, long-legged, hairy; Democritus withered, Seneca lean and harsh, ugly to behold, yet show me so many flourishing wits, such divine spirits:
Horace a little blear-eyed contemptible fellow, yet who so sententious and wise? Marcellus Punicus, Faber Stapulensis, a couple of dwarfs, Melancthon a short hard-favoured man, parvus erat, sed magnus erat, &c., yet of incomparable parts all three. 

Ignatius Loyola the founder of the Jesuits, by reason of a hurt he received in his leg at the siege of Pampluna, the chief town of Navarre in Spain, unfit for war and less serviceable at court, upon that accident betook himself to his beads, and by those means got more honour than ever he should have done with the use of his limbs, and properness of person: Vainus non penetrat animum, a wound hurts not the soul. Gaibra the emperor was crook-backed, Epictetus lame: that great Alexander a little man of stature, Augustus Caesar of the same pitch: Agesilaus despicibilis forma; Boccharis a most deformed prince as ever Egypt had, yet as Diodorus Siculus records of him, in wisdom and knowledge far beyond his predecessors. A. Dom. 1308.

Uladeslaus Cubitalis that pigmy king of Poland reign'd and fought more victorious battles than any of his long-shank'd predecessors. Nullam virtus respetit staturas, virtue refuseth no stature, and commonly your great vast bodies, and fine features, are sortish, dull, and leaden spirits. What's in them? Quid nisi pondus inercie situdeque ferocia meminit, What in Osus and Ephialtes (Neptune's sons in Homer), nine acres long?

What in Maximinus, Ajax, Caligula, and the rest of those great Zannummis, or gigantical Anakime, heavy, vast, barbarous lubbers?

Their body, saith Lemius, is a burden to them, and their spirits not so likely, nor they so erect and merry: Non est in magno corpore mica salis: a little diamond is more worth than a rocky mountain: which made Alexander Aphrodisius 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, (hide their heads in the clouds); but beli pusill, little men are pretty: Sed si bellus homo est Cotta, pusillus homo est. Sickness, diseases, trouble many, but without a cause: It may be 'tis for the good of their souls: Pars fata fuit, the flesh rebels against the spirit; that which hurts the one, must needs help the other. Sickness is the mother of modesty, putteth us in mind of our mortality; and when we are in the full career of worldly pomp and jollity, she pullet us by the ear, and maketh us know ourselves. Pliny calls it, the sum of philosophy, If we could but perform that is our health, which we promise in our sickness. Quam infirmum 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, despises no man, listens not after lies and tales, &c. And were it not for such gentle remembrances, men would have no moderation of themselves; they would be worse than tigers, wolves, and lions: who should keep them in awe? princes, masters, parents, magistrates, judges, friends, enemies, fair or foul means cannot contain us, but a little sickness, (as Chrysostom observes) will correct and amend us. And therefore with good discretion, Jovianus Pantous caused this short sentence to be engraven on his tomb in Naples: Labour, sorrow, grief, sickness, want and woe, to serve proud masters, bear that superstitious yoke, and bury your dearest friends, &c.
the sauces of our life." If thy disease be continue and painful to thee, it will not
surely last: and a light affliction, which is but for a moment, causeth unto us a far
more excellent and eternal weight of glory. 2 Cor. iv. 17. bear it with patience;
women endure much sorrow in childbed, and yet they will not contain; and those
that are barren, wish for this pain; be courageous, there is as much valour to be
shown in thy bed, as in an army, or at a sea fight: aut vincetur, aut vincet, thou
shall be rid at last. In the mean time, let it take its course, thy mind is not any way
disabled. Bilibaldus Firkimerus, 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 less it will continue: and though it be severe and hideous for the
time, comfort thyself as martyrs do, with honour and immortality. That famous
philosopher Epicurus, being in a miserable pain of stone and cholic, 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.

Baseness of birth is a great disparagement to some men, especially if they be
wealthy, bear office, and come to promotion in a commonwealth; then (as he
observes) if their birth be not answerable to their calling, and to their fellows, they
are much abashed and ashamed of themselves. Some scorn their own father and
mother, deny brothers and sisters, with the rest of their kindred and friends, and will
not suffer them to come near them, when they are in their pomp, accounting it a
scandal to their greatness to have such beggarly beginnings. Simon in Lucian,
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 arms, and by all
means screw themselves into ancient families, falsifying pedigrees, usurping
scutchcoats, 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 Germans, Frenchmen, and Venetians, the gentry scorn the
commonality, and will not suffer them to match with them; they depress, and make
them as so many asses, to carry burdens. In our ordinary talk and fallings out, the
most opprobrious and scurrile name we can fasten upon a man, or first give, is to
call him base rogue, beggarly rascal, and the like: Whereas in my judgment, this
ought of all other grievances to trouble men least. Of all vanities and fopperies, 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? Tantum vos generis tenuit
fiducia vestri. It is non ens, a mere flash, a ceremony, a toy, a thing of nought.

Consider the beginning, present estate, progress, ending of gentry, and then tell me
what it is. Oppression, fraud, cozening, usury, knavery, bawdry, murder, and
 tyranny, are the beginning of many ancient families: one hath been a blood-sucker,
a parasite, 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 pandar to some
great men, a parasite, a slave, prostituted himself, his wife, daughter, to some lascivious
prince, and for that he is exalted. Tiberius preferred many to honors in his
time, because they were famous whoresmasters and sturdy drinkers; many come into
this pavement-row (so one calls it) by flattery or cozening; search your old
families, and you shall scarce find of a multitude (as Eneas Sylvius observes) qui
sectum non habent ortum, that have not a wicked beginning; aut qui vi et dolo co
fastigi non ascendant, as that plebeian in Machiavel in a set oration proved to his
fellow, that do not rise by knavery, force, foolery, villany, or such indirect means.
"They are commonly able that are wealthy; virtue and riches seldom settle on one man: who then sees not the beginning of nobility? spoils enrich one, usury another, treason a third, witchcraft a fourth, flattery a fifth, lying, stealing, bearing false witness a sixth, adultery the seventh." &c. One makes a fool of himself to make his lord merry; another dandles my young master, bestows a little rag on him, a third marries a cracked piece, &c. Now may it please your good worship, your lordship, who was the first founder of your family? The poet answers, ""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 controversy that now; married women are all honest; thou art his son's son's son, begotten and born infra quattuor maria, &c. Thy great great great grandfather was a rich citizen, and then in all likelihood a usurer, a lawyer, and then a—a courtier, and then a—a country gentleman, and then he scraped it out of sheep, &c. And you are the heir of all his virtues, fortunes, titles; so then, what is your gentility, but as Hieros saith, Opes antiquae, inceperae divitiae, ancient wealth? that is the definition of gentility. The father goes often to the devil, to make his son a gentleman. For the present, what is it? "It began (saith Agrippa) with strong impolicy, 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 dispense per annuum so much. In the kingdom of Naples and France, he that buys such lands, buys the honour, title, barony, together with it; and they that can dispense so much amongst us, must be called to bear office, to be knights, or fine for it, as one observes, nobiliorum ex censu judicant, our nobles are measured by their means. And what now is the object of honour? What maintains our gentility but wealth? Nobilitas sine re projecta vilior alga. Without means gentility is naught worth, nothing so contemptible and base. Disputate de nobilitate generis, sine diuitiis, est disputare de nobilitate stercoris, saith Neevisan the lawyer, to dispute of gentility without wealth, is (saving your reverence) to discuss the original of a mard. So that it is wealth alone that denominates, money which maintains it, gives esse to it, for which every man may have it. And what is their ordinary exercise? Sit to eat, drink, lie down to sleep, and rise to play; wherein lies their worth and sufficiency? in a few coats of arms, eagles, lions, serpents, bears, tigers, dogs, crosses, bents, fesse, &c., and such like baubles, which they commonly set up in their galleries, porches, windows, on bowls, platters, coaches, in tombs, churches, men's sleeves, &c. If he can hawk and hunt, ride a horse, play at cards and dice, swagger, drink, swear, take tobacco with a grace, sing, dance, wear his clothes in fashion, court and please his mistress, talk big futian, insult, scorn, strut, contemn others, and use a little mimical and apish compliment above the rest, he is a complete, (Egregium verò laudem) a well-qualified gentleman; these are most of their employments, this their greatest commendation. What is gentility, this parchment nobility then, but as Agrippa defines it, "a sanctuary of knavery and naughtiness, a cloak for wickedness and execrable vices, of pride, fraud, contempt, 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 dandy, an illiterate idiot, an outside, a glow-worm, a proud fool, an arrant ass," Ventris et ingenuus mancipium, a slave to his lust and belly, solaque libidine fortis. And as Salvianus observed of his countrymen the Aquitaines in France, sicut itulit primi fuere, sicut et vitiss (As they were the first in rank so also in roteness); and Cabinet du Roy, their own writer, distinctly of the rest. "The nobles of Berry are most part lechers, they of Touraine thieves, they of Narbonne covetons, they of Guienne coiners, they of Provence atheists, they of..."
Remedies against Discontents.

We may generally conclude, the greater men, the more vicious. In me, as De miseria curial. Miseri sunt, ingenti sunt, turpes sunt, multo ut parieties solidum suarum specieib. Mi- nima honestas vestes, equos, casas, Odanim familiaram, Caesarem unnan xvexas, oves, villas, praeda, pecus, salubres, &c. hoc cuminam stultus ansaeque pestes. Pandalus noster impius nobilis nostri est, Senea Sylwius. Bellenium in aere, 69, 2. Mat. Riocuph, lib. 1, cap. 3. Ad re- gnum rempi, soli doctores, duci licentia absconduntur, &c. &c. Lib. 1..hist. conditio servus, ceterum sect salus, et animo magno primum maximo regum ceterae manus. ob hoc a Senea in regem octectus. Caesar Magnus lib. 15. Saxo Grammaticus, &c. &c.
Scaliger accounts it, et non praeterundum, maximorum virorum plerisque patres ignoratos, matres impudicas suae. "I could recite a great catalogue of them, every kingdom, every province will yield innumerable examples: and why then should baseness of birth he objected to any man? Who thinks worse of Tully for being arpinus, an upstart? Or Agathocles, that Sicilian king, for being a potter's son? Iphicrates and Marius were meanly born. What wise man thinks better of any person for his nobility? as he said in Machiavel, omeni eodem patre nati, Adam's 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 is the difference?" To speak truth, as Bale did of P. Schalichius, "I more esteem thy worth, learning, honesty, thy nobility; honour thee more that thou art a writer, a doctor of divinity, than Earl of the Huns, Baron of Skradine, or hast title to such and such provinces, &c. Thou art more fortunate and great (so Jovius writes to Cosmo de Medici, then Duke of Florence) for thy virtues, than for thy lovely wife, and happy children, friends, fortunes, or great duchy of Tuscany." So I account thee; and who doth not so indeed? Abdonimus was a gardener, and yet by Alexander for his virtues made King of Syria. How much better is it to be born of mean parentage, and to excel in worth, to be morally noble, which is preferred before that natural nobility, by divines, philosophers, and politicians, to be learned, honest, discreet, well-qualified, to be fit for any manner of employment, in country and commonwealth, war and peace, than to be Degeneres Neoptolemi, as many brave nobles are, only wise because rich, otherwise idiots, illiterate, unfit for any manner of service? Ubricus, Earl of Cilia, upbraided John Huniades with the baseness of his birth, but he replied, in te Cilicensis comites turpiter extinguitur, in me gloriae Bistricenses exoritur, thine earldom is consumed with riot, mine begins with honour and renown. Thou hast had so many noble ancestors; what is that to thee? Vae ea nostra, when thou art a dizzard thyself: quod prodest, Pontice, longo stemmate cernet, &c. I conclude, hast thou a sound body, and a good soul, good bringing up? Art thou virtuous, honest, learned, well-qualified, religious, are thy conditions good—thou art a true nobleman, perfectly noble, although born of Thersites—dum modo tu sis—Eucides similis, non natus, sed factus, noble non est: "for neither sword, nor fire, nor water, nor sickness, nor outward violence, nor the devil himself can take thy good parts from thee." Be not ashamed of thy birth then, thou art a gentleman all the world over, and shalt be honoured, when as he, strip him of his fine clothes, dispossest him of his wealth, is a refuge (which Polyneices in his banishment found true by experience, gentry was not esteemed) like a piece of coin in another country, that no man will take, and shall be commenced. Once more, though thou be a barbarian, born at Tontontee, a villain, a slave, a Saldanian negro, or a rude Virginian in Dassamonepeke, he a French monsieur, a Spanish don, a seignior of Italy, I care not how descended, of what family, of what order, born, 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.

Let no terra filius, or upstart, insult at this which I have said, no worthy gentleman take offence. I speak it not to detract from such as are well deserving, truly virtuous and noble: I do much respect and honour true gentry and nobility; I was born of worshipful parents myself, in an ancient family, but I am a younger brother, it concerns me not: or had I been some great heir, richly endowed, so minded as I am, I should not have been elevated at all, but so esteemed of it, as of all other human happiness, honours, &c., they have their period, are brittle and inconstant. As he said of that great river Danube, it riseth from a small fountain, a little brook.
Remedies against Discontents.

And although the nobility of our times be much like our coins, more in number and value, but less in weight and goodness, with finer stamps, cuts, or outsides than of old; yet if he retain those ancient characters of true gentry, he will be more affable, courteous, gently disposed, of fairer carriage, better temper, or a more magnanimous, heroical, and generous spirit, than that vulgus hominum, those ordinary boors and peasants, qui adeo improbi, agresti, et inculti plerunque sunt, ne dicam maliciosi, ut situm illum humanitatis officium præsent, ne ipsi Deo si advcrerit, ut one observet eum, a rude, brutish, uncivil, wild, a currish generation, cruel and malicious, incapable of discipline, and such as have scarce common sense. And it may be generally spoken of all, which are Lemnii the physician said of his travel into England, the common people were silly, sullen, dogged clowns, sed mitior nobilis, at aedem humanitatis officium paratissima, the gentlemen were courteous and civil. If it be fall out (as often it doth) that such peasants are preferred by reason of their wealth, chance, error, &c., or otherwise, yet as the cat in the fable, when she was turned to a fair maid, would play with mice; a cur will be a cur, a clown will be a clown, he will likely savour of the stock whence he came, and that innate rusticity can hardly be shaken off.

And though by their education such men may be better qualified, and more refined; yet there be many symptoms by which they may likely be described, an affected fumistical carriage, a tailor-like sprueness, a peculiar garb in all their proceedings; choices more than ordinary in his diet, and as Hierome well describes such a one to his Nepolian; "An upstart born in a base cottage, that scarce at first had coarse bread to fill his hungry guts, must now feed on kickshaws and made dishes, will have all variety of flesh and fish, the best oysters," &c. A beggar's brat will be commonly more scornful, imperious, insulting, insolent, than another man of his rank: "Nothing so intolerable as a fortunate fool," as Tully found out long since out of his experience; Asperius nihil est humili cum surgit in aedem, set a beggar on horseback, and he will ride a gallop, a gallop, &c.

And sometimes he forgets what he was, domineers, &c., and many other such symptoms he hath, by which you may know him from a true gentleman. Many errors and obliquities are on both sides, noble, ignoble, factis, natis; yet still in all callings, as some degenerate, some are well deserving, and most worthy of their honours. And as Busbequins said of Soliman the Magnificent, he was tanto dignus imperio, worthy of that great empire. Many meanly descended are most worthy of their honour, politice nobles, and well deserve it. Many of our nobility so born (which one said of Hipheestion, Ptolemeus, Seleucus, Antigonus, &c., and the rest of Alexander's followers, they were all worthy to be monarchs and generals of armies) deserve to be princes. And I am so far forth of Sestellius's mind, that they ought to be preferred (if capable) before others, "as being nobly born, ingenuously brought up, and from..."
their unmanly trained to all manner of civility.\textsuperscript{32} For learning and virtue in a nobleman is more eminent, and, as a jewel set in gold is more precious, and much to be respected, such a man deserves better than others, and is as great an honour to his family as his noble family to him. In a word, many noblemen are an ornament to their order: many poor men’s sons are singularly well endowed, most eminent, and well deserving for their worth, wisdom, learning, virtue, valour, integrity; excellent members and pillars of a commonwealth. And therefore to conclude that which I first intended, to be base by birth, meanly born is no such disparagement. \textit{Et sic demonstratur, quod erat demonstrandum.}

MEMB. III.

Against Poverty and Want, with such other Adversities.

One of the greatest miseries that can befall a man, in the world’s esteem, is poverty or want, which makes men steal, bear false witness, swear, forswear, contend, murder and rebel, which breaketh sleep, and causeth death itself. \textit{Odio venia sequestra isto furor, no burden (saith \textsuperscript{89} Menander) so intolerable as poverty: it makes men desperate, it erects and dejects, census honores, census amicitias; money makes, but poverty mars, &c. and all this in the world’s esteem: yet if considered aright, it is a great blessing in itself, a happy estate, and yields no 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, \textsuperscript{88} lest any man should make poverty a judgment of God, or a odious estate.} And as he was himself, so he informed his Apostles and Disciples, they were all poor, Prophets poor, Apostles poor, (Act. iii. \textsuperscript{4} Silver and gold have I none.) \textsuperscript{43} As sorrowing (saith Paul) and yet always rejoicing; as having nothing, and yet possessing all things.\textsuperscript{2} I Cor. vi. 10. Your great Philosophers have been voluntarily poor, not only Christians, but many others. Crates Thebans was adored for a God in Athens, \textsuperscript{88} a nobleman 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.\textsuperscript{2} Those Curii and Fabri 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 toys;\textsuperscript{30} many that have refused honours, titles, and all the vain pomp and happiness, which others so ambitiously seek, and carefully study to compass and attain. Riches I deny not are God’s good gifts, and blessings; and \textit{honor est in honorante}, honours are from God; both rewards of virtue, 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. \textit{Dantur quidem bonis, saith Austin, ne quis mala est met; malis autem ne quis nimis bona}, good men have wealth that we should not think it evil; and bad men that they should not rely on or hold it so good; as the rain falls on both sorts, so are riches given to good and bad, \textit{sed bonis in bonum, but they are not good only to the godly}. But \textsuperscript{33} compare both estates, for natural parts they are not unlike; and a beggar’s child, as \textsuperscript{32} Carden well observes, \textsuperscript{98} is no whit inferior to a prince’s, most part better;\textsuperscript{77} and for those accidents of fortune, it will easily appear there is not such odds, no such extraordinary happiness in the one, or misery in the other. He is rich, wealthy, fat; what gets he by it? pride, insolency, lust, ambition, cares, fears, suspicion, trouble, anger, emulation, and many filthy diseases of body and mind. He hath indeed variety of dishes, better fare, sweet wine, pleasant sauce,
Remedies against Discontents.

They have a great many clothes, lords it bravely out, &c., and all that which Misillus Lucian; but with them he hath the gout, dropsies, apoplexies, palsies, neurums, catarrhs, eruditions, oppilations, melancoly, &c., lust enters into, according to Chrysostom, "the sequel of riches is pride, riot, arrogancy, fury, and all irrational courses."

"O that his breasts were but conspicuous, How full of fear within, how furious? The narrow seas are not so boisterous."

Hath the world at will that is rich, the good things of the earth: suave tollere accresc, (it is sweet to draw from a great heap) he is a happy like a god, a prince, every man seeks to him, applauds, honours, and he honours indeed, abundance of all things; but (as I said) with anger, faction, emulation, fears, cares, suspicion enter with his wealth; and in the world he aches, crudities, gouts, and as fruits of his idleness, and surfeiting and drunkenness, all manner of diseases: pecuniis agitatur influentior, the more dishonest. "He is exposed to hatred, envy, fear of death, degredation," &c. "These lubricata statio et proxima praecipitabat higher he climbs, the greater is his fall."

"Rumpratur innumeris arboribus uberrima pomi, Et subitae nimium precipitatur open." is heavy laden with fruit breaks her own boughs, with their own greatness themselves: which Joachimius Camerarius hath elegantly expressed hem, cent. 1. Inope se copias fécit. Their means is their misery, though themselves to the times, to lie, dissemble, collogue, and flatter their second his will and commands as much as may be, yet too frequently, they fat themselves like so many hogs, as Aeneas Sylvius observes, they are full fed, they may be devoured by their princes, as Seneca by Tiberius, and Haman by Ahasuerus: I resolve with calmis, est tempestas mentis; et quo dignatas altior, casus gravior tempestem, the higher they are elevated, the more grievously depressed, of his prerogatives which wealth affords, as he hath more his expenses or. "When goods increase, they are increased that eat them; and what to the owners, but the beholding thereof with the eyes?" Eccles. iv. 10.

"Militia frumenti tan trivertis areum centum, Non tuns hinc capit ventre plus quam mens"—poorness, Solomon calls it, and reserved to them for an evil, 12 verse. will be rich fall into many fears and temptations, into many foolish and
Cure of Melancholy.

noisome lusts, which drawn men in perdition." 1 Tim. vi. 9. "Gold and silver hath destroyed many." Ecclus. viii. 2. "divitie aculi sunt laquei diaboli: so writes Bernard., worldly wealth is the devil's 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 myself, rich men would have pulled me to pieces; but hear who saith, and who seconds it, an Apostle) therefore St. James bids them "weep and howl for the miseries that shall come upon them; their gold shall rust and canker, and eat their flesh as fire." James v. 1, 2, 3. I may then boldly conclude with "Theodoret, quotiescunque divitiae affluentem, &c. "As often as you shall see a man abounding in wealth," qui gemmis bibit et Serrano dormiet & ostro, "and naught within, 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." 17

Wherein now considers his happiness? what privileges hath he more than other men? or rather what miseries, what cares and discontents hath he not more than other men?

"Non posse hominum multa voce verius, "Non enim gaze, neque consultaria, Summo lecto miseris tumultus, Mensis et curas laequare circum, Tecta volantes." 18

Tis not his wealth can vindicate him, let him have Job's inventory, sint Crassi Crassi licet, non hos Pactolus aurcas undas agens, eripiat unquam e miseris, Crassus or rich Crassus cannot now command health, or get himself a stomach. "As 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 chronic disease, contracted with full diet and ease, or troubled in mind) when as, in the meantime, all his household are merry, and the poorest servant that he keeps doth continually feast." "Tis Bracteata felicitas, as Seneca terms it, tinfoiled 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.

"Reversaque metus hominum, curaque sequaces, Nec metuant fremitus armorum, aut flerea tela, Audacterque inter reges, regumque potentiae Verector, neque fulgore reverentur ab auro." 19

Indeed men still attending fears and cares: "Nor armours clashing, nor fierce weapons fear: (With kingly converse they boldly, and kings part)," Fearting no flashing that from gold appear.

Look how many servants he hath, and so many enemies he suspects; for liberty he entertains ambition; his pleasures are no pleasures; and that which is worst, he cannot be private or enjoy himself as other men do, his state is a servitude. 6 A countryman may travel from kingdom to kingdom, province to province, city to city, and glut his eyes with delightful objects, hawk, hunt, and use those ordinary deportments, without any notice taken, all which a prince or a great man cannot do. He keeps in for state, ne majestatis dignitatis evileseeat, as our China kings, of Bocasses, and Tartarian Chams, those aurea maceipia, are said to do, seldom or never sea 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 meal's meat, which he hath but seldom, than they do with all their exotic dainties and continual viands; Quidquid notulatum commendent rario usus, tis the reality 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 pleasant, he swore, than any wine or

1 Cap. 6. de curat. grec. affect. rap. de providentia; quiescunque divitiae affluentem hominem vidimus, capite passum, ne quos bune beatissimum putemus, sed infelicem, consensum, &c. 16 Hor. 1. 2. Od. 9. 17 Hor. 3. 2. 18 Plut. 4. Dixit ille cibo interficere, et in omni copia sua eisum non accepta, sed questionum divitiae affluentem hominem vidimus, interea totum eis servitium hitare sit, acque eplata. 19 Epist. 113. 20 Hor. et ubi carpe ille sit, et alia est. 21 Briscius.
Remedies against Discontents.

ad. All excess, as Epictetus argues, will cause a dislike; sweet will be sour, rich made that temperate Epicurus sometimes voluntarily fast. But they being used to the same dishes, (which are nastily dressed by slovenly bakers, that after their obscenities never wash their bawdy hands) be they fish, flesh, or soups, made dishes, or whatsoever else, are therefore cloyed; nectar’s self was loathsome to them, they are weary of all their fine palaces, they are to them as so many prisons. A poor man drinks in a wooden dish, and eats his meat in wooden spoons, wooden platters, earthen vessels, and such homely stuff: the other gold, silver, and precious stones; but with what success? in auro bibitur venenum, or of poison in the one, security in the other. A poor man is able to write, to ask his mind, to do his own business himself; locuples mitti parastinum, saith Philostratus, a rich man employs a parasite, and as the mayor of a city, speaks by the town clerk, or by Mr. Recorder, when he cannot express himself. Nomius the sailor hath a purple coat as stiff with jewels as his mind is full of vices; rings on his fingers worth 20,000 sestaries, and as Pherox the Persian king, an union in his heart worth one hundred pounds weight of gold: Cleopatra hath whole boars and is served up to her table at once, drinks jewels dissolved, 40,000 sestaries in ice; but to what end?

Psalia P—

whether a man is a mad desire to drink in gold? Dost not a clothes suit become him well, and keep him as warm, as all their silks, satins, damasks, taffeties and tisues? Is not home spun cloth as great a preservative against cold, as a coat of Tartar’s wool? Nero, saith Sueton., ever 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 which is the consummation and upshot of all, death itself makes the greatest difference. One like a hen feeds on the dunghill all his days, but is served up at once to his Lord’s table; the other as a falcon is fed with partridge and pigeons, and sits on his master’s fist, but when he dies is flung to the muckhill, and there lies. The rich man lives like Dives jovially here on earth, temulentus dietius, make the best of it; and boasts himself in the multitude of his riches; Psalm xliii. 6. 11. he thinks his house called after his own name,” shall continue for ever; “but he shall be hasted like a beast,” verse 20. “his way utter his folly,” verse 13. malum parturit, ut dilabuntur; like sheep they lie in the grave,” verse 14. Puncto descendunt infernus, “they spend their days in wealth, and go suddenly down to hell,” Job xi. 13. For all physicians and medicines enforcing nature, a swooning wife, family complaints, friends’ tears, dirges, masses, necias, funerals, for all orations, counsels hired acclamations, eulogiums, epitaphs, hearses, heralds, black mourners, demittas, obelisks, and Mausoleum tombs, if he have them, at least, he, like a dog, goes to hell with a guilty conscience (propter hos dilatavit infernos os summ), a poor man’s curse; his memory sticks like the snuff of a candle when it is shut out; sanguineous libels, and infamous obloquies accompany him. When as poor Lazarus is Dei sacrarum, the temple of God, lives and dies in true devotion, hath more attendants, but his own innocence, the heaven a tomb, desires to be dismissed, buried in his mother’s lap, and hath a company of Angels ready to convey his soul into Abraham’s 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 or for their victories: Creesus for his end, Solomon for his wisdom. In a word, “to get wealth is a great trouble, anxiety to keep, grief to lose it.”

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But consider all those other unknown, concealed happinesses, which a poor man hath (I call them unknown, because they be not acknowledged in the world’s esteem, or so taken) O fortunatos nimium bonum si sua norint: happy they are in the meantime if they would take notice of it, make use, or apply it to themselves. “A poor man wise is better than a foolish king.” Eccles. ii. 13. “Poverty is the way to heaven, the mistress of philosophy, the mother of religion, virtue, sobriety, sister of innocence, and an upright mind.” How many such encomiums might I add out of the fathers, philosophers, orators? It troubles many that are poor, they account of it as a great plague, curse, a sign of God’s hatred, ipsum scelus, damned villan itself, a disgrace, shame and reproach; but to whom, or why? If fortune hath envied 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 genis, surdumque parentum—nomen, of mean parentage, a dirt-dauber’s son, am I therefore to be blamed? an eagle, a bull, a lion is not rejected for his poverty, and why should a man? *Fortuna telum, non culpa, fortune’s fault, not mine.* Good Sir, I am a servant, (to use Seneca’s words) howsoever your poor friend; a servant, and yet your chamber-fellow, and if you consider better of it, your fellow-servant.”

I am thy drudge in the world’s eyes, yet in God’s sight peradventure they better, my soul is more precious, and I dearer unto him. *Etiam servi dis curae sunt,* as Evangelist 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 parasangs before me in means, favour, wealth, honour, Claudius’s Narcissus, Nero’s Massa, Domitian’s Parthenius, a favourite, a golden slave; thou coverest thy floors with marble, thy roofs with gold, thy walls with statues, fine pictures, curious hangings, &c., what of all this? *Calcas opes,* &c., what’s all this to true happiness? I live and breathe under that glorious heaven, that august capitol of nature, enjoy the brightness of stars, that clear light of sun and moon, those infinite creatures, plants, birds, beasts, fishes, herbs, all that sea and land afford, far surpassing all that art and opulentia can give. I am free, and which *Seneca said of Rome, cum liberis te sit in sub marmore et auro postea servitus habitavit,* thon hast Amalthea cornu, plenty, pleasure, the world at will, I am despicable and poor; but a word overshot, a blow in choler, a game at tables, a loss at sea, a sudden fire, the prince’s dislike, a little sickness, &c., may make us equal in an instant; howsoever take thy time, triumph and insult awhile, *cenis aequat,* as *Alphonson said, death will equalise 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 *Nevisanus was taken down for sitting amongst gentlemen, but he replied, my nobility is about the head, yours declines to the tail,* and they were silent. Let them mock, scoff and revile, *tis not thy scorn, but his that made thee so; he that mocks the poor, reproacheth him that made him,* Prov. xi. 6. “and he that rejoiceth at affliction, shall not be unpunished.” For the rest, the poorer thou art, the happier thou art, *dittor est, at non melior,* saith *Epictetus,* he is richer, not better than thou art, not so free from lust, envy, hatred, ambition.

*Beatus ille qui procel negotiis Patera cura borus exercet suis.*

Happy he, in that he is freed from the tumults of the world, he seeks no honours, gapes after no preferment, flatters not, envies not, temporiseth not, but lives privately, and well contented with his estate;

*Nec aper corde avidus, nec curam passit ianeem
Securus quæ fata cadunt.*

He is not troubled with state matters, whether kingdoms thrive better by succession or election; whether monarchies should be mixed, temperate, or absolute; the house

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Ottoman's and Austria is all one to him; he inquires not after colonies or new recoveries; whether Peter were at Rome, or Constantine's donation of force; that comets or new stars signify, whether the earth stand or move, there be a new world in the moon, or infinite worlds, &c. He is not touched with fear ofvisions, factions or emulations;

Felix ille animi, divique simulium ipsa,
Quae non mononi resplendens gloria foco
Obsecrat, non fosso mala gaudia luxas,
Sed tactis suis iri dies, et paupere culta
Est requies tranquilla silentia vita."

"A happy soul, and like to God himself,
Whom not vain glory lacetates or strives,
Or wicked joys of that proud swelling peal,
But leads a still, poor, and contented life."

secure, quiet, blissful state he hath, if he could acknowledge it. But here is the jealousy, that he will not take notice of it; he repines at rich men's wealth, brave angings, dainty fare, as Simonides objected to Hieron, he hath all the pleasures of the world, in lectis eburnei dormit, vinum phialis bibit, optimis uguentis delibuitur, he knows not the affliction of Joseph, stretching himself on ivory beds, and singing to the sound of the viol. 39 And it troubles him that he hath not the like: there is a difference (he grumbles) between Laplolly and Pheasant, to tumble it's straw and lie in an own bed, betwixt wine and water, a cottage and a palace. 40 "He hates nature (as Pliny characteriseth him) that she hath made him lower than a god, and is angry with the gods that any man goes before him;" and although he hath received much, yet (as Seneca follows it) he thinks it an injury that he hath no more, and is so far from giving thanks for his tribuneship, that he complains he is not prator, neither lecto for him, except he may be consul. 41 Why is he not a prince, why not a monarch, why not an emperor? Why should one man have so much more than his fellows, one have all, another nothing? Why should one man be a slave or drudge to another? One surfeit, another starve, one live at ease, another labour, without any hope of better fortune? Thus they grumble, murmur, and repine: not considering that inconstancy of human affairs, judicially conferring one condition with another, or well weighing their own present estate. What they are now, thou mayest shortly be; and what thou art they shall likely be. Expect a little, compare future and times past with the present, see the event, and comfort thyself with it. It is as well to be discerned in commonwealths, cities, families, as in private men's estates.

Italy was once lord of the world, Rome the queen of cities, vaunted herself of two millions of inhabitants; now that all-commanding country is possessed by petty princes, Rome a small village in respect. Greek of old the seat of civility, mother of sciences and humanity; now forlorn, the nurse of barbarism, a den of thieves. Germany then, saith Tacitus, was inculc and horrid, now full of magnificent cities: Athens, Corinth, Carthage, how flourishing cities, now buried in their own ruins! Corvorum, ferarum, aporum et bestiarum luxura, like so many wildernesses, a receptacle of wild beasts. Venice a poor fisher-town; Paris, London, small cottages in Caesar's time, now most noble emporiums. Valois, Plantagenet, and Stuarts how fortunate families, how likely to continue! now quite extinguished and rooted out. He stands aloft to-day, full of favour, wealth, honour, and prosperity, in the top of fortune's wheel: to-morrow in prison, worse than nothing, his son's a beggar. Thou art a poor servile drudge, Fixx populi, a very slave, thy son may come to be a prince, with Maximinus, Agathocles, &c. a senator, a general of an army; thou standest bare to him now, worsted for him, drudgest for him and his, takest an alms of him: stay but a little, and his next heir peradventure shall consume all with riot, be degraded, thou exalted, and he shall beg of thee. Thou shalt be his most honourable patron, he thy devout servant, his posterity shall run, rise, and do as much for thine, as it was with Frisgobald and Cromwell, it may be for thee. Citizens devour country gentlemen, and settle in their seats; after two or three descents, they consume all in riot, it returns to the city again.

1. Plutarchus in Rustico.
2. Gygges regno Lydia.
3. Ovid, Metam. lib. 12.
4. De ira cap. 31, lib. 2.
5. Nahuatl Missal.
6. Luther's works.
7. Fox, his Acts and Monuments.
A lawyer buys out his poor client, after a while his client's posterity buy out him and his; so things go round, ebb and flow.

"Nunc ager Umbreni sub nomine, nuper Ofelli / Dedit erat, nulli proprius, sed eedit in usum / Nunc mihi, nunc alius;"

"The farm, once mine, now bears Umbrenian name; / The use alone, not property, we claim; / Then be not with your present lot deprest, / And meet the future with unsaddened breast;"

as he said then, *ager cujus, quot habes Dominos?* So say I of land, houses, moveables and money, mine to-day, his anon, whose to-morrow? In fine, (as Machiavel observes) *virtue and prosperity beget rest; rest idleness; idleness riot; riot destruction; from which we come again to good laws; good laws engender virtuous action; virtue, glory, and prosperity; and his no dishonour then (as Guicciardini adds) for a flourishing man, city, or state to come to ruin, nor infelicity to be subject to the law of nature.* * Ergo terrae calcanda, sitienda caelestia, (therefore I say) seen this transitory state, look up to heaven, think not what others are, but what thou art: *Quid parte locatus es in re: and what thou shalt be, what thou mayest 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 Caesars, mighty monarchs, tetrarchs, dynasties, princes lived in his days, in what plenty, what delicacy, how bravely attended, what a deal of gold and silver, what treasure, how many sumptuous palaces had they, what provinces and cities, ample territories, fields, rivers, fountains, parks, forests, lawns, woods, cells, &c.? Yet Christ had none of all this, he would have none of this, he voluntarily rejected all this, he could not be ignorant, he could not err in his choice, he contemned all this, he chose that which was safer, better, and more certain, and less to be repented, a mean estate, even poverty itself; and why dost thou then doubt to follow him, to imitate him, and his apostles, to imitate all good men: so do thou tread in his divine steps, and thou shalt not err eternally, as too many worldlings do, that run on in their own dissolute courses, to their confusion and ruin, thou shalt not do amiss. Whatev'ry thy fortune is, be contented with it, trust in him, rely on him, refer thyself wholly to him. For know this, in conclusion, *Non est voluntas nec currentis, sed misericordis Dei, tis not as men, but as God will.* The Lord maketh poor and maketh rich, bringeth low, and exalteth (1 Sam. i. ver. 7, 8), he lifteth the poor from the dust, and raiseth the beggar from the dunghill, to set them amongst princes, and make them inherit the seat of glory: *tis all as he pleaseth, how, and when, and whom; he that appoints the end (though to us unknown) appoints the means likewise subordinate to the end.

Yea, but their present estate crucifies and torments most mortal men, they have no such forecast, to see what may be, what shall likely be, but what is, as though wherefore, or from whom, *hoc anget*, their present misfortunes grind their souls, and an envious eye which they cast upon other men's prosperities, *Vicissimumque press grandius uber habet*, how rich, how fortunate, how happy is he? But in the meantime he doth not consider the other miseries, his infirmities of body and mind, that accompany his estate, but still reflects upon his own false conceived woes and wats, whereas if the matter were duly examined, he is in no distress at all, he hath no cause to complain.

he is not poor, he is not in need. *Nature is content with bread and water; and he that can rest satisfied with that, may contend with Jupiter himself for happiness.*

In that golden age, *somnum dedit umbra salutare, potus quoque lubricus acquisit*, the tree gave wholesome shade to sleep under, and the clear rivers drink. The humes...
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Frank water in the wilderness; Samson, David, Saul, Abraham’s servant when he went for Isaac’s wife, the Samaritan woman, and how many besides might I reckon up, Egypt, Palestine, whole countries in the Indies, that drank pure water all their lives. 27 The Persians kings themselves drank no other drink than the water of Hancospis, 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 his journey, Gen. xxviii. 20. Bene est cui deus obtulit Parca quod satis est manu; bread is enough to strengthen the heart. And if you study philosophy, with Maudenesis, whatsoever is beyond this moderation, is not useful, but troublesome. 28 Agelius, out of Euripides, accounts bread and water enough to satisfy nature, of which there is no surfeit, the rest is not a feast, but a riot. 29 S. Hierome exerts him rich that hath bread to eat, and a potent man that is not compelled to be a slave; hunger is not ambitious, so that it have to eat, and thirst doth not prefer a cup of gold. It was no epicurean speech of an epicure, he that is not satisfied with a little will never have enough: and very good counsel of him in the poet, 30 my son, mediocrity of means agrees best with men; too much is pernicious.

"Divitis grandes homini sunt vivere parce,
Equo animo."——

And if you cannot be content, thou hast abundance, nihil est, nihil deest, thou hast little, thou wastest nothing. 31 is all one to be hanged in a chain of gold, or in a rope; to be filled with dainties or coarser meat.

"Si ventri bene, si intesti, pedibusque tuis, nil
Divitis poterunt regales addere majus."

If belly, sides and feet be well at ease,
A prince’s treasure can thee no more please.

Socrates in a fair, seeing so many things bought and sold, such a multitude of people convented to that purpose, exclaimed forthwith, 32 O ye gods what a sight of things do not I want? 33 is thy want alone that keeps thee in health of body and mind, and that which thou persecutest and abhorrest as a feral plague is thy physician and chiefest friend, which makes thee a good man, a healthful, a sound, a virtuous, an honest and happy man. 34 For when virtue came from heaven (as the poet feigns) rich men kicked her up, wicked men abhorred her, courtiers scoffed at her, citizens hated her, 35 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 Virtue dwell together.

"O vita tuta facultas
Pauperis, angustique lates, in munera nondum
Intelligite deum."——

How happy art thou if thou couldst be content. 36 Godliness is a great gain, if a man can be content with that which he hath, 1 Tim. vi. 6. And all true happiness is in a mean estate. I have a little wealth, as he said, 37 sed quas animus magnas facult. a kingdom in conceit:

"nil amplus opto
Mali nate, nisi ut propria haec mihi munera facis;"

I have enough and desire no more.

"Di bene fecerunt inopis me quoque pusilli
Pecorum animi——"

His very well, and to my content. 38 Vestem et fortunam concinnam potius quam Iaxam voro, let my fortune and my garments be both alike fit for me. And which 39 Sebastian Foscarinus, sometime Duke of Venice, caused to be engraven on his tomb in St Mark’s Church, 40 Hear, O ye Venetians, and I will tell you which is the best thing in the world: to content it. I will engrave it in my heart, it shall be my whole study to content it. Let them take wealth, Stercora stercus amci, so that I may have security; bene qui latuit, bene visit; though I live obscure, 41 yet I live clean and honest; and when as the lofty oak is blown down, the silky reed may...
stand. Let them take glory, for that's their misery; let them take honour, so that I may have heart's ease. *Duc me O Jupiter et tu fatum,* &c. Lead me, O God, whether thou wilt, I am ready to follow; command, I will obey. I do not envy at their wealth, titles, offices;

74 "Stet quiunque volet potens
Aute culmine lubrico,
Me dulcis saturet oris."

let me live quiet and at ease. *Erimus fortasse* (as he comforted himself) *quando illi non erunt,* when they are dead and gone, and all their pomp vanished, our memory may flourish:

78 "dant perennis
Stemmata non perturia Musæ.*

Let him be my lord, patron, baron, earl, and possess so many goodly castles, as well for me that I have a poor house, and a little wood, and a well by it, &c.

"His me considor victum susias, ac si
Questor avus pater atque meus, patruque suissent."

With which I feel myself more truly blest
Than if my sires the questor's power possess'd.

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 mayor. He feeds of many dishes, I of one: *qui Christum curat, non multum curat quam de preciosis cibis stercus conficiat,* what care I of what stuff my excrements be made?

He that lives according to nature cannot be poor, and he that exceeds can never have enough, *totus non sufficit orbis,* the whole world cannot give him content. *A small thing that the righteous hath, is better than the riches of the ungodly,* Psal. xxxvii. 19;

“and better is a poor morsel with quietness, than abundance with strife,” Prov. xlii. 7.

Be content then, enjoy thyself, and as *Chrysostom adviseth,* “be not angry for what thou hast not, but give God hearty thanks for what thou hast received.”

68 "Si dat olucula
Mensa minuscula
pace referas,"

69 Ne pote grandia,
Lautaque pendia
lite repeta.

But what wantest thou, to expostulate the matter? or what hast thou not better than a rich man? *4* health, competent wealth, children, security, sleep, friends, liberty, diet, apparel, and what not, or at least mayest have (the means being so obvious, easy, and well known) for as he inculcated to himself,

83 "Vitam que faciunt beatiorum,
Jucundissime Maritale, longa sunt;
Res non parta tabere, sed relieta,
Lae nunquam, &c."

say again thou hast, or at least mayest have it, if thou wilt thyself, and that which am sure he wants, a merry heart. *4* Passing by a village in the territory of Milan,*

saith *St. Austin,* “I saw a poor beggar that had got belike his bellyful 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 ourselves, to get that secure happiness which this poor beggar hath prevented us of, and which we peradventure shall never have? For that which he hath now attained with the begging of some small pieces of silver, a temporal happiness, and present heart’s ease, I cannot compass with all my careful windings, and running in and out, *5* And surely the beggar 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 surely choose to be as I am, tortured still with cares and fears; but out of peevishness, and not out of truth.” That which St. Austin said of himself here in this place, I may truly say

73 Epictetus 77. cap. quo sum destinatus, et sequar alium.
74 Let whosever corona: it, occupy the highest pinnacle of fame, sweet tranquillity shall satisfy me."
75 Puteanus ep. 62. Marullus.
76 "The immortal Muse confer imperishable pride of origin."
77 hoc erit in votis, modus agi non ita parvus, fortus ubi et tecto vicinum jugis aquas funs, et pansem erive, &c. Hor. Sat. 2. lib. 3. Ser. 78 Hieronym. 79 Seneca consil ad Albinum c. 11. qui continet se intra nature limites, paupertatem non sentit: qui egress, eum in opusque pauperum sequitur.
80 Hom. 12. pro his quae accipiuntur gratias age, non indigare pro his quae non accipier.
81 Nat. Chytræns deliciis Europ. Quatuor in sedibus Hubrani in consulo Æ regione menæ. *If your table afford frugal fare with peace,* seek not, in strife, to load it lavishly."
83 In certe ille intabatur, ego anxius; securus ille, ego trepa
dus. Et si percontaretur me quisquis ad eum malum, ad metum, insidiam, crutiam: et si eum interrogaret et ego talis esset, an qualis nunc sum me ipse curis confectum eligerem; sed perservabam, non veritatem.
Remedies against Discontents.

thou discontented wretch, thou covetous niggard, thou churl, thou ambitious dolt, thou not want but peevishness which is the cause of thy woes; none affection, thou hast enough.

in end of scraping, purchasing this manor, this field, that house, for this and it; thou hast enough for thyself and them:

hand, at home already, which thou so earnestly seekest. But

I had but that one nook of ground, that field there, that pasture, O si venam fors quis mihi monstrat——. O that I could but find a pot of money now, base, &c., to build me a new house, to marry my daughter, place my son, "O if I might but live a while longer to see all things settled, some two or ears, I would pay my debts," make all my reckonings even: but they are not past, and thou hast more business than before. "O madness, to think to that in thine old age when thou hast more, which in thy youth thou canst not suppose having but a little." Pyrrhus would first conquer Africa, and then tum suaviter agere, and then live merrily and take his ease: but when Cynneas told him he might do that already, id jam posse fieri, rested satisfied, cong his own folly. Si pars a licet componere magnis, thou mayest do the like, refore be composed in thy fortune. Thou hast enough: he that is wet in a can be no more wet if he be flung into Tiber, or into the ocean itself: and if all the world, or a solid mass of gold as big as the world, thou canst not more than enough; enjoy thyself at length, and that which thou hast; the all; be content, thou art not poor, but rich, and so much the richer as minus well writ to Corbilius, quanta pauciora optas, non quo plura possides, ing less, not having more. I say then, Non adjice opes, sed minus cupiditates Epicurus' advice), add no more wealth, but diminish thy desires; and as somest well seconds him, Si vis dictari, contenne divitias; that's true plenty, have, but not to want riches, non habere, sed non indigere, vera abundantia: re glory to contemn, than to possess; et nihil agere, est deorum, "and to want is divine." How many deaf, dumb, halt, lame, blind, miserly persons reckon up that are poor, and withal distressed, in imprisonment, banishment, slaves, condemned to the mines, quarries, to gyves, in dungeons, perpetual, than all which thou art richer, thou art more happy, to whom thou art give an alms, a lord, in respect, a petty prince: "be contented then I say, and matter no more, for thou art not poor indeed but in opinion," this is very good counsel, and rightly applied to such as have it, and will it, that have a competency, that are able to work and get their living by the of their brows, by their trade, that have something yet; he that hath birds, of birds; but that shall we do that are slaves by nature, impotent, and to help ourselves, mere beggars, that languish and pine away, that have no at all, no hope of means, no trust of delivery, or of better success? as those itions complained to their lords and masters the Romans oppressed by the mare ad barbaros, barbari ad mare, the barbarians drove them to the sea, the we them back to the barbarians: our present misery compels us to cry out us, to make our mean to rich men; they turn us back with a scornful answer misfortune again, and will take no pity of us; they commonly overlook their bends in adversity; if they chance to meet them, they voluntarily forget and to no notice of them; they will not, they cannot help us. Instead of com-

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45 Hor. ep. lib. 1. **O si nune meorere, manus et quasimini imperfecta maneret: minus decem vel octo super vivere, connisi rehbellium, ut ensis debitis credinques me expinguens inferius menses decem, et octo, et cum et adhibe restant plura quam prius; quid igni tome, finem quam rebus tuis non inveneres in juventa, in senecta impositorum? O demenciam, quum ob curas et negoria teo judicio sit infelice, quid putas futurum quam plura supererint? Canus. lib. 3. cap. 63, de rer. var. 28 Plutarch. 29 Lih. de natur. cap. 1. 30 Apud Stobaeum ser. 17. 31 Hom. 12. in 2. 32 Non in paupertate, sed in paupere (Seneç.) non ve, sed opinione labores.
Cure of Melancholy.

Part. 2. Sec. 3.

fort they threaten us, misare, scoff at us, to aggravate our misery, give us bad language, or if they do give good words, what's that to relieve us? According to that of Thales, Facie est alios monere; who cannot give good counsel? His cheap, it costs them nothing. It is an easy matter when one's belly is full to declaim against fasting, Quis satiatur est pleno laudent fejumia ventre; "Doth the wild ass bray when he hath grass, or loweth the ox when he hath fodder? Job vi. 5. "Neque enim populo Romano quidquam potest esse bellius, no man living so jocund, so merry as the people of Rome when they had plenty; but when they came to want, to be hunger-starved, neither shame, nor laws, nor arms, nor magistrates could keep them in obedience."

Seneca pleads hard for poverty, and so did those lazy philosophers; but in the meantime he was rich, they had wherewithal to maintain themselves; but doth any poor man extol 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 poverty, but he that is poor, or he that so much admires it, would relieve, help, or ease others.

But no man hears us, we are most miserably dejected, the scum of the world. Vir, habet in nobis jam nova plagam locum. We can get no relief, no comfort, no succor. Et nihil inveni quod mihi ferret opem. We have tried all means, yet find no remedy: no man living can express the anguish and bitterness of our souls, but we that endure it; we are distressed, forsaken, in torture of body and mind, in another hell: and what shall we do? When Crassus the Roman consul warred against the Parthians, after an unlucky battle fought, he fled away in the night, and left four thousand men, sore, sick, and wounded in his tents, to the fury of the enemy, which, when the poor men perceived, clamoribus et ululatibus omnia complerunt, they made lamentable moan, and roared downright, as loud as Homer's Mars when he was hot, which the noise of 10,000 men could not drown, and all for fear of present death. But our estate is far more tragical 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 beggary, cold, hunger, thirst, nastiness, sickness, irksomeness, to continue all torment, labour and pain, to derision and contempt, bitter enemies all, and far worse than any death; death alone we desire, death we seek; yet cannot have it, and what shall we do? Quod malis fera, assume, feres benec—accustom thyself to it, and it will be tolerable at last. Yea, but I may not, I cannot, In me consumpsit vires fortunae nescendo, I am in the extremity of human adversity; and as a shadow leaves the body when the sun is gone, I am now left and lost, and quite forsaken of the world. Qui jacet in terra, non habet unda cadat; comfort thyself with this yet, thou art at the worst, and before it be long it will either overcome thee or thou it. If it be violent, it cannot endure, aut sedet, aut solvet: let the devil himself and all the plagues of Egypt come upon thee at once, Ne tu cede malis, sed contra auditio tuo, be of good courage; misery is virtue's whetstone.

As Cato told his soldiers marching in the deserts of Lybia, Thirst, heat, sands, serpents, were pleasant to a valiant man; honourable enterprises are accompanied with dangers and damages, 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 wert born, and as some hold, much better to be pitied than envied. But be it so thou hast lost all, poor thou art, dejected, in pain of body, grief of mind, thine enemies insult over thee, thou art as bad as Job; yet tell me (saith Chrysostom) was Job

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"serpens, sitis, ardor, arena,
Dulia virtutis,"

"Now if thou hearest us, and art a good man,
Tell him that wants, to get means, if you can.

Vol. X.

100 "In me consumpsit vires fortunae nescendo,"
101 "Quod malis fera, assume; feres benec—accustom thyself to it, and it will be tolerable at last."
102 "Qui jacet in terra, non habet unda cadat; comfort thyself with this yet, thou art at the worst, and before it be long it will either overcome thee or thou it."
103 "Ne tu cede malis, sed contra auditio tuo, be of good courage; misery is virtue's whetstone."
104 "serpens, sitis, ardor, arena,
Dulia virtutis,"

"There is no space left on our bodies for a fresh snow."

"There is no space left on our bodies for a fresh snow."
Remedies against Discontents.

or the devil the greater conqueror? surely Job; the 4 devil had his goods, he sat on the muck-hill and kept his good name; he lost his children, health, friends, but he kept his innocency; he lost his money, but he kept his confidence in God, which was better than any treasure. 22 Do thou then as Job did, triumph as Job did, and be not molested as every fool is. Sed qua ratione potero? How shall this be done? Chrysostom answers, facile si caelum cogitaris, with great facility, if thou shalt but meditate on heaven. 8 Hannah 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 than ten sons?" and she was quiet. Thou art here vexed in this world; but say to thyself, "Why art thou troubled, O my soul?" Is not God better to thee than all temporalities, and momentary pleasures of the world? be then pacified. And though thou beest now peradventure in extreme want, it may be his for thy further good, to try thy patience, as it did Job's, and exercise thee in this life: trust in God, and rely upon him, and thou shalt be crowned in the end. What's this life to eternity? The world hath forsaken thee, thy friends and fortunes all are gone: yet know this, that the very hairs of thine head are numbered, that God is a spectactor of all thy miseries, he sees thy wrongs, woes, and wants. 94 "Tis his good-will and pleasure it should be so, and he knows better what is for thy good than thou thyself. 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. xviii. 8. Some he doth exalt, prefer, bless 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 thieves, incursions, sword, fire, and all violent mishances, and as the 39 poet feigns of that Lycian Pandarus, Lycaon's son, when he shot at Menelaus the Grecian with a strong arm, and deadly arrow, Pallas, as a good mother keeps flies from her child's face asleep, turned by the shaft, and made it hit on the buckle of his girdle; some he so 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 judgment, and all for our good. "The tyrant took the city (said Chrysostom), God did not hinder it; led them away captive, 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 showed his power, and the children's patience; he freed them." so can he thee, and can 32 help in an instant, when it seems to him good. 32 Rejoice not against me, O my enemy; for though I fall, I shall rise; when I sit in darkness, the Lord shall lighten me. 59 Remember all those martyrs what they have endured, the utmost that human rage and fury could invent, with what 31 patience they have borne, with what willingness embraced it. "Though he kill me," saith Job, "I will trust in him." Justus in exitu pugnabilis, as Chrysostom holds, a just man is impregnable, and not to be overcome. The gout may hurt his hands, lameness his feet, convulsions may torture his joints, but not rectam mentem, his soul is free.

"Take away his money, his treasure is in heaven: banish him his country, he is an inhabitant of that heavenly Jerusalem: cast him into bands, his conscience is

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nempe pecus, rem.
Lector, argentum tollis licet; in manibus, et Compendiosus servus teneas custodiens"
free; kill his body, it shall rise again; he fights with a shadow that contends with an upright man: he will not be moved.

Though heaven itself should fall on his head, he will not be offended. He is impenetrable, as an anvil hard, as constant as Job.

Lodovicus Vertomannus, that famous traveller, endured 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: Mdo in egestate, tribulation, 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 Chrysostom pleads, if thou trust in God, and keep thine innocency. Non a malum nunc, et olim sic erit semper: a good hour may come upon a sudden; expect a little.

Yea, but this expectation is it which tortures me in the mean time: futura expectans praesentibus ango, whilst the grass grows the horse starves: despair not, but hope well,

Spera Battre, tibi melius lux Crastina ducerat.
Dum spiras spera.

Cheer up, I say, be not dismayed; Spes alii agricolas: he that sows in tears, shall reap in joy,” Psal. cxxvi. 7.

Si fortune me tormenta,
Espanse me contenta.

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. xiii. 19.

Grata superveniat quam non speravit hora: Which makes me enjoy my joys long wished at last. Welcome that hour shall come when hope is past. A lowering morning may turn to a fair afternoon; Nube solit pulsa candidus dies. The hope that is deferred, is the fainting of the heart, but when the desire cometh, it is a tree of life,” Prov. xiii. 12. Suavissimum est voit compos feri. Many men are both wretched and miserable at first, but afterwards most happy; and oftentimes it so falls out, as Machiavel relates of Cosmo de Medici, that fortunate and renowned citizen of Europe, that all his youth was full of perplexity, danger, and misery, till forty years were past, and then upon a sudden the sun of his honour broke out as through a cloud.” Hynniades was fetched out of prison, and Henry the Third of Portugal out of a poor monastery, to be crowned kings.

Multa cadunt inter calicem supremaque labra. Many things happen between the cup and the lips, beyond all hope and expectation many things fall out, and who knows what may happen? Nondum omnium dierum Soles occidentur, as Philippus said, all the sun are not yet set, a day may come to make amends for all. Though my father and mother forsake me, yet the Lord will gather me up,” Psal. xxxvii. 10. Wait patiently on the Lord, and hope in him,” Psal. xxxvii. 7. Be strong, hope and trust in the Lord, and he will comfort thee, and give thee thine heart’s desire,” Psal xxxvii. 14.

Sperate et voemet relax servate secondis. Hope, and reserve yourself for prosperity.
remedies against discontent.

I ret not thyself because thou art poor, contented, or not so well for the present as you wouldest be, not respected as thou oughtest to be, by birth, place, worth; or at 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 thyself and others, thou hast lost all: Miserum est fuisse felicem, and as Boethius calls it, afelicissimum genus infortunii; this made Timon half mad with melancholy, to sink 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 pinnaceine of infelicity, to have been honourable and rich, but yet easily to be snared: security succeeds, and to a judicious man a far better estate. The loss of thy goods and money is no loss; thou hast lost them, they would otherwise have lost thee. If thy money be gone, thou art so much the lighter, and as Saint Hierome persuades Rusticus the monk, to forsake all and follow Christ: "Gold and silver are too heavy metals for him to carry that seeks heaven."
"Be contented with thy loss, state, and calling, whatsoever it is, and rest as well satisfied with thy present condition in this life."

"Ego quod erat; quod sunt et alia, quaerens lucri esse; | Be as thou art; and as they are, so let
Quod non est, nihil; quod potes esse, velis." Others be still; what is is and may be count.

And as he that is 45 invited to a feast eats what is set before him, and looks for no other, enjoy that thou hast, and ask no more of God than what he thinks fit to bestow upon thee. Non cuivis contingit adire Corinthum, we may not be all gentlemen, all Catos, or Laeili, as Tully testeth us, all honourable, illustrious, and serene, all rich; but because mortal men want many things, 46 therefore, saith Theodore, "hath God diversely distributed his gifts, wealth to one, skill to another, that rich men might encourage and set poor men at work, poor men might learn several trades to the common good." As a piece of arms is composed of several parcels, some wrought of silk, some of gold, silver, crewel of diverse colours, all to serve for the ornamentation of the whole: music is made of diverse discords and keys, a total sum of many small numbers, so is a commonwealth of several unequal trades and callings. 47 If all should be Croisi and Dari, all idle, all in fortunes equal, who should till the land? As "Menemius Agrippa well satisfied the tumultuous rout of Rome, in his elegant apologue of the belly and the rest of the members. Who should build houses, make our several stufis for raiments? We should all be starved for company, as Poverty declared at large in Aristophanes" Plutus, and sue at last to be as we were at first. And therefore God hath appointed this inequality of states, orders, and degrees, a subordination, as in all other things. The earth yields nourishment to vegetables, sensible creatures feed on vegetables, both are substitutes to reasonable souls, and men are subject amongst themselves, and all to higher powers, so God would have it. All things then being rightly examined and duly considered as they ought, there is no such cause of so general discontent, 48 is not in the matter itself, but in our mind, as we moderate our passions and esteem of things. Nihil aind necessarium ut sis miser (saith 49 Cardan) quam ut te miserum credas, let thy fortune be what it will, 'tis thy mind alone that makes thee poor or rich, miserable or happy. Vidit ego (saith divine Seneca) in villa hilari et amand 보 mastos, et medii solitationis occupatos; non locus sed animus factid ad tranquillitatem. I have seen men miserably dejected in a pleasant village, and some again well occupied and at good ease in a solitary desert. 'Tis the mind not the place causeth tranquillity, and that gives true content. I will yet add a word or two for a corollary. Many rich men, I dare boldly say it, that lie on down beds, with delicacies pampered every day, in their well-furnished houses, live at less heart's ease, with more anguish, more bodily pain, and through their intemperance, more bitter hours, than many a prisoner or galley-slave; 50 Mecenas in pluma aequo vigilat ac Regulus in dolio: those poor starved Hollanders, whom 51 Barten their captain left in Nova Zembla, anno 1596, and those 52 eight miserable Englishmen that were lately left behind, to winter in a store in Greenland, in 77 deg. of lat., 1630, so pitifully forsaken, and forced to shift for themselves in a vast, dark, and desert place, to strive and struggle with hunger, cold, desperation, and death itself. 'Tis a patient and quiet mind (I say it again and again) gives true peace and content. So for all other things, they are, as old 53 Chremes told us, as we use them.

"Parentes, patriam, amicos, genus, cognatos, divinas,
Hoc perinde sunt ac illius animus qui ea posse libet;
Qui uti scit, ei bonam; qui utitur non recte, malam."

"Parents, friends, fortunes, country, birth, alliance, &c., ebb and flow with our content; please or displease, as we accept and construe them, or apply them to ourselves." Faber quisque fortunae sua, and in some sort I may truly say, prosperity and adversity are in our own hands. "Nemo judicatur nisi se impone, and which Seneca confirms out of his judgment and experience. 54 "Every man's mind is stronger than fortune, and leads him to what side he will; a cause to himself each one is of his

45 Epictetus. Invitat ad convivium, quae apponunt
46 tertius, non quiesse melius; in mundo multa regnant
47 quaerat. 48 Cap. 6, de providentia. Mor.
48 lib. 1. 49 Lib. 2, de cons. Seneca. 50 lib. 3, de providentia.
51 "Hannam Pontaniun descript. Amsterdam, lib. 2, c. 55.
53 Hebraica
54 Exercit. S.e. 2. 55 Epict. 5. Quaerit ispe animus, in utraque partem recens data
56 beateque ac misere vitae sibi causa est.
Remedies against Discontents.

od or bad life." But will we, or will we, make the worst of it, and suppose a
in the greatest extremity, "tis a fortune which some indefinitely prefer before
prosperity; of two extremes it is the best. **Luxuriant animi rebus plurumque secun-
dmen in prosperity forget God and themselves, they are besotted with their
faith, as birds with henbane: **miserable if fortune forsake them, but more mis-
ible if she tarry and overwhelm them: for when they come to be in great place,
, they that were most temperate, sober, and discreet in their private fortunes, as
Cro, Otho, Vitellius, Heligobalus (optimi imperatores nisi imperasse) degenerate
, a sudden into brute beasts, so prodigious in lust, such tyrannical oppressors, &c.,
by cannot moderate themselves, they become monsters, odious, harpies, what not?
un triumphus, opes, honores adepti sunt, ad voluptatem et otium deinceps se consen-
t: "twas **Cato's note, **they cannot contain." For that cause belike

"Estrapius cuicumque nocere volbeat,
Ventumque habet pretiosa: hecean enim jam.
Omn postie tunicis surm nova consilia et spea.
Boremant in hocum scorto, postumum hortorum
Officium."

"Estrapius when he would hurt a knave,
Gave him gay clothes and wealth to make him brave;
Because now rich he would quite change his mind,
Keep whores, fly out, set honesty behind."

in the other side, in adversity many mudder and repine, despair, &c., both bad, I
canless,

** at calcis olim
Si pede major erit, subvertet: si minor, uret."

As a shoe too big or too little, one pincheth, the other sets the foot awry," sed e
satis minimum. If adversity hath killed his thousand, prosperity hath killed his
en thousand: therefore adversity is to be preferred; **hac frano indiget, illa solatio:
illa fallit, hac instruit: the one deceives, the other instructs; the one miserably
appy, the other happily miserable; and therefore many philosophers have volun-
tially sought adversity, and so much commend it in their precepts. Demetrius, in
Seneca, esteemed it a great infelicity, that in his lifetime he had no misfortune, mis-
rum cui nihil unquam accidisset adversi. Adversity then is not so heavily to be
akes, and we ought not in such cases so much to macerate ourselves: there is no
such odds in poverty and riches. To conclude in **Hierom's words, **I will ask
our magnificoes that build with marble, and bestow a whole manor on a thread,
what difference between them and Paul the Eremite, that bare old man? They
ink in jewels, he in his hand: he is poor and goes to heaven, they are rich and
go to hell.**

MEMB. IV.

Against Servitude, Loss of Liberty, Imprisonment, Banishment.

Servitude, loss of liberty, imprisonment, are no such miseries as they are held
to: we are slaves and servants the best of us all: as we do reverence our mas-
ters, so do our masters their superiors: gentlemen serve nobles, and nobles subordi-
nate to kings, omne regno gravore regnum, prises themselves are God's servants,
reges in ipso imperium est Tovis. They are subject to their own laws, and as the
kings of China endure more than slavish imprisonment, to maintain their state and
freedom, they never come abroad. Alexander was a slave to fear, Caesar of pride,
Verapid to his money (nihil enim referit, rerum sis servus an hominem), **Heligob-
alus 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 affec-
tions, as Evangelus well discourseth in **Macrobius, and **Seneca the philosopher,
nullum servitutem extremam et ineluciabilem he calls it, a continual slavery, to be
captivated by vices; and who is free? Why then dost thou repine? Satis est
notas, Hierom saith, qui servire non cogitur. Thou carriest no burdens, thou art
to prisoner, no drudge, and thousands want that liberty, those pleasures which thou

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8 Fortuna quem nimium foveat tumultum facit. Pub.
9 Enn. 34 Seneca de beat. vit. cap. 14. miseris id decem-
tur ad ca. miseriros si uesterant. 35 Piatarch. c. ejv. 36 Hor.
epist. 1. 1. ep. 18. 37 Hor. 38 Boeth. 39 Epist. lib. 2. vit. Paul. Ernitz. Libet
esse inter seque qui domus mariorum vestitant, have all vitariaem postum praecip. huic sem modo
quid unquam defuit vos gemma bilitos, ille concavis
maxibus naturaie satisfactis. ille pupeo paradisum capit, vos avaros gehenum asseget. 30 It
mattit little whether we are enveloed by men or things. 31 Satur.
1. 11. Alis libisson servit, alias ambitioun, omnes
spiti, omnes timor. 32 Nat. lib. 3.
hast. Thou art not sick, and what wouldst thou have? But *natum in vetimum* we must all eat of the forbidden fruit. Were we enjoined to go to such and such places, we would not willingly go: but being barred of our liberty, this alone tormenteth our wandering soul that we may not go. A citizen of ours, saith Cardan, was sixty years of age, and had never been forth of the walls of the city of Milan; 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 obit*, he died for grief.

What I have said of servitude, I again say of imprisonment, we are all prisoners. *What is our life but a prison?* We are all imprisoned in an island. 'The world itself' 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 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 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-hills; but that which thou abhorrest, many seek: women keep in all winter, and most part of summer, to preserve their beauty; some for love of study: Demosthenes shaved his beard because he would cut off all occasions from going abroad: how many monks and friars, anchorites, abandon the world. *Monachus in urbe, piscis in arido.* Art in prison? Make right use of it, and mortify thyself; *Where may a man contemplate better than in solitude?* or study more than in quietness? Many worthy men have been imprisoned all their lives, and it hath been occasion of great honour and glory to them, much public good by their excellent meditation. *Ptolemus king of Egypt, cum viribus attenuata infirma valentudine laboraret, miro descendi studio affectus,* &c., now being taken with a grievous infirmity of body that he could not stir abroad, became Strato's scholar, fell hard to his book, and gave himself wholly to contemplation, and upon that occasion (as mine author addeth), *pulcherrimum regie opulentiae monumentum,* &c., to his great honour built that renowned library at Alexandria, wherein were 40,000 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 Austin, *got more credit in prison, than when he distributed corn,* and was lord of Pharaoh's house. It brings many a lewd, riotous fellow home, many wandering rogues it settles, that would otherwise have been like raving tigers, ruined themselves and others.

Banishment is no grievance at all, *Omne solum fortis patria,* &c., *et patria est absumque bene est,* that's a man's 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? *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 loath to depart. 'Tis no dispensation 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 air, a swallow in a house, and Ganymede in heaven, an elephant at Rome, a Phoenix in India; and such things commonly please us best, which are most strange and come the 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 hate home, to be discontent at that which others seek; to prefer, as base islanders and Norweigners do, their own ragged island before Italy or Greece, the gardens of the world. There is a base nation in the north, saith Pliny, called Haenic, 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. *Id est*
etio (as he concludes) multís fortuna parcit in panam, so it is, fortune favours to live at home, to their further punishment: ‘his want of judgment. All places stand from heaven alike, the sun shines happily as warm in one city as in er, and to a wise man there is no difference of climates; friends are everywhere that behaves himself well, and a prophet is not esteemed in his own country, nder, Caesar, Trajan, Adrian, were as so many land-leapers, now in the east, n the west, little at home; and Polus Venetus, Lod. Vertamnus, Pinzonus, nustus, Columbus, Americus Vespucius, Vasco Gama, Drake, Candish, Oliver, Schouten, got all their honour by voluntary expeditions. But you say such travel is voluntary; we are compelled, and as malefactors must depart; yet this of 75 Plato to be true, uti or Deo summa cura peregrinus est, God hath an al care of strangers, "and when he wants friends and allies, he shall deserve to find more favour with God and men.” Besides the pleasure of peregrina, variety of objects will make amends; and so many nobles, Tully, Aristides, istocles, Theseus, Codrus, &c. as have been banished, will give sufficient credit. Read Pet. Alcuius his two books of this subject.

MEMB. V.

Against Sorrow for Death of Friends or otherwise, vain Fear, &c.

The departure of friends are things generally grievous, 24 Omnium quae manna vita contingunt, luctus atque mors sunt acerbissima, the most austere and accidents that can happen to a man in this life, in exterum valedicere, to part, to forsake the world and all our friends, 74 ultimum terribilium, the last he greatest terror, most irksome and troublesome unto us, 75 Homo totius mortuis, es amittis suos. And though we hope for a better life, eternal happiness, after painful and miserable days, yet we cannot compose ourselves willingly to die; memorable of it is most grievous unto us, especially to such who are fortunate they start at the name of death, as a horse at a rotten post. Say what you if that other world, 76 Montezuma that Indian prince, Bonum est esse hic, they either be here. Nay many generous spirits, and grave said men otherwise, are nder in this, that at the loss of a dear friend they will cry out, roar, and tear hair, lamenting some months after, howling 4 O Home,” as those Irish women ‘Greeks at their graves, commit many indecent actions, and almost go beside selves. My dear father, my sweet husband, mine only brother’s dead, to whom I make my morn? O me miserum! Quis dabat in lacrymas fontem, &c. What I do?

d totum hoc studiun luctum fraterna mibi mori. 
multit, hie miseror frater adeunte mibi?”

My brother’s death my study hath undone, 
Woe’s me, alas my brother he is gone!”

nus would not live after his son:

44 Nunc vivo, nec sabius homines incemque relinquho, 
Sed lingual—

Pompey’s wife cried out at the news of her husband’s death,

45 Tand morti patre te solo non posse dolore, 
Violenta lucta et hescis tolerandi,”

Tacitus of Agrippina, not able to moderate her passions. So when she heard on was slain, she abruptly broke off her work, changed countenance and colour, her hair, and fell a roaring downright.

46 subitus miseré color osa reliquit, 
Excussi manibus radii, revolutaque penna; 
Evertit infelix et femince utulata 
Sciaea comam—

5, de legibus. Conque cognatiss rarae at amisert seum pugit scan et spat homines minercordium
6 Carnian. de consul. lib. 2. 5 Seneca.
7 Punicus manum uulutum oritura. pentontiti, &c. miserable spectaculm exhibitents.
in Grecia. 5 Catullus. 5 Virgil. 1 w, nor as yet relinquish society and life, but I

I shall resign them.” 59 Lucan. “Overcome by grief, and unable to endure it, she exclaimed.” Not to be able to die through sorrow for thee were base—” 60 Anaul. 65 The colour suddenly fell her cheek, the distaff for took her hand, the reel revolved, and with dishevelled locks she broke away, writhing as a woman.”
Another would needs run upon the sword's point after Euryalus' departure,

O let me die, some good man or other make an end of me. How did Achilles take on for Patroclus' departure? A black cloud of sorrows overshadowed him, saith Homer. Jacob rent his clothes, put sackcloth about his loins, sorrowed for his son a long season, and could not be comforted, but would needs go down into the grave unto his son, Gen. xxxvii. 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 ourselves but others. Scaliger saith of himself, that he never read Socrates' death, in Plato's Phaedon, but he wept: "Austin shed tears when he read 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 withheld, 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 another's presence, feasting, hawking, hunting, brooks, woods, hills, music, dancing, &c. all this is but vanity and loss of time, as I have sufficiently declared.

As alchemists spend that small modicum they have to get gold, and never find it, we lose and neglect eternity, for a little momentary pleasure which we cannot enjoy, nor shall ever attain to in this life. We abhor death, pain, and grief, all, yet we will do nothing of that which should vindicate us from, but rather voluntarily thrust ourselves upon it. "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 soldier his spoil; we abhor diseases, and yet we pull them upon us." We are never better or freer from cares than when we sleep, and yet, which we so much avoid and lament, death is but a perpetual sleep; and why should it, Epicurus argues, so much afflict 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 orest; "This is a misery to be born, a pain to live, a trouble to die:" death makes an end of our miseries, and yet we cannot consider of it; a little before Socinus drank his portion of cicuta, he bid the citizens of Athens cheerfully farewell, and concluded his speech with this short sentence; "My time is now come to be gone, I to my death, you to live on; but which of these is best, God alone knows." For there is no pleasure here but sorrow is annexed to it, repentance follows it.

If I feed liberally, I am likely sick or surfeit: if I live sparingly my hunger and thirst is not allayed; I am well neither full nor fasting; if I live honest, I burn in lust; if I take my pleasure, I tire and starve myself, 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 ways 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 a happy death will make an end of all our woes and miseries; omnibus una succedit medela mutis: why shouldst not thou 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 quae ad beatam vitam aditum aperit; tuis a blessed hour that leads us to a blessed life, and blessed are they that die in the Lord. But life is sweet, and death is not so terrible in itself as the concomitants of it, a loathsome disease, pain, horror, &c. and many times the manner of it, to be...
Remedies against Discontents.

...Servetus the heretic, 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 stoic would have scorned this. It troubles some to be unburied, or so:

— "Thy gentle parents shall not bury thee, / Amongst thine ancestors entombed to be, / But final food thy carcass shallK diem hanc jecit in cruce corvis, let wolves or bears devour me;— / Calo tegitur at non habet urnam, 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 dost thou lament, as those do whom Paul vexed in his time, 1 Thes. iv. 13. "that have no hope"? "Tis fit there should be some solemnity."

Job's friends said not a word to him the first seven days, 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 inope in funere nati / Fiere vetat?" who can blame a tender mother if she weep for her children? Beside, as Plutarch holds, 'tis not in our power not to lament, Indolentia non cuius contingit, it takes away mercy and pity, not to be said; '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 itself by tears,"

"est quaedam flere voluptas, / Expleatur lachrymis egeriturque dolor."

"yet after a day's mourning or two, comfort thyself for thy heaviness," Eccles. xxviii. 17. "Non dect de funerum ignavo questu prosequi; 'twas Germanicus' advice of old, that we should not dwell too long upon our passions, to be desperately sad, immoderate griever, to let them tyrannise, there's indolentia ares, 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 in a family a child be born, a daughter or son married, some state or honour be conferred, a brother be redeemed from his friends, a friend from his enemies, or the like, they must lament no more. And 'tis fit it should be so; 'tis as 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: "for that very cause he put all the women out of the room, upon which words of his they were abashed, and ceased from their tears? Lodovici Cortisius, a rich lawyer of Padua (as Bernardinus Scardennes relates) commanded by his last will, and a great multitude if otherwise to his heir, that no funeral should be kept for him, none should lament: but as at a wedding, music and minstrels to be provided; and instead of black mourners, he took order, that twelve virgins clad in green should..."
Cure of Melancholy. [Part. 2. Sec. 3.

carry him to the church." His will and testament was accordingly performed, and he buried in St. Sophia's church. Tully was much grieved for his daughter Tulliola's death at first, until such time that he had confirmed his mind with some philosophical precepts, "then he began to triumph over fortune and grief, and for her reception into heaven to be much more joyed than before he was troubled for her loss." If a heathen man could so fortify himself from philosophy, what shall a Christian from divinity? Why dost thou so macerate thyself? "Tis an inevitable chance, the first statute in Magna Charta, an everlasting Act of Parliament, all must die.

**"Neque est summa posse omnium leges, quae constet genitum nihil."**

It cannot be revoked, we are all mortal, and these all commanding gods and princes die like men. O weak condition of human estate, Ludislaus, king of Bohemia, eighteen years of age, in the flower of his youth, so potent, rich, fortunate and happy, in the midst of all his friends, amongst so many physicians, now ready to be married, in thirty-six hours sickened and died. We must so be gone sooner or later all, and as Calliopeus in the comedy took his leave of his spectors and auditors, Vos vadete et plaudite, Calliopeus recensui, must we bid the world farewell (Exit Calliopeus), and having now played our parts, for ever be gone. Tombs and monuments have the like fate, Data sunt ipsis quoque fata sepulchris, kingdoms, provinces, towns, and cities have their periods, and are consumed. In those flourishing times of Troy, Mycenae was the fairest city in Greece, Gracce cunctae imperatibus, but it, alas, and that Assyrian Nineveh are quite overthrown: the like fate hath that Egyptian and Boeotian Thebes, Delos, commune Gracia conciliatibus, the common council-house of Greece, and Babylon, the greatest city that ever the sun shone on, hath now nothing but walls and rubbish left. Quid Pandionis restat nisi nomen Athenae? Thus Pansanias complained in his times. And where is Troy itself now, Persepolis, Carthage, Cizicum, Sparta, Argos, and all those Grecian cities? Syracuse and Agrigentum, the fairest towns in Sicily, which had sometimes 700,000 inhabitants, are now decayed: the names of Hieron, Empedocles, &c., of those mighty numbers of people, only left. One Anacharsis is remembered amongst the Scythians; the world itself must have an end; and every part of it. Cetera igitur urbes sunt mortales, as Peter Gillius concludes of Constantinople, haec sane quamdiu erunt homines, futura mihi videtur immortalis; but he 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, nec solidis protesta sua machina terris, the names are only left, those at length forgotten, and are involved in perpetual night.

Returning out of Asia, when I sailed from Ægina toward Megara, I began (saith Servius Sulpicius, in a consolatory epistle of his to Tully) to view the country round about. Ægina was behind me, Megara before, Piraeus on the right hand, Corinth on the left, what flourishing towns heretofore, now prostrate and overwhelmed before mine eyes? I began to think with myself, alas, why are we so much disquieted with the departure of a friend, whose life is much shorter? When so many goodly cities lie buried before us. Remember, O Servius, thou art a man; and with that I was much confirmed, and corrected myself. Correct then likewise, and comfort thyself in this, that we must necessarily die, and all die, that we shall rise again: as Tully held; Jucundiorque multo congressus noster futuras, quam insanus et acerbus digressus, our second meeting shall be much more pleasant than our departure was grievous.
I, but he was my most dear and loving friend, my sole friend,

"Quae deciderio sit pudor aut modus
Tum chari capitis?"

And who can blame my woes?

Thou mayest be ashamed, I say with Seneca, to confess it, "in such a tempest as this to have but one anchor," go seek another: and for his part thou dost him great injury to desire his longer life. Wilt thou have him crazed and sickly still, like a tired traveller that comes weary to his inn, begin his journey afresh; or to be freed from his miseries; thou hast more need rejoice that he is gone. Another complains of a most sweet wife, a young wife, Nondum sustulerat flavum Proserpina cireum, such a wife as no mortal man ever had, so good a wife, but she is now dead and gone, lethiceque facet condita sarcophago. I reply to him in Seneca's words, if such a woman at least ever was to be had, He did either so find or make her; if he found her, he may as happily find another; if he made her, as Cniobulus in Xenophon did by his, he may as good cheap inform another, et bona tan sequitur, quam bona prima finit; he need not despair, so long as the same master is to be had. But was she good? Had she been so tired peradventure as that Ephe- san widow in Petronius, by some swaggering soldier, she might not have held out. Many a man would have been willingly rid of his: before thou wast bound, now thou art free; and 'tis but a folly to love thy fettes though they be of gold. Come into a third place, you shall have an aged father sighing for a son, a pretty child;

"Impube pectus quae vel impia
Molimus Thracum pecora."

Would make an impious Thracian weep.

Or some fine daughter that died young, Nondum expersa novi gaudia prima tor: Or a forlorn son for his deceased father. But why? Prior exit, prior intravit, he came first, and he must go first. Tu frustra pias, heu, &c. What, wouldst thou have the laws of nature altered, and him to live always? Julius Caesar, 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?

"Num quae nec fate, meritis nec morte peribat,
Sed misit 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 always, thou art a fool." He was a fine child indeed, dignus Apollinis jachrymis, a sweet, a loving, a fair, a witty child, of great hope, another Eteoneus, whom Findarnus the poet and Aristides the rhetorician so much lament; but who can tell whether he would have been an honest man? He might have proved a thief, a rogue, a spendthrift, a disobedient son, vexed and galled thee more than all the world beside, he might have wrangled with thee and disagreed, or with his brothers, as Eccles and Polynices, and broke thy heart; he is now gone to eternity, as another Guynmed, in the flower of his youth, "as if he had arisen," saith Plutarch, "from the midst of a feast" before he was drunk, the longer he had lived, the worse he would have been, et quo vita longior, (Ambrose thinks) culpa numerosior, more sinful, more to answer he would have had. If he was naught, thou mayest 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, peradven- ture he prayed, amongst the rest that Icaro Menippus heard at Jupiter's whispering place in Lucian, for his father's death, because he now kept him short, he was to inherit much goods, and many fair manors after his decease. Or put case he was very good, suppose the best, may not thy dead son expostulate with thee, as he did in the same Lucian, "why dost thou lament my death, or call me miserable that am much more happy than thyself?: what misfortune is befallen me? Is it because I..."
am not so bald, crooked, old, rotten, as thou art? What have I lost, some of your good cheer, gay clothes, music, singing, dancing, kissing, merry-meetings, thalami lubentias, &c., is that it? Is it not much better not to hunger at all than to eat: not to thirst than to drink to satisfy thirst: not to be cold than to put on clothes to drive away cold? You had more need rejoice that I am freed from diseases, aches, cares, anxieties, livers, love, covetousness, hatred, envy, malice, that I fear no more thieves, tyrants, enemies, as you do? "Id cinerem et manes credis curare sepulchrum? Do they concern us at all, think you, when we are once dead?" Condole not others then overmuch, "wisht not or fear thy death." "Sumnum nec optes diem nec metus; 'tis to no purpose.

"Excessi est vitae summis facilissimae habensque
Ne perjurara ipse morte debine videam." "I left this irksome life with all mine heart.
Lost worse than death should happen to my part."

Cardinal Brandonius caused this epitaph in Rome to be inscribed on his tomb, to show his willingness to die, and tax those that were so loth to depart. Weep and howl no more then, 'tis to small purpose; and as Tully adviseth us in the like case, Non quos amatis, sed quantum lugere par sit cogitamus: think what we do, not whom we have lost. So David did, 2 Sam. xxii., "While the child was yet alive, I fasted and wept; but being now dead, why should I fast? Can I bring him again? I shall go to him, but he cannot return to me." He that doth otherwise is an intemperate, a weak, a silly, and indiscreet 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 Thracian 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 feigns some god saying, Siles 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 et summi express heros, he lives for ever in the Elysian fields. He now enjoys that happiness which your great kings so earnestly seek, and wears that garment 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 seize upon them, Danes, Dutchmen, Polanders and Bohemians drink it down, our countrymen go to plays: do something or other, let it not transpose thee, or by premeditation make such accidents familiar, "as Ulysses that wept for his dog, but not for his wife, quid paratus esset animo obharmo, (Plut. de anim. tranq.) "accustom thyself, and harden beforehand by seeing other men's calamities, and applying them to thy present estate?" Prævisum est levius quod fuit ante malum. I will conclude with Epictetus, "If thou lovest a pot, remember 'tis but a pot thou lovest, and thou wilt not be troubled when 'tis broken: if thou lovest a son or wife, remember they were mortal, and thou wilt not be so impatient." And for false fears and all other fortuitous inconveniences, mischances, calamities, to resist and prepare ourselves, not to faint is best: Stulum est timere quod vidiari non potest, 'tis a folly to fear that which cannot be avoided, or to be discouraged at all.

"Nam quiesquis trepidus patevit vel optat,
Abjecit clypeum, locum motus
Necit qui valeat trahit catenam."

"For he that so faints or fears, and yields to his passion, flings away his own weapons, makes a cord to bind himself, and pulls a beam upon his own head.

dere; non sitire, &c. Gaude potius quod morbis et
tobere effugeret, angorem animal, &c. Epist. quid
prodest quod iacrynum, &c. 34 Virg. 38 Hor.
36 Chrysus deliciis Europae. 37 Epist. 55. 39 Sardus
de mar. gem. 40 Premeditatione faciem reddere
queaque casum. Fluctus consotatione ad Apollo-
nium. Assefaecerat, non casibus debemus. Tit. lib. 1
Tusculan. quast. 41 Cap. 3. Si olim diligas, semper
iussere olim diligere, non perturbari est contrari: 42
nullum aut uxorum, mentem hominem aut eip.
43 Deuca. 44 Hooth. lib. 1, prof. 4.
MEMB. VI.

Against Envy, Livor, Emulation, Hatred, Ambition, Self-love, and all other Affections.

Against those other passions and affections, there is no better remedy than as mariners when they go to sea, provide all things necessary to resist a tempest: to furnish ourselves with philosophical and Divine precepts, oth men's 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 envy, livor, spleen, hatred, with their opposite virtues, as we bend a crooked staff another way, to oppose "sufferance to labour, patience to reproach," bounty to covetousness, fortitude to pusillanimity, meekness to anger, humility to pride, to examine ourselves for what cause we are so much disquieted, on what ground, what occasion, is it just or seigned? And then either to pacify ourselves by reason, to divert by some other object, contrary passion, or premeditation. "Mediari securn oportet quo pacto aderem arumnum ferat, Paricla, diana, exilia peregrini semper cogituri, au filia pecatum, aut uxoris mortem, aut mortum filia, communia esse hac: fieri posse, ut ne quid animo sit novum. To make them familiar, even all kind of calamities, that when they happen they may be less troublesome unto us. In secundis meditari, quo pacto feras adversa: or out of mature judgment to avoid the effect, or disannul the cause, as they do that are troubled with toothache, pull them quite out.

"Ut vivat cæstus, sibi testes amputat ipse; | "The leper bites off his own fingers to save the rest;"
"Tu quoque siqua nocent, abjec, tatas crinas." Do thou the like with that thou art oppressed."

Or as they that play at wasters, exercise themselves by a few cudgels how to avoid an enemy's blows: let us arm ourselves against all such violent incursions, which may invade our minds. A little experience and practice will inure us to it; vetula rupe, as the proverb saith, laqueo haud capitur, an old fox is not so easily taken in a snare; an old soldier in the world methinks should not be disquieted, but ready to receive all fortunes, encounters, and with that resolute captain, come what may come, to make answer,

"Virgo nova mi facilis insopiaque surgit, | "No labour comes at unawares to me,"
Omnia percutit atque animo mecum ante pergei." For I have long before cast what may be.""

"non sula laborum | "non hoc primum mea pectora vulnera"
O virgo nova mi facies insopiaque surgit, | "No labour comes at unawares to me,"
Omnia percutit atque animo mecum ante pergei." For I have long before cast what may be.""

"Sensurum, graviori tolli"

The commonwealth of Venice in their armoury have this inscription, "Happy is that city which in time of peace thinks of war," a fit motto for every man's private house; happy is the man that provides for a future assigns. 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 Zopyrus the physiognomist, 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, and lascivious, yet as thou art a Christian, correct and moderate thyself. 'Tis something, I confess, and able to move any man, to see himself condemned, obscure, neglected, disgraced, undervalued, "left behind," some cannot endure it, no not constant Lipsius, a man discreet otherwise, yet too weak and passionate in this, as his words express, collegas olim, quos ego sine fremitu non intueor, nuper terrae solum, nume Macenates et Agrippas habeo.—summo jam monite petitus. But he was much to blame for it: to a wise staid man this is nothing, we cannot all be honoured and rich, all Caesars; if we will be content, our present state is good, and in some men's opinion to be preferred. Let them go on, get wealth, offices, titles, honours, preference, and what they will themselves, by chance, fraud, imposture, simony, and indirect means, as too many do, by bribery, flattery, and parasitical imposition, by impudence and time-serving, let them climb up to advancement in despite of virtue, let them "go before, cross me on every side," me non offendunt.

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1. Qui invaditiam ferre non potest, ferre contemplatum emittit.
4. Sib. objectus facit, tolerantes, conveniunt patientes,
5. &c. ut sua secessivit, vitium non olim pervenat.
6. Ter. I. 143.
8. Lipsius epist. quae, 1. 1. cap. 1.
modo non in oculos incurrant," as he said, correcting his former error, they do not offend me, so long as they run not into mine eyes. I am inglorious and poor, composita paupertate, but I live secure and quiet; they are dignified, have great means, pomp, and state, they are glorious; but what have they with it? Envy, trouble, anxiety, as much labour to maintain their place with credit, as to get it at first. I am contented with my fortunes, spectator è longinoque, and love Néptumnum procul à terrè spectare jurentem: he is ambitious, and not satisfied with his: but what gets he by it? to have all his life laid open, his reproaches seen: not one of a thousand but he hath done more worthy of dispraise and animadversion than commendation; no better means to help this than to be private. Let them run, ride, strive as so many fishes for a crumb, scrape, climb, catch, snatch, cozen, college, temporese and fleire, take all amongst them, wealth, honour, and get what they can, it offends me not:

"I am well pleased with my fortunes," "Vivo et regno simul ista relinquens."

I have learned "in what state soever I am, therewith to be contented," Philip iv. 11. Come what can come, I am prepared. Nave férar magna an parvo, férus unus et idem. I am the same. I was once so mad to bustle abroad, and seek about for preferment, tire myself, and trouble all my friends, sed nihil labor tantus proficiat nam dum alios amicorum mors avocet, alius ignotus sum, his invisis, alii largè permittunt, intercedunt illi mecum solicito, hi veni spe lactant; dum alios ambo, ha capio, illis innotescit, autem defuncta, amici fatigantur, ego defero, et jam, mundi tensus, humanaque satur infuliditatis acqueosus. "And so I say still; although

I may not deny, but that I have had some "bountifull patrons, and noble benefactors, ne sin interim ingratus, and I do thankfully acknowledge it, I have received some kindness, quod Dei tibi beneficium rependerat, si non pro votis, fortesse pro meritis, more peradventure than I deserve, though not to my desire, more of them than I did expect, yet not of others to my desert; neither am I ambitious or covetous, for this while, or a Suffenius to myself; 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, his still, I have laboured in vain, rest satisfied, and if I may sursp that of "Prudentius,

"Inveni portum; specto et fortan valet, Nil mini voluptum, latro nunc alio."

I have found the haven, fortune and hope reserve, Mock others now, for I have done with you.

Memb. VII.

Against Repulse, Abuses, Injuries, Contemps, Disgraces, Contumelies, Slander, Scoffs, &c.

Repulse.] I may not yet conclude, think to appease passions, or quiet the mind, till such time as I have likewise removed some other of their more eminent and ordinary causes, which produce so grievous tortures and discontents: to divert all, I cannot; hope; to point alone at some few of the chiefest, is that which I aim at.

Repulse and disgrace are two main causes of discontent, but to an understanding man not so hardly to be taken. Caesar himself hath been denied, and when two stand equal in fortune, birth, and all other qualities alike, one of necessity must lose. Why shouldst thou take it so grievously? It hath a familiar thing for thee thyself
to deny others. If every man might have what he would, we should all be defiled,

20 Lipius epist. lib. I. epist. 7. 21 Gloria comitem habet invictum: paro omne promitut reminens ac acquirunt, quam si bene latinaris. 22 Et omnes tam pe urbem garrulam laudent. 23 Sen. Hor., 24 Hor., "I live like a king without any of these acquisitions." 25 But all my labour was unprofitable; for while death took off some of my friends, to others I remain unknown, or little liked and these deceive me with false promises. Whilst I am canvassing one party, captivating another, making myself known to a third, my age increases; years pile away, I am put off, and now tired of the world, and surfeited with human worthlessness, I rest content. 26 The right honorable, Lord Francis, Countess Den- 27 ager of Exeter. The Lord Berkeley. 28 Dictum ejus in militem Christianum & Graecus. Engraved on the tomb of St. Peter the Florentine in Rome. Carved in delicacy. 29 Pederatus in 300 Lacedemoniernus me- numeram non electus sulet, granularis se dieus civitas, palatii 300 eides se meliores.
emperors, kings, princes; if whatsoever vain hope suggests, insatiable appetite affects, our preposterous judgment thinks fit were granted, we should have another chaos in an instant, a mere confusion. It is some satisfaction to him that is repelled, that dignities, honours, offices, are not always given by desert or merit, but for love, affinity, friendship, affection, great men's letters, or as commonly they are bought and sold. Honours in court are bestowed not according to men's virtues and good conditions (as an old courtier observes), but as every man hath means, or more potent friends, so he is preferred. With us in France (for so their own countryman relates) most part the matter is carried by favour and grace; he that can get a great man to be his mediator, runs away with all the preterment. Indignissimus plerunque praefurtur, Valtinus Catoni, illaudatus laudatissimo;

--- "servi dominator; nulli
Ornantis pladeatis, deprexamur equi."

An illiterate fool sits in a man's seat, and the common people hold him learned, grave and wise. One professeth (Cardan well notes) for a thousand crowns, but he deserves not ten, when as he that deserves a thousand cannot get ten? Solarium non dat multis salam. As good horses draw in carts, as coaches. And oftentimes, which Machiavel seconds, Principes non sunt qui ob insignem virtutem principatu digu sunt, he that is most worthy wants employment; he that hath skill to be a plot wants a ship, and he that could govern a commonwealth, a world itself, 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 kingdom, than he that hath one, and knows not how to rule it? A lion serves not always his keeper, but oftentimes the keeper the lion, and as Polydore Virgil hath it, multi reges ut pupillii ob inscitiam non regunt sed reguntur. Hieron of Syracuse was a brave king, but wanted a kingdom; Persea of Macedon had nothing of a king, but the bare name and title, for he could not govern it: so great things are often ill bestowed, worthy persons unrespected. Many times, too, the servants have more means than the masters whom they serve, which Epicetus calls an eye-sore and inconvenient. But who can help it? It is an ordinary thing in these days to see a base impudent ass, illiterate, unworthy, insufficient, to be preferred before his betters, because he can put himself forward, because he looks big, can bustle in the world, hath a fair outside, can temporize, cologne, insinuate, or hath good store of friends and money, 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 Tresias advised Ulysses in the 17th poet, Accipe quas ratione quaeae ditecere, &c.? is still in use; lie, flatter, and dissemble: if not, as he concludes, Ergo pauper es, then go like a beggar as thou art. Erasmus, Melancthon, Lipsius, Budaerus, Cardan, lived and died poor. Gesner was a silly old man, baculo innixus, amongst all these huffing cardinals, swelling bishops that flourished in his time, and rode on footclothes. 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. Conus plerunque ridiculis multos elevat.

To fortune's doings, as they say, which made Brutus now dying exclaim, O misera virtus, ergo nihil quam verba eras, atqui ego te tanquam rem exerceram, sed tu servis fortunae. Believe it hereafter, O my friends! virtue serves fortune. Yet be not discouraged (O my well deserving spirits) with this which I have said, it may be otherwise, though seldom I confess, yet sometimes it is. But to your farther content, I'll tell you a tale. In Maronia pia, or Maronia felix, I know not whether, nor how long since, nor in what cathedral church, a fat prebend fell void. The carcass scarce cold, many suitors were up in an instant. The first had rich friends,
a good purse, and he was resolved to outbid any man before he would lose it, every man supposed he should carry it. The second was my lord Bishop's 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 chemistry, and other rare inventions, which he would detect to the public good. The fifth was a painful preacher, and he was commended by the whole parish where he dwelt, he had all their hands to his certificate. The sixth was the prebendary's 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 lordship's gift. The eighth pretended great losses, and what he had suffered for the church, what pains he had taken at home and abroad, and besides he brought noblemen's letters. The ninth had married a kinswoman, and he sent his wife to sue for him. The tenth was a foreign doctor, a late convert, and wanted means. The eleventh would exchange for another, he did not like the former's site, could not agree with his neighbours and fellows upon any terms, he would be gone. The twelfth and last was (a suitor in conceit) a right honest, civil, sober man, an excellent scholar, and such a one as lived private in his university, but he had neither means nor money to compass it; besides he hated all such courses, he could not speak for himself, neither had he any friends to solicit his cause, and therefore made no suit, could not expect, neither did he hope for, or look after it. The good bishop amongst a jury of competitors thus perplexed, and not yet resolved what to do, or on whom to bestow it, at the last, of his own accord, made motion, and bountiful nature, gave it freely to the university student, altogether unknown to him but by name; and to be brief, the academical scholar had the prebend sent him for a present. The news was no sooner published abroad, but all good students rejoiced, and were much cheere'd up with it, though some would not believe it; others, as men amazed, said it was a miracle; but one amongst the rest thanked God for it, and said, Nunc juvat tandem studiosum esse, et Deo integro servire. You have heard my tale: but alas it is but a tale, a mere fiction, it was never so, never like to be, and so let it rest. Well, be it so then, they have wealth and honour, fortune and preferment, every man (there's no remedy) must scramble as he may, and shift as he can; yet Cardan comforted himself with this, "Vixit toto virum Musa vetat mori."

But why shouldst thou take thy neglect, thy canvas so to heart? It may be thou art not fit; but a "child that puts on his father's shoes, hat, headpiece, breastplate, breeches, or holds his spear, but is neither able to wield the one, or wear the other; so wouldst thou do by such an office, place, or magistracy: thou art unfit: and what is dignity to an unworthy man, but (as Salvianus holds) a gold ring in a swine's snout? Thou art a brute. Like a bad actor (so Plutarch compares such men in a tragedy, diadema fert, at vos non audite: Thou wouldest play a king's part, but actest a clown, speakest like an ass. Magna petis Phaeton et qua non viribus isissis, &c., as James and John, the sons of Zebedee, did ask they knew not what: necis temeraria nescis; thou dost, as another Sennacherib, overween thyself; thou art wise in thine own conceit, but in other more mature judgment altogether unfit to manage such a business. Or be it thou art more deserving than any of thy rank, God in his providence hath reserved thee for some other fortunes, sic superis visum. Thou art humble as thou art, it may be; hadst thou been preferred, thou wouldest have forgotten God and thyself, insulted over others, contemned thy friends, been a block, a tyrant, or a demi-god, sequiturque superbia formam: "Therefore," saith Chrysostom, "good men do not always find grace and favour, lest they should be putted up with urgent titles, grow insolent and proud." Injuries, abuses, are very offensive, and so much the more in that they think revera ferendo invitant nonam, "by taking one they provoke another;" but it is an erroneous

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60 Stella Fomahant immortalitatem dabit. 61 Ovid. Met. 62 Lib. de lib. prophes. 63 Hor. "The muse forbid the pious worthy man to die." 64 Quid induit thronem aut galarem, &c. 65 Lib. 4. de guber. Dei. Quid est dignitas indigna nisi circulus aureus in circulis suis. 66 In Lyandro. 67 Virum indicat. 68 Lib. boni viri aliquando praeit non acrissect, ne in superbia elevatrum vestrum jacantias, ne altitudo menonis acriter efficit.
opinion, for if that were true, there would be no end of abusing each other; *his ius generat*; *tis much better with patience to bear, or quietly to put it up.* If an ass kick me, saith Socrates, shall I strike him again? And when *he* wife Xantipphe struck 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, *Eos Socrates, via Xantipphe,* 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 men's procurements, with much vexation of spirit and anguish of mind, all which with good advice, or mediation of friends, might have been happily composed, or if patience had taken place. Patience in such cases is a most sovereign remedy, to put up, conceal, or dissemble it, to *forget and forgive,* *not seven, but seventy-seven times, as often as he repents forgive him.* 13 Luke xvii. 3. as our Saviour enjoins us, stricken, to *turn the other side:* as our *Apostle* persuades us, *to recompense no man evil for evil, but as much as is possible to have peace with all men: not to avenge ourselves, and we shall heap burning coals upon our adversary's head.* 14 For *if you put up wrong* (as Chrysostom comments), you get the victory; he that loseth his money, loseth not the conquest in this our philosophy. 15 If he contend with thee, submit thyself unto him first, yield to him. *Dura et durum non factum marum,* as the diver is, two refractory spirits will never agree, the only means to overcome is to relent, *obsequio vinces.* Egid in Plutarch, when his brother had angered him, swore he would be revenged; but he gently replied, *Let me not live if I do not make thee to love me again,* upon which meek answer he was pacified.

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**Pectur obsequio curvatus ab arborre ramus, Fraquis si viros experiter tuas.**

*A branch if easily bended yields to thee, Pull hard it breaks: the difference you see.*

The noble family of the Colonni in Rome, when they were expelled the city by that furious Alexander the Sixth, gave the bending branch therefore as an impress, with this motto, *Flecti potest, frangi non potest,* to signify that he might break them by force, but so never make them stoop, for they fled in the midst of their hard usage to the kingdom of Naples, and were honourably entertained by Frederick the king, according to their callings. Gentleness in this case might have done much more, and let thine adversary be never so perversive, it may be by that means thou mayest win him; *favo et benevolentia etiam immanis animus manusescit,* soft words pady wrath, and the fiercest spirits are so soonest overcome; *a generous lion will not hurt a beast that lies prostrate, nor an elephant an innocuous creature, but is infectus infestis,* a terror and scourge alone to such as are stubborn, and make no show of submission. It was the symbol of Emanuel Philibert, Duke of Savoy, and he was not mistaken in it, for

*Quo quisque est major, magis est placabili irae, Et fases mutus mens generous capiti.*

*A greater man is soonest pacified, A noble spirit quickly satisfied.*

It is reported by *Gualter Mapes, an old historiographer of ours (who lived 400 years since), that King Edward senior, and Llewellyn prince of Wales, being at an interview near Aust upon Severn, in Gloucestershire, and the prince sent for, refused to come to the king; he would needs go over to him; which Llewellyn perceiving, went up to the arms in water, and embracing his boat, would have carried him out upon his shoulders, adding that his humility and wisdom had triumphed over his pride and folly, and thereupon he was reconciled unto him and did his homage. If thou canst not so win him, put it up, if thou beest a true Christian, a good divine, an imitator of Christ, *for he was reviled and put it up, whipped and sought no revenge,* thou wilt pray for thine enemies, *and bless 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 tongue; quo quisque stultior, eo magis insolescit,* the more sottish he is, still
the more insolent: 3040 Do not answer a fool according to his folly. 30 If he be thy superior, 1441 bear it by all means, grieve not at it, let him take his course; Anius and Melitus 5442 may kill me, they cannot hurt me; 27 as that generous Socrates made answer in like case. Mens immota manet, though the body be torn in pieces with wild horses, broken on the wheel, pinched with fiery tongs, the soul cannot be distracted. 'Tis an ordinary thing for great men to vilify and insult, oppress, injure, tyrannise, to take what liberty they list, and who dare speak against? Miserum est ab eo laedit, quod non possis queri, a miserable thing 'tis to be injured of him, from whom is no appeal: 8 and not safe to write against him that can proscribe and punish a man at his pleasure, which Asinius Pollio was aware of, when Octavianus provoked him. 'Tis hard I confess to be so injured: one of Chilo's three difficult things: 4 "To keep counsel; spend his time well; put up injuries:" 45 but be thou patient, and 8 leave revenge unto the Lord. "Vengeance is mine and I will repay, saith the Lord." 46 I know the Lord," saith 8 David, "will avenge the afflicted and judge the poor." 47 No man (as 8 Plato farther adds) can so severely punish his adversary, as God will such as oppress miserable men."

If there be any religion, any God, and that God be just, it shall be so; if thou believest the one, believe the other: Erit, erit, it shall be so. Nemesis comes sin, sero sed serio, stay but a little and thou shalt see God's just judgment overtake him.

Thou shalt perceive that verified of Samuel to Agag, 1 Sam. xvi. 33. "Thy sword hath made many women childless, so shall thy mother be childless among other women." It shall be done to them as they have done to others. Conradius, 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 (sedit item Conradi mortis, Pandulfus Collatinus Hist. Neap. lib. 5. calls it), King Charles's own son, with two hundred nobles, was so taken prisoner, and beheaded in like sort. Not in this only, but in all other offences, quod quisque peccat in eo punietur, 48 they shall be punished in the same kind, in the same part, like nature, eye with or in the eye, head with or in the head, persecution with persecution, lust with effects of lust; let them march on with ensigns displayed, let drums beat on, trumps sound tarantara, let them sack cities, take the spoil of countries, murder infants, deflower virgins, destroy, burn, persecute, and tyrannise, they shall be fully rewarded at last in the same measure, they and theirs, and that to their desert.

Oftentimes too a base contemptible fellow is the instrument of God's justice to punish, to torture, and vex them, as an ichneumon doth a crocodile. They shall be recommended according to the works of their hands, as Haman was hanged on the gallows he provided for Mordecai; "They shall have sorrow of heart, and be destroyed from under the heaven," Thre. iii. 64, 65, 66. Only be thou patient: 2 escort qui paخفض; and in the end thou shalt be crowned. Yea, but 'tis a hard matter to do this flesh and blood may not abide it; 'tis grave, grave! no (Chrysostom replies) non est grave, b homot! 'tis not so grievous, 44 neither had God commanded it, if it had been so difficult." But how shall it be done? "Easily," as he follows it, "if thou shalt look to heaven, behold the beauty of it, and what God hath promised to such as put up injuries." But if thou resist and go about vias vi repellere, as the custom of the world is, to right thyself, or hast given just cause of offence, 'tis no injury then but a condign punishment; thou hast deserved as much: A te princi-
Remedies against Discontents.

pum, ut te recreaverit crimen quod a te resultat; peccasti, quiesce, ut Ambrose expostuleret, quod in Cain, lib. 3. de Abel et Cain. Dionysius of Syracuse, in his exilium, went to sund without food, patienter ferendum, fortasse nos talis qui tibi fecerimus, quam in honore esses, he wisely put it up, and laid the fault where it was, on his own self and scorn, which in his prosperity he had formerly showed others. Tis

Tully's axiom, ferre ea molestissimae hominum non debent, quae ipsorum culpae 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 et musca splenem, et fornicatus sua bis inest. The least fly hath a spleen, and a little bee a sting. An ass overwhelmed a thistelwarps's nest, the little bird pecked his gallad back in revenge; and the humble-bee in the field hung down the eagle's eggs out of Jupiter's lap.

Saides, in Plutarch, put his hand into a mouse's 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 revengeed. Tis lex talionis, and the nature of all things so to do: if thou wilt live quietly thyself, do no wrong to others; if any be done thee, put it up, with patience endure it, for this is thankworthy. saith our apostle, if any 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 patiently, there is thanks with God; for henceunto verily we are called.”

Qui malit non fert, ipsa sibi testis est per impatience quod bonus non est, he that cannot bear injuries, witnesseth against himself that he is no good man,” as Gregory holds. Tis the nature of wicked men to do injuries, as it is the property of all honest men patiently to bear them.

Improbius nullo flectitur obsequio. The wolf in the emblem suckled the goat (so the shepherd would have it), but he kept nevertheless a wolf’s nature; a knife will be a knife. Injury is on the other side a good man’s footboy, his fides Achates, and as a lackey follows him wheresoever he goes. Besides, misera est fortuna qua non curat iniurio, 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 Censorinus, that upright Cato of whom Paterculus gives that honourable eulogium, benes fecit quod alter facere non potuit, was fifty times indicted and accused by his fellow citizens, and as Ammianus well hath it, Quis erit innocens si clam vel palam accusasse suciat? if it be sufficient to accuse a man openly or in private, who shall be free? If there were no other respect than that of Christianity, and the like, to induce men to be long-suffering and patient, yet methinks the nature of injury itself is sufficient to keep them quiet, the tumults, uproars, miseries, discontents, anguish, loss, 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 men’s misfortunes in this kind, and common experience might detain them.

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 dragon’s conflict in Pliny; the dragon got under the elephant’s belly, and sucked his blood so long, all fell down dead upon the dragon, and killed him with the fall, so both were ruined. Tis a hydra’s head, contention; the more they strive, the more they may: and as Praxiteles did by his glass, when he saw a scurvy face in it, brake it in pieces; but for that one he saw many more as bad in a moment: for one injury done they provoke another cum famoce, and twenty enemies for one. Nolit irriire cras, oppose not thyself to a multitude: but if thou hast received a wrong, wisely consider of it, and if thou canst possibly, compose thyself with patience to bear it. This is the safest course, and thou shalt find greatest ease to be quiet.

2 Tiber. lib. 4. cap. 1. 2 Ep. Q. frat. 27 Camerarius, emb. 22. cap. 2. 22 Page, inquit: nullum animat tam passuum quod non opiatul aci. 28 Quod tutura est, in vita, alteri nec feceris. 1 Pet. ii. 1. 3 Octavium matronam propriam est inferre damnas, et stomatris pedisque suae est inferior. 28 Ael. am. 29 Sarum exspectis fuerit. licet usque recurreret. 30 By many indignities we come to dignities. This subjunctive

non sunt utriusque convivis, &c. Et in his in ut ad

mismis non excedentes. Epicetus.

Plutarch. quinque quos Catoni dies dedit ab iniuria. 28 Lib. 12. 22 Hoc. et. in. cap. 4. sed quod si cum stercore certo, vinco seum vincor, semper ego maculor. 22 Lib. 18. cap. 3. 28 Chrysippos est, probrumque libet inquit quasdam, sive vera est dicere, sive falsa, maximum tibi coramum tenuarc si manu melius censurus tuleris. CE ys. in 6. cap. ad Rom. ser. 10.
tions, pasquilling libels, and the like, which may tend any way to our disgrace; his but opinion; if we could neglect, contempt, 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 played on his drum, and by that means maddened her more, because she saw that he would not be moved. Diogenes in a crowd when one called him back, and told him how the boys laughed him to scorn. *Ego, inequit, non rideor, took no notice of it. Socrates was brought upon the stage by Aristophanes, and misled 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 befell him going in or coming out, Socrates still kept the same countenance; even so should a Christian do, as Hierom describes him, per infamiam et bonam famam grassar et immortalitatem, march on through good and bad reports to immortality, \( \text{not to be moved: for honesty is a sufficient reward, probitas sibi praeium; and in our times the sole recompense to do well, is, to do well: but naughtiness will punish itself at last.} \)

\[ \text{Improbis ipsa nequitia supplicium. As the diverb is,} \]

\[ \text{Qui bene fecerunt, illi sunt facta sequentur eis; \quad \text{They that do well, shall have reward at last.}} \]

Yes, but I am ashamed, disgraced, dishonoured, degraded, exploded: my notorious crimes and villainies are come to light (depredi miserum est), my filthy lust, abominable oppression and avarice lies open, my good name's lost, my fortune gone, I have been stigmatised, whipt at post, arraigned and condemned, I am a common obloquy, I have lost my ears, odious, execrable, abhorred of God and men. Be content, 'tis but a nine days' wonder, and as one sorrow drives out another, one passion another, one cloud another, one rumour is expelled by another; every day almost, come new news unto our ears, as how the sun was eclipsed, meteors seen in the air, monsters born, prodigies, how the Turks were overthrown in Persia, as an earthquake in Helvetia, Calabria, Japan, or China, an inundation in Holland, a great plague in Constantinople, a fire at Prague, a death in Germany, such a man is made a lord, a bishop, another hanged, deposed, pressed 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 robbed, wife runs mad, neighbour hath killed himself; 'tis heavy, ghastly, fearful news at first, in every man's 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 hour a hundred malefactors are called in question, nothing so common, Quocumque in populo, qua
cunque sub axe. \( ^{22} \)

Comfort thyself, 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 man's sins were written in his forehead, 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 far more guilty than thou thyself. But it is thine inexcusibility to be taken, to be made a public 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 columbus, poor souls are punished; the great ones do twenty thousand times worse, and are not so much as spoken of.

\[ \text{Non rete ascipito tenditur neque milivo,} \]

\[ \text{Qui malie facient nobis; illis qui sit facient tenditur.} \]

Be not dismayed then, humanum est errare, we are all sinners, daily and hourly subject to temptations, the best of us is a hypocrite, a grievous offender in God's 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 foul offence thou hast committed? recover thy credit by some noble exploit, as Themistocles did, for he was a most debauched and vicious young, sed juvenia mar
culas praeclarae factis delenvi, but made the world amends by brave exploits; at last

\[ ^{22} \text{Tullius epist. Deophil. su fortis animo; et tua} \]

\[ ^{31} \text{Boethius consol. lib. 4. pros. 3.} \]

\[ ^{32} \text{Amoergi por} \]

\[ ^{33} \text{moderatio, constanita, eorum infames iniam, ple in every climate.} \]

\[ ^{34} \text{Ter. Flor.} \]
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 men's favours, and singular applause; so Tully was in Rome Albion in Athens. Let thy disgrace then be what it will, *quod fit, infectum non patent esse*, that is past cannot be recalled; trouble not thyself, vex and grieve thyself no more, be it obloquy, disgrace, &c. No better way, than to neglect, contum, or seem not to regard it, to make no reckoning of it, *Deesse robur arguit disca*:

*Quid sursum quad sapiens vitam*?

Let them rail then, scoff, and slander, *sapiens contumeliar non afficitur*, a wise man, Seneca thinks, is not moved, because he knows, *contra Syphoclinum morsum non est remedium*, there is no remedy for it: kings and princes, wise, grave, prudent, holy, good men, divine, are all so served alike. *O Jane à tergo quem nulla ciconia pinnit*, Antverpia and Postverpia, Jupiter's guardians, may not help in this case, they cannot protect; Moses had a Dathan, a Corath, David a Shimei, God himself is blasphemed: *nonum felix es si te nondum turba deridet*. It is an ordinary thing so to be misc.

*Regnum est cum bene fueris malè audire*, the chiefest men and most understanding are so vilified; let him take his course. And as that lusty courser in *Esop*, that contemned the poor ass, came by and by after with his bowels burst, a pack on his back, and was derided of the same ass: *contemnatur ab ipsis ipsi prius contemperae, et irredeemur ab ipsis ipsi prius irissere*, they shall be contemptued and laughed to scorn of those whom they have formerly derided. Let them contemn, defame, or undervalue, insult, oppress, scoff, slander, abuse, wrong, curse and swear, feign and lie, do thou comfort thyself with a good conscience, *in sinu gaudes*, when they have all done, *it is a good conscience is a continual feast,* innocence will vindicate itself; and which the poet gave out of Hercules, *dis fruitor truis, enjoy thyself*, though all the world be set against thee, contemn and say with him, *Elogium nahi praemissibus*, my posy is, *not to be moved, that my palladium, my breast-plate, my buckler, with which I ward all injuries, offences, lies, slanders; I lean upon that stake of modesty, so receive and break asunder all that foolish force of liver 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, clergymen truly devout, and so live as they teach, if great men would not be so insolent, if soldiers would quietly defend us, the poor would be patient, rich men would be liberal and humble, citizens honest, magistrates meek, superiors would give good example, subjects peaceable, young men would stand in awe: if parents would be kind to their children, and they again obedient to their parents, brethren agree amongst themselves, enemies be reconciled, servants trusty to their masters, virgins chaste, wives modest, husbands would be loving and less jealous: if we could imitate Christ and his apostles, live after God's laws, these mischief would not so frequently happen amongst us; but being most past so irreconcilable as we are, perverse, proud, insolent, factious and
malicious, prone to contention, anger and revenge, of such fiery spirits, so captious, impious, irreverent, so opposite to virtue, void of grace, how should it otherwise be? Many men are very testy by nature, apt to mistake, apt to quarrel, apt to provoke and misinterpret to the worst, everything that is said or done, and thereupon heap unto themselves a great deal of trouble, and disquietness to others, smatter in other men’s matters, tale-bearers, whisperers, liars, they cannot speak in season, or hold their tongues when they should, 4 Et suam partem itidem tacere, cum alia est orato: they will speak more than comes to their shares, in all companies, and by those bad courses accumulate much evil to their own souls (qui contendit, sibi convictum facit), their life is a perpetual brawl, they snarl like so many dogs, with their wives, children, servants, neighbours, and all the rest of their friends, they can agree with nobody. But to such as are judicious, meek, submissive, 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, imfirmity, disgrace, reproach, the best way is to speak of it first thyself, 46 and so thou shalt surely take away all occasions from others to jest at, or contemn, that they may perceive thee to be careless of it. Vatinius was wont to scoff at his own deformed feet, to prevent his 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 buff him, shall be a common laughing stock to flout at. As a cur that goes through a village, if he claps his tail between his legs, and run away, every cur will insult over him: but if he bristle up himself, and stand to it, give but a counter-smart, there’s not a dog dares meddle with him: much is in a man’s courage and discreet carriage of himself.

Many other grievances there are, which happen to mortals in this life, from friends, wives, children, servants, masters, companions, neighbours, our own defaults, ignorance, errors, intemperance, indiscretion, infirmities, &c., and many good remedies to mitigate and oppose them, many divine precepts to counterpoise our hearts, speculativest both in Scriptures and human authors, which, whoso will observe, shall purchase much ease and quietness unto himself: I will point out a few. These prophetical, apostolical admonishments are well known to all; what Solomon, Sirach, our Saviour Christ himself hath said tending to this purpose, as 47 fear God: obey the prince: be sober and watch: pray continually: be angry but sin not: remember thy last: fashion not yourselves to this world, &c., apply yourselves to the prince: strive not with a mighty man: recompense good for evil, let nothing be done through contention or vain-glory, but with meekness of mind, every man esteeming of others better than himself: love one another; 48 or that epitome of the law and the prophets, which our Saviour inculcates, 49 love God above all, thy neighbour as thyself; 50 and whatsoever you would that men should do unto you, so do unto them, 51 which Alexander Severus writ in letters of gold, and used as a motto. 52 Hierom commends to Celantia as an excellent way, amongst so many enticements and worldly provocations, to rectify her life. Out of human authors take these few cautions, 53 know thyself. 54 Be contented with thy lot. 55 Trust not wealth, beauty, nor parasites, they will bring thee to destruction. 56 Have peace with all men, war with vices. 57 Be not idle. 58 Look before you leap. 59 Beware of Had I wist. 60 Honour thy parents, speak well of friends. Be temperate in four things, 61 lingua, locis, oculis, &c. pocus. Watch thine eye. 62 Moderate thine expenses. Hear much, speak little.

44 Mit. gior. Act. 2. Plautus. 45 Bion said his father was a rogue, his mother a whore, to prevent obloquy, and to show that ought belonged to him but goods of the mind. 46 Lib. 3. ep. 32. 47 Noscite ignum. 48 Contentus qui. 49 Ne fidis opibus, neque parasitis, tranibat in preuentum. 50 Patrem hominis habe, fecundum cum virtut. Otho. 2. Imperat. symb. 51 Demon te nunciam eisiam inventam. Herrn. 52 Diu deliberandum quod statuendum est semel. 53 Stoicentes est dilecta non putandum. 54 Putes parem. 55 si equum, alter ferum, praeda paremisse assecum, amicum diociset. 56 Comprimere lingua. Quod quoque vives et cui dies sepere custodes salus tuae quaniquam; vive ut vivas.
Memb. VIII.

Against Melancholy itself.

Every man, saith Seneca, "thinks his own burthen the heaviest," and melancholy man above all others complains most; weariness of life, abhorring all gain and light, fear, sorrow, suspicion, anguish of mind, bashfulness, and those dread symptoms of body and mind, must needs aggravate this misery; yet gared to other maladies, they are not so heinous as they be taken. For first disease is either in habit or disposition, curable or incurable. If new and in position, "tis commonly pleasant, and it may be helped. If inveterate, or a habit, they have lucida interna, sometimes well, and sometimes ill; or if more conate, as the Vejentes were to the Romans, "tis hostis magis assiduus quam gravissim, ore durable enemy than dangerous: and amongst many inconveniences, some forts are annexed to it. First it is not catching, and as Erasmus comforted him when he was grievously sick of the stone, though it was most troublesome, and intolerable pain to him, yet it was no whit offensive to others, not loathsome to
the spectators, ghastly, fulsome, 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 symptoms not so dreadful, if they be compared to the opposite extremes. They are most part bashful, suspicious, solitary, &c., therefore no such ambitious, impudent intruders as some are, no sharers, no converyers, no prowlers, no smell-feasts, praters, panders, parasites, bawds, drunkards, whoremasters; necessity and defect compel them to be honest; as Mitio told Demen in the "comedy,

"Hic si neque ego neque tu fecimus,
Non enim egestas facere nos."  

"If we be honest 'twas poverty made us so;" if we melancholy men be not as bad as he that is worst, 'tis our dame melancholy kept us so: Non de rata voluntas sed facultas."

Besides they are freed in this from many other infirmities, solitariness makes them more apt to contemplate, suspicion wary, which is a necessary humour in these times, "Nam pol qui maximè cævet, is sepe cautus captus est," he that takes most heed, is often circumvented, and overtaken." Fear and sorrow keep them temperate and sober, and free them from any dissolute acts, which jollity and boldness thrust men upon: they are therefore no sicarii, roaring boys, thieves or assassins. As they are soon dejected, so they are as soon, by soft words and good persuasions, reared. Weariesomeness of life makes them they are not so besotted on the transitory van pleasures of the world. If they dote in one thing, they are wise and well understanding in most other. If it be invertebrate, 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 magnify and commend: so is simplicity, and folly, as he said, "hic furor o superbi, sit mihi perpetuum. Some think fools and dizzards live the merriest lives, as Ajax in Sophocles, Nihil scire vitia jucundissima, "'tis the pleasantest life to know nothing;" iners malorum remedia ignorantia, ignorance is a downright remedy of evils." These curious arts and laborious sciences, Galen's, Tully's, Aristotle's, Justinian's, do but trouble the world, some think; we might live better with that illiterate Virginian simplicity, and gross ignorance; entire idiots do best, they are not macerated with cares, tormented with fears, and anxiety, as other wise men are: for as he said, if folly were a pain, you should hear them howl, roar, and cry out in every house, as you go by in the street, but they are most free, jocund, and merry, and in some countries, as amongst the Turks, honoured for saints, and abundantly maintained out of the common stock. They are no dissemblers, liars, hypocrites, for fools and madmen tell common truth. In a word, as they are distressed, so are they pitted, which some hold better than to be envied, better to be sad than merry, better to be foolish and quiet, quae sapere et ringi, to be wise and still vexed; better to be miserable than happy: of two extremes it is the best.

SECT. IV. MEMB. I.

SUBSECT. I.—OF PHYSIC WHICH CURETH WITH MEDICINES.

After a long and tedious discourse of these six non-natural things and their several rectifications, all which are comprehended in diet, I am come now at last to Pharmaceutice, or that kind of physic which cureth by medicines, which apothecaries most part make, mingle, or sell in their shops. Many cavil at this kind of physic, and hold it unnecessary, unprofitable to this or any other disease, because those countries which use it least, live longest, and are best in health, as Hector Boethius relates of the isles of Oenades, the people are still sound of body and mind, without any use of physic, they live commonly 120 years, and Ortelius in his
itinera of the inhabitants of the Forest of Arden, "they are very painful, long-lived, sound," &c. 52 Martianus Capella, speaking of the Indians of his time, saith, they were (much like our western Indians now) 53 bigger than ordinary men, bred carefully, very long-lived, insomuch, that he that died at a hundred years of age, went before his time," &c. Damiani A-Gois, Saxo-Grammaticus, Aubanus Bohemus, say the like of them that live in Norway, Lapland, Finnmark, Biarmia, Corelia, all over Scandia, and those northern countries, they are most healthful, and very long-lived, in which places there is no use at all of physic, the name of it is not once heard. Dithmarus Bleekenius in his accurate description of Iceland, 1607, makes mention, amongst other matters, of the inhabitants, and their manner of living, 54 which is dried fish instead of bread, butter, cheese, and salt-meats, most part they drink water and whey, and yet without physic or physician, they live many of them 250 years.” I find the same relation by Lericus, and some other writers, of Indians in America. Paulus Jovius in his description of Britain, and Levisus Lemnius, observe as much of this our island, that there was of old no use of 55 physic amongst us, and but little at this day, except it be for a few nice idle citizens, surfeiting courtiers, and stall-fed gentlemen lubbers. The country people use kitchen physic, and common experience tells us, that they live freest from all manner of infirmities, that make least use of apothecaries’ physic. Many are overthrown by preposterous use of it, and thereby get their bane, that might otherwise have escaped: 56 some think physicians kill as many as they save, and who can tell, 57 Quot Themison agros autumno occidit uno? 58 How many murders they make in a year,” quibus impune licet hominem occidere, “that may freely kill folks,” and have a reward for it, and according to the Dutch proverb, a new physician must have a new church-yard; and who duly observes it not? Many that did ill under physicians’ hands, have happily escaped, when they have been given over by them, left to God and nature, and themselves; 59 was Pliny’s dilemma of old, 60 “every disease is either curable or incurable, a man recovers of it or is killed by it; both ways physic is to be rejected. If it be deadly, it cannot be cured; if it may be helped, it requires no physician, nature will expel it of itself.” Plato made it a great sign of an intemperate and corrupt commonwealth, where lawyers and physicians did abound; and the Romans distasted them so much that they were often banished out of their city, as Pliny and Celsus relate, for 600 years not admitted. It is no art at all, as some hold, no not worthy the name of a liberal science (nor law neither), as 61 Pet. And. Canonherius a patronian of Rome and a great doctor himself, “one of their own tribe,” proves by sixteen arguments, because it is mercenary as now used, base, and as fiddlers play for a reward. Juridice, medicis, jis quo, jis visive visrata, “tis a corrupt trade, no science, art, no profession; the beginning, practice, and progress of it, all is naught, full of imputation, uncertainty, and doth generally more harm than good. The devil himself was the first inventor of it: Inventum est medicina mene, said Apollo, and what was Apollo, but the devil? The Greeks first made an art of it, and they were all deluded by Apollo’s sons, priests, oracles. If we may believe Varro, Pliny, Columella, most of their best medicines were derived from his oracles. Asclepius himself had his temples erected to his deity, and did many famous cures; but, as Lactantius holds, he was a magician, a mere impostor, and as his successors, Phoas, Podalirius, Melampus, Menecrates, (another God), by charms, spells, and ministry of bad spirits, performed most of their cures. The first that ever wrote in physic to any purpose, was Hippocrates, and his disciple and commentator Galen, whom Scaliger calls Pindriam Hippocratis; but as 62 Cardan censures them, both intemperde and obscure, as all those old ones are, their precepts confused, their medicines obsolete, and now most part rejected. Those cures which they did, Pamecianus holds, were rather done out of their patients’ confidence, 63 and good opinion they
had of them, than out of any skill of theirs, which was very small, he saith, they themselves idiots and infants, as are all their academical followers. The Arabians
received it from the Greeks, and so the Latins, adding new precepts and medicines of their own, but so imperfect still, that through ignorance of professors, impostors, mountebanks, empirics, disagreeing of sectaries, (which are as many almost as there be diseases) envy, covetousness, and the like, they do much harm amongst us. They are so different in their consultations, prescriptions, mistaking many times the parties' constitution, disease, and causes of it, they give quite contrary physic; as one saith this, another that, out of singularity or opposition, as he said of Adrian, multitudo medicorum principem interfecit, a multitude of physicians hath killed the emperor; plus a medico quam a morbo periculi, more danger there as from the physician, than from the disease. Besides, there is much imposture and malice amongst them. All arts (saith Cerdan) admit of cozening, physic, amongst the rest, doth appropriate itself to her; and tells a story of one Curtius, a physician in Venice: because he was a stranger, and practised amongst them, the rest of the physicians did still cross him in all his precepts. If he prescribed not medicines they would prescribe cold, miscenses pro calidis frigida, pro frigiae humida, pro purgantibus astringentia, binders for purgatives, omnia perturbabant. If the papy miscarried, Curtium damnamant, Curtius killed him, that disagreed from them: if he recovered, then they cured him themselves. Much emulation, imposture, malice, there is amongst them: if they be honest and mean well, yet a knavish apothecary that administers the physic, and makes the medicine, may do infinite harm, by his old obsolete doses, adulterine drugs, bad mixtures, quid pro quo, &c. See Fuchsin lib. 1. sect. 1. cap. 8. Cordus' Dispensatory, and Brassivola's Examen simpl. But it is their ignorance that doth more harm than rashness, their are wholly conjectural, if it be an art, uncertain, imperfect, and got by killing of men, they are a kind of butchers, leeches, men-slayers; chirurgeons and apothecaries, especially, that are indeed the physicians' hangman, carnisces, and common executioners; though to say truth, physicians themselves come not far behind; for according to that fine epigram of Maximilianus Urentius, what's the difference?

**"Chirurgicus medico quo differt 1 scilicet isto, Ensecit hic sucus, ensecat ita manu; Curius hic ambo tantum differeit videntur, Tartus hie factum, quod fient ille sit."**

But I return to their skill; many diseases they cannot cure at all, as apoplexy, epilepsy, stone, strangury, gout, Tolleto nodosum nescit medicina Podogram; quattuor agues, a common ague sometimes stumbles them all, they cannot so much as make sense, they know not how to judge of it. If by pulses, that doctrine, some hold, wholly superstitious, and I dare boldly say with Andrew Dudeth, that variety of pulses described by Galen, is neither observed nor understood of any. And in urine, that is meretric medicorum, the most deceitful thing of all, as Forestus and some other physicians have proved at large: I say nothing of critical days, errors in indications, &c. The most rational of them, and skilful, are so often deceived, that as Tholosanus infers, "I had rather believe and commit myself to a mere empiric, than to a mere doctor, and I cannot sufficiently commend that custom of the Barbarians, that have no professed physicians, but bring all their patients to the market to be cured!? which Herodotus relates of the Egyptians: Strabo, Sardus, and Abarbanus Bohemus of many other nations. And those that prescribed physic, amongst them, did not so arrogantly take upon them to cure all diseases, as our professors do, but some one, some another, as their skill and experience did serve; "One cured the eyes, a second the teeth, a third the head, another the lower parts," &c., not for gain, but in charity, to do good, they made neither art, profession, nor trade.

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1 Morbus alias pro alio curatur; alium medium pro aliis medico. 
2 Contrariis proficint sententiae. Card. 
3 Medici de saepe fraudem admittunt, sed imparis medicum sapere acquirunt. 
4 Omnia praebent, proponunt sibi pecunia, sed non medicus beneficium reviviscat. 
5 Aesculapi. 
6 How does the surgeon differ from the doctor? In this respect: one kills by drugs, the other by the hand; both only differ from the hangman in this way, they do slowly what he does in an instant. 
7 Medicine cannot cure the knotty gout.
Medicinal Physic.

Chapter II.—Simplex proper to Melancholy, against Exotic Simples.

Simples properly applied to melancholy, are either simple or compound. Alternatives are such as correct, strengthen, alter, any way hinder or resist the disease; and they be herbs, stones, minerals, &c. all proper to this humour. For as there be diverse infirmities naturally vying us,

there be several remedies, as he saith, "each disease a medicine, for every disease steal both day and night on men."

For Jupiter hath taken voice from them.


humour; and as some hold, every clime, every country, and more than that, every private place hath his proper remedies growing in it, peculiar almost to the domineering and most frequent maladies of it. As one discourses, "wormwood grows sparingly in Italy, because most part there they be misaffected with hot diseases: but henbane, poppy, and such cold herbs: with us in Germany and Poland, great store of it in every waste." Baracellus Horto genera, and Baptista Porta Phisigmomatica, lib. 6. cap. 23, give many instances and examples of it, and bring many other proofs. For that cause belike that learned Fuchsius of Nuremburg, "when he came into a village, considered always what herbs did grow most frequently about it, and those he distilled in a silver alembic, making use of others amongst them as occasion served." I know that many are of opinion, our northern simples are weak, imperfect, not so well concocted, of such force, as those in the southern parts, not so fit to be used in physic, and will therefore fetch their drugs afar off: senna, cassia out of Egypt, rhubarb from Barbary, aloes from Socotra; turmeric, garcine, mirabolanes, hermodactils, from the East Indies, tobacco from the west, and some as far as China, hellebore from the Anticyre, or that of Austria which bears the purple flower, which Mathioli so much approves, and so of the rest. In the kingdom of Valencia, in Spain, \[24\] Magnus commends two mountains, Mariola and Renagoloss, famous for simples; \[25\] Leander Albertus, Baldus a mountain near the Lake Benacus in the territory of Verona, to which all the herbalists in the county continually flock; Ortelius one in Apulia, Munster Mons major in Istria; others Montpelier in France; Prosper Albinus prefers Egyptian simples, Garcia ab Horta India before the rest, another those of Italy, Crete, \&c. Many times they are over-came in this kind, whom Fuchsius taxeth, \[26\] Instil. l. 1. sec. 1. cap. 1. \[27\] that think they do nothing, except they rake all over India, Arabia, Ethiopia for remedies, and fetch their physic 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, than our bombast physicians, with all their prodigious, marvellous, far-fetched, rare, conjectural medicines: \[27\] without all question if we had not these rare exotic simples, we hold that at home, which is in virtue equivalent unto them, ours will serve as well as theirs, if they be taken in proportionable quantity, fittest 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. \[28\] We are caroused of that which is near us, and follow that which is afar off, to know which we will travel and sail beyond the seas, wholly neglecting that which is under our eyes. Opium in Turkey doth scarce offend, with us in a small quantity it stupefies; saffron or henlock is a strong poison in Greece, but with us it hath no such violent effect. I conclude with I. Voschius, who as he much inveighs against those exotic medicines, so he promoteth by our European, a full cure and absolute of all diseases; capite ad calcem, nostra regionis herbe nostris corporibus magis conducunt, our simples agree best with us. It was a thing that Fernelius much laboured in the French practice, to reduce all his cure to their proper and domestic physic; \[29\] Janus Cornarius, and Martin Rulandus in Germany. T. B. with us, as appeared in a treatise of his divulged in our tongue 1615, to prove the sufficiency of European medicines, to the cure of all manner of diseases. If our simples be not so of such force, or so opposite, it may be, if like industry were used, those far off drugs would prosper as well with us, as in those countries whence now we fetch them, as well as cherries, artichokes, tobacco, and many such. There be diverse worthy physicians, which have tried excellent conclusions in this kind, many diligent, painful apothecaries, as Gesner, Besler, Gerard, \&c., but amongst the rest those famous public gardens of Padua in Italy, Nuremburg in Germany, Ly
in Holland, Montpellier in France, (and our's 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 exotic plants almost are to be seen, and liberal allowance yearly made for their better maintenance, that young students may be the sooner informed in the knowledge of them; which as Fuchsius holds, is most necessary for that exquisite manner of curing, and as great a shame for a physician not to observe them, as for a workman not to know his axe, saw, square, or any other tool which he must of necessity use.

**Subsect. III.**—Alteratives, Herbs, other Vegetables, &c.

Amongst these 800 simples, which Galeottus reckons up, *lib. 3. de promisc. doctor. cap. 3.* and many exquisit herbals have written of, these few following alone I find appropriated to this humour: of which some be alteratives; *29* which by a secret force, saith Renodœus, *and special quality expel future diseases, perfectly cures 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 man's skull? What several virtues of corns in a horse's leg, *31* of a wolf's liver, &c. *Of diverse excrements of beasts,* all good against several diseases? What extraordinary virtues are ascribed unto plants? *Sativum et erica penem cressunt, vitex et nymphaea semen extinguit.* Some herbs provoke lust, some again, as agnus castus, water-lily, quite extinguisheth seed; poppy causeth sleep, cabbage resisteth drunkenness, &c., and that which is more to be admired, that such and such plants should have a peculiar virtue to such particular parts, as to the head aniseeds, foalfoot, betony, calamin, eye-bright, lavender, bays, roses, rue, sage, marjoram, peony, &c. For the lungs calamin, liquorice, enula campana, hyssop, horehound, water germander, &c. For the chest, borage, bugloss, salicin, balm, basil, rosemary, violet, roses, &c. For the stomach, wormwood, mints, betony, balm, centaury, sorrel, parslan. For the liver, daphspine or campanula, germander, agrimony, fennel, endive, succory, liverwort, barley. For the stomach, mint, cowslip, centaury, the less, &c. And so to peculiar diseases. To this of melancholy you shall find a catalogue of herbs proper, and that in every part. See more in Wecker, Renodeus, Heurnius *lib. 2. cap. 19.* 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 *28* by moistening, than by purging of them.

**Borage.** In this catalogue, borage and bugloss 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 diversely varied. Bugloss is hot and moist, and therefore worthily reckoned up amongst those herbs which expel melancholy, and *exhilarate the heart,* Galen, *lib. 6. cap. 80. de simp. med.* Dioscorides, *lib. 4. cap. 123.* Pliny much magnifies this plant. It may be diversely used; as in broth, in wine, in conserves, syrups, &c. It is an excellent cordial, and against this malady most frequently prescribed; a herb indeed of such sovereignty, that as Diodorus, *lib. 7. bibli.* Pliny, *lib. 28. cap. 2. et lib. 21. cap. 22.* Plutarch, *sympos. lib. 1. cap. 1.* Dioscorides, *lib. 5. cap. 40.* Celsius, *lib. 19. c. 3.* suppose it was that famous Nepentheus of Homer, which Polydamna, Thoitis's wife (then king of Thebess in Egypt), sent Helena, for a token, of such rare virtue, *29* that if taken steeped 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.*

Holena’s commended bowl to exhilarate the heart, had no other ingredient, as most of our critics conjecture, than this of borage.

Balm.] Melissa balm hath an admirable virtue to alter melancholy, be it steeped in our ordinary drink, extracted, or otherwise taken. Cardan, lib. 8. much admires this herb. It heats and dries, saith Heurnius, in the second degree, with a wonderful virtue comforts the heart, and purgeth all melancholy vapours from the spirits, Matthiol. in lib. 3. cap. 10. in Dioscoridem. Besides they ascribe other virtues to it, as to help concoction, to cleanse the brain, expel all careful 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 than to steep this and borage in his ordinary drink.

Mathioli, in his fifth book of Medicinal Epistles, reckons up scorzonera, not against poison only, falling sickness, and such as are vertiginous, but to this malady, the root of it taken by itself expels sorrow, causeth mirth and lightness of heart.

Antonius Musa, that renowned physician to Cesar Augustus, in his book which he writ of the virtues of betony, cap. 6. wonderfully commends that herb, comme hominum et corpora custodit, securas de metu reddit, it preserves both body and mind, from fears, cares, griefs; cures falling sickness, this and many other diseases, to whom Galen subscribes, lib. 7. simp. 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.

Hop.] Lupulus, hop, is a sovereign remedy; Fuchsius, cap. 58. Plant. hist. much extols it; it purgeth all cholery, and purifies the blood. Matthiol. cap. 140. is 4. Dioscor. wonders the physicians of his time made no more use of it, because it rarifies and cleanseth: we use it to this purpose in our ordinary beer, which before was thick and fustose.

Wormwood, centuary, pennyroyal, are likewise magnified and much prescribed (as I shall after show), especially in hypochondriac melancholy, daily to be used, sod in whey: and as Ruffius Ephesius, areteus relate, by breaking wind, 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, dandelion, fumitory, &c., which cleanse the blood, Scopolandra, escuta, ceterache, mugwort, liverwort, as, tamarisk, genist, maidenhair, &c., which must help and ease the spleen.

To these I may add roses, violets, capers, featherfew, scordium, stachus, rosemary, ros solis, saffron, ochyme, sweet apples, wine, tobacco, sanders, &c. That Peruvian chamico, monstrosa facultate, &c., Linchoestus Datura; and to such as are cold, the decoction of guiacum, China sarparilla, sassafras, the flowers of carduus barbitudes, which I find much used by Montanus in his Consultations, Julius Alexundinus, Lelius, Egobinus, and others. Bernardus Penottus prefers his herba solis, Dutch sINDOW, before all the rest in this disease, and will admit of no herb upon the earth to be comparable to it. It excels Homer’s moly, cures this, falling sickness, and almost all other 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, will cause a sudden alteration, drive away dumps, and cheer up the heart.

Guianerius, in his Antidotary, hath many such. Jacobus de Dondis the agglomerator, repeats ambergrease, nutmegs, and allspice amongst the rest. But that cannot be general. Amber and spiccs will make a hot brain mad, good for cold and moist.

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"Qui pecula, id materi mistum Nepenthes faeste, / Haemrit, hic lacrymum, non el suavisima proles, / Si germanus et carius, materique paterque / Oppetit, ante oculos ferro consenso sordit."
SUBSECT. IV.—Precious Stones, Metals, Minerals, Alteratives.

Precious stones are diversely censured; many explose the use of them or any minerals in physic, of whom Thomas Erastus is the chief, in his tract against Paracelsus, and in an epistle of his to Peter Monavius. But stones can work any wonders, let them believe that list, no man shall persuade me; for my part, I have by experience there is no virtue in them. But Matthioli, in his comment on Dioscorides, is as profuse on the other side, in their commendation; so is Cardan, Renodeus, Alardus, Ruusus, Encelius, Marbodeus, &c. Matthioli specifies a coral: and Oswaldus Crollius, Basil. Chym. prefers the salt of coral. Christoph. Encelius, lib. 3. cap. 131. will have them to be so many several medicines against melancholy, sorrow, fear, dulness, and the like; Renodeus admire them, besides they adorn kings' crowns, grace the fingers, enrich our household stuff, defend us from enchantments, preserve health, cure diseases, they drive away grief, cares, and whilabrate the mind. The particulars be these.

Granatus, a precious stone so called, because it is like the kernels of a pomegranate, an imperfect kind of ruby, it comes from Calcut; if hung about the neck, or taken in drink, it much resisteth sorrow, and recreates the heart. The same properties I find ascribed to the hyacinth and topaz. They alay anger, grief, diminish madness, much delight and exhilarate the mind. If it be either carried about, or taken in a potion, it will increase wisdom, saith Cardan, expel fear; he says that he hath cured many madmen 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. venerant, Fran. Ruusus, cap. 19. de gemmis, say as much of the chrysolite, a friend of wisdom, an enemy to folly. Pliny, lib. 37. Solinus, cap. 52. Albertus de Lapid. Cardan. Encelius, lib. 3. cap. 66. highly magnifies the virtue of the beryl, it much avails to a good understanding, represeth vain conceits, evil thoughts, causeth mirth, &c. In the belly of a swallow there is a stone found called chelidonia, which if it be lapped in a fair cloth, and tied to the right arm, will cure loutices, madmen, make them amiable and merry.

There is a kind of onyx called a chalcedony, which hath the same qualities, savours much against fantastic 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, borne about or even drunk, 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 coral, which drive away childish fears, devils, overcome sorrow, and hang about the neck repress troublesome dreams, which properties almost Cardan gives to that green-coloured emmetris if it be carried about, worn in a ring; Ruusus to the diamond.

Nicholas Cabeus, a Jesuit of Ferrara, in the first book of his Magneticall Physique.
Cure of Melancholy.

[Part. 2. Sec. 4.

phy, cap. 3. speaking of the virtues of a loadstone, recites many several opinions; some say that if it be taken in parcels inward, sic quis per frustra revert, justutiae restituet, it will, like vipers' wine, restore one to his youth; and yet if carried about them, others will have it to caus melancholy; let experience determine.

Mercurialis admires the emerald for its virtues in pacifying all affections of the mind; others the sapphire, which is "the fairest of all precious stones, of sky colour, and a great enemy to black choler, frees the mind, mends manners," &c. Jacobus de Donde, in his catalogue of simples, hath ambergrease, os in corde carn., the bone in a stag's heart, a monocerot's horn, bezoar's stone (of which elsewhere), it is found in the belly of a little beast in the East Indies, brought into Europe by Hollanders, and our countrymen merchants. Renedeus, cap. 22. lib. 3. de ment. med. saith he saw two of these beasts alive, in the castle of the Lord of Vitry at Courber.

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, Renedeus, cap. 23. lib. 5. Rondoletius, lib. 1. de Testat. c. 15. &c. That almost all jewels and precious stones have excellent virtues to pacify the affections of the mind, for which cause rich men so much covet to have them; and those smaller unions which are found in shells amongst the Persians and Indians, by the consent of all writers, are very cordial, and most part avail to the exhalation of the heart.

Minerals. Most men say as much of gold and some other minerals, as they have done of precious stones. Erastus still maintains the opposite part. Digna, in Paracelsus. cap. 4. fol. 196. he confesseth of gold, "that it makes the heart merry, but in no other sense but as it is in a miser's chest; at mihi plando semper ac nummos contemplor in arca, as he said in the poet, it so revives the spirits, and is an excellent recipe against melancholy;

For gold in psyche is a cordial,
Therefore I love gold in special.

Aurum potabile, he discourses and inveighs against it, by reason of the corrosive waters which are used in it: which argument our Dr. Guin urgeth against D. Antonius. Erastus concludes their philosophical stones and potable gold, &c. to be no better than poison, a mere imposture, a non ens; dug out of that broody hill belike this golden stone is, ubi nascebat ridiculis mus. Paracelsus and his chemical followers, as so many Promethei, will fetch fire from heaven, will cure all manner of diseases with minerals, accounting them the only physic on the other side. Paracelsus calls Galen, Hippocrates, and all their adherents, infants, idiots, sophisters, &c. Apagis istos qui Vulturias istas metamorphosea sugilliam, inscibe nobles, supina pertinacia alunos, &c., not worthy the name of physicians, for want of these remedies: and brags that by them he can make a man live 160 years, or to the world's end, with their Alexipharmaca, Panaceae, Mummias, unguentum Arm; such and such magnetic cures, Lampas vita et morit, Balneum Diane, Balismanum, Electrum Magico-physicum, Amuletus Martialia, &c. What will not he and his followers effect? He brags, moreover, that he was primus medicorum, and did more famous cures than all the physicians in Europe besides, "a drop of his preparations should go farther than a drachm, or ounce of theirs," those loathsome and fulsome filthy potions, heterocritical pills (so he calls them), horse medicines, quoram aspectum Cyclops Polyphemus exhorresecet. And though some condemn their skill and mental cures as tending to magical superstitition, witchery, charms, &c., yet they admire, stilly vindicate nevertheless, and infinitely prefer them. But these are both in extremes, the middle sort approve of minerals, though not in so high a degree. Lenmus lib. 3. cap. 6. de occult. nat. mir. commends gold inwardly.

\[n\text{aurum. Notium ob aquas robustas.} \]  
\[n\text{Ep. ad Metam. Metallum omnia in universum quasi perfecta pane, nec tuto nec commode intra corpus sum.} \]  
\[n\text{parag. Sunt sibi minus ocipitus max plus adul.} \]  
\[n\text{omnes vestri doctores, et calcarum non quiescunt doctores sunt quaem vestae Galium et Aurea.} \]  
\[n\text{mea plus expectation est quam vestrae omnium Academ.} \]  
\[n\text{Vide Ernestum Burgatium, edit. Prunetii rec. 1611. Crotus et alii.} \]  
\[n\text{Plus predicti sunt quisquaque vestrae doctrinæ et uæmarum.} \]
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 Semmertus, lib. 1. part. 2. cap. 9. Audernacus, Libavius, Quercetanus, Oswaldus Crollius, Eunynymus, Rubeus, and Mathioli in the fourth book of his Epistles, Andreas à Blaven epist. ad Matthiolum, as commended and formerly used by Avicenna, Arnoldus, and many others: 28 Mathioli in the same place approves of potable gold, mercury, with many such chemical confections, and goes so far in approbation of them, that he holds 29 no man can be an excellent physician that hath not some skill in chemical distillations, and that chronic diseases can hardly be cured without mineral medicines: 23 look for antimony among purgers.

**SUBSECT. V.—Compound Alteratives; censure of Compounds, and medicine.**

Pliny, lib. 24. c. 1, bitterly taxeth all compound medicines. 40 "Men's knavery, imposture, and captious wits, have invented those shops, in which every man's life is set to sale: and by and by came in those compositions and inexplicable mixtures, far-fetched out of India and Arabia; a medicine for a botch must be had as far as the Red Sea." And "is not without cause which he saith; for out of question they are much to 51 blame in their compositions, whilst they make infinite variety of mixtures, as 52 Fuchsius notes. "They think they get themselves great credit, excel others, and to be more learned than the rest, because they make many variations; but he accounts them fools, and whilst they brag of their skill, and think to get themselves a name, they become ridiculous, betray their ignorance and error." 53 A few simples well prepared and understood, are better than such a heap of nonsense, confused compounds, which are in apothecaries' shops ordinarily sold. "In which many vain, superfluous, corrupt, exote, things out of date are to be had (sayt Corarius); a company of barbarous names given to syrups, juleps, an unnecessary company of mixed medicines? 47 rudis indigestaque moles. Many times (as Agrippa taxeth) there is by this means 47 four more danger from the medicine than from the disease, when they put together they know not what, or leave it to an illiterate apothecary to be made, they cause death and horror for health. Those old physicians had no such mixtures; a simple potion of hellebore in Hippocrates' time was the ordinary purge; and at this day, saith 48 Mat. Riccius, in that flourishing commonwealth of China, 49 their physicians give precepts quite opposite to ours, not unhappy in their physic; they use altogether roots, herbs, and simples in their medicines, and all their physic in a manner is comprehended in a herbal: no science, no school, 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 physicians 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 fi per plura (as the saying is) quod fieri potest per pauciora; 300 simples in a julep, potion, or a little pill, to what end or purpose? I know not what 46 Alkindus, Capivacius, Montagna, and Simon Elliot, 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 judgment, 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. Mercureialis in his book de composit. medicin. gives instance in Hamech, and Philonius Romanum, which Hamech an Arabic, and Philonius a Roman, long since composed, but crassè 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? Cardus taxeth Galen for presuming out of his ambition to correct Theriacum ANDRENOCHI and we as justly may carp at all the rest. Galen's medicines are now exploded and rejected; what Nicholas Meripus, Mesue, Celsus, Scribonius, Actuarins, &c. writ of old, are most part contemned. Mellichius, Cordus, Wecker, Quercetan, Rhenenous the Venetian, Florentine states have their several receipts, and magistrates; they of Nuremburg have theirs, and Augustana Pharmacopenia, peculiar medicines to the meridian of the city: London hers, every city, town, almost every private man hath his own mixtures, compositions, receipts, magistrates, precepts, as if he scorned antiquity, and all others in respect of himself. But each man must correct and alter to show his skill, every opinionative fellow must maintain his own paradox, be it what it will; Delirant reges, plectuntur Achivi: they dote, and in the meantime the poor patients pay for their new experiments, the commonly rue it.

Thus others object, thus I may conceive out of the weakness of my apprehension; but to say truth, there is no such fault, no such ambition, no novelty, or ostentation, as some suppose; but as one answers, this of compound medicines, "is a most noble and profitable invention found out, and brought into physic with great judgment, wisdom, counsel and discretion." Mixed diseases must have mixed remedies, and such simples are commonly mixed 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 noxi, no simple medicine is without hurt or offence; and although Hipocrates, Erasistratus, Dioscles of old, in the infancy of this art, were content with ordinary simples: yet now, saith Eeus, "necessity compelleth to seek for new remedies, and to make compounds of simples, as well to correct their harms if cold, dry, hot, thick, thin, insipid, noisome is smell, to make them savoury to the palate, pleasant to taste and take, and to preserve them for continuance, by adixture of sugar, honey, to make them last months and years for several uses." In such cases, compound medicines may be approved, and Arnoldus in his 18. aphorism, doth allow it. If simples cannot, necessarily compels us to use compounds; so for receipts and magistrates, dies diem docet, one day teacheth another, and they are as many words or phrases, Que mun sunt in honore vocabula si volet usus, ebb and flow with the season, and as with vary, so they may be infinitely varied. Quisque suum placitum quo capiatur habet. Every man as he likes, so many men so many minds, and yet all tending to good purpose, though not the same way. As arts and sciences, so physic is still perfected amongst the rest; Horae musorum nutrices, and experience teacheth us every day many things which our predecessors knew not of. Nature is not effetive, as he saith, or so lavish, to bestow all her gifts upon an age, but hath reserved some for posterity, to show her power, that she is still the same, and not old or consumed. Birds and beasts can cure themselves by nature, natura usus ea plurumque cognat quam homines nix longo labore et doctrina assequuntur, but "men must use much labour and industry to find it out." But I digress.

Compound medicines are inwardly taken, or outwardly applied. Inwardly taken, be either liquid or solid: liquid, are fluid or consisting. Fluid, as wines and syrups. The wines ordinarily used to this disease are wormwood wine, tamarisk, and balsamum, wine made of borage and bugloss, the composition of which is specified in Arnoldus Villanovanus, lib. de vinis, of borage, balm, bugloss, cinnamon, &c. and highly commended for its virtues: it drives away leprosy, scabs, clears the blood, recreates the spirits, exhilarates the mind, purgeth the brain of those anxious black melancholy fumes, and cleanseth the whole body of that black humour by urine. To which I add, saith Villanovanus, that it will bring madmen, and such raging.
bellamites as are tied in chains, to the use of their reason again. My conscience
bears me witness, that I do not lie, I saw a grave matron helped by this means; she
was so choleric, and so furious sometimes, that she was almost mad, and beside her-
sell; 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 foreigner, a silly beggar, taught her by chance, that came
to crave an alms from door to door.” The juice of borage, if it be clarified, and
drank in wine, will do as much, the roots sliced and steeped, &c. saith Ant. Mizaldis,
sept. med. who cites this story verbatim out of Villanovanus, and so doth Magninus
physician of Milan, in his regimen of health. Such another excellent compound
water I find in Rubeus de distill. sect. 3. which he highly magnifies out of Savanarola,
“for such are solitary, dull, heavy or sad without a cause, or be troubled with
rembling of heart.” Other excellent compound waters for melancholy, he cites in
the same place. “If their melancholy be not inflamed, or their temperature over-
hot,” Evonimus hath a precious aquavita 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 goat’s milk especially, some indefinitely
at all times, some thirty days together in the spring, every morning fasting, a good
draft. Syrups are very good, and often used to digest this humour in the heart,
elephant, liver, &c. As syrup of borage (there is a famous syrup of borage highly
commended by Laurentius to this purpose in his tract of melancholy), de pomis of
king Sabor, now obsolete, of thyme and epiphyme, hops, scolopendra, fumitory,
maidencap, bizenne, &c. These are most used for preparatives to other physic,
mixed with distilled waters of like nature, or in juleps otherwise.

Consisting, are conserves or confections; conserves of borage, bugloss, balm,
limitory, succory, maidenhair, violets, roses, wormwood, &c. Confecions, treacle,
mithridate, elegans, or lincrets, &c. Solid, as aromatical confections: hot, diaebra,
diagalistum calidum, dianthus, diasongamum dulce, electaurium de gemmis lattis.
Galen et Rhasis, diacapinga, diapimynum dianismum, diatrical piperion, diacinae,
diaccapers, diaimnaemonum: Cold, as diastastum frigidum, diacoroli, diar
abbatis, diaecodiom, &c. as every pharmacopia will show you, with their
ables or losings that are made out of them: with condites and the like.

Outwardly used as occasion serves, as amulets, oils hot and cold, as of camomile,
stockads, violets, roses, almonds, poppy, nynphea, madrake, &c. to be used after
bathing, or to procure sleep.

Ointments composed of the said species, oils and wax, &c., as Alabastrium Popu-
sum, some hot, some cold, to moisten, procure sleep, and correct other accidents.

Lunices are made of the same matter to the like purpose: emplasters of herbs,
flowers, roots, &c., with oils, and other liqours mixed and boiled together.

Cataplasm, salves, or poultices made of green herbs, pounded, or sod in water
till they be soft, which are applied to the hypochondries, and other parts, when the
body is empty.

Crotas are applied to several parts and froutals, to take away pain, grief, heat, pro-
cure sleep. Fomentations or sponges, wet in some decoctions, &c., epithemata,
or these moist medicines, laid on linen, to bathe and cool several parts misaffected.

Sacculi, or little bags of herbs, flowers, seeds, roots, and the like, applied to the
head, heart, stomach, &c., odoraments, balls, perfumes, posies to smell to, all which
have their several uses in melancholy, as shall be shown, when I treat of the cure
of the distinct species by themselves.

MEMB. II.

SUBSECT. I.—Purging Simples upward.

MELANAGOGA, or melancholy purging medicines, are either simple or compound,
and that gently, or violently, purging upward or downward. These following purge
upward. Asafrum, or Asrobeeca, which, as Mesue saith, is hot in the second degree.

*Modo non inflam.*
and dry in the third, "it is commonly taken in wine, whey," or as with us, the juice of two or three leaves or more sometimes, pounded in posset drink qualified with little liqueur, or anisese, to avoid the falseness of the taste, or as Dioscorides, Fernelius. Brassivola in Catart. reckons it up amongst those simples that only purge melancholy, and Ruellius confirms as much out of his experience, that it purges black choler, like hellebore itself. Galen, lib. 6. simplic. and Matthiolus ascribes other virtues to it, and will have it purge other humours as well as this.

Laurel, by Heurnius's 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. 99 Pliny sets down fifteen berries in drink for a sufficient potion: it is commonly corrected with his opposites, cold and moist, as juice of endive, purslane, and is taken in a potion to seven grains and a half. But this and asarbeeca, every gentlewoman in the country knows how to give, they are two common vomits.

Scilla, or sea-onion, 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 melancholy alone. It is an ordinary vomit, vinum scilliticum, mixed with rubel in a little white wine.

White hellebore, which some call sneezing-powder, a strong purger upward, which many reject, as being too violent; Mesue and Averroes will not admit of it, "by reason of danger of suffocation," 100 great pain and trouble it puts the poor patient to, 98 saith Dodoneus. Yet Galen, lib. 6. simp. med. and Dioscorides, cap. 145. allow of it. It was indeed 94 terrible in former times, 99 as Pliny notes, but now familiar, insomuch that many took it in those days, 94 that were students, to quicken their wits, 97 which Persius Sat. 1. objects to Accius the poet, Itias Accius cebria verat. 98 It helps melancholy, the falling sickness, madness, scowl, 99 but not to take of old men, youth, such as are weaklings, nice, or effeminate, troubled with headache, high-coloured, or fear strangleing, 98 saith Dioscorides. 65 Orbisius, an old physician, hath written very copiously, and approves of it, "in such affections which can otherwise hardly be cured." 94 Hermius, lib. 2. prax. med. de vomitoris, will not have it used 94 but with great caution, by reason of its strength, and then when antimony will do no good, 99 which caused Hermophilius to compare it to a stout captain (as Codronius observes cap. 7. comment. de Helles.) that will see all his soldiers go before him and come post principia, like the bragging soldier, last himself; 4 when other helps fail in inverteate melancholy, in a desperate case, this vomit is to be taken. And yet for all this, if it be well prepared, it may be 94 securely given at first. 99 Matthiolus brags, that he hath often, to the good of many, made use of it, and Heurnius, 114 that he hath happily used it, prepared after his own precept, and with good success. Christophorus à Vega, lib. 3. c. 41, is of the same opinion, that it may be lawfully given; and our country gentlewomen find it by their common practice, that there is no such great danger in it. Dr. Turner, speaking of this plant in his Herbal, telleth us, that in his time it was an ordinary receipt among good wives, to give hellebore in powder to ii 4 weight, and he is not much against it. But they do commonly exceed, for who so bold as blind Bayard, and prescribe it by pennyworths, and such irrational ways, as I have heard myself market folks ask for it in an apothecary's 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 physic, but in the rude and indiscreet 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 emperor Rudolphus' physician cap. 16.

[Footnotes]
98 Verari modo expurgat cerebrum, robustat memory.
99 Crassum et biliosum humores per vomitum educit.
100 Vomitum et nauseas citat.
1 Ab artis idem rejeicendum, ob periculum suffocationis.
96 Cap. 16. magis vi educit, et molestias cum summa.
97 Quoniam terribile.
98 Multi studiorum gratia ad providendam acerius que commentabant.
99 Moyen.
100 Comitat.
101 In affectionibus his qui difficilestat catart.
102 Non sine summa cautia et
103. Non situm dari vult Helles, qui sensum non habet, non est qui synchronis.
104 Non illius simae mater
Mathiolius in Dioscor. and that excellent commentary of Baptista Codronus, which is instar omnium de Helgeb. alb. where we shall find great diversity of examples and receipts.

Antimony or stibium, which our chemists so much magnify, is either taken in substance or infusion, &c., and frequently prescribed in this disease. "It helps all infirmities," saith Mathiolius, "which proceed from black choler, falling sickness, and hypochondriacal passions"; and for farther proof of his assertion, he gives several instances of such as have been freed with it: one of Andrew Gallus, a physician of Trent, that after many other essays, imputes the recovery of his health, next after God, to this remedy alone. Another of George Handshius, that in like sort, when other medicines failed, 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 Prague in Bohemia, that was so far gone with melancholy, that he doted, and spake he knew not what; but after he had taken twelve grains of stibium, (as I myself saw, and can witness, for I was called to see this miraculous accident) he was purged of a deal of black choler, like little gobbets of flesh, and all his excrements were as black blood (a medicine fitter for a horse than a man), yet it did him so much good, that the next day he was perfectly cured." This very story of the Bohemian priest, Sekenius 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 six or eight 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 Lord. Mercatus de inter. morb. cur. lib. 1. cap. 17. with many others. Jacobus Gervinus a French physician, on the other side, lib. 2. de venenis confut. explores all this, and saith he took three grains only upon Mathiolius and some others' commendation, but it almost killed him, whereupon he concludes, "antimony is rather poison than a medicine." Th. Erastus concurs with him in his opinion, and so doth Aelian Montaltus cap. 30 de melan. But what do I talk? as the subject of whole books; I might cite a century of authors pro and con. I will conclude with Zuinger, antimony is like Scanderbeg's 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 poison." For the preparing of it, look in Eunomii thesaurus, Quercetan, Oswaldis Crollius, Basil. Chim. Basili. Valentinus, &c.

Tobacco, divine, rare, supereexcellent tobacco, which goes far beyond all the panaces, potable gold, and philosopher's stones, a sovereign remedy to all diseases. A good vomit; I confess, a virtuous herb, if it be well qualified, opportunely taken, and medicinally used; but as it is commonly abused by most men, which take it as takers do ale, 'tis a plague, a mischief, a violent purger of goods, lands, health, bellig, devilish and damned tobacco, the ruin and overthrow of body and soul.

SUBSECT. II.—Simples purging Melancholy downward.

Polyfody and epithyme are, without all exceptions, gentle purgers of melancholy. Dioscorides will have them void phlegm; but Brassivola out of his experience averreth, that they purge this humour; they are used in digestion, infusion, &c. simple, mixed, &c.

Mirabolanes, all five kinds, are happily prescribed against melancholy and quarum agetus; Brassivola speaks out of a thousand experiences, he gave them in pills, decoctions, &c., look for peculiar receipts in him.

Stoechas, stimatory, dodder, herb mercury, roots of capers, genista or broom, pen-
nyroyal and half-boiled cabbage, I find in this catalogue of purgers of black choler, origan, featherfew, ammoniac, salt, saltpetre. But these are very gentle; alppa, dragon root, centaury, ditany, colutea, which Fuchsiius cap. 168 and others take for senna, but most distinguish. Senna is in the middle of violent and gentle purgers downward, hot in the second degree, dry in the first. Brassivila calls it a wonderful herb against melancholy, it scourts the blood, lightens the spirits, shakes off sorrow, a most profitable medicine, as Dodonaeus terms it, invented by the Arabian, and not of before. It is taken diverse ways, in powder, infusion, but most commonly in the infusion, with ginger, or some cordial flowers added to correct it. Actarius commendith it sodden in broth, with an old cock, or in whey, in which is the common conveyer of all such things as purge black choler; or steeped in wine, which Heinrius accounts sufficient, without any farther correction.

Aloes by most is said to purge choler, but Aurelianus lib. 2. c. 6. de morb. chron. Arculanus cap. 6. in 9. Rhasis Julius Alexandrinus, consil. 185. Scults. Crato consil. 189. Scults. prescribe it to this disease; as good for the stomach and to open the hemorrhoids, out of Mesue, Rhasis, Serapio, Avicenna: Menardus ep. lib. 1. epis. 1. opposeth it, aloes doth not open the veins, or move the hemorrhoids, which Leonhartus Fuchsiius paradox. lib. 1. likewise affirmeth; but Brassivila and Dodoneus defend Mesue out of their experience; let Valesius end the controversy.

Lapis armenus and lauzli are much magnified by Alexander lib. 1. cap. 16. Ayricenna, Ætius, and Actarius, if they be well washed, that the water be no more coloured, fifty times some say. That good Alexander (saith Guianerus) put 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 lauzlii, though it be somewhat weaker than the other. Garcia ab Horto, hist. lib. 1. cap. 65. relates, that the physicians of the Moors familiarly prescribe it to all melancholy passions, and Matthias ep. lib. 3. brags of that happy success which he still had in the administration of it. Nicholas Meripsa amongst the best remedies, sect. 1. cap. 12. in Antidotis; and if this will not serve (saith Rhasis) then there remains nothing but lapis armenus and hellebore itself. Valesius and Jason Pratensis much commend pulvis halli, which is made of it. James Dasmanc. 2. cap. 12. Hercules de Saxonii, &c., speaks well of it. Crato will not approve this; it and both hellesores, he saith, are no better than poison. Victor Trincavellius, lib. 2. cap. 14. found it in his experience, to be very noisome, to trouble the stomach, and hurt their bodies that take it overmuch.

Black hellebore, that most renowned plant, and famous purger of melancholy, which all antiquity so much used and admired, was first found out by Melanopus a shepherd, as Pliny records, lib. 25. cap. 5. who, seeing it to purge his goats when they raved, practised it upon Elige and Calene, King Pretus' daughters, that ruled in Arcadia, near the fountain Clitorius, and restored them to their former health. In Hippocrates' time it was in only request, insomuch that he writ a book of it, a fragment of which remains yet. Theophrastus, Galen, Pliny, Ceilus Aurelianus, as ancient as Galen, lib. 1. cap. 6. Aretus lib. 1. cap. 5. Oribasius lib. 7. collect. a famous Greek, Ætius ser. 3. cap. 112 & 113 p. Ægineta, Galen's Ape, lib. 7. cap. 4. Actarius, Trallianus lib. 5. cap. 15. Cornelius Celsius only remaining of the old Latins, lib. 3. cap. 23, exxtol 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 crazed, or that doted, to the Anticyrae, or to Phocis in Achaia, to be purged, where this plant was in abundance to be had. In Strabo's time it was an ordinary voyage, Naviget Anticyra; a common proverb among the Greeks and Latins, to bid a dizzard or a mad man go take hellebore; as in Lucian, Menippus to
natural

Purging Simples.

Tantale desipis, helleboru epoto tibi opus est, eoque sane meraco, thon art of thy little wit, O Tantalus, and must needs drink hellebore, and that without ture. Aristophanes in Vespis, drink hellebore, &c. and Harpax in the 30 Comed., told Simo and Ballio, two doting fellows, that they had need to be purged with plant. When that proud Menocrates ἁγεμόνε, had writ an arrogant letter to Philip Macedon, he sent back no other answer but this, Consolo tibi ut ad Anticyram conferas, noting thereby that he was crazed, atque hellebore indigere, had much d of a good purge. Lilius Geraldus saith, that Hereules, after all his mad dks upon his wife and children, was perfectly cured by a purge of hellebore, which an Anticyrian administered unto him. They that were sound comly took it to quicken their wits, (as Ennis of old, 34 Qui non nist potus ad us — professit dicenda, and as our poets drink sack to improve their inven s) (I find it so registered by Agellius lib. 17. cap. 15.) Carneades the academic, en he was to write against Zeno the stoic, purged himself with hellebore first, ich 35 Petronius puts upon Chrysippus. In such esteem it continued for many ages, at length Mesue and some other Arabians began to reject and repress it, upon onse authority for many following lustres, it was much debased and quite out of nst, held to be poison and no medicine; and is still oppugned to this day by rato and some junior physicians. Their reasons are, because Aristotle l. i. de nh. c. 3, said, henbane and hellebore were poison; and Alexander Aphrodisius, in preface of his problems, gave out, that (speaking of hellebore) 37 Quails fed on which was poison to men. Galen. l. 6. Ept. com. 5. Text. 35. confirms as ch: 38 Constantine the emperor in his Geoponicks, attributes no other virtue to than to kill mice and rats, flies and mouldworts, and so Mizaldus, Nicander of , Gervinus, Skenkious, and some other Neotereks that have written of poisons, ak of hellebore in a chief place. 39 Nicholas Leonicus hath a story of Solon, a besieging, I know not what city, steepe hellebore in a spring of water, which pipes were conveyed into the middle of the town, and so either poisoned, or else de them so feeble and weak by purging, that they were not able to bear arms. Withstanding all these cavis and objections, most of our late writers do much prove of it. 40 Gariopontus lib. 1. cap. 13. Codronchus com. de helbe. Fallopous de med. purg. simpl. cap. 69. et consil. 15. Trincavel, Montamus 239. Frisemee consil. 14. Hereules de Saxonii, so that it be opportunely given. Jacobus de ndis, Agg. Amatus, Lucet. cont. 66. Godof. Stegus cap. 13. Hollerius, and all our halists subscribe. Fernelius meth. med. lit. 5. cap. 16. 41 confesseth it to be a trible purge and hard to take, yet well prepared, and as men, and as have e bodies. P. Forestus and Capivaccius forbid it to be taken in substance, but ow it in decoction or infusion, both which ways P. Monavius approves above all ers, Epist. 231. Scoltizii, Jacchinius in 9. Rassis, commends a receipt of his own paring; Penotus another of his chemically prepared, Evonimus another. Hilde rh spicel. 2. de mel. hath many examples how it should be used, with diversity receipts. Heurnius lib. 7. prax. med. cap. 14. calls it an innocent medicine whoever, if it be well prepared. The root of it is only in use, which may be st many years, and by some given in substance, as by Fallopious and Brassoivola onst the rest, who 42 brags that he was the first that restored it again to its use, tells a story how he cured one Melatasta, a madman, that was thought to be lessed, in the Duke of Ferrara's court, with one purge of black hellebore in sub cere: the receipt is there to be seen; his excrements were like ink, 43 he perfectly fed at once; Vides Vindius, a Dutch physician, will not admit of it in substance, whom most subscribe, but as before, in the decoction, infusion, or which is all in the extract, which he prefers before the rest, and calls suave medicamentum, a re medicine, an easy, that may be securely given to women, children, and weak - Baracellus, horto genialis, terms it maxime praestantia medicamentum, a medi-
Cure of Melancholy.

[Part 2. Sec. 4.

cine of great worth and note. Quercetan in his Spagyir Phar. and many others, as 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 Balsamin, another treacle, a terrestrial balm, instar omnium, "all in all, the sole and last refuge to cure this malady, the gout, epilepsy, leprosy, &c." If this will not help, no physic in the world can but mineral, it is the upshot of all. Matthioliuus laughs at those that except against it, and though some abhor it out of the authority of Measue, and dare not adventure to prescribe it; yet I (sayth) he have happily used it six hundred times without offence, and communicated it to divers worthy physicians, who have given me great thanks for it." Look for receipts, dose, preparation, and other cautions concerning this simple, in him, Brassivola, Baracelsus, Codronchus, and the rest.

Subsect. III.—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 hellobore, alyce or sea-onion, senna, Vimur Scillitum, Helleboratum, which "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." Oxyynel. Scillitum, Syrupus Helleboratus major and minor in Quercetan, and Syrupus Genista for hypochondrical melancholy in the same author, compound syrup of succory, of fumitory, polipody, &c. Heurnius his purging cock-broth. Some except against these syrups, as appears by "Udalrinus Leonorus his epistle to Matthiollus, as most pernicious, and that out of Hippocrates, cocta moeere, et medicari, non cruda, no raw things to be used in physic; but this in the following epistle is exploded and soundly confuted by Matthiolius: many jeleps, potions, receipts, are composed of these, as you shall find in Hildesheim spicel. 2. Iheurnius lib. 2. cap. 14. George Sckenkuus Ital. med. prac. &c.

Solid purges are confections, electuaries, pills by themselves, or compound with others, as de lapide lazulo, armenio, pil. indica, of fumitory, &c. Confection of Bemec, which though most approve, Solender sec. 5. consil. 22. bitterly inveighs against so doth Rondoletius Pharmacop. officina, Fernelius and others; disaes, diapolypodium, diacassia, diacatholcon, Wecker's electuaries de Epiphymo, Polocon hierologium, of which divers receipts are daily made.

Exitus 22, 23. commends Hieram Ruff. Trinacvelius consil. 12. lib. 4. approb. of Ihera; non, inquis, inventor medicamentum, I find no better medicine, saith. Heurnius adds pil. aggregat. pilis de Epiphymo. pil. Ind. Mesue describes in the Florentine Antidotarium, Pultea sine quibus esse nolo, Pultea Cockieum Hellebouro, Pil. Arbacea, Poitida, de quinque generibus mirabolanorum, &c. More proper to melancholy, not excluding in the meantime, turbith, manna, rhubarb, agare, elecophie, &c. which are not so proper to this humour. For, as Montalus holds cap. 30. and Montanus cholera etiam purganda, quod actu sit pabulum, choler is to be purged because it feeds the other: and some are of an opinion, as Erasinus and Asclepiades maintained of old, against whom Galen disputes, "that no physic doth purge one humour alone, but all alike or what is next." Most therefore in their receipts and magistrels which are coined here, make a mixture of several simples and compounds to purge all humours in general as well as this. Some rather use potions than pills to purge this humour, because that as Heurnius and Cas observe, hic succes in sicco remedio agra trahitur, this juice is not so easily done by dry remedies, and as Montanus adviseth 25 cons. "All "drying medicines are to be repelled, as aloe, hicra," and all pills whatsoever, because the disease is dry of itself.

I might here insert many receipts of prescribed potions, boles, &c. The doses of
these, but that they are common in every good physician, and that I am loth to incur the censure of Forestus, lib. 3. cap. 6. de urinis, against those that divulge and publish medicines in their mother-tongue; and lest I should give occasion thereby to some ignorant reader to practise on himself, without the consent of a good physician.

Such as are not swallowed, but only kept in the mouth, are gargarisms used commonly after a purge, when the body is soluble and loose. Or orophlebotomias, masticatory, to be held and chewed in the mouth, which are gentle, as hyssop, origan, pennyroyal, thyme, mustard; strong, as pellitory, pepper, ginger, &c.

Such as are taken into the nostrils, errhina are liquid or dry, juice of pimpernel, onions, &c., castor, pepper, white hellebore, &c. To these you may add odors, perfumes, and suffumigation, &c.

Taken into the inferior parts are clysters strong or weak, suppository Castilian soap, honey boiled to a consistence; or stronger of scammery, hellebore, &c.

These are all used, and prescribed to this malady upon several occasions, as shall be shown in its place.

MEMB. III.

Chirurgical Remedies.

Is letting of blood three main circumstances are to be considered, "Who, how much, when." That is, that it be done to such a one as may endure it, or to whom it may belong, that he be of a competent age, not too young, nor too old, overweak, fat, or lean, sore laboured, but to such as have need, are full of bad blood, noxious humour, and may be eased by it.

The quantity depends upon the party's 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 moon's motion or aspect of planets be to be observed; some affirm, some deny, some grant in acute, but not in chronic diseases, whether before or after physic. 'Tis Heurnius' aphorism à phlebotomia auspicandum esse curiationem, non à pharmaecia, you must begin with blood-letting and not physic; some except this peculiar malady. But what do I? Horatius Augenius, a physician of Padua, hath lately writ 17 books of this subject, Jobertus, &c.

Particular kinds of blood-letting in use are three, first is that opening a vein in the arm with a sharp knife, or in the head, knees, or any other parts, as shall be thought fit.

Cupping-glasses with or without scarification, ocyssimé compescunt, saith Ferneius, they work presently, and are applied to several parts, to divert humours, aches, winds, &c.

Horse-leeches are much used in melancholy, applied especially to the hemorrhoids. Horatius Augenius, lib. 10. cap. 10. Plateus de mentis alienat. cap. 3. Altomarus, &c., and many others, prefer them before any evacuations in this kind.

Cauteries, or searing with hot irons, combustions, borings, lancing which, because they are terrible, Dropax and Sinapismus are invented by plasters to raise blisters, and eating medicines of pitch, mustard-seed, and the like.

Issues still to be kept open, made as the former, and applied in and to several parts, have their use here on divers occasions, as shall be shown.

SECT. V. MEMB. I.

SUBSECT. I.—Particular Cure of the three several Kinds; of Head Melancholy.

The general cures thus briefly examined and discussed, it remains now to apply these medicines to the three particular species or kinds, that, according to the several parts affected, each man may tell in some sort how to help or ease himself. I will
treat of head melancholy first, in which, as in all other good cures, we must begin with diet; as a matter of most moment, able oftentimes of itself to work this effect I have read, saith Laurentius, cap. 8. de Melanch. that in old diseases which have gotten the upper hand or a habit, the manner of living is to more purpose, than whatsoever can be drawn out of the most precious boxes of the apothecaries. This diet, as I have said, is not only in choice of meat and drink, but of all those other non-natural things. Let air be clear and moist most part: diet moistening, of good juice, easy of digestion, and not windy: drink clear, and well brewed, not too strong, nor too small. "Make a melancholy man fat," as Rhasis saith, "and thou hast finished the cure." Exercise not too remiss, nor too violent. Sleep a little more than ordinary. Excrements daily to be voided by art or nature; and which Fernelius enjoins 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 familiar he most affects, nearly dressed, washed, and combed, according to his ability at least, in clean sweet linen, spruce, handsome, decent, and good apparel; for nothing sooner dejects a man than want, squalor, and nastiness, foul, or old clothes out of fashion. Concerning the medicinal part, he that will satisfy 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, Valescurs, with Prosper Calenus, lib. de atra bile ad Card. Cesium, Laurentius, cap. 8. et 9. de mel. Alcian Montaltus, de mel. cap. 26. 27. 28. 29. 30. Deost. ab. Altonari, cap. 7. artis med. Herculæus de Saxonii, in Panth. cap. 7. et Proct. ejus peculiar. de melan. per Boisetam, edit. Venetii 1620. cap. 17. 18. 19. Savarola, Rub. 82. Tract. 8. cap. 1. Sekenius, in prax. curat. Ital. med. Heurnius, cap. 12. de morb. Victorius Fauentius, pract. Magn. et Empir. Hildesheim, Spicul. 2. de mel. et mel. Fel. Platter, Stokerus, Brul. P. Bauerus, Forestus, Fichusius, Caprisserus, Rondoleti, Jason Pratensis. Sullust. Alvarius, de remedi. lib. 2. cap. 1. Jacchinus, in 9. Rhasis, Lod. Mercurius, 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 Latins, whatsoever is observable or fit to be used. Or let him read those counsels and consultations of Hugo Senensis, consil. 13. et 14. Renerus Sel- nander, consil. 6. sec. 1. et consil. 3. sec. 3. Crato, consil. 16. lib. 1. Montanus 26. 22. and his following counsels, Latius à Fonte. Egubius, consil. 44. 69. 77. 129. 142. Fernelius, consil. 44. 45. 46. Jul. Caesar Claudinus, Mercurialis, Francia- sarius, Sennertus, &c. Wherein he shall find particular receipts, the whole method, preparations, 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. II.—Blood-letting.

Phlebotomy is promiscuously used before and after physic, commonly before, and upon occasion is often reiterated, if there be any need at least of it. For Gales and many others, make a doubt of bleeding at all in this kind of head-melancholy. If the malady, saith Piso, cap. 23. and Altonarius, cap. 7. Fuchsius, cap. 33. "If the blood proceed primarily from the misaffected brain, the patient in such case shall not unite at all to bleed, except the blood otherwise about, the veins be full, inflamed blood, and the party ready to run mad." In immaterial melancholy, which especially came from a cold distemper of spirits, Herculæus de Saxonii, 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, especially in the head, to open the veins of the forehead, nose and ears is good. They commonly set cupping-glasses on the party's 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 hemorroids to be opened, having the eleventh aphorism of the sixth

44 Cont. lib. 1. p. 9. festines ad impigationem, et omnium impingue, roneveotur malum. 46 Benedictum ventrici, vestri, &c. frustra enim fatigatur corpus, &c. 48 Cuius petit in phlebotomia frontis.
ook of Hippocrates for their ground and warrant, which saith, "That in melancholy and mad men, the varicose tumour or haemorrhoids appearing doth heal the same."" Valeucus prescribes blood-letting in all three kinds, whom Sallian allows. ""If the blood abound, which is discerned by the fulness of the veins, its precedent diet, the party's 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 party's strength: and some eight or twelve days after, open the head vein, and the veins in the forehead, or provoke it out of the nostrils, or cupping-glasses," &c. Trailianus a\(^{40}\) says of this, "If there have been any suppression or stopping of blood at nose, or haemorrhoids, or women's mouths, then to open a vein in the head or about the ankles". Yet he doth hardly approve of this course, if melancholy be situated in the head alone, or in any other doth, 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 reddiness in the face." Therefore I conclude with Aretæus, "before you let blood, deliberate of it," and well consider all circumstances belonging to it.

**SUBJECT. III.—Preparatives and Purgers.**

After blood-letting we must proceed to other medicines; first prepare, and then purge. 

_"Augaee stabulum purgare,"_ make the body clean before we hope to do any good. Walter Bruel would have a practitioner begin first with a clayer of his, which he prescribes before blood-letting: the common sort, as Mercurialis, Montezamus, cap. 30, &c. proceed from lenitives to preparatives, and so to purgers. Lenitives are well known, _electuarium lenitivum, diaphenicum diacatholicum_, &c. Preparatives are usually syrups of horehound, bugloss, apples, fumitory, thyme and epithyme, with double as much of the same decoction or distilled water, or of the waters of bugloss, balm, hops, endive, scolopendry, fumitory, &c. or these sodden in whey, which must be reiterated and used for many days 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, we must begin with the most gentle first. Some forbid all hot medicines, as Alexander, and Salvianus, &c. 

_"Mansiiores inde fiant,"_ hot medicines increase the disease by drying too much. 

"Urga downward rather than upward, use potions rather than pills, and when you begin physic, persevere and continue in a course: for as one observes, "movere et non succure in omnibus malum est; to stir up the humour (as one purgecommonly does) and not to prosecute, doth more harm than good. They must continue in a course of physic, yet not so that they tire and oppress nature, _danda ques nature_, they must now and then remit, and let nature have some rest. The most gentle purges to begin with, are_ senna, cassia, epithyme, myrrhobane, catholicum: if these not well, we may proceed to stronger, as the concoction of hamech, pil. Indes, cinctoria, de assaiet, of lapsis armentus and lazuli, diasena. Or if pills be too dry, some prescribe both hellebores in the last place, amongst the rest Arctus, because this disease will resist a gentle medicine. laurentius and Hercules de bavonia would have antimony tried last, if the party be strong, and it warily iven. 

Trincavellus prefers hierogodium, to whom Francis Alexander in his _col. rad. 5._ subscribes, a very good medicine they account it. But Crato in a counsel of his, for the duke of Bavaria's chancellor, wholly rejects it.

I find a vast chaos of medicines, a confusion of receipts and magistrates, amongst writers, appropriated to this disease; some of the chiefest I will rehearse. To be

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\(^{40}\) sanguis abundet, quod scitur ex venarum repleta, victus ratione precedentia, sive agris, sive apud Valeucus, Post, Brescat, radice medicamentum, aut sanguis apparent opus.

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\(^{41}\) Ni in ista decet sanguinum, ne morbus augeretur: sive sanguis refrigeret et casiccat, nisi in isto et tali sanguinum, rubicundum.
sea-sick first is very good at seasonable times. Helleborismus Matthioli, with which he vaunts and boasts he did so many several cures, 12 I never gave it (saith he); but after once or twice, by the help of God, they were happily cured. 13 The manner of making it he sets down at large in his third book of Epist. to George Hankesius a physician. Walter Brueel, and Heurnius, make mention of it with great approbation; so doth Seckensius in his memorable cures, and experimental medicines, etc. 6. obser. 37. That famous Helleborismus of Montanus, which he so often repeats in his consultations and counsel, as 28. pro. melan. saccordote, et consil. 148. pro. hypo.

condriaico, and cracks, 37,41 to be a most sovereign remedy for all melancholy persons, which he hath often given without offence, and found by long experience and observations to be such. 37

Quercetan prefers a syrup of hellebore in his Spagirica Pharmaco, and Hellebores extract cap. 5. of his invention likewise ("a most safe medicine 37 and not unfit to be given children") before all remedies whatsoever.

Paracelsus, in his book of black hellebore, admits this medicine, but as it is prepared by him, 37,41 it is most certain (saith he) that the virtue of this herb is great and admirable in effect, and little differing from balm itself; and he that knows well how to make use of it, hath more art than all their books contain, or all the doctors in Germany can show. 37

Aelianus Montalus in his exquisite work de morb. capitis, cap. 31. de mel, sets a special receipt of his own, which in his practice 37,41 is he fortunately used; because it is but short I will set it down. 37

"R Syrope de pomis [3i], aque borag. [3i]iij. Erihori nigri per noctem infusione in rigatur. 6 vel 8 gr. manet facta collatur exhibebur." Other receipts of the same to this purpose you shall find in him. Valescns admira pulvis Hali, and Jason Pratensis after him: the conception of which our new London Pharmacopoeia hath lately revived. 37,41 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. 37

"R. Epithymi semune. lapidis lazuli, agarici ana [3i]. Scammonii. 3i. Charophillorum numero. 20 pulvcrescunt. Omnino, et ipsius pulvis scrap. 4. singulis septemais assumatur." To these I may add Arnoldi vinum Buglossatum, or borage wine before mentioned, which 37 Misaldus calls vinum mirabile, a wonderful wine, and Stockerus vouches to repeat verbatim amongst other receipts. Rubeus his 37 compound water on of Savanarola: Pinetus his balm; Cardan's Pulvis Hyacinthi, with which, in his book de curis admirable, he boasts that he had cured many melancholy persons in eight days, which 37 Seckensius puts amongst his observable medicines; Altomars his syrup, with which 37 he calls God so solemnly to witness, he hath in his kind done many excellent cures, and which Seckensius cent. 7. observe. 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 vitae aequum, Panaceam, what not, and his absolute medicine of 50 eggs, curat. Empir. cent. 1. cur. 5. to be taken three in a morning, with a powder of his. 37 Faventinus praec. Emper. enables this number of eggs, and will have 101 to be taken by three and three in his sort, which Sallust Salvian approves de reed. 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.

"R. Epithymi, thymi, ana drachmas duos, sacchari albi unciam unam, croci grana tres. Cinamomi drachmam unam; miele, flat pulvis."
Averters.

Averters and purgers must go together, as tending all to the same purpose, to divert this rebellious humour, and turn it another way. In this range, clysiers 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 days between, and those to be made with the boiled seeds of anise, fennel, and mustard saffron, hops, thyme, epithyme, mallows, fumitory, bugloss, polyody, senna, diascene, hameah, cassis, diacatholicion, hierologodium, oil 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 nutrient, sometimes clysters nourish, as they may be prepared, as I was informed not long since by a learned lecture of our natural philosophy reader, which he handled by way of discourse, out of some other noted physicians. Such things as provoke urine most commend, but not sweet. Trincavellus consil. 16. cap. 1. in head-melancholy forbids it. P. Byrars and others approve frictions of the outward parts, and to bathe them with warm water. Instead of ordinary frictions, Cardan prescribes rubbing with nettles till they blister the skin, which likewise Basardus Visontinus so much magnifies.

Snezing, masticatories, and nasals are generally received. Montaltus c. 84. Hildesheim spicel. 3. fol. 136 and 238, give several receipts of all three. Hercules de Saxon relates of an empire in Venice that had a strong water to purge by the mouth and nostrils, which he still used in head-melancholy, and would sell for no gold.

To open months and haemorrhoids is very good physic. If they have been formerly stopped. Faustinian would have them opened with horse-leeches, so would Hercul. de Sax. Julius Alexander consil. consil. 185. Scoltzii thinks ales fitter; most approve horse-leeches in this case, to be applied to the forehead, nostrils, and other places.

Montaltus cap. 29. out of Alexander and others, prescribes cupping-glasses, and

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54 Quercetan. cap. 4. Phar. Osvaldis Crollius. 54 Cap. 2. Letest tota Galeniatarum schola, mineralia non sine lingua et ingrato fracta ad suum practicas destinant; tamen in gravioribus morbis omni vegetabilia dereticto subsist, ut mineralia confluentes, lecta et temere, ignaviter, et inutiliter seareant. Ad finem libri.
55 Votices faciendae necessit, vivet, et contra omnem antiquitatem coronatur, ipsaque a se victor declarator. Gal. lib. 1. meth. c. 3.
56 Codronches de saepe abyphihi.
57 Idea Paracelsus in medicina, quod Lutharus in Theologia.
58 Disput, in eundem, parte 1. Magus ehrus, illiteratus, demonem preceptorem habuit, demones familiares, &c.
issues in the left thigh. 74 Aretus lib. 7. cap. 5. 75 Paulus Regolinus, Sylvius will have them without scarification, "applied to the shoulders and back, thighs and feet." 76 Montaltus cap. 34. 77 bids open an issue in the arm, or hinder part of the head. 78 Piso enjoins ligatures, frictions, suppositories, and cupping-glasses, still without scarification, and the rest.

Cauterities and hot irons are to be used 79 "in the suture of the crown, and the seared or ulcerated place suffered to run a good while. 80 "Tis not amiss to bore the skull with an instrument, to let out the fuliginous vapours." 81 Salvianus de re medic. lib. 2. cap. 1. 82 "And because this humour hardly yields to other physic, would have the leg cauterised, or the left leg, below the knee, and the head bored in two or three places," 83 for that it much avails to the exhalation of the vapours; 84 "I saw (saith he) a melancholy man at Rome, that by no remedies could he be healed, but when by chance he was wounded in the head, and the skull broken, he was excellently cured." 85 Another, to the admiration of the beholders, 86 "breaking his head with a fall from on high, was instantly recovered of his dodatage." 87 Gordonius cap. 13. part. 2. would have these cauteries tried last, when no other physic will serve. 88 "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 broken; so long as the wound was open he was well, but when his wound was healed, his dodatage returned again." 89 But Alexander Messoria a professor in Padas. lib. 1. pract. med. cap. 31. de melanchol. will allow no cauteries at all, "tis too stiff a humour and too thick as he holds, to be so evaporated.

Guianerus c. 8. Tract. 15. cured a nobleman in Savoy, by boring alone, 90 "leaving the hole open a month together," 91 by means of which, after two years' melancholy and madness, he was delivered. All approve of this remedy in the suture of the crown; but Areulanus would have the cauterity 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. and 19 and 25. Montanus 88. Rodericus à Fonseca tom. 2. consil. 34. pro hypochond. coxá dextrá, &c., but most in the head, "if other physic will do no good." 92

SUBSECT. V.—Alteratives and Cordials, corroborating, resolving the Reliques, and mending the Temperament.

Because this humour is so malignant of itself, and so hard to be removed, the reliques are to be cleaned, by alteratives, cordials, and such means: the temper is to be altered and amended, with such things as fortify and strengthen the heart and brain, 94 which are commonly both affected in this malady, and do mutually misaffect one another: which is still to be given every other day, or some few days inserted after a purge, or like physic, as occasion serves, and are of such force, that many times they help alone, and as 95 Arnoldus holds in his Aphorisms, are to be "preferred before all other medicines, in what kind soever."

Amongst this number of cordials and alteratives, I do not find a more present remedy, than a cup of wine or strong drink, if it be soberly and opportunely used. It makes a man bold, hardy, courageous, 96 "whetteth the wit," if moderately takes, (and as Plutarch 97 saith, Symp. 7. quest. 12.) 98 it makes those which are otherwise dull, to exhale and evaporate like frankincense, or quicken (Xenophon adds) 99 as oil doth fire. 100 "A famous cordial!" Matthiolus in Dioscoridium calls it, "an excel-
triment to refresh the body, it makes a good colour, a flourishing age, help-
station, fortifies the stomach, takes away obstructions, provokes urine, drives out
enables, procures sleep, clears the blood, expels wind and cold poisons, atten-}
uncoets, dissipates all thick vapours, and fuliginous humours. 37 And that is all in all to my purpose, it takes away fear and sorrow. 38 Curas edaces et Evius. "It glads the heart of man," Psal. civ. 15. hilaritatis dulce semi-
Helena's bowl, the sole nectar of the gods, or that true nepenthes in
or, which puts away care and grief, as Oribasius 5. Collect. cap. 7. and some
will, was nought else but a cup of good wine. "It makes the mind of the
ed of the fatherless both one, of the bond and freeman, poor and rich; it
all his thoughts to joy and mirth, makes him remember no sorrow or debt,
eth his heart, and makes him speak by talents," Esdras iii. 19, 20, 21. It
tie itself, spirits, wit, &c. For which cause the ancients called Bacchus,
ator à liberando, and 14 sacrificed to Bacchus and Pallas still upon an altar.
measurably drunk, and in time, brings gladness and cheerfulness of mind,
reth God and men," Judges ix. 13. laetitia Bacchus dator, it makes an old
one, and such as are in misery to forget evil, and be 39 merry.

Wine makes a troubled soul to rest,
Though feet with feters be oppress'd.

That to 38 and to 39 perish, and to him that hath grief of heart, let him drink that he forget
erty, and remember his misery no more. 32 Sollicitis animis onus eximit, it
a burdened soul, nothing speedier, nothing better; which the prophet Zacha-
ceived, when he said, "that in the time of Messias, they of Ephraim should
, and their heart should rejoice as through wine." All which makes me very
prove of that proper description of a feast in 30 Bartholomus Anglicus, when
,said, their hands washed, and the guests sufficiently exhilarated, with good
se, sweet music, dainty fare, exhilarationis gratia, poca! iterum atque iterum
itor, as a corollary to conclude the feast, and continue their mirth, a grace cup
up to cheer their hearts, and they drank healths to one another again and again.
As I. Fredericus Matenesius, Crit. Christ. lib. 2. cap. 5, 6, 6 & 7, was an old
all ages in every commonwealth, so as they be not enforced, bibere per
, but as in that royal feast of 30 Ahasuerus, which lasted 180 days, "with-
ulsion they drank by order in golden vessels," when and what they would
ves. This of drink is a most easy and parable remedy, a common, a cheap,
dy against fear, sorrow, and such troublesome thoughts, that molest the mind;
alone with fire, the spirits on a sudden are enlightened by it. "No better
'saih 32 Rhasius)" for a melancholy man; and he that can keep company,
orse, needs no other medicines," tis enough. His countryman Avicenna,
. 2. cap. 8. proceeds farther yet, and will have him that is troubled in mind,
chothy, not to drink only, but now and then to be drunk: excellent good
it is for this and many other diseases. Magnus Reg. san. part. 3. c. 31.
ve them to be so once a month at least, and gives all his reasons for it, 32 a be-
ours the body by vomit, urine, sweat, of all manner of superfluities, and
leant. Of the same mind is Seneca the philosopher, in his book de tran-
1. c. 15. nonnumquam ut in aliis morbis ad ebrietatem usque veniendum;
\deprimit, tristitiae medet, it is good sometimes to be drunk, it helps sorrow,
eth cares, and so concludes this tract with a cup of wine: Habes, Serene
" quae ad tranquillitatem animae pertinent. But these are epicureal tenets,
tending to looseness of life, luxury and atheism, maintained alone by some heathens, dissolute Arabsians, profane Christians, and are exploded by Rabbi Moses, tract. 4. Guliel. Placentius, lib. 1. cap. 8. Valescus De Taranta, and most accurately refuted by Jo. Sylvaticus, a late writer and physician of Milan, med. cont. cap. 14. where you shall find this tenet copiously confuted.

Howsoever you say, if this be true, that wine and strong drink have such virtue to expel fear and sorrow, and to exhilarate the mind, ever hereafter let's drink and be merry.

I say with him in 28 A. Gellius, "let us maintain the vigour of our souls with a moderate cup of wine," 29 Natís in usum lactitiae scyphsis, "and drink to refresh our mind; if there be any cold sorrow in it, or torpid bashfulness, let's wash it all away."—

Nunc vino yellite curas; so saith 30 Horace, so saith Anacreon,

4 Μεθέωσις γαρ με κιλιδας
Πολυ επισευνη γα δαντα.

Let's drive down care with a cup of wine: and so say I too, (though I drink none myself) 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 Apostles forewarn; for as Chrysostom well comments on that place, ad lactitiam 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 dicit Scriptura, hear the Scriptures, "Give wine to them that are in sorrow," or as Paul bid Timothy drink wine for his stomach's sake, for condusion, health, or some such honest occasion. Otherwise, as Pliny telothus; if singular moderation be not had, 31 nothing so pernicious, 'tis mere vinegar, blandus damus, poison itself." But hear a more fearful doom, Habac. ii. 15. and 16. "Woe be to him that makes his neighbour drunk, shameful spewing shall be upon his glory." Let not good fellows triumph therefore (saith Mattholus) that I have so much commended wine; if it be immediately taken, "instead of making glad, it confounds both body and soul, it makes a giddy head, a sorrowful heart." And 'twas well said of the poet of old, "Vine causeth mirth and grief," 30 nothing so good for some, so bad for others, especially as one observes, qui a causa calida male habent, that are hot or inflamed. And so of spices, they alone, as I have showed, cause head melancholy themselves, they must not use wine as an ordinary drink, or in their diet. But to determine with Laurentius, c. 8. de melan. wine is bad for madmen, and such as are troubled with heat in their inner parts or brains; but to melancholy, which is cold (as most is), wine, soberry used, may be very good.

I may say the same of the decoction of China roots, sassafras, saraparilla, guia-
cum; China, saith Manarcus, makes a good colour in the face, takes away melancholy, and all infirmities proceeding from cold, even so saraparilla provokes sweat mightily, guiacum dries, Claudinus, consult. 89. & 46. Montanus, Capivacius, consult. 188. Sculzei, make frequent and good use of guiacum and China, 32 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 coffee (for they use no wine), so named of a boy as black as soot, and as bitter, (like that black drink which was in use amongst the Lacedemonians, and perhaps the same,) which they sip still of; and sup as warm as they can suffer; they spend much time in those coffee-houses, which are somewhat like our alehouses or taverns, and there they sit chattering and drinking to drive away the time, and to be merry together, because they find by experience that kind of drink, so used, helpeth digestion, and procureth alacrity. Some of them take opium to this purpose.

28 Hor. 29 Lib. 15. 2. For. Att. Vigorem animi moderato vini unit teanum, et saepissimo simul, refo-
quem anima si quid in eo vel frigida tristitias, vel terror
pentis veruniam satis, dithymam. 30 Hor. 1. 1.
oc. 27. 31 Od. 7. lib. 1. 26. Nam praesit chimium me
quant mortuem Jacere. 32 Ephes. v. 18. ser. 19. in
cap. 6.

* The text of the document is not clearly visible in the image.
Borage, balm, saffron, gold, I have spoken of; Montaltus, c. 23, commands scorzonera roots condite. Gariicus ab Horto, plant. hist. lib. 2. cap. 25. makes mention of an herb called datura, which, if it be eaten for twenty-four hours following, takes away all sense of grief, makes them incline to laughter and mirth: and another called calf, like in effect to opium, which puts them for a time into a kind of ecstasy, and makes them gently to laugh. One of the Roman emperors had a seed, which he did ordinarily eat to exhilarate himself. Christophorus Ayrerus prefers bazzo stone, and the confection of alkermes, before other cordials, and amber in some cases. Alkermes comforts the inner parts; and bazzo stone hath an especial virtue against all melancholy affections; it refresheth the heart, and corroborates the whole body. Amber provokes urine, helps the body, breaks wind, &c. After a purge, 3 or 4 grains of bazzo stone, and 3 grains of amber, drunk or taken in borax 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.


To bazzo stone most subscribe, Manarbus, and many others; "it takes away sadness, and makes them merry that usest it; I have seen some that have been much diseased with faintness, swooning, and melancholy, that taking the weight of three grains of this stone, in the water of ox tongue, have been cured." Gariicus ab Horto brag how many desperate cures he hath done upon melancholy men by this alone, when all physicians had forsaken them. But alkermes many except against; in some cases it may help, if it be good and of the best, such as that of Montpelier in France, which Iodocus Sincerus, Itinerario Gallie, so much magnifies, and would have no traveller omit to see it made. But it is not so general a medicine as the other. Feniens, consil. 49, suspects alkermes, by reason of its heat, "nothing (saith he) sooner exasperates this disease, than the use of hot working meats and medicines, and would have them for that cause warily taken." I conclude, therefore, of this and all other medicines, as Thucydid of the plague at Athens, no remedy could be prescribed for it, Nam quod uni profuit, hoc aliis erat exitio: there is no Catholic medicine to be had: that which helps one, is pernicious to another.

Diamargarium frigidum, diambra, diaboraginatum, electuarium lacticans Galeni d'Hessa, de gemmis, diantox, diomucum dulce et amenum, electuarium conciliator, syrum. Cidionium que poni, conserves of roses, violets, fumitory, enula campana, aimrion, lemons, orange-pills, condite, &c., have their good use.

"R. Diamesti dulcis et amari ana 33. Diubuglossati, Diaboraginati, zuccari violaei ana J. misca cum syrupo de poni."

Every physician is full of such receipts: one only I will add for the rareness of it, which I find recorded by many learned authors, as an approved medicine against gout, head-melancholy, and such diseases of the brain. Take a ram's head that never meddled with an ewe, cut off at a blow, and the horns only take away, boil it well, skin and wool together; after it is well sod, take out the brains, and put these spices to it, cinnamon, ginger, nutmeg, mace, cloves, ana 3. S, mingle the powder of these spices with it, and heat them in a platter upon a charging-dish of coals together, stirring them well, that they do not burn; take heed he be not overmuch dried, or drier than a calf's brains ready to be eaten. Keep it so prepared, and for three days give it the patient fasting, so that he fast two hours after it. It may be..."
Cure of Melancholy.

Part 2. Sec. 5.

Eaten with bread in an egg or broth, or any way, so it be taken. For fourteen days let him use this diet, drink no wine, &c. Gesner, hist. animal. lib. 1. pag. 917. Caracterius, plact. 13. in Nich. de metri. pag. 129. Iatro: Wittenberg, edit. Tubing pag. 62, mention this medicine, though with some variation; he that list may try it, and many such.

Odoraments to smell to, of rose-water, violet flowers, balm, rose-cakes, vinegar, &c., do much recreate the brains and spirits, according to Solomon. Prov. xxxvii. 9. They rejoice 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; many arguments he brings to prove it; as of Democritus, that lived by the smell of bread alone, applied to his nostrils, for some few days, when for old age he could eat no meat. Ferrerius, lib. 2. meth. speaks of an excellent confection of his making, of wine, saffron, &c., which he prescribed to dull, weak, feeble, and dying men to smell to, and by it to have done very much good, aqua ferre proflusse objectu, et potu, as if he had given them drink. Our noble and learned Lord, Verulam, in his book de vita et morte, commends, therefore, all such cold smells as any way serve to refrigerate the spirits. Montanus, consil. 31, prescribes a form which he would have his melancholy patient never to have out of his hands. If you will have them spagyically prepared, look in Oswaldus Crollius, basil. Chymica.

Irrigation of the head shaven, of the flowers of water lilies, lettuce, violets, camomile, wild mallows, wether's-head, &c., must be used many mornings together. Montan. consil. 31, would have the head so washed once a week. Laelius a fonte Eugubinus consult. 44, for an Italian count, troubled with head-melancholy, repeats many medicines which he tried, but two alone which did the cure; use of whey made of goat's milk, with the extract of helichore, and irrigations of the head with water lilies, lettuce, violets, camomile, &c., upon the suture of the crown. Piso commends a ram's lungs applied hot to the fore part of the head, or a young lamb divided in the back, exenterated, &c.; all acknowledge the chief cure in moistening throughout. Some, saith Laurentius, use powders and caps to the brain; but forasmuch as such aromatical things are hot and dry, they must be sparingly administered.

Unto the heart we may do well to apply bags, epithemes, ointments, of which Laurentius, c. 9. de melan. gives examples. Brul prescribes an epitheme for the heart, of bugloss, borage, water-lily, violet waters, sweet-wine, balm leaves, nutmegs, cloves, &c.

For the belly, make a fomentation of oil, in which the seeds of cummin, red carrots, dill, have been boiled.

Baths are of wonderful great force in this malady, much admired by "Gales, Aetius, Rphasis, &c., of sweet water, in which is boiled the leaves of mallows, roses, violets, water-lilies, wether's-head, flowers of bugloss, camomile, melilot, &c. Guianer, cap. 8. tract. 15, would have them used twice a day, and when they came forth of the baths, their back bones to be anointed with oil of almonds, violets, nymphaea, fresh capon grease, &c.

Amulets and things to be borne about, I find prescribed, taxed by some, approved by Renodeus, Platerus, (amuletis inquit non negligenda) and others; look for them in Mizaldus, Porta, Albertus, &c. Bassardus Viscontius, afr. philos. commends hypericon, or St. John's wort gathered on a Friday in the hour of "Jupiter, when it comes to his effectual operation (that is about the full moon in July); so gathered and borne, or hung about the neck, it mightily helps this affection, and drives away all fantastical spirits." Philes, a Greek author that flourished in the time of Michael Paleologus, writes that a sheep or kid's skin, whom a wolf worried, Hades in manum raptus ab ore lupi, ought not at all to be worn about a man, because it causes
Cure of Head-Melancholy.

Imitation of the heart, 27 not for any fear, but a secret virtue which amulets have being made of the hoof of an ass’s right fore foot carried about, &c. I say wilt endue us, they are not altogether to be rejected. Faery doth cure epileptic stones most diseases; 28 a wolf’s dung borne with one helps the colic, 29 for an ague, &c. Being in the country in the vacation time not many years since in Leicestershire, my father’s house, first observed this amulet of a spider’s nut-shell lapped in silk, &c., so applied for an ague by 30 my mother; whom though I knew to have excellent skill in chirurgery, sore eyes, aches, &c., and experimental medicines, as all the country where she dwelt can witness, to done many famous and good cures upon diverse poor folks, that were other else destitute of help: yet among all other experiments, this methought was most absurd and ridiculous, I could see no warrant for it. Quid aranea cum febre? For it antipathy till at length rambling amongst authors (as often I do) I found very medicine in Dioscorides, approved by Matthiolus, repeated by Alderovanus, 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. As medicines are to be exploded, that consist of words, characters, spells, and runes, which can do no good at all, but out of a strong conceit, as Pomponatus and others, or the devil’s policy, who is the first founder and teacher of them.

SECT. VI.—Correctors of Accidents to procure Sleep. Against fearful Dreams, Redness, &c.

When you have used all good means and helps of alteratives, averters, diminuents, yet there will be still certain accidents to be corrected and amended, as waking up full dreams, flushing in the face to someuddiness, &c.

Waking, by reason of their continual cares, fears, sorrows, dry brains, is a symptom that much crucifies melancholy men, and must therefore be speedily helped, and by all means procured, which sometimes is a sufficient 31 remedy of itself without any other physic. Sckenius, in his observations, hath an example of a woman that was so cured. The means to procure it, are inward or outward. Inwardly, are simples, or compounds; simples, as poppy, nymphaea, violets, roses, rice, mandrake, henbane, nightshade or solanum, saffron, hemp-seed, nutmegs, lows, with their seeds, juice, decoctions, distilled waters, &c. Compounds are simples, or opiates, syrup of poppy, violets, verbascum, which are commonly taken in distilled waters.

R diacodi 3 j, diacodiis 3 1/5 aqua locuta 3 1/5 mista fit potio ad horam somni amenda.

Hypocrates, Philonius Romanus, Triphera magna, pilule de Cynoglossa, Dioscorides, Laudanum Paracelsi, Opium, are in use, &c. Country folks commonly make a posset of hemp-seed, which Fuchsins in his herbal so much discomfits; yet I have seen the good effect, and it may be used where better medicines not to be had.

Laudanum Paracelsi is prescribed in two or three grains, with a draught of Dioscorides, which Oswald. Crollius commends. Opium itself is most part used outwardly, to smell to in a ball, though commonly so taken by the Turks to the same nutty 32 for a cordial, and at Goa in the Indies; the dose 40 or 50 grains.

Inlandus calls Requiem Nicolai, ultimum refugium, the last refuge; but of this the rest look for peculiar receipts in Victorius Vaventinus, cap. de phrensi. trium cap. de mania. Hildesheim spicel. 4. de somno et vigilia. &c. Outwardly used, oil of nutmegs by extraction, or expression with rose-water to anoint the temples, of poppy, nuphar, mandrake, purelan, violets, all to the same purpose.

Fontan. consil. 24 & 25. much commends oratories of opium, vinegar, and water. Laurentius cap. 9. prescribes pomanders and nodules; see the receipts given; Codronchus 33 wormwood to smell to.

Inguentium Albusstrum, populeum, are used to anoint the temples, nostrils, or if

27 Use lib. 3. cap. 12. 28 Etius cap. 31. Tert. 3. 29 Dioscorides, Ulpius Alderovandus de animi tollunt; inde Garcia de Horto, lib. 1. cap. 4. 30 Mistress Dorothy Burton, she died, 1669. 31 Bellonis observat. 1. 3. c. 15 tam sibi beneficium et laborem 32 etius cap. 31. Tert. 3. 33 Mistresse Dorothy Burton, she died, 1669. 33 Etius cap. 31. Tert. 3. 34 Abusitusum somnum autocr. obsera.
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 populum as a nut, use it as before: or else take half a draught
of opium, Unguentum populum, oil of nenuphar, rosewater, rose-vinegar, of each
half an ounce, with as much virgin wax as a nut, anoint your temples with some
of it, ad horam somni.

Sacks of wormwood, mandrake, henbane, roses made like pillows and laid
under the patient’s head, are mentioned by Cardan and Mizaldus, to anoint the
soles of the feet with the fat of a dormouse, the teeth with ear wax of a dog, swine’s
gall, hare’s ears, charms, &c.

Frontlets are well known to every good wife, rosewater and vinegar, with a little
woman’s milk, and nutmegs grated upon a rose-cake applied to both temples.

For an emplaster, take of castorium a draught and a half, of opium half a scruple,
mixed 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 nymphaea, violet-leaves, mandrake root,
membrane, white poppy. Here. de Saxoniis, 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 horse-
leeches behind the ears, and apply opium to the place.

Bayerus lib. 2. c. 13. sets down some remedies against fearful dreams, and such
as walk and talk in their sleep. Baptista Porta Mag. nat. 1. 2. c. 6. to procure pleas-
ant dreams and quiet rest, would have you take hippoglossa, or the herb hor-
tongue, balm, to use them or their distilled waters after supper, &c. Such men must
not eat beans, peas, garlic, onions, cabbage, venison, hare, use black wines, or eat
meat hard of digestion at supper, or lie on their backs, &c.

Rusticus pudor, bashfulness, flushing in the face, high colour, rudness, are com-
mon grievances, which much torture many melancholy men, when they meet a man,
or come in 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 mayor’s feast, praestitum si metus accesserit, it exceeds, they think every man
observes, takes notice of it: and fear alone will effect it, suspicion without any other
cause. Skenkius observ. med. lib. 1. speaks of a waiting gentlewoman in the Duke
of Savoy’s court, that was so much offended with it, that she kneeld down to him,
and offered Biaurus, a physician, all that she had to be cured of it. And it is true,
that Antony Ludovicus saith in his book de Pudore, bashfulness either hurts or
helps, such men I am sure it hurts. If it proceed from suspicion or fear, Felix
Plater prescribes no other remedy but to reject and contemn it: Id populus cura
scilicet, as a worthy physician in our town said to a friend of mine in like case,
complaining without a cause, suppose one look red, what matter is it, make light of
it, who observes it?

If it trouble at or after meals, (as Jobertus observes med. pract. 1. 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 days between, if blood abound; to use friction of
the other parts, feet especially, and washing of them, because of that consent that
is between the head and the feet. And withal to refrigerate the face, by washing it
often with rose, violet, nenuphar, lettuce, loavage waters, and the like: but the best
of all is that lac virginalis, or strained liquor of liturgy: it is diversely prepared; by
Jobertus thus; R. litihar. argent. unc. j. cerussae candidissimae, 5 jij. cophare, 3 jij.
dissolvatur aquarum solani, lactice, et nenuphars una unc. jij. acest vini albi unc.
jj. aliquot horas resideat, deinde transmittatur per philt. aqua servetur in vaso veris.

[Part. 2. Sec. 3]
Cure of Melancholy over all the Body.

Where the melancholy blood possesseth the whole body with the brain, it is best to begin with blood-letting. The Greeks prescribe the 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, because the malice of melancholy is much corrected by the goodness of the blood. If the party's strength will not admit much evacuation in this kind at once, it must be assayed again and again: if it may not be conveniently taken from the arm, it must be taken from the knees and ankles, especially to such men or women whose hemorrhoids or months have been stopped. If the malady continue, it is not amiss to evacuate in a part in the forehead, and to virgins in the ankles, who are melancholy for love matters; so to widows that are much grieved and troubled with sorrow and cares: for bad blood flows in the heart, and so crucifies the mind.

Mem. 2.

Cure of Melancholy over all the Body.

ac ea his terce facies quotidiem inrore tur. 24 Quercetan spagyir phar. cap. 6. commendat the water of frog's spawn for reddiness in the face. 25 Crato consil. 283. Scoltizzi would fain have them use all summer the comclimate flowers of succory, strawberry water, roses (cupping-glasses are good for the time), consil. 285, et 286, and to decoct impure blood with the infusion of sena, savory, balm water. 26 Hollerius knew one cured alone with the use of succory boiled, and drunk for five months, every morning in the summer. 27 It is good night to anoint the face with hare's blood, and in the morning to wash it with strawberry and cowslip water, the juice of distilled lemons, juice of cucumbers, or to use the seeds of melons, or kernels of peaches beaten small, or the roots of Aron, and mixed with wheaten bran to take it in an oven, and to crumble it in strawberry water, 28 or to put fresh cheese curds to a red face.

If it trouble them at mealtimes 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, 29 one draught, saith Crato, and that about the midst of their meal; avoid at all times indurate salt, and especially spice and windy meat.

30 Crato prescribes the comclimate 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 meal, by the same author is much approved. To eat of a baked apple some advice, or of a preserved quince, comminuted prepared with meat instead of salt, to keep down fumes: not to study or to be intemperate after meals.

R. Nucorum persic. seminis melonum una unc. 315 aquae fragrorum i. iij. misc. utarur mane.

To apply cupping glasses to the shoulders is very good. For the other kind of reddiness which is settled in the face with pimples, &c., because it pertains not to my subject, I will not meddle with it. I refer you to Crato's counsels, Arnoldus bbb 1. breviar. cap. 39. 1. Rulande, Peter Forestus de Fucu, lib. 31. obser. 2. To Platerus, Mercurialis, Ulmus, Rondoletius, Heurnius, Menadous, and others that have written largely of it.

Those other grievances and symptoms of headache, palpitation of heart, Vertigo, deliquium, &c., which trouble many melancholy men, because they are copiously handled apart in every physician, I do voluntarily omit.
The hemorrhoids 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 accidental wound in his thigh, much bleeding freed him from melancholy. Diet, diminutives, alteratives, cordials, correctors as before, intermixed as occasion serve, all their study must be to make a melancholy man fat, and then the cure is ended. Diuretics, or medicines to procure urine, are prescribed by some in this kind, hot and cold: hot where the heat of the liver doth not forbid; cold where the heat of the liver is very great: amongst hot are parsley roots, lovage, fennel, &c.; cold, melon seeds, &c., with whey of goat's milk, which is the common conveyer.

To purge and purify the blood, use sowthistle, succory, senna, endive, cardus, benedictus, dandelion, hop, maiden-hair, fumitory, bugloss, borage, &c., with their juice, decoctions, distilled waters, syrups, &c.

Oswaldus, Crollius, basil Chym. much admires salt of corals in this case, and Albus, 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.

MEMB. III.

SUBSEC. I.—Cure of Hypochondriacal Melancholy.

In this cure, as in the rest, is especially required the rectification of those six unnatural things above all, as good diet, which Montanus, consil. 27. enjoins a French nobleman, to have an especial care of it, without which all other remedies are in vain. Blood-letting is not to be used, except the patient's body be very full of blood, and that it be derived from the liver and spleen to the stomach and his vessels, then to draw it back, to cut the inner vein of either arm, some say the salvatica, and if the malady be continue, to open a vein in the forehead.

Preparatives and alteratives may be used as before, saving that there must be respect had as well to the liver, spleen, stomach, hypochondriacs, as to the heart and brain. To comfort the stomach and inner parts against wind and obstructions, by Areteus, Galen, Elius, Aurelianus, &c., and many later writers, are still prescribed the decoctions of wormwood, centuary, pennyroyal, betony sodden in whey, and daily drunk: many have been cured by this medicine alone.

Prosper Altinus and some others as much magnify the water of Nile against this malady, an especial good remedy for windy melancholy. For which reason beke Ptolemaeus Philadelphus, when he married his daughter Berenice to the king of Assyria (as Celsus, lib. 2. records), magnis impensis Nili aquam afferri jusset, to his great charge caused the water of Nile to be carried with her, and gave command, that during her life she should use no other drink. I find those that commend use of apples, in splenetic and this kind of melancholy (lamb's-wool some call it), which howsoever approved, must certainly be corrected of cold rawness and wind.

Codronchus in his book de sale absym. magnifies the oil and salt of wormwood above all other remedies, which works better and speedier than any simple whatever, and much to be preferred before all those fusive decoctions and infusions, which must offend by reason of their quantity; this alone in a small measure takes expels wind, and that most forcibly, moves urine, cleanseth the stomach of all gross humours, crudities, helps appetite, &c. Arnoldus hath a wormwood wine which he would have used, which every pharmacopoeia speaks of.

Diminutives and purges may be taken as before, of hiera, manna, cassis, which Montanus consil. 230. for an Italian abbot, in this kind prefers before all other simples.
Cure of Hypochondriacal Melancholy.

"And these must be often used, still abstaining from those which are more violent, lest they do exasperate the stomach, &c., and the mischief by that means be increased."

Though in some physicians I find very strong purgers, hellebore itself prescribed in this affection. If it long continue, vomits may be taken after meat, or otherwise gently procured with warm water, oyxemel, &c., now and then. Fuchsius cap. 33, prescribes hellebore; but still take heed in this malady, which I have often warned, of hot medicines, "because (as Salvianus adds) drought follows heat, which increaseth the disease," and yet Baptista Sylvaticus contra. 32. forbids cold medicines, "because they increase obstructions and other bad symptoms." But this varies as the parties do, and "is not easy to determine which to use."

"The stomach most part in this infirmity is cold, the liver hot; scarce therefore (which Montanus in insinuas consil. 229, for the Earl of Marfor) can you help the one and not hurt the other." Much discretion must be used; take no physic at all he concludes without great need. Lesius Egubinus consil. for an hypochondriacal German prince, used many medicines; but it was after signified to him in 49 letters, that the decoction of China and sassafras, and salt of sassafras wrought him an incredible good. In his 498 consil. he used as happily the same remedies; this to a third might have been poison, by overheating his liver and blood.

For the other parts look for remedies in Savanarola, Gordonius, Massaria, Mercatus, Johnson, &c. One for the spleen, amongst many other, I will not omit, cited by Hildesheim, spicel. 2. prescribed by Mat. Flaccus, and out of the authority of Benevenius. Antony Benevenius in a hypochondriacal passion, 496 cured an exceeding great swelling of the spleen with capers alone, a meat befitting that infirmity, and frequent use of the water of a smith's forge; by this physic he helped a sick man, whom all other physicians had forsaken, that for seven years had been spletic. And of such force is this water, 494 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 preparatus, or steel-drink, is much likewise commended to this disease by Daniel Senecatus l. 1. part. 2. cap. 12. and admired by J. Cæsar Claudinus Respons. 29. he calls the proper alexipharmacum of this malady, and much magnifies it; look in receipts for them. Averters must be used to the liver and spleen, and to scour the mesenteric veins: and they are either too open or provoke urine. You can open no place better than the hemorrhoids, which if by horse-leeches they be made to flow, there may be again such an excellent remedy, as Plater holds. Sallust Salvan will admit no other phlebotomy but this; and by his experience in an hospital where he kept, he found all mad and melancholy men worse for other blood-letting Laurentius cap. 15. calls this of horse-leeches a sure remedy to empty the spleen and mesenteric membrane. Only Montanus consil. 241. is against it; to other men (saith he) this opening of the hemorrhoids seems to be a profitable remedy; for my part I do not approve of it, because it draws away the thinnest blood, and leaves the thickest behind.

Exius, Vidus Vidius, Mercurialis, Fuchsius, recommend diuretics, or such things as provoke urine, as aniseeds, dill, fennel, germander, ground pine, soaked in water, or drunk in powder: and yet 9 P. Bayerus is against them: and so is Hollerius; "All melancholy men (saith he) must avoid such things as provoke urine, because by them the subtle or thinnest is evacuated, the thicker matter remains."

Clysters are in good request. Trincavelius lib. 3. cap. 38. for a young nobleman, externs of them in the first place, and Hercules de Sexionis Pauh. lib. 1. cap. 16. is a great approver of them. 73 I have found (saith he) by experience, that many
hypschochordiac 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, stomach, hypochondries, &c. "In crudity (saith Piso) 'tis good to bind the stomach hard to hinder wind, and to help concoction.

Of inward medicines I need not speak; use the same cordials as before. In this kind of melancholy, some prescribe "treacle in winter, especially before or after purges, or in the spring, as Avicenna, Trincavellius mithridate, Montanus peony seed, unicorn’s horn; os de corde cerei, &c.

Amongst topics or outward medicines, none are more precious than baths, but of them I have spoken. Fomentations to the hypochondries are very good, of wine and water in which are sodden southernwood, melilot, epithyme, mugwort, senna, polygodius, as also cerotes, plaisters, liniments, ointments for the spleen, liver, and hypochondries, of which look for examples in Laurentius, Jobertus lib. 3. c. 1. pra. med. Montanus consil. 231. Montanus cap. 33. Hercules de Saxonie, Venturate. And so of epithemes, digestive powders, bags, oils, Octavius Horatianus lib. 2. c. 5. prescribes calastic cataplasms, or dry purging medicines; Piso drops of pitch, and oil of rue, applied at certain times to the stomach, to the metaphrenium, or part of the back which is over against the heart, Etius sinapism; Montanus cap. 33, would have the thighs to be cauterised, Mercurialis prescribes beneath the knees; Leitus Eguinibus consil. 77. for a hypochondriac Dutchman, will have the cauterity made in the right thigh, and so Montanus consil. 55. The same Montanus consil. approves of issues in the arms or hypochondriac part of the head. Bernardus Paterna in Hildesheim spicel 2. would have issues made in both the thighs; Lod. Mercius prescribes them near the spleen, aut prope ventriculi regimen, or in either of the thighs. Ligatures, frictions, and cupping-glasses above or about the belly, without scarification, which Felix Platerus so much approves, may be used as before.

**SUBSEC. II.—Correctors to expel Wind. Against Costiveness, &c.**

In this kind of melancholy one of the most offensive symptoms is wind, which, as in the other species, so in this, hath great need to be corrected and expelled.

The medicines to expel it are either inwardly taken, or outwardly. Inwardly to expel wind, are simples or compounds: simples are herbs, roots, &c., as galangantian, angelica, enula, calamus aromaticus, valerian, zeodoti, iris, condite gigan, aristolochia, ciciniu, China, dittander, pennyroyal, rue, calamint, bay-berries, and bay-leaves, betony, rosemary, hyssop, sabine, centaury, mint, camomile, stachus, agnus castus, broom-flowers, origan, orange-pils, &c.; spices, as saffron, cinnamon, bezoar stone, myrrh, mace, nutmegs, pepper, cloves, ginger, seeds of annis, fennel, ammi, cari, nettle, rue, &c., juniper berries, grana paradisi, compounds, diaphagia, diaciminum, diacalinum, eleumurium de baccis lauris, benedicta lapis, pulvis ad status. ant. florent. pulvis curaminis, aromaticum rosarium, tricolor, mithridate, &c. This one caution of Guiler Eruell is to be observed in administering these hot medicines and dry, that whilst they covet to expel wind, 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 expel winds, are oils, as of camomile, rue, bays, &c.; fomentations of the hypochondries, with the decoctions of dil, pennyroyal, rue, bay-leaves, cummin, &c., bags of camomile flowers, aniseed, cummin, bays, rue, wormwood, ointments of the oil of spikenard, wormwood, rue, &c. Aretes prescribes..."
Cure of Hypochondriacal Melancholy.

ataplasts of camomile flowers, fennel, aniseeds, cummin, rosemary, wormwood-leaves, &c.

Cupping-glasses applied to the hypochondries, without scarification, do wonderfully resolve wind. Fernelius consil. 43. much approves of them at the lower end of the belly; Lod. Mercatus calls them a powerful remedy, and testifies moreover out of his own knowledge, how many he hath seen suddenly eased by them. Julius Cæsar Claudinus respons. med. resp. 33. admires these cupping-glasses, which he calls out of Galen, "a kind of enchantment, they cause such present help."

Empyries have a myriad of medicines, as to swallow a bullet of lead, &c., which voluntarily omit. Amatus Lusitanus, cent. 4. curat. 54. for a hypochondriacal person, that was extremely tormented with wind, prescribes a strange remedy. Put a pair of bellows end into a clyster pipe, and applying it into the fundament, open he bowels, so draw forth the wind, natura non admittit vacuum. He vaunts he was he first invented this remedy, and by means of it speedily eased a melancholy man.

The cure of this flatulent melancholy, read more in Ficinus de flatibus, cap. 26. passim alias.

Against headache, vertigo, vapours which ascend forth of the stomach to molest the head, read Hercules de Saxonius, and others.

If costiveness offend in this, or any other of the three species, it is to be corrected with suppositories, clysters or enemias, powder of senna, condite prunes, &c. R. Elect. lenit. et succo rosar. ana 3 f. misc. Take as much as a nutmeg at a time, half an hour before dinner or supper, or pil. mastichin. 3 f. in six pills, a pill or two at a time. See more in Montan. consil. 239. Hildesheim spicel. 2. P. Chemander, and Montanus commend 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 stomach, 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 callem leniendo valent, peculiaria bene selecta, saith Bassardus, 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 iuvant.

21 Piso Escul. mir(e) flatu(s) resolvit.
22 Lib. 1. c. 17.
23 Auspicula præsectio ventris deplorata illico restitutas est hic videmus.
24 Velut incantamentum quoddam ad flatuum spiritum, dolem et urinam levant.
25 Tunc natahiam Cyprium habent familiarem, ad quantitatem deglutiant nutis parwis, tribus horis ante prandium vel consum, ter singulis septemannis prope extirps sanguis vitam; nam praterquam quod aliquam mollem efficit, obtructiones aperit, ventriculum purgat, urinam provocat hoper mundicans.
Preface or Introduction. Subsect 1.

Love's definition, pedigree, object, fair, amiable, gracious, and pleasant, from which comes beauty, grace, which all desire and love, parts affected.

Natural, in things without life, as love and hatred of elements; and with life, as vegetable, vine and elm, sympathy, antipathy, &c.

Sensible, as of beasts, for pleasure, preservation of kind, mutual agreement, custom, bringing up together, &c.

Profitable, Subs. 1.

Health, wealth, honour, we love our benefactors: nothing so amiable as profit, or that which hath a show of commodity.

Things without life, made by art, pictures, sports, games, sensible objects, as hawks, hounds, horses; or men themselves for similitude of manners, natural affection, as to friends, children, kinmen, &c., for glory such as commend us.

Before marriage, as Heroical Med. Sect.

Of women, as vide 

Or after marriage, as Jealousy, Sect. 2.

vide 

Orate in show, by some error or hypocrisy; seem and are not; or truly for virtue, honest, good parts, learning, eloquence, &c.

Fucate in show, by some error or hypocrisy; seem and are not; or truly for virtue, honest, good parts, learning, eloquence, &c.

vide 

Mixed of Common good, our neighbour, country, friends, which is charity; the defect of which is cause of much discontent and melancholy.

Common good, our neighbour, country, friends, which is charity; the defect of which is cause of much discontent and melancholy.

vide 

vide 

Of all three, which extends to

Orate in show, by some error or hypocrisy; seem and are not; or truly for virtue, honest, good parts, learning, eloquence, &c.

vide 

vide 

Of mind.

Dryness, paleness, leanness, waking, sighing, &c.

Quest. An Dexter pulvis amatorius?

Fear, sorrow, suspicion, anxiety, &c.

A hell, torment, fire, blindness, &c.

Doting, slavery, neglect of business.

Graciousness, neatness, courage, aptness to learn music, singing, dancing, poetry, &c.

Prognostics; despair, madness, phrensy, death, Memb. 4.

By labour, diet, physic, abstinence, Subs. 1.

To withstand the beginnings, avoid occasions, fair and foul means, change of place, contrary passion, witty inventions, descompose the forms, bring in another, Subs. 2.

By good counsel, persuasion, from future miseries, inconveniences, &c. Subs. 4.

By philters, magical, and poetical cures, Subs. 4.

To let them have their desire disputed pro and con. Impediments removed, reasons for it, Subs. 5.
Synopsis of the Third Partition.

cause, definition, extent, power, tyranny, Memb. 1.

improper, or proper

in the parties themselves, or from others.

causes, at. 2.

symptoms, mbb. 2.

agnostics, mbb. 3.

by avoiding occasions, always busy, never to be idle.

by good counsel, advice of friends, to contum or disseem 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.

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, idolatry, prophets, heretics, &c. Subs. 1.

causes, Subs. 2.

From others, or from themselves.

general

symptoms, Subs. 3.

particular

prognostics, Subs. 4.

cures, Subs. 5.

secure, void of grace and fears.

or, distrustful, or too timorous, as desperate. In despair consider,

causes, Subs. 2.

symptoms, Subs. 3.

prognostics.

cures, S. 5.

the devil's allurements, false miracles, priests for their gain. Politicians to keep men in obedience, bad instructors, blind guides.

simplicity, fear, ignorance, solitariness, melancholy, curiosity, pride, vain-glory, decayed image of God.

zeal without knowledge, obstinacy, superstition, strange devotion, stupidity, confidence, stiff defense of their tenets, mutual love and hate of other sects, belief of incredibilities, impossibilities.

of heretics, pride, contumacy, contempt of others, wilfulness, vain-glory, singularity, prodigious paradoxes.

in superstitious blind zeal, obedience, strange works, fasting, sacrifices, oblations, prayers, vows, pseudo-martyrdom, mad and ridiculous customs, ceremonies, observances.

in pseudo-prophets, visions, revelations, dreams, prophecies, new doctrines, &c., of Jews, Gentiles, Mahometans, &c.

new doctrines, paradoxes, blasphemies, madness, stupidity, despair, damnation.

by physic, if need be, conference, good counsel, persuasion, compulsion, correction, punishment. Quæritur an cogi debent? Affir.

the devil and his allurements, rigid preachers, that wound their consciences, melancholy, contemplation, solitariness.

how melancholy and despair differ. Distrust, weakness of faith. Guilty conscience for offence committed, misunderstanding Sr.

fear, sorrow, anguish of mind, extreme tortures and horror of conscience, fearful dreams, conceits, visions, &c.

blasphemy, violent death, Subs. 4.

physic, as occasion serves, conference, not to be idle or alone. Good counsel, good company, all comforts and 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 Erasmus in his preface to Sir Thomas More suspects of his) "that it is too light for a divine, too comical a subject to speak of love symptoms, too fantastical, 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 Causinii observa, ut castis auribus vox amoris specta sit, et invenias, the very name of love is odious to chaster ears; and therefore some again, out of an affected gravity, will dislike all for the name's sake before they read a word; dissembling with him in 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 toys, or amorous discourses, vultu, gestu, oculis in their outward actions averse, and yet in their cogitations they are all out as bad, if not worse than others.

But let these cavillers and counterfeit Catos know, that as the Lord John answered the Queen in that Italian Guazzo, an old, a grave discreet man is fittest to discourse of love matters, because he hath likely more experience, observed more, hath a more staid judgment, can better discern, resolve, discuss, 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 hic amoris voce subdimentum, 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; operis suscepisse insinuendum fui: so Jacobus Mysilius pleadeth for himself in his translation of Lucian's dialogues, and so do I; I must and will perform my task. And that short excuse of Mercure, for his edition of Aristotellus shall be mine, "If I have spent my time ill to write, let not them be so idle as to read." But I am persuaded it is not so ill spent, I could not to excuse or repent myself of this subject, on which many grave and worthy men have written whole volumes, Plato, Plutarch, Plotinus, Maximus, Tyrius, Aelius, Avicenna, Leon Hebreus in three large dialogues, Xenophon sympos. Theophrastus, if we may believe Athenæus, lib. 13. cap. 9. Picus Mirandula, Marcus Aquincola, both in Italian, Kornmannus de linea Amoris, lib. 2. Petrus Godesfrid.
hath handled in three books, P. Hedus, and which almost every physician, as Arnol- 
dus, Villanovanus, Valeriola observat. med. lib. 2. observ. 7. Αελιαν Montaltius and 
Laurentius in their treatises of melancholy, Jason Pratensis de morb. cap. 
Valescus de Taranta, Gordonius, Hercules de Saxoniæ, Savaranola, Langius, &c., have treated 
of apart, and in their works. I excuse myself, therefore, with Peter Godefridus, 
Valeriola, Ficinus, and in Langius' words. Cadmus Milevisus write 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 Αενεиде, 
and Virgil's gravity, for inserting such amorous passions in an heroic subject; but 
Servius, his commentator, justly vindicates the poet's worth, wisdom, 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 ballad of ballads, as 
our old English translation hath it. He might as well forbid the reading of Genesis, 
because of the loves of Jacob and Rachael, the stories of Sichem and Dinah, Judah 
and Thamar; reject the Book of Numbers, for the fornications of the people of 
Israel with the Moabites; that of Judges for Samson and Dalilah's embraces; that 
of the Kings, for David and Bershabea's adulteries, the incest of Ammon and Thamar, 
Solomon's concubines, &c. The stories of Esther, Judith, Susanna, and many such. 
Dicerarchus, and some other, carp at Plato's majesty, that he would vouchsafe to 
indite such love toys: amongst the rest, for that durance with Agatho,

"Sauia dans Agathoni, animam iape in labra tenebam; 
Egra tamen properans tanquam abutura fuit."

For my part, saith Maximus Tyrius, a great platonist himself, me non tantum 
adoratio 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 Junonem cum Jove in Ídā concumbentes 
inspicit, ab immortali nube contestos, Vulcan's net. Mars and Venus' popperies before 
all the gods, because Apollo fied, when he was persecuted by Achilles, the gods 
were wounded and ran whining away, as Mars that roared louder than Stentor, and 
covered nine acres of ground with his fall; Vulcan was a summer's day falling down 
from heaven, and in Lemnos Isle brake his leg, &c., with such ridiculous passages; 
when as both Socrates and Plato, by his testimony, writ lighter themselves: Quod 
amicum distat (as he follows it) quum amans a temperante, formarum admiratio a 
demanete, what can be more absurd than for grave philosophers to treat of such 
fooleries, to admire Autoiogus, Alciabides, for their beauties as they did, to run after, 
to gaze, to dote on fair Phædrus, delicate Agatho, young Lysis, fine Charmides, 
Hecine Philosopher? Doth this become grave philosophers? Thus peradventure Callias, 
Thrasimachus, Polus, Aristophanes, or some of his adversaries and 
emulators might object; but neither they nor Anytus and Melitus his bitter ene- 
emies, that condemned him for teaching Critias to tyrannise, his impiety for swearing 
by dogs and plain trees, for his juggling 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 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 affectation of love (saith Valeriola) 
there lies 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 phi- 
losophical fields, and look into those pleasant groves of the Muses, where with 
unspeakable variety of flowers, we may make garlands to ourselves, not to adorn us 
only, but with their pleasant smell and juice to nourish our souls, and fill our minds
desirous of knowledge," &c. After a harsh and unpleasing discourse of melancholy, which hath hitherto molested your patience, and tired the author, give him leave with 11 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. Then followed, as a bishop, penned a love story of Theagenes and Chariclea, and when some Cato of his time reproached him for it, chose rather, saith 22 Nicephorus, to leave his bishopric than his book. Aeneas Sylvius, an ancient divine, and past forty years of age, (as 21 he confesseth himself, after Pope Pius Secundus) invented that wanton history of Euryalus and Lucretia. And how many superintendents of learning could I reckon up that have written of light fantastical subjects? Beroaldus, Erasmus, Alphrenetus, twenty-four times printed in Spanish, &c. Give me leave then to refresh my muse a little, and my weary readers, to expatiate in this delightful field, hoc deliciarum campo, as Fonseca terms it, to 23 season a surly discourse with a more pleasing asperion of love matters: Edulcare vitam convenit, as the poet invites us, cures mugis, &c., "tis good to sweeten our life with some pleasing discourses to rilest it, and as Pliny tells us, magna pars studiosorum amennis rerum, most of our students love such pleasant subjects. Though Macrobius teach us otherwise, 24 that those old sages banished all such light tracts from their studies, to nurse's cradles, to please only the ear;" yest out of Apuleius I will oppose as honourable patrons, Solon, Plato, 21 Xenophon, Adrian, &c. that as highly approve of these treatises. On the other side methinks they are not to be disliked, they are not so unfit. I will not peremptorily say as one did 22 tam suavitas dicam facinora, ut solis sit ci qui talibus non deflectatur, I will tell you such pretty stories, that foul befall him that is not pleased with them; Neque dicam ea quae vobis usui sit eudiscere, et voluptati meminisse, with that confidence, as Beroaldus doth his expositions on Propertius. I will not expect or hope for that approbation, which Lipsius gives to his Epictetus; pluris facio quam relege; semper ut novum, et quum repetiri, repetam, the more I read, the more shall I covet to read. I will not press you with my pamphlets, or beg attention, but if you like them you may. Pliny holds it expedient, and most fit, severitatem jucunditatem eliam in scriptis condire, to season our works with some pleasant discourse; Synesius approves it, licet in ludicris ludere, the poet admires it, Omne dulci punctum qui miscit utili dulci; and there be those, without question, that are more willing to read such toys, than 21 I am to write: "Let me not live," saith Aretine's Antonia, "If I had not rather hear thy discourse, than see a play?" No doubt but there be more of her mind, ever have been, ever will be, as 21 Hierome bears me witness. A far greater part had rather read Apuleius than Plato: Tully himself confesseth he could not understand Plato's Timaeus, and therefore cared less for it: but every schoolboy hath that famous testament of Gnaeus Corocotta Porcellus at his fingers' ends. The comical poet, 22

made this his only care and sole study to please the people, tickle the ear, and to delight; but mine earnest intent is as much to profit as to please; non tam ut populi placere, quam ut populum juvare, and these my writings, I hope, shall take like gilded pills, which are so composed as well to temper the appetite, and deceive the palate, as to help and medicinally work upon the whole body; my lines shall not only recreate, but rectify the mind. I think I have said enough; if not, let him that is otherwise minded, remember that of 21 Maudarernis, he was in his life a philosopher (as Ausonius apologizeth for him), in his epigrams a lover, in his precepts most

21 Lib. 1. praefat. de amoribus agentes relaxandis animi causa laboriosissimis studiis fatigatis; quando et Thuc. legi ne his jurevi et jureve ille necis moribus volupti? 22 Hist. lib. 12. cap. 34. 23 Praefat. qui quadrigemninio convinit cun amore? Ego vero agnosco amatorum scriptum mihi non convenire; qui jure meritum praetergressus in vosseorum foror. Aeneas Sylvius praefat. 21 Ut severitatem jucunditatem in scriptis condire possit. 22 Discum quomodo philosophum suadere natum. 21 In Som. Bip. sacer sacrum ac tum ad cunas nutriem sapientium eliminantur, soleum aurum delitsis proferentes. 21 Babylonius et Epesso, qui de Amore scripserunt, uterque amores Myrrha, Cyrene, et Adonisiam, Salis. 22 Pet. Aretine de urb. Itali legi ne his jurevi et jureve ille necis moribus volupti? 23 Hor. "He has accomplished every point which has joined the useful to the agreeable." 24 Legends ex pistorum, quanm ego scribis, saith Lucian. 25 Pet. Aretine de urb. Itali legi ne his jurevi et jureve ille necis moribus volupti? 26 Hierome. De Amy. Multa magis parum Maelurus hic revolutum quam Platonis litteras. 27 The author he took to be his only business, that the plays which he wrote should please the people. 21 In vita philosophi, in Epigram. amator, in Epistolis pulchrum, &c.
am of Catullus' opinion, and make the same apology in mine own behalf; *Hoc ttiam quod scribo, penel plerumque ex aliorem sententia et auctoritate; nec ipse for-
am insanio, sed insanientes sequor. Atqui detur hoc insani me; Semel insanissimus
mnes, et tute ipse opinor insanis aliquando, et is, et illo, et ego, scilicet.* Homo
num, humani à me nihil alienum puto.* And which he urgeth for himself, accused
of the like fault, I as justly plead, *fascina est nobis pagina, vita proba est.
Howsoever my lines err, my life is honest, vita verecunda est, musa jocosa nihilo.
But I presume I need no such apologies, I need not, as Socrates in Plato, cover his face
when he spake of love, or blush and hide mine eyes, as Pallas did in her hood,
when she was consulted by Jupiter about Mercury's marriage, *quod super nuptias
virgo consultarit, it is no such lascivious, obscene, or wanton discourse; I have not
offended your chaster ears with anything that is here written, as many French
and Italian authors in their modern language of late have done, nay some of our Latin
pontifical writers, Zanches, Asorius, Abulensionis, Burchardus, c., whom *Rivet
accuseth to be more lascivious than Virgil in Priapeis, Petronius in Catalectic,
Aristophanes in Lycistrate, Martialis, or any other pagan profane writer, qui tam
atrocitatem (one notes) hoc genere peccaverunt ut multa ingeniosissime scripta
obsecrationum gratia casta mentes abhorreant. *Tis not scurrile this, but chaste, honest, most part
serious, and even of religion itself. *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 et locupletari hoc sub-
terum plerique postulabant, et eorum importunitate vicibus, animum uque remi-
ratam cò adegni, ut jam sexta vice calamum in manum sumerem, scirptionem longe
et à studis et professores mei aliena me accingemer, horas aliquas à serius meis
occupationibus interim suffurus, easque veluti lusto cuidam ae recreatio de destinans;

Esi non ignorarem novos fortasse detractores novis hisce interpolationibus meis
ominem defuturos. *And thus much I have thought good to say by way of preface, lest any man
(which *Godefroidus feared in his book) should blame in me lightness, wantonness,
shrewish in speaking of love's causes, enticements, symptoms, remedies, lawful
and unlawful loves, and lust itself, *I speak it only to tax and deter others from it, not
to teach, but to show the vanities and fopperies of this heroical or hereculian love,
and to apply remedies unto it. *I will treat of this with like liberty as of the rest.

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

*The part himself should be chaste and pious, but we never need not imitate him in these respects; they
may therefore contain wit and humour. *This book I write depends sometimes upon the opinion and
authority of others; nor perhaps am I fran tie, I only
show madness: But thus far I may be deranged: we
were all born at some one time, and yourself, I think,
if sometimes insane, and this man, and that man, and
also. *I am mortal, and think no humane
than I am consulted to me.*

*Amore incertus amores, amorens quasi
uses et inveniens. *Author Christian Barth.
interprete. That, overcome by the solicitations of
loves, who were innumerable. This,
I have devoted my otherwise reluctant mind
labour; and now for the sixth time have I taken
my pen, and applied myself to literature very foreign
indeed to my studies and professional occupations;
staining a few hours from serious pursuits, and devot-
ing them, as it were, to recreation.* *Hor. Lib. 1. Ode 31. *I am compelled to remove my sail, and re-
trace my former course.* *Although I was by
no means ignorant that new calumniators would
be wanting to censure my new introductions. *Hic
predixi no nisi temerarii nos putaret scripsisse de amorum
famae, de praxi, concionibus, adulteris, c.
*Tarando et ab his deterremanum lasciviam et
insaniam, sed et remedia docendo: non ignari candidissi-
lem nobis succurrere, &c. Commonum est
juventibus heres, hisce ut abstinenter magis, et omnia lasciva quin
hominum reddit insanum, virtutis incitantur studia
(Aenaeis stylo) et curam amores quae nescit hinc potas-
lovol, virginali suavis rubro ocubus pepe aboluntur, &c.*
Catullus. *What I tell you, do you tell to the multitude,
and make this treatise gossip like an old woman.*

munda, "a naked man to a modest woman is no otherwise than a picture, as Augustus Livia truly said, and malam mens, matus animus, tis as tis taken. If in thy censure it be too light, I advise thee as Lipsius did his reader for some places of Plautus, istos quasi Sirenum scopulos praeterechare, 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 Wolius to apply it to my present purpose, sunt mala, sunt quaedam mediocria, sunt bona plura; some is good, some bad, some is indifferent. I say further with him yet, I have inserted (levicula quaedam et ridicula ascribere non sum gravatus, circumferentia quaedam est theatris, est plateis, etiam è popinis) some things more homely, light, or comic, litus gratiss, &c., which I would request every man to interpret to the best, and as Julius Caesar Scaliger besought Cardan (si quid urbaniusculi lusum à nobis, per deos immortales te oro Hieronyme Cardane me malè capias). I beseech thee, good reader, not to mistake me, or misconstrue what is here written; Per Musas et Charites, et omnis Poetarum numina, benigna lector, oro te ne me malè capias. 'Tis a comical subject; in sober sadness I crave pardon of what is amiss, and desire thee to suspend thy judgment, wink at small faults, or to be silent at least; but if thou likest, speak well of it, and wish me good success. Extremum hunc Arethusa mihi concedo laborem."

I am resolved howsoever, velis, nolis, audacter stadium intrare, in the Olympics, with those Æliensian wrestlers in Philostratus, boldly to show myself in this common stage, and in this tragi-comedy of love, to act several parts, some satirically, some comically, some in a mixed tone, as the subject have in hand gives occasion, and present scene shall require, or offer itself.

SUBJECT. II.—Love's Beginning, Object, Definition, Division.

"Love's limits are ample and great, and a spacious walk it hath, beset with thorns, and for that cause, which Scaliger reprehends in Cardan, "not lightly to be passed over." Lest I incur the same censure, I will examine all the kinds of love, his nature, beginning, difference, objects, how it is honest or dishonest, a virtue or vice, a natural passion, or a disease, his power and effects, how far it extends: of which, although something has been said in the first partition, in those sections of perturbations (for love and hatred are the first and most common passions, from which all the rest arise, and are attendant,) as Picolominei holds, or as Nich. Caussinus, the primum mobile of all other afflictions, which carry them all about them) I will now more copiously dilate, through all his parts and several branches, that so it may better appear what love is, and how it varies with the objects, how it is defect, or which is most ordinary and common) immoderate, and in excess, caused melancholy.

Love universally taken, is defined to be a desire, as a word of more ample signification; and though Leon Hebræus, 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. Love is a voluntary affection, and desire to enjoy that which is good. Desire wisheth, love enjoys; the end of the one is the beginning of the other; that which we love is present; that which we desire is absent. It is worth the labour, saith Plotinus, to consider well of love, whether it be a god or a devil, or passion of the mind, or partly god, partly devil, partly passion. He concludes love to participate of all three, to arise from desire of that which is beautiful and fair, and defines it to be an action of the mind desiring that which is good. Plato calls it the great devil, for its vehemency, and sovereignty over all other passions, and defines it an appetite, by which we desire some good to be present. Ficinus in his comment adds the word fair to this definition. Love is a

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41 Virum nudo cœræ femina nihil à status distare. 42 Hone soit qui mal y pense. 43 Præf. Suid. 44 * O Arethusa smile on this my last labour." 45 Exerc. 301. Campus amoris maximi et spinis oblitus, nec levissimo pede transvallandus. 46 Grad. I. cap. 29. 47 Ex Plotone, primum et communis perturbationes ex quibus cetera oriuntur et earum sunt pelismeque. 48 Amor est voluntarius affectus et desiderium ta bona fruendi. 49 Desiderium optatiss. amor eam quisque fruatur; amoris principium, desiderii finis, aduersitatem aedificat. 50 Principio I. de amore. Opera poetica est de amore consideranda, ubi Deus, de Deo, de quidam animis, in partim Deus, in partim Dei, passio partim, &c. Amor est actus animi bonum considerans. 51 Magnus Dæmon convivus, fid pulchram fruendi desiderium.
Objects of Love.

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, 50,51 for something which we seek to win, or joy to have, coveting by desire, resting in joy. 52 Scaliger exerut. 01. taxeth these former definitions, and will not have love to be defined by desire or appetite; 4 for when we enjoy the things we desire, there remains no more appetite: 3 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 Hebræus.

Now this love varies as its object varies, which is always good, amiable, fair, gracious, and pleasant. 54 "All things desire that which is good," as we are taught in the Ethics, or at least that which to them seems to be good; quid enim vis mali (as Austin well infers) dic nihii? puto nihil in omnibus actionibus; thou wilt wish no arm; I suppose, no ill in all chine actions, thoughts or desires, nihil mali vis; 4 thou wilt not have bad corn, bad soil, a naughty tree, but all good; a good servant, a good horse, a good son, a good friend, a good neighbour, a good wife. From this goodness comes beauty; from beauty, grace, and comeliness, which result as so many rays from their good parts, make us to love, and so to covet it: for were it not pleasing and gracious in our eyes, we should not seek. 55 "No man loves (saith Aristotle 9. mor. cap. 5.) but he that was first delighted with comeliness and beauty." As this fair object varies, so doth our love; for as Proclus holds, Omne pulchrum amabile, every fair thing is amiable, and what we love is fair and gracious in our eyes, or at least we do so apprehend and still esteem of it. 56 "Amableness is the object of love, the scope and end is to obtain it, for whose sake we love, and which our mind covets to enjoy." And it seems to us especially fair and good; for good, fair, and unity, cannot be separated. Beauty shines, Plato saith, and by reason of its splendor and shining causing admiration; and the fairer the object is, the more eagerly it is sought. For as the same Plato defines it, 61:4 "Beauty is a lively, shining or glittering brightness, resulting from effused good, by ideas, seeds, reasons, shadows, stirring up our minds, that by this good they may be united and made one. Others will have beauty to be the perfection of the whole composition, 62 caused out of the congruous symmetry, measure, order and manner of parts, and that comeliness which proceeds from this beauty is called grace, and from thence all fair things are gracious." For grace and beauty are so wonderfully annexed, 63 is so sweetly and gently win our souls, and strongly allure, that they confound our judgment and cannot be distinguished. Beauty and grace are like those beams and shinings that come from the glorious and divine sun, 73 which are diverse, as they proceed from the diverse objects, to please and affect our several senses. 64 "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 of pulchro, Phaedro, Hypsias, and after many sophistical errors confused, concludes that beauty is a grace in all things, delighting the eyes, ears, and soul itself; so that, as Valesius infers hence, whatsoever pleaseth our ears, eyes, and soul, must needs be beautiful, fair, and delightful to us. 75 "And nothing can more please our ears than music, or pacify our minds." Fair houses, pictures, orchards, gardens, fields, a fair hawk, a fair horse is most acceptable unto us; whatsoever pleaseth our eyes and ears, we call beautiful and fair; 76 "Pleasure elongeth to the rest of the senses, but grace and beauty to these two alone." As the objects vary and are diverse, so they diversely affect our eyes, ears, and soul itself. Which gives occasion to some to make so many several kinds of love as there be objects. One beauty ariseth from God, of which and divine love S. Dionysius, 8 with

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60 Goderius, l. 1. cap. 2. Amor est delectatio cordis, aliqua quae adiquit, propriam aliquod desiderium in aputeret, et quidnam perfundendo per desiderium current, requiare per gaudium. 51 Non est amor beatitudo aut apertura ut alces omnium hactenus traditum, nam cum stiterat amata et non manet appetitus; est igitur affectus quo cum est amata aut unam aut unum et unamse peractus. 52 Omnis appetitum bonum. 53 Terra omne vis malam, malum segetem, sed bonam auborem, sed bonam auborem. 54 Nemo amoro capitatur nisi qui orit ante formas specieas delectatas. 5560 Amabile spectamin amore et scopas, cujus absorptio est fine, cujus aures amans. Animus enim appetit ut in fructu, 56 Forma est prima folius ex ipso bene manasse po. 57 ideae, seminae, rationes, ubras effusa, animos excitationes per bonam in unum redintegr. 58 Pulchritudo est perfectio compositor ex congrua ordine, mensura et ratione partium concursus, et envision indi, prodiens gratia dictatur et res omnem pulchrum gramine. 59 Gratia et pulchritudo sive auxilio animum divinum et sive vehemens deficiant, et admirabilis constttuentur, ut in unum confundunt et distinguis non possunt, et sunt tanaeque radii et splendores divini solis in rebus varia vario modo foliaceae. 60 Species pulchrius hauriuntur celi, auribus, aut conspicientur interna mente. 51 Nilii hinc magis animos consciat quas masces, pulchrum pictura, multis, &c. 61 In coqups sembolis velutimos, in his pulchritudo et gratia. 62 Las. 4. de divinis. Convivio Platonis.
many fathers and Neotereics, have written just volumes, De amore Dei, as they term it, many paraenetical discourses; another from his creatures; there is a beauty of the body, a beauty of the soul, a beauty from virtue, formam martyrum, Austin calls it, quam videmus oculus animi, which we see with the eyes of our mind; which beauty, as Tully saith, if we could discern with these corporeal eyes, admirabilis 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, several motions, and proportions of creatures, men and women (especially from women, which made those old poets put the three graces still in Venus' company, as attending on her, and holding up her train) are infinite almost, and vary their names with their objects, as love of money, covetousness, love of beauty, lust, immoderate desire of any pleasure, concupiscence, friendship, love, good-will, &c. and is either virtue or vice, honest, dishonest, in excess, defect, as shall be showed in his place. Heroical love, religious love, &c. which may be reduced to a twofold division, according to the principal parts which are affected, the brain and liver. Amor et cælitia, which Scaliger exercitat. 301. Valesius and Melanchton warrant out of Plato ἀλλα θεία from that speech of Pausanias believe, that makes two Venere and two loves. "One Venus is ancient without a mother, and descended from heaven, whom we call celestial; the younger, begotten of Jupiter and Dione, whom commonly we call Venus." Ficinus, in his comment upon this place, cap. 8, following Plato, calls these two loves, two devils, or good and bad angels according to us, which are still hovering about our souls. The one rears to heaven, the other depresseth us to hell; the one good, which stirs us up to the contemplation of that divine beauty for whose sake we perform justice and all godly offices, study philosophy, &c.; the other base, and though bad yet to be respected; for indeed both are good in their own natures: procreation of children is as necessary as that finding out of truth, but therefore called bad, because it is abused, and withdraws our souls from the speculation of that other to vilier objects, so far Ficinus. S. Austin, lib. 15. de civ. Dei et sup. Psal. xlv., hath delivered as much in effect. Every creature is good, and may be loved well or ill. and "Two cities make two loves, Jerusalem and Babylon, the love of God the one, the love of the world the other; of these two cities we all are citizens, as by examination of ourselves we may soon find, and of which." The one love is the root of all mischief, the other of all good. So, in his 15. cap. lib. de amor. Ecclesia, he will have those four cardinal virtues to be nought else but love rightly composed; in his 15. book de civ. Dei, cap. 22. he calls virtue the order of love, whom Thomas following 1. part. 2. quest. 55. art. 1. and quest. 56. 3. quest. 62. art. 2. confirms as much, and amplifies in many words. Lucian, to the same purpose, hath a division of his own, "One love was born it the sea, which is as various and raging in young men's breasts as the sea itself; 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:—

This twofold division of love, Origen likewise follows, in his Comment on the Canticles, one from God, the other from the devil, as he holds (understanding it in the worse sense) which many others repeat and imitate. Both which (to omit all subdivisions) in excess or defect, as they are abused, or degenerate, cause melan-
only in a particular kind, as shall be shown in his place. Austin, in another Tract, takes a threefold division of this love, which we may use well or ill: 14 "God, our neighbour, and the world: God above us, our neighbour next us, the world beneath . 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 could love him: with God, when it contradicts his will in nothing: to God, when he seeks to him, and rests itself in him. Our love to our neighbour may proceed from him, and run with him, not to him: from him, as when we rejoice of his good lot, and good 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, pe, or confidence in man. From the world our love comes, when we begin to make the Creator in his works, and glorify God in his creatures: with the world should run, if, according to the mutability of all temporalities, it should be detected in adversity, or over elevated in prosperity: to the world, if it would settle itself in its vain delights and studies. 37 Many such partitions of love I could repeat ad subdivisions, but least (which Scaliger objects to Cardan. Exercit. 501.) 38 I as I asound filthy burning lust with pure and divine love. I will follow that accurate vision of Leon Hebreus, Dial. 2. betwixt Sophia and Philo, where he speaks of natural, sensible, and rational love, and handleth each apart. Natural love or hatred, that sympathy or antipathy which is to be seen in animate and inanimate creatures, in the four elements, metals, stones, gravia tendunt doresum, as a stone to his mate, fire upward, and rivers to the sea. The sun, moon, and stars go still around, Amantes naturae debita exercere, for love of perfection. This love is manifest, I say, in inanimate creatures. How comes a loadstone to draw iron to it? jet chalk? to ground to covet showers, but for love? No creature, S. Hierom concludes, is be found, quod non aliquid amat, no stock, no stone, that hath not some feeling of love. 'Tis more eminent in plants, herbs, and is especially observed in vegetables; as between the vine and elm a great sympathy, between the vine and the olive, "Virgo fugit Bromium, between the vine and bay a great antipathy, the vine loves not the bay, 39 nor his smell, and will all him, if he grow near him," the bur and the lentil cannot endure one another, be olive 40 and the myrtle embrace each other, in roots and branches if they grow near. Read more of this in Picolomineus grad. 7. cap. 1. Crescentius lib. 5. de gra. Baptisa Porta de mag. lib. 1. cap. de plant. doctio et element. sym. Fracastorius de sym. et antip. of the love and hatred of planets, consult with every astrologer. Leon Hebreus gives many fabulous reasons, and moraliseth them withal.

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 one another. Secondly, for the preservation of the species, and care of young brood. Thirdly, for the mutual agreement, as being of the same kind: Sus sui, canis cani, bos bovi, et asinus asino pulcherrimus videtur, as Epicurus held, and according to that adage of Diogenianus, Adsidet usque graculis apud racinam, they much delight in one another's company, 41 Formica crata est formica, cada cica, and birds of a feather will gather together. Fourthly, for custom, 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' keepers: many stories I could relate in this kind, but see Gillius de hist. anim. b. 3. cap. 14. those two Epistles of Lipsius, of dogs and horses, Agellius, &c. filthy, for bringing up, as if a bitch bring up a kid, a hen ducklings, a hedge-sparrow a cuckoo, &c.

The third kind is Amor cognitionis, as Leon calls it, rational love, Intellectivus amor, and is proper to men, on which I must insist. This appears in God, angels, &c. God is love itself, the fountain of love, the disciple of love, as Plato styles

14 Tria sunt, quae amari a nobis bene vel malo posse: Deus, proliximus, mundus; Deus super nos; justa speciem; infra nos mundus. Tria Deus, Deus amans, mundum mundum habitatur, &c. 37 Ne confinias amores et amores beatis, sedem quatem a divinis et vero, &c. 41 Formica cap. 1. Amor et Augustini deae lib. 11. de Civit. Dei. Amor incommensurabilis stat mundum, &c. 14 Axiat. 42 Porta Vitae laprum non amat, nec ejus odor; in opus crescent, consistit. Lappus leni adversatur. 43 Sympathia, debis et myrii ramorum et radicem, ne semper etiam, Minalia secret. cent. 1. 6. 44 Theolog. edid. 3.
him; the servant of peace, the God of love and peace; have peace with all men and
God is with you.

“Quisquis veneratur Olympum,
Ipsa sibi mundum subject atque Deum.”

“By this love (saith Gerson) we purchase heaven,” and buy the kingdom
of God. This love is either in the Trinity itself (for the Holy Ghost is the love of the
Father and the Son, &c. John iii. 35, and v. 20, and xiv. 31), or towards us his
creatures, as in making the world. *Amor mundum fecit, love built cities, mundi anima,
involved arts, sciences, and all good things, incites us to virtue and humanity, com-
bines and quickens; keeps peace on earth, quietness by sea, mirth in the winds and
elements, expels all fear, anger, and rusticity; *Circulus a 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 in our poets in their symbols, impresses,
emblems of rings, squares, &c., shadow unto us,

“Si rerum queris fuerit quis finus et orus,
Desine; nam caussa est unica solus amor.”

“If first and last of anything you wit,
Cease; love’s the sole and only cause of it.”

Love, saith *Leo, made the world, and afterwards in redeeming of it, “God so loved
the world, that he gave his only begotten son for it,” John iii. 16. “Behold what
love the Father hath showed on us, that we should be called the sons of God,” 1
John iii. 1. Or by His sweet protection, in protecting of it; either all in general,
or His saints elect and church in particular, whom He keeps as the apple of His
eye, whom He loves freely, as Hosea xiv. 5. speaks, and dearly respects, *Carer est
ipris homo quidam sibi. Not that we are fair, nor for any merit or grace of ours,
for we are most vile and base, out of His incomparable love and goodness, out
of His Divine Nature. And this is that Homer’s golden chain, which reacheth
down from heaven to earth, by which every creature is annexed, and depends on his
Creator. He made all, saith *Moses, “and it was good;” He loves it as good.
The love of angels and living souls is mutual amongst themselves, towards
militant in the church, and all such as love God; as the sunbeams irradiate the earth
from those celestial thrones, they by their well wishes reflect on us, *in salute homi
num promovendæ alacres, et constantes administrari, there is joy in heaven for
every sinner that repenteth; they pray for us, are solicitous for our good, *Casti genii.

*Uni regnat charitas, move desiderium,
Lettinge et amor Deo conjunctus.”

Love proper to mortal men is the third member of this subdivision, and the subject
of my following discourse.

MEMB. II.

SUBSEC. I.—Love of Men, which varies as his Objects, Profitable, Pleasant,
Honest.

Valerius, lib. 3. contr. 13, defines this love which is in men, “to be an affection
of both powers, appetite and reason.” The rational resides in the brain, the
other in the liver (as before hath been said out of Plato and others); the heart
is diversely affected of both, and carried a thousand ways by consent. The sensitive
faculty most part overrules reason, the soul is carried hoodwinked, and the under-
standing captive like a beast. The heart is variously inclined, sometimes they
are merry, sometimes sad, and from love arise hope and fear, jealousy, fury, desper-
ation.

Now this love of men is diverse, and varies, as the object varies, by which
they are enticed, as virtue, wisdom, eloquence, profit, wealth, money, fame, honour,
or comeliness of person, &c. Leon Hubreus, in his first dialogue, reduceth them all to
these three, utile, jucundum, honestum, profitable, pleasant, honest; (out of Aris-
Objects of Love.

To profitable is ascribed health, wealth, honour, &c., which is rather ambition, desire, covetousness, than love;\footnote{73} friends, children, love of women,\footnote{74} all delightful and pleasant objects, are referred to the second. The love of honest things consists in virtue and wisdom, and is preferred before that which is profitable and pleasant: intellectual, about that which is honest.\footnote{75} St. Austin calls \footnote{76} profitable, worldly; pleasant, carnal; honest, spiritual.\footnote{77} Of and from all these, true charity, friendship, and love, which respects God and our neighbour.\footnote{78} Of each of these I will briefly dilate, and show in what sort they cause melancholy.

Amongst all these fair enticing objects, which procure love, and bewitch the soul of man, there is none so moving, so forcible as profit; and that which carrieth with it a show of commodity. Health indeed is a precious thing, to recover and preserve which we will undergo any misery, drink bitter potions, freely give our goods; restore a man to his health, his purse lies open to thee, bountiful he is, thankful and beholding to thee; but give him wealth and honour, give him gold, or what shall be for his advantage and preferment, and thou shalt command his affections, oblige him eternally to thee, heart, hand, life, and all is at thy service, thou art his dear and loving friend, good and gracious lord and master, his Mecenas; he is thy slave, thy vassal, most devote, affectioned, and bound in all duty; tell him good tidings in this kind, there spoke an angel, a blessed hour that brings in gain, he is thy creature, and thou his creator, he hugs and admires thee; he is thine for ever. No loadstones so attractive as that of profit, none so fair an object as this of gold;\footnote{79} nothing wins a man sooner than a good turn, bounty and liberality command body and soul:

\begin{quote}
"Monera (credite mihi) placent hominesque deorsum;"
\[Placcetur dotesi Jupiter ipse data;\]
"Good turns doth justify both God and men,"
\[And Jupiter himself is won by them.\]
\end{quote}

Gold of all other is a most delicious object; a sweet light, a goodly lustre it hath;\footnote{80} gratias aurum quantum solens intuens, saith Austin, and we had rather see it than the sun. Sweet and pleasant in getting; in keeping; it seasons all our labours, intolerable pains we take for it, base employments, endure bitter flouts and taunts, long journeys, heavy burdens, all are made light and easy by this hope of gain: \textit{At mih iplado ipse domi, simul ac nummum contemplor in arca}. The sight of gold refresheth our spirits, and ravisheth our hearts, as that Babylonian garment and\footnote{81} 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, lie, flatter, prostitute himself, swear and bear false witness; he will venture his body, kill a king, murder his father, and damn his soul to come at it.\footnote{82} \textit{Formosior auri massa,} as\footnote{83} he well observed, the mass of gold is fairer than all your Grecian pictures, that Apelles, Phidias, or any doating painter could ever make: we are enamoured with it,

\begin{quote}
"Prima for a vota, et eunctis nostrissima templis,"
\[Divitiam ut crescant.\]
\end{quote}

All our labours, studies, endeavours, vows, prayers and wishes, are to get, how to compass it.

\begin{quote}
"Hec est illa cui famulatur maximus orbis,"
\[Divae potens rerum, domitrixque pecunia fati.\]
\end{quote}

This is the great goddess we adore and worship; this is the sole object of our desire.\footnote{84} 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 \textit{bene esse} ebbs and flows with our commodity; and as we are endowed or enriched, so are we beloved and esteemed: it lasts no longer than our wealth; when that is gone, and the object removed, farewell friendship, as long as bounty, good cheer, and rewards were to be hoped, friends enough; they were 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. 4 Lucian's Timon, when he lived in prosperity, was the sole spectacle of Greece, only admired; who but Timon? Everybody loved, honoured, applauded him, each man offered him his service, and sought to be kin to him; but when his gold was spent, his fair possessions gone, farewell Timon: none so ugly, none so deformed, so odious an object as Timon, no man so ridiculous on a sudden, they gave him a penny to buy a rope, no man would know him.

'Tis the general humour of the world, commodity steers our affections throughout, we love those that are fortunate and rich, that thrive, or by whom we may receive mutual kindness, hope for like courtesies, get any good, gain, or profit; hate those, and abhor on the other side, which are poor and miserable, or by whom we may sustain loss or inconvenience. And even those that were now familiar and dear unto us, our loving and long friends, neighbours, kinsmen, allies, with whom we have conversed, and lived as so many Geryons for some years past, striving still to give one another all good content and entertainment, with mutual invitations, feastings, disports, offices, for whom we would ride, run, spend ourselves, and of whom we have so freely and honourably spoken, to whom we have given all those turgid titles, and magnificent eulogiums, most excellent and most noble, worthy, wise, grave, learned, valiant, &c., and magnified beyond measure: if any controversy arise between us, some trespass, injury, abuse, some part of our goods be detained, a piece of land come to be litigious, if they cross us in our suit, or touch the string of our commodity, we detest and depress them upon a sudden: neither affinity, consanguinity, or old acquaintance can contain us, but *rupto jecore exierit Cuprilicus. A golden apple sets altogether by the ears, as if a marrowbone or honeycomb were flung amongst bears: father and son, brother and sister, kinsmen are at odds: and look what malice, deadly hatred can invent, that shall be done, Terrible, dirum, pestilent, atroc, ferum, mutual injuries, desire of revenge, and how to hurt them, him and his, are all our studies. If our pleasures be interrupt, we can tolerate it: our bodies hurt, we can put it up and be reconciled: but touch our commodities, we are most impatient: fair becomes foul, the graces are turned to harpies, friendly salutations to bitter imprecations: mutual feastings to plotting villanies, minings and counterminings; good words to satires and invectives, we revile & contra, nought but his imperfections are in our eyes, he is a base knave, a devil, a monster, a caterpillar, a viper, a hogrubber, &c. Desinit in piscem mulier formosa superne; 4 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 tyrannish on our souls, as 4 I have shown, and in defect crucifies as much, as if a man by negligence, ill husbandry, improvidence, prodigality, waste and consume his goods and fortunes, beggary follows, and melancholy, he becomes an abject, 7 odious and 8 worse than an infidel, in not providing for his family. 9

SUBSECT. II.—Pleasant Objects of Love.

Pleasant objects are infinite, whether they be such as have life, or be without life; inanimate are countries, provinces, towns, cities, as he said, *Pulcherum insulam videmus, etiam cum non videmus, we see a fair island by description, when we see it not. The sun never saw a fairer city, Thessala Tempe, orchards, pleasant walks, groves, fountains, &c. The heaven itself is said to be *fair or foul: fair buildings, 11 fair pictures, all artificial, elaborate and curious works, clothes, give an admirable lustre: we admire, and gaze upon them, ut qui erant adem, as children do on a peacock: a fair dog, a fair horse and hawk, &c. 12 Thessalus amat equum pullinum, bucillum Aegyptum, Lacedemonium 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 Guianers 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 doth

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4 Lucian's Timon.
4 Lucan's Timon.
* Pet., 4 The bust of a beautiful woman, with the tail of a fish. 5 Part. 1. sec. 2. memb. sub. 42.
6 Lyc. 1. &c.
* Condam. 8 Leland of St. Edmundsbury. 7 Cudam
them over much, this pleasure may turn to pain, bring much sorrow and discontent unto us, work our final overthrow, and cause melancholy in the end. Many are carried away with those bewitching sports of gaming, hawking, hunting, and such vain pleasures, as [11] I have said: some with immoderate desire of fame, to be owned in the Olympics, knighted in the field, &c., and by these means ruin themselves. The lascivious dotes on his fair mistress, the glutton on his dishes, hard are infinitely varied to please the palate, the epicure on his several pleasures, the superstitious on his idol, and fats himself with future joys, as Turks feed themselves with an imaginary persuasion of a sensual paradise: so several pleasant objects diversely affect diverse men. But the fairest objects and enticings proceed on men themselves, which most frequently captivate, allure, and make them dote on all measure upon one another, and that for many respects: first, as some oppose, by that secret force of stars, (quod me tibi temperat astra?) [12] They do angularly dote on such a man, hate such again, and can give no reason for it. [13] Non se tē Sabidi, &c. Alexander admired Ephesian, Adrian Antinous, Nero Sporus, &c. The physicians refer this to their temperament, astrologers to trine and sextile aspects, or conjunctions of several ascendants, lords of their genitures, love in hatred of planets; [14] 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 [15] Gomesius, princes and great men entertain jesters and players commonly in their courts. But [16] Pares cum paribus facillime congregantur, 'tis that there is a similitude of manners, which ties most men in an inseparable link, as if they be addicted to the same studies or sports, they delight in one another's companies, birds of a feather will gather together: [17] if they be of divers inclinations, or opposites in manners, they can seldom agree. Secondly, affability, custom, and familiarity, may convert nature many times, though they be different in manners, as if they be countrymen, fellow-students, colleagues, or have been fellow-soldiers, brethren in affliction, (lacerta calamitatum societas, diversi citem ingenii homines concagito) affinity, or some such accidental occasion, though they cannot agree amongst themselves, they will stick together like burrs, and hold against a third; so after one discontinuance, or death, enmity ceaseth; or in a foreign place:

Pacifor in vivis livor, post fata quiescit:
   Et cessere odia, et trires non obtulit iras.

A third cause of love and hate, may be mutual offices, acceptum beneficium, commend him, use him kindly, take his part in a quarrel, relieve him in his misery, thou inest him for ever; do the opposite, and be sure of a perpetual enemy. Praise and dispraise of each other, do as much, though unknown, as [18] Schoppius by Scalier and Casanbonus: mulus mulum scabit; who but Scaliger with him? what encomiums, epitaphs, eulogiums? Antistes sapiencta, perpetuum dictator, literarum remunentum, Europe miraculum, noble Scaliger, incredibilis ingenii praestantia, etc., dis potius quam hominibus per omnia comparandus, scripta ejus arena aenea e caelo delapsa populiis veneramur flexis, &c., but when they began to vary, one so absurd as Scaliger, so vile and base, as his books de Burdonum familia, and her satirical invectives may witness. Ovid. In Ibin, Archilochus himself was not a better. Another great tie or cause of love is, consanguinity: parents are dear to their children, children to their parents, brothers and sisters, cousins of all sorts, as men and chickens, all of a knot: every crow thinks her own bird fairest. Many memorable examples are in this kind, and 'tis portent simile, if they do not: [19] "A other cannot forget her child." Solomon so found out the true owner; love of parents may not be concealed, 'tis natural, descends, and they that are inhuman in this kind, are unworthy of that air they breathe, and of the four elements; yet many natural examples we have in this rank, of hard-hearted parents, disobedient chil-
dren, of disagreeing brothers, nothing so common. The love of kinsmen is grown cold, 20 "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 mutual correspondence, otherwise thou art a burden, most odious to them above all others. The last object that ties man and man, is comeliness of person, and beauty alone, as men love women with a wanton eye; which was ἀμαρτία is termed heroic, 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 a higher strain, whose part affected is the liver, and this love deserves a longer explication, and shall be dilated apart in the next section.

**SUBSECT. III.—Honest Objects of Love.**

Beauty is the common object of all love, 21 as jet draws a straw, so doth beauty love;" virtue and honesty are great motives, and give as fair a lustre as the rest, especially if they be sincere and right, not fictive, but proceeding from true feel, and an incorrupt judgment; those two Venus' twins, Eros and Anteros, are the most firm and fast. For many times otherwise men are deceived by their flattering guathos, dissembling canes, outsiders, hypocrites that make a show of great love, learning, pretend honesty, virtue, zeal, modesty, with affected looks and counterfeit gestures: feigned protestations often steal away the hearts and favours of men, and deceive them, specie virtutis et umbra, when as revera and indeed, there is no word or honesty at all in them, no truth, but mere hypocrisy, subtility, knavery, and the like. As true friends they are, as he that Cælius Secundus met by the highway side, and hard it is in this temporising age to distinguish such companions, or to find them out. Such guathos as these for the most part belong to great men, and by this glozing flattery, affability, and such like philters, so divine and insinuate into their favours, that they are taken for men of excellent worth, wisdom, learning, good gods, and so screw themselves into dignities, honours, offices; but these men cause harsh confusion often, and as many times stirs as Rehoboam's counsellors in a commonwealth, overthrow themselves and others. Tandemus and some authors make no doubt, whether love and hatred may be compelled by philters or characters; Cæsars and Marbodus, by precious stones and amulets; astrologers by election of time, &c. as 22 I shall elsewhere discuss. The true object of this honest love is virtue, wisdom, honesty, 23 real worth, Interna forma, and this love cannot deceive or be compelled; ut amoris amabilis esto, love itself is the most potent philtre, virtue and wisdom, gratia gratum faciens, the sole and only grace, not counterfeit, but open, honest, simple, naked, 24 descending from heaven, 25 as our apostle hath it, an inward habit from God, which hath given several gifts, as wit, learning, tongues, for which they shall be amiable and gracious, Eph. iv. 11. as to Saul stature and a goodly presence, 1 Sam. ix. 1. Joseph found favour in Pharaoh's court, Gen. xxxix, for his person; and Daniel with the princes of the eunuchs, Dan. xix. 19. Christ was gracious with God and men, Luke ii. 52. There is still some peculiar grace, as of a good discourse, eloquence, wit, honesty, which is the primus mobile, first mover, and most formidable loadstone to draw the favours and good wills of men's eyes, ears, and affections unto them. When "Jesus spake, they were all astonished at his answers" (Luke ii. 47.) and wondered at his gracious words which proceeded from his mouth. An orator steals away the hearts of men, and as another Orpheus, quo volo, volo, he pulls 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 populusque potestas, made Mercury the gentleman-usher to the Graces, captain of eloquence, and those charities to be Jupiter's and Eurytone's daughters, descended from above. Though they be otherwise deformed, crooked, ugly to behold, those good parts of the mind denominate them fair. Plato commends the beauty of Socrates; yet who was more praised of countenance, stern and ghastly to look upon? So are and have been many great phi-
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sophers, as "Gregory Nazianzen observes, "deformed most part in that which is to see with the eyes, but most elegant in that which is not to be seen." Saepe sub trita latitai sapientia vesta. Æsop, Democritus, Aristotle, Politianus, Melanthon, Isenner, &c. withered old men, Sileni Alcibiades, very harsh and impolite to the eye; ut who were so terse, polite, eloquent, generally learned, temperate and modest, to man then living was so fair as Alcibiades, so lovely quo ad superficiem, to the ye, as "Boethius observes, but he had Corpus turpissimam interum, a most deformed soul; honesty, virtue, fair conditions, are great enticers to such as are well given, and much avail to get the favour and good-will of men. Abdolominus in Curtius, a poor man, (but which mine author notes, "the cause of this poverty was his honesty") for his modesty and continency from a private person (for they found him digging in his garden) was saluted king, and preferred before all the magnificences of his time, injecto et vesis purpurea auroque distincta, "a purple embroidered garment was put upon him," and they bade him wash himself, and, as he was worthy, take upon him the style 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 Cesar, Pompey, Antony, Tully, of divers sects, &c. multas hereditates (Carinus Nepos writes) solis bonitate consequuntur. Opera prenium audire, &c. It is worthy of your attention, Livy cries, "you that scorn all but riches, and give no esteem to virtue, except they be wealthy withal. Q. Cincinnatus had but four acres, and by the consent of the senate was chosen dictator of Rome. Of such account were Cato, Fabricius, Aristides, Antonius, Probus, for their eminent worth: so Cesar, Trajan, Alexander, admired for valour, Hephheston loved Alexander, but Parmenio the king: Titus deliciae humani generis, and which Aurelius Victor hath of Vespasian, the darling of his time, as "Edgar Etheling was in England, for his "excellent virtues; their memory is yet fresh, sweet, and we love them many ages after, though they be dead: Suavem memoriam sua reliquit, saith Lipsius of his friend, living and dead they are all one. "I have ever loved as thou knowest (so Tully wrote to Dolabella) Marcus Brutus for his great wit, singular honesty, constancy, sweet conditions; and believe it "there is nothing so amiable and fair as virtue." 4 I "do nightly love Calvisinus, (so Pliny writes to Sossius) a most industrious, eloquent, upright man, which is all in all with me:" the affection came from his good parts.

And as St. Austin comments on the 84th Psalm, "there is a peculiar beauty of just, and inward beauty, which we see with the eyes of our hearts, love, and are manumour with, as in martyrs, though their bodies be torn in pieces with wild beasts, yet this beauty shines, and we love their virtues." The 47 stoics 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 mind are far fairer than those of the body, incomparably beyond them: wisdom and valour according to Xenophon, especially deserve the same of beauty, and denominate one fair, et incomparabiler pulchrior est (as Austin says) veritas Christianorum quam Helena Graecorum. "Wine is strong, the king is strong, women are strong, but truth overcometh all things," Esd. i. 3, 10, 11, 12. Blessed is the man that findeth wisdom, and getteth understanding, for the merchandise thereof is better than silver, and the gain thereof better than gold: it is more precious than pearls, and all the things thou canst desire are not to be compared to her," Prov. ii. 13, 14, 15, a wise, true, just, upright, and good man, I say again, is only fair: "it is reported of Magdalene Queen of France, and wife to swis 11th, a Scottish woman by birth, that walking forth in an evening with her ladies, she spied M. Alanus, one of the king's chaplains, a silly, old, hard-favoured

41 Grat. Fr. deiformes plurimums philosophi ad iudicium in is equalis antiques esse etiamque quam non sagitis.
42 de consil. 43 Causa eae perturbationis. philosophorum, quae plurimum probatis fact. 44 Ab abise corpus et ego regi animosum, et in eas formam et visum digne et adducisse istam profite. 45 Vita ejus. 46 Qui 47 divinitus humanae sponsum, ut veritatem hunc palam et opinui rei aequam, Q. Cincinnatus casu partum est in exsternis Romanum electus. 48 Curtius. 49 Edgar Chilling, England's darling. 50 Morum vitae, esse consilios, prorsus moribundo animo diluculentur. 51 Epist. lib. 3. Semper amavi ut tu semis, et usu proprium oye summum ingenium, suavisissi-
man fast asleep in a bower, and kissed him sweetly; when the young ladies laughed at her for it, she replied, that it was not his person that she did embrace and reverence, but, with a platonic love, the divine beauty of his soul. Thus in all ages virtue hath been adored, admired, a singular lustre hath proceeded from it: and the more virtuous he is, the more gracious, the more admired. No man so much followed upon earth as Christ himself; and as the Psalmist saith, xlvi. 2, "He was fairer than the sons of men." Chrysostom Hom. 8 in Mat. Bernard Ser. I. de sanctis; Austin, Cassiodore, Hier. in 9 Mat. interpret it of the beauty of his person; there was a divine majesty in his looks, it shined like lightning and drew all men to it: but Basil, Cyril. lib. 6. super. 55. Euseb. Theodoret, Arminius, &c. of the beauty of his divinity, justice, grace, eloquence, &c. Thomas in Psal. xlv. of both; and so doth Baradus and Peter Morales, lib de pulchritud. Jesu et Mariæ, adding as much of Joseph and the Virgin Mary,—hac alias formae praecedit omnes; 38 according to that prediction of Sibylla Cumea. Be they present or absent, near us, or afar off, this beauty shines, and will attract men many miles to come and visit it. Plato and Pythagoras left their country, to see those wise Egyptians: Apollonius travelled into Ethiopia, Persia, to consult with the Magi, Brachmian, gymnosophists. The Queen of Sheba came to visit Solomon; and many, saith Hierom, went out of Spain and remote places a thousand miles, to behold that eloquent Livy. 39 Multi Romam non ut urbem pulcherrimam, aut orbis terrae dumnum Octavianum, sed ut hanc unum invisirent audirentique, a Gadibus profecti sunt. No beauty leaves such an impression, strikes so deep, 35 or links the souls of men closer than virtue.

Then "non per deos aut pictor posset, Aut statuarium ullos fingere, Tulam pulchriorumque qualem virtus habet?"

"No painter, no graver, no carver can express virtue's lustre, or those admirable rays that come from it, those enchanting rays that enamour posterity, those everlasting rays that continue to the world's end." Many, saith Phavorinus, that loved and admired Alcibiades in his youth, knew not, cared not for Alcibiades a man, but intuendas quaeque Alcibiades; but the beauty of Socrates is still the same; virtue's 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 this 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. 40 O sweet lamb (Seneca exclaims), which so happily combine, that those which are bound by thee love their binders, desiring withal much more harder to be bound, and as so may Geryons to be united into one. For the nature of true friendship is to combine, be like affected, of one mind;

Volat et molle ambobus idem, satiatique in toto Mens tuo 41

as the poet saith, still to continue one and the same. And where this love is, there is peace and quietness, a true correspondence, perfect amity, a Dangerous of voices and wishes, the same opinions, as between 41 David and Jonathan, Danaus and Pythias, Pylades and Orestes, Nysus and Euryalus, Thesaus and Pindar, they will live and die together, and prosecute one another with good turns. Non vinci in amore turpissimum putant, not only living, but when their friends are dead, with tombs and monuments, Nenia's, epitaphs elegies, inscriptions, pyramids, obelisks, statues, images, pictures, histories, poems, annals, feasts, anniversaries, many ages after (as Plato's scholars did) they will parentare still, omit no good office that may tend to the preservation of their names, honours, and eternal memory. Illus coloribus, illum ceré, illum are, &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, for his quod cittern posueri possent, quam invivanti ad osculum psucks. 42 Deformis etsi eti vivaturn senex, divinum animum habet, love. Fataeque vostra omni: fulget et divina majestas homines ad se trahens. 42 "She excelled all others in beauty." 43 Prov. liv. vulgare. 44 Fascis inscrip. Livii statua Patavii. 45 A true love's knot. 46 Stoicam et Graecam. 47 Storicus, psichu nulla est fides. 48 O dulcissimi laquei, qae tum soletur devincich. ut etiam a vincere diligatur, qui a gratie vincit sunt, cupunt arcus deligari et in unum reduci. 49 Statius. 50 He loved him as he loved his own soul." 51 Eam. etiam. 52 "Beyond the love of women," 53 Qui super eximiam nec quidem amicum est. 54 Alium animam diligitu, Austin. confidet. 55 Trad. de Virgilio Horatius, et servus animae servus. 56 Plinius. 57 Illam argento et aurem habebat, marmore effigiet, et super ingrati adhiberet audientia ille gentem de vita ejus librum recomitante lib. 4. epist. 68.
Division of Love.

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 than honour, glory, and eternity?" But that which he wrote peradventure, will not continue, yet he wrote it to continue. "Tis all the recompense a poor scholar can make his well-deserving patron, Mecenas, friend, to mention him in his works, to dedicate a book to his name, to write his life, &c., as all our poets, orators, historiographers have ever done, and the greatest revenge such men take of their adversaries, to persecute them with satires, invective, &c., and his both ways 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, "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, whisperings, calumnies, contentions, and all manner of bitter melancholy discontents. And those men which have no other object of their love, than greatness, wealth, authority, &c., are rather feared than beloved; nec amant quemquam, nec amantur abullo: and however borne with for a time, yet for their tyranny and oppression, gripping, covetousness, currying hardness, folly, intemperance, imprudence, and such like vices, they are generally execrated, abhorred of all, both God and men.

"Non uxor salutum te vult, non filius, omnes
Vicit odio,"

wife and children, friends, neighbours, all the world forsakes them, would feign be of them; and are compelled many times to lay violent hands on them, or else their judgments overtake them: instead of graces, come furies. So when fair Abigail, a woman of singular wisdom, was acceptable to David, Nabal was churlish and evil-conditioned; and therefore Mordecai was received, when Haman was execrated, Haman the favourite, that had his seat above the other princes, to whom the king's servants that stood in the gates, bowed their knees and reverenced." Though they flourished many times, such hypocrites, such temporising foxes, and dear the world's eyes by flattery, bribery, dissembling their natures, or other men's weakness, that cannot so apprehend their tricks, yet in the end they will be dishonored, and precipitated in a moment: "Surely," saith David, "thou hast set them slippery places," Ps. xxxvii. 5. as so many Sejani, they will come down to the dunam scales; and as Eusebius in Ammianus, that was in such authority, ad tandem 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 may be as a snuff of a candle put out, and those that durst not so much as mutter that them in their lives, will prosecute their name with satires, libels, and bitter perjuries, they shall malé audire in all succeeding ages, and be odious to the world's end.

MEMB. III.

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, dilletion, benevolence, friendship, even all those virtuous habits; for love is the circle equant of all other affections, of which Aristotle dilates at large in his Ethics, and is commanded by God, which no man can well perform, but he that is a Christian, and a true regenerate man; this is, 11 To love God above all, and our neighbour as ourself,? for this love is lychnus ascendens et ascensus, a communicating light, apt to illuminate itself 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 12 copious Aristotle in his morals; a man is beloved of a man, in this 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; a hen to preserve her brood will run upon a lion, a hind will fight with a bull, a sow with a bear, a sily sheep with a fox. So the same nature urgeth a man to love his parents, (\textit{"die me patre omnes odecint, ni te magis quam oculos amem meos!"}) and this love cannot be dissolved, as Tully holds, 13 without detestable offence;? but much more God's commandment, which enjoins a filial love, and an obedience in this kind. 14 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 obedience of which, nature, fortune, virtue, happily concur; yet this love comes short of it. 15 Dulce et decorum pro patria mori, it cannot be expressed, what a deal of charity that one name of country contains. Amor laudis et patriae pro stipendio est; the Decii did se ducere, Horatii, Curii, Scevolae, Regulæs, Codrus, sacrifice themselves for their country's peace and good.

88 Una dies Fabiis ad bellum miserat omnes,
Ad bellum missos perdidit una dies.”

Fifty thousand Englishmen lost their lives willingly near Battle Abbey, in defence of their country. 89 P. Eximius I. 6, speaks of six senators of Calais, that came with halters in their hands to the king of England, to die for the rest. This makes so many writers take such pains, so many historiographers, physicians, &c. or at least, as they pretend, for common safety, and their country's benefit. Sanctum women amicitiae, sociorum communio sacra; friendship is a holy name, and sacred communion of friends. 93 As the sun is in the firmament, so is friendship in the world,? a most divine and heavenly band. As nuptial love makes, this perfect mankind, and is to be preferred (if you will stand to the judgment of 94 Cornius Nepos) before affinity or consanguinity; plus in amicitia velet similitudo morem quam affinitas, &c., the cords of love bind faster than any other wreath whatsoever. Take this away, and take all pleasure, joy, comfort, happiness, and true content of the world; "his the greatest tie, the surest indenture, strongest band, and, is the modern Mauro decides it, is much to be preferred before the rest.

88 Hard is the doubt, and difficult to deem,
When all three kinds of love together meet;
And do dispar heart with power extreme,
Whether shall weigh the balance down; to wit,
The dear affection unto kindred sweat,
Or raging fire of love to women kind,
Or zeal of friends, combated by virtues meet;
But of them all the band of virtuous mind.
Methinks the gentle heart should most assured bind.

89 A faithful friend is better than 97 gold, a medicine of misery, an only possessor yet this love of friends, nuptial, heroic, profitable, pleasant, honest, all three love 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 God's sake. 99 Though I had the gift of prophecy, spake with tongues of men and angels, though I feed the poor with my goods, give my body to be burned, and have not this love, it profiteth me nothing.

88 Ut mundus duobus polis sustentatur: ut lex Dei, amore Dei et proximi; duobis habe fundamenta vincitor; machina mundi sanguine, si una de polis curatur; lex perit divina si una ex his.
89 7 e 9 libro.
90 Ter. Adelph. 4. 5.
91 De amicitia.
92 Charitas possunt duobus nisi detestabilis quærender non potest, lapidum fornicibus similitudinem, casura, et se invincem sustinentem. Beneha.
93 "It is sweet to die for one's country."
94 Di immortales deo potest quantum charitatis nomen ille habet, lib. 12. Tully.
95 Lucianus: Tua commenda et sol in mundo, &c. 96 Vit. Pompei.
97 Augustine.
98 Spencer, Fossor Quernae, lib. 5. 2. 99 Spencers, Socrates.
99 Syracides.
100 Pindar, praecipue expressam.
101 Xenophon, verum amicum posthumum possidem.
Division of Love.

This is an all-comprehending love, a deifying love, a refined, pure, divine love, the quintessence of all love, the true philosopher's stone, *Non potest enim, as* Austin infers, *veraciter amicus esse hominis, nisi fuerit ipius primitus veritatis.* He is no true friend that loves not God's truth. And therefore this is true love indeed, the cause of all good to mortal men, that reconciles all creatures, and glues them together in perpetual unity and firm league; and can no more abide bitterness, hate, malice, than fair and foul weather, light and darkness, sterility and plenty may be together; as the sun in the firmament (I say), so is love in the world; and for this cause 'tis love without an addition, love, love of God, and love of men. *61* The love of God begets the love of man; and by this love of our neighbour, the love of God is nourished and increased. *62* By this happy union of love, *63* all well-governed families and cities are combined, the heavens annexed, and divine souls complicated, the world itself composed, and all that is in it conjoined in God, and reduced to one. *64* This love causeth true and absolute virtues, the life, spirit, and root of every virtuous 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 equilateral triangle, and yet the greatest of them is love,* 1 Cor. xiii. 13, 14* which inflames our souls with a divine heat, and being so inflamed, purged, and so purgeth, elevates to God, makes an atonement, and reconciles us unto him. *65* That other love infects the soul of man, this cleanseth; that depresses, this rears; that causeth cares and troubles, this quietness of mind; this informs, that deforms our life; that leads to repentance, this to heaven. *66* For if once we be truly linked and touched with this charity, we shall love God above all, our neighbour as ourself, as we are enjoined, Mark xii. 31. Matt. xix. 19. perform those duties and exercises, even all the operations of a good Christian.

*67* This love suffereth long, it is bountiful, envieth not, boasteth not, is not puffed up, it deceiveth not, it seeketh not his own things, is not provoked to anger, it thinketh not evil, it rejoiceth not in iniquity, but in truth. It suffereth all things, believeth all things, hopeth all things,* 1 Cor. xiii. 4, 5, 6, 7; it covereth all trespasses,* Prov. x. 12; a multitude of sins,* 1 Pet. 4, as our Saviour told the woman in the Gospel, that washed his feet; many sins were forgiven her, for she loved much,* Luke vii. 47; it will defend the fatherless and the widow,* Isa. i. 17; will seek no revenge, or be mindful of wrong,* Levit. xix. 18; will bring home his brother's ox if he go astray, as it is commanded,* Deut. xxii. 1; will resist evil, give him to that asketh, and not turn from him that borroweth, bless them that curse him, love his enemy,* Matt. v; hear his brother's burden,* Gal. vi. 7. He that so loves will be hospitable, and distribute to the necessities of the saints; he will, if it be possible, have peace with all men, feed his enemy if he be hungry, if he be thirsty give him drink;* 68* he will perform those seven works of mercy, he will make himself equal to them of the lower sort, rejoice with them that rejoice, weep with them that weep,* Rom. xii; he will speak truth to his neighbour, be courteous and tender-hearted, forgiving others for Christ's sake, as God forgave him,* Eph. v. 32; he will be like minded,* Phil. ii. 3. Of one judgment; be humble, meek, long-suffering,* Colos. iii. Forbear, forget and forgive,* xii. 13. 23. and what he doth shall be heartily done to God, and not to men. *69* Be pitiful and courteous,* 1 Pet. iii. Seek peace and follow it. He will love his brother, not in word and tongue, but in deed and truth,* John iii. 18. And he that loves God, Christ will love him that is begotten of him,* John v. 1, c. Thus should we willingly do, if we had a true touch of this charity, of this divine love, if we could perform this which we are enjoined, forget and forgive, and compose ourselves to those Christian laws of love.

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"Angelical souls, how blessed, how happy should we be, so loving, how might we triumph over the devil, and have another heaven upon earth!"

But this we cannot do; and which is the cause of all our woes, miseries, discontent, melancholy, want of this charity. We do invieem angariare, content, consult, vex, torture, molest, and hold one another's noses to the grindstone hard, provoke, rail, calumniate, challenge, hate, abuse (hard-hearted, implacable, malicious, peevish, inexorable as we are), to satisfy our lust or private spleen, for toys, trifles, and impertinent occasions, spend ourselves, 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 ourselves, injure others, hurt all; as if we were born to do mischief, and that with such eagerness and bitterness, with such rancour, malice, rage, and fury, we prosecute our intended design, 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 Glauce in Homer, acknowledging his error, yield himself with tears in his eyes, beg his pardon, we will not relent, forgive, or forget, till we have confounded him and his "made dice of his bones," as they say, see him rot in prison, banish his friends, followers, et omne invium genus, rooted him out and all his posterity. Monsters of men as we are, dogs, wolves, tigers, fiends, incarnate devils, we do not only contend, oppress, and tyrannise ourselves, but as many firebrands, we set on, and animate others: our whole life is a perpetual combat, a conflict, a set battle, a snaring fit. Eris iœa is settled in our tents, Omnia de lite, opposing wit to wit, wealth to wealth, strength to strength, fortunes to fortunes, friends to friends, as at a seefight, we turn our broadsides, or two milestones with continual attrition, we fire ourselves, or break another's backs, and both are ruined, and consumed in the ed. Miserable wretches, to fit and enrich ourselves, we care not how we get it, Quare modo res; how many thousands we undo, whom we oppress, by whose ruin and downfall we arise, whom we injure, fatherless children, widows, common societies, to satisfy our own private lust. Though we have myriads, abundance of wealth and treasure, (pilless, 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, than cover his buttocks; rather spend it idly, consume it with dogs, hawks, hounds, unnecessary buildings, in riotous apparel, ingurgitate, or let it be lost, than he should have part of it; rather take from him that little which he hath, than relieve him.

Like the dog in the manger, we neither use it ourselves, let others make use of or enjoy it; part with nothing while we live: for want of disposing our houses, and setting things in order, set all the world together by the ears after our deaths. Poor Lazarius flies howling at his gates for a few crumbs, he only seeks piping, 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, alliances, consanguinity, &c., uncle, cousin, brother, father,

—— "Per ego haec lachrymas, dextrasque tuam te,
    Si quidquid de te merui, fuit aut tibi quidquid
Dulce meum, misere mei."

"Show some pity for Christ's sake, pity a sick man, an old man, &c.," he cares not, ride on: pretend sickness, inevitable loss of limbs, goods, plead suretyship, or shipwreck, fires, common calamities, show thy wants and imperfections,

"Et si per sanctum juratus dicit Ostyrum,
Credite, non ludo, crudelis tollitie clauditum."

"Swear, protest, take God and all his angels to witness, quere 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 thor-

[Part. 3. Sec. 1.]

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60 Deliquium petitor charitas, odiun eflus loco succe-
sit. Basil. i. ser. de instlt. mon. 61 Nodum in scirpo
querentis. 62 Hierasusque adorsunt ubera tigros.
63 Heraclitus. 64 Si in gehennam abit, pauperem non
abdit. Basil. 65 Ser. de instlt. mon. 66 Nodum in scirpo
querentis.
Charity.

sand orphans, a hospital, a spittle, a prison, as he goes by, they cry out to him for aid, ride on, sordo narras, he cares not; let them eat stones, devour themselves with vermin, rot in their own dung, he cares not. Show him a decayed haven, a bridge, a school, a fortification, &c., or some public work, ride on; good your worship, your honour, for God's sake, your country's sake, ride on. But show him a roll wherein his name shall be registered in golden letters, and commended to all posterity, his arms set up, with his devices 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 persuade him by this means he shall save his soul out of hell, and free it from purgatory (if he be of any religion), then in all likelihood he will listen and stay; or that he have no children, no near kinsman, heir, he cares for, at least, or cannot well tell otherwise how or where to bestow his possessions (for carry them with him he cannot), it may be then he will build some school or hospital in his life, or be induced to give liberally to pious uses after his death. For I dare boldly say, vain-glory, that opinion of merit, and this enforced necessity, when they know not otherwise how to leave, or what better to do with them, is the main cause of most of our good works. I will not urge this to derogate from any man's charitable devotion, or bounty in this kind, to censure any good work; no doubt there be many sanctified, heroic, and worthy-minded men, that in true zeal, and for virtue's sake (divine spirits), that out of commiseration and pity extend their liberality, and as much as in them lies do good to all men, clothe the naked, feed the hungry, comfort the sick and needy, relieve all, forget and forgive injuries, as true charity requires; yet most part there is simulatum quid, a deal of hypocrisy in this kind, much default and defect. Cosmo de Medicis, that rich citizen of Florence, ingeniously confessed to a near friend of his, that would know of him why he built so many public and magnificent palaces, and bestowed so liberally on scholars, not that he loved learning more than others, but to eternise his own name, to be immortal by the benefit of scholars; for when his friends were dead, walls decayed, and all inscriptions gone, books would remain to the world's end. The lanthorn in Athens was built by Zenocles, the theatre by Pericles, the famous port Pyræum by Musicles, Pallas Palladium by Phidias, the Pantheon by Callimachus; but these brave monuments are decayed all, and ruined long since, their builders' names alone flourish by meditation of writers. And as he said of that Marian oak, now cut down and dead, nullius Agricola manus vulta stirps tam diuturna, quam quaesque poeta verum seminari potest, no plant can grow so long as that which is ingenio sat, set and guarded by those ever-living wis. Allon Buckuth, that weeping oak, under which Deborah, Rebecca's nurse, died, and was buried, may not survive the memory such everlasting monuments. Vain-glory and emulation (as to most men) was the cause efficient, and to be a trumpeter of his own fame, Cosmo's 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, Mecenas and patronesses. Show me amongst so many myriads, a truly devout, a right, honest, upright, meek, humble, a patient, innocuous, innocent, a merciful, a loving, a charitable man! Probus quis nobiscum vivit? Show me a Caleb or a Joshua! Die mihi Musa virum—show a virtuous woman, a constant wife, a good neighbour, a trusty servant, an obedient child, a true friend, &c. Crows in Africa are not so scant. He that shall examine this iron age wherein we live, where love is cold, et jam terras Astrea reliquit, justice fled with her assistants, virtue expelled,

1 "Justitium soror,
Incorrupta filia, sudaque veritas,"

all goodness gone, where vice abounds, the devil is loose, and see one man villify and insult over his brother, as if he were an innocent, or a block, oppress, tyrannise, prey upon, torture him, vex, gall, torment and crucify him, starve him, where is charity? He that shall see men swear and forswear, lie and bear false witness, to

1 [Footnotes: 1 Joivius, vita eujus. 2 Immortalitatem beneficio honorum, immortalitii gloriae quadam cupediate compluvitur. Quae dawe quisque benevolent erit, meminisset Cantuari, etiam regio auctoritate suasit, non libri. 3 Pugnax, Pericles. 4 Tullius, lib. 1 & legibus. 5 Gen. 17, 8. 6 Her. 7 Durum genus sumus. 8 "The sister of justice, honour inviolate, and naked truth." 9 Tull, pro Rosc. Mentiri vitæ causa menti f ego vero capite et libenter mentior tan causæ; et si quando me vis perjurare, at paululum tu compendiat Scas, parrasum fore scio.]
advantage themselves, prejudice others, hazard goods, lives, fortunes, credit, all, to be revenged on their enemies, men so unshakeable in their lusts, unnatural in malice, such bloody designments, Italian blaspheming, Spanish renouncing, &c., may well ask where is charity? He that shall observe so many lawsuits, such endless contentions, such plotting, undermining, so much money spent with such eagerness and fury, every man for himself, his own ends, the devil for all: so many distressed souls, such lamentable complaints, so many factions, conspiracies, seditions, oppressions, abuses, injuries, such grudging, repining, discontent, so much emulation, envy, so many brawls, quarrels, monomachies, &c., may well require what is become of charity when we see and read of such cruel wars, tumults, uproars, bloody battles, so many men slain, so many cities ruined, &c. (for what else is the subject of all our stories almost, but bills, bows, and guns!) so many murders and massacres, &c., where is charity? Or see men wholly devote to God, churchmen, professed divines, holy men, "to make the trumpet of the gospel the trumpet of war," a company of hell-born Jesuits, and fiery-spirited friars, facem praefierre to all seditions: as so many firebrands set all the world by the ears (I say nothing of their contentions and railing books, whole ages spent in writing one against another, and that with such virulence and bitterness, Bionatis sermonibus et sale nigro), and by their bloody inquisitions, that in thirty years, Dale saith, consumed 39 princes, 146 earls, 233 barons, 14,755 commons; worse than those ten persecutions, may justly doubt where is charity? Obse{er vos quasi} 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 Caesar, credo que de inferis dicuntur falsa existimas, "sure I think that art of opinion there is neither heaven nor hell." Let them pretend religion, zeal, make what shows they will, give alms, peace-makers, frequent sermons, if we may guess at the tree by the fruit, they are no better than hypocrites, epicures, atheists, with the "fool in their hearts they say there is no God." "Tis no marvel then if being so uncharitable, hard-hearted as we are, we have so frequent and so many discontent, such melancholy fits, so many bitter pangs, mutual discords, all in a combustion, often complaints, so common grievances, general mischiefs, si tanta in terris tragediae, quibus labefactatur et miseré laceratur humanum genus, so many bewilders, wars, uproars, losses, deluges, fires, inundations, God's vengeance and all the plagues of Egypt, come upon us, since we are so curiously one towards another, so respectlessly of God, and our neighbours, and by our crying sins pull these miseries upon our own heads. Nay more, "tis justly to be feared, which Josephus once said of his countrymen Jews, "if the Romans had not come when they did to sack their city, surely it had been swallowed up with some earthquake, deluge, or fire from heaven as Sodom and Gomorrah: their desperate malice, wickedness and pernicious was such." "Tis to be suspected, if we continue these wretched ways, we may look for the like heavy visitations to come upon us. If we had any sense or feeling of these things, surely we should not go on as we do, in such irregular courses, practise all manner of impieties; our whole carriage would not be so savorless 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 God's sight, how noxious to himself, as Solomon told Joah, 1 Kings, ii. "The Lord shall bring this blood upon their heads." Prov. i. 27, "sudden desolation and destruction shall come like a whirlwind upon them: affliction, anguish, the reward of his hand shall be given him," Isa. iii. 11, &c., "they shall fall into the pit they have digged for others," and when they are scraping, tyrannising, getting, wallowing in their wealth, "this night, O fool, I will take away thy soul," what a severe account they must make; and how "gracious on the other side a charitable man is in God's eyes," haurit sibi gratiam. Matt. v. 7, "Blessed are the merciful, for they shall obtain mercy: he that lendeth to the poor, gives to God," and how it shall be restored to them again; "how by their patience and long-suffering they shall heap coals on
their enemies’ heads,” Rom. xii. “and he that followeth after righteousness and mercy, shall find righteousness and glory;” surely they would check their desires, curb in their unnatural, inordinate affections, agree amongst themselves, abstain from doing evil, amend their lives, and learn to do well. “Behold how comely and good a thing it is for brethren to live together in union: it is like the precious ointment, &c. How odious to contend one with the other!” 19 “Miseriquid lactantiumvis kisce volumus? ecce mors supra caput est, et supremum illud tribunal, ubi et dicta et facta nostra examinandà 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.” 21

SECT. II. MEMB. I.

SUBSEC. I.—Heroical love causeth Melancholy. His Pedigree, Power, and Extent.

In the preceding section mention was made, amongst other pleasant objects, of this comeliness and beauty which proceeds from women, that causeth heroical, or love-melancholy, is more eminent above the rest, and properly called love. The part affected in men is the liver, and therefore called heroical, because commonly gallants. Noblemen, and the most generous spirits are possessed with it. His power and extent is very large, 17 and in that twofold division of love, eòs 22 and 23 22 23 those two veneries which Plato and some other make mention of it is most eminent, and 22 23 23 called Venus, as I have said, or love itself. Which although it be demarcated from men, and most evident in them, yet it extends and shows itself in vegetal and sensible creatures, those incorporeal substances (as shall be specified), and hath a large dominion of sovereignty over them. His pedigree is very ancient, derived from the beginning of the world, as 10 Phaedrus contends, and his 20 parentage of such antiquity, that no poet could ever find it out. Hesiod makes 2 Terra and Chaos to be Love’s parents, before the Gods were born: 2 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 Agathon the rhetorician, magniloquus Agatho, that chamer Agatho, had newly given occasion) in a poetical strain, tellett this tale: when Venus was born, all the gods were invited to a banquet; and amongst the rest, 2 Porus the god of bounty and wealth; Penia or Poverty came a begging to the door; Porus well whittled with nectar (for there was no wine in those days) walking in Jupiter’s garden, in abower met with Penia, and in his drink got her with child, of whom was born Love; and because he was begotten on Venus’s birthday, Venus still attends upon him. The moral of this is in 2 Ficinus. Another tale is there borrowed out of Aristophanes: 24 in the beginning of the world, men had four arms and four feet, but for their pride, because they compared themselves with the gods, were parted into halves, and now peradventure by love they hope to be united again and made one. Otherwise thus, 25 Vulcan met two lovers, and bid them ask what they would and they should have it; but they made answer, O Vulcanus faber Deorum, &c. “O Vulcan the gods’ great smith, we beseech thee to work us anew in thy furnace, 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. 25 Many such tales you shall find in Leon Hebreus, dial. 3. and their moral to them. The reason why Love was still painted young, (as Phornus 26 and others will) 27 26 is because young men

are most apt to love; soft, fair, and fat, because such folks are soonest taken: naked, because all true affection is simple and open: he smiles, because merry and given to delights; hath a quiver, to show his power, none can escape: is blind, because he sees not where he strikes, whom he hits, &c.

His power and sovereignty is expressed by the poets, in that he is held to be a god, and a great commanding god, above Jupiter himself; Magnus Daemon, as Plato calls him, the strongest and merriest of all the gods according to Alcinos and Athenæus. *Amor vitæm res, amorrex et desum* as Euripides, the god of gods and governor of men; for we must all do homage to keep a holiday for his deity, adore in his temples, worship his image, (nomen enim hoc non est nudum nomen) and sacrifice to his altar, that conquers all, and rules all:

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Malleum cum icone, cervo et apgo Eolido.  
Carm. Anteo et Symphoric. avibus lectari.  
Quam cum amore——

"I had rather contend with bulls, lions, bears, and giants, than with Love;" he is so powerful, enforce all to pay tribute to him, domineers over all, and can make mad and sober whom he lists; insomuch that Caecilius in Tulli’s Tusculani, holds him to be no better than a fool or an idiot, that doth not acknowledge Love to be a great god.

Cui in manu sit quem casa demestem velit.  
Quem supera, quem in mortum injet, &c.

That can make sick, and cure whom he list. Homer and Sessichorus were both made blind, if you will believe Leon Heubeus, for speaking against his godhead: and though Aristophanes degrade him, and say that he was scornfully rejected from the council of the gods, had his wings clipped besides, that he might come no more amongst them, and to his farther disgrace banished heaven for ever, and confined to dwell on earth, yet he is of that power, majesty, omnipotency, and dominion, that no creature can withstand him.

Imperat Cupido etiam diis pro arbitrio.  
Et ipsum arcere ne armipotens potest Jupiter."

He is more than quarter-master with the gods,

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"Tutet  
Thetida secur, umbra Eaco, audum Love;"

and hath not so much possession as dominion. Jupiter himself was turned into a satyr, shepherd, a bull, a swan, a golden shower, and what not, for love; that Lucian’s Juno right well objected to him, *ludus amoris tu es*, thou art Cupid’s whirligig: how did he insult over all the other gods, Mars, Neptune, Pan, Mercury, Bacchus, and the rest? Lucian brings in Jupiter complaining of Cupid that he could not be quiet for him; and the moon lamenting that she was so impotently besotted on Endymion, even Venus herself confessing as much, how rudely and in what sort her own son Cupid had used being his mother, "now drawing her to Mount Ida, for the love of that Trojan Anchises, now to Libanus for that Assyrian youth’s sake. And although she threatened to break his bow and arrows, to clip his wings, and whipped him besides on the bare buttocks with her phalanthus, yet all would not serve, he was too headstrong and unruly." That monster-conquering Hercules was tamed by him:

"Quem non mille ferae, quem non Rheneaeus hostis,  
Nec potuit Juno vincere, victam amor."

| Whom neither beasts nor enemies could tame,  
| Nor Juno’s might subdue, Love quelled the same. |

Your bravest soldiers and most generous spirits are enervated with it. *ubi multieribus blanditius permittunt se, et inquinanunt ampliibus*. Apollo, that took upon him to cure all diseases, could not help himself of this; and therefore Socrates calls Love a tyrant, and brings him triumphing in a chariot, whom Petrarck 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 vegetal creatures what sovereignty love hath, by many pregnant proofs and

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28 A petty Pope claves habet superorum et inferorum,  
29 Daphnis, &c.  
30 Lib. 13. cap. 5. Daphnoman.  
31 Regnat et in superos Junus habet the deos. Ovid.  
32 Plinius.  
33 Seiden pro leg. 3. cap. de deis Syris.  
34 Dial. 2.  
35 A concito Deaume rejectus et ad majores ejus ignominiam, &c.  
36 Pollinus concinator.  
37 Sophocles.  
38 De divid.  
39 De parti cum.  
40 With Theas,  
41 The Shades, with Eacles,  
42 Of the summary, with Love.  
43 Tom. 4.  
44 Dial. tom. 3.  
45 Quippe materam ipsius quatis novit  
me alicui, nunc in Eiam adscendis Anchiae case, &c.  
46 Janus, et et uram ipse in haece loco admirari.  
47 Acius, cod. 74.  
48 Nullis amicis alienis hostibus.  
49 Plinius Amatorius.  
50 De creato cessant religi magistratus.
familiar examples may be proved, especially of palm-trees, which are both he and she, and express not a sympathy but a love-passion, and by many observations have been confirmed.

44 "Vivunt in venerem frondes, omnisque vicem
Felix arbor amat, mutua et mutua palmis
Fodera, populus suspicat populos ita,
Et platanus, ainoque habitat alius."

Constantine de Agric. lib. 10. cap. 4. gives an instance out of Florentius his Georgics, of a palm-tree that loved most fervently, 45 and would not be comforted until such time her love applied herself unto her; you might see the two trees bend, and of their own accord stretch out their boughs to embrace and kiss each other: they will give manifest signs of mutual love. 46 Ammianus Marcellinus, lib. 24, reports that they marry one another, and fall in love if they grow in sight; and when the wind brings the smell to them, they are marvellously affected. Philostratus in Imaginibus, observes as much, and Galen lib. 6. de locis affectis, cap. 5. they will be sick for love; ready to die and pine away, which the husbandmen perceiving, saith 47 Constantine, 48 stroke many palms that grow together, and so stroking again the palm that is enamoured, they carry kisses from the one to the other; 49 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: 50 which are enamoured, they can perceive by the bending of boughs, and inclination of their bodies. 51 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 Jovianus Fontanus in an excellent poem, sometimes tutor to Alphonsus junior, King of Naples, his secretary of state, and a great philosopher) 52 which were barren, and so continued a long time, 53 till they came to see one another growing up higher, though many stadiums asunder. Pierius in his Hieroglyphics, and Melchoir Guilandinus, Mem. 3. tract. de paysgro, cites this story of Fontanus for a truth. See more in Salutius Comment. in Pancirol. de Nova repert. Tit. 1. de novo orbe, Mizauis Arcanorum lib. 2. Sand’s 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!

44 "Omnem adeo genus in terris hominumque ferarum,
Et genus aequorum, pseudos, pictisque voce cresces
In furias ignaeque sunt; amor omnibus idem."

45 "All kind of creatures in the earth,
And fishes of the sea,
And painted birds do rage alike;
This love bears equal sway."

46 "Hic Deus et terras et maris alta donat."

Common experience and our sense will inform us how violently brute beasts are carried away with this passion, horses above the rest, 55 furor est insignis equorum.

47 "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. 56 Bulls, bears, and boars are so furious in this kind they kill one another: but especially cocks, 57 lions, and harts, which are so fierce that you may hear them fight half a mile off, saith 58 Turberville, and many times kill each other, or compel them to abandon the rut, that they may remain masters in their places; 59 and when one hath driven his co-rival away, he raiseth his nose up into the air, and looks aloft, as though he gave thanks to nature, 60 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.

48 "Auris praemium vocantem te Diva suumque
Significant inhum, perplexa corda tuui vi."

"Fishes pine away for love and wax lean," if 50 Gomesius’s authority may be taken, and are rampant too, some of them: Peter Gellius, lib. 10. de hist. animal. tells

49 "Clamian. descrip. vener. suis. "Tres are influenced by love, and every flourishing tree in turn feels the passion: palmis et mulis, sedit ex turps, and alder breathes to aider."

50 "Neque prius in desiderium cessant dum fecerint sexoscerur; tuncque est ipse etiam coram incertum, utramque et utrique vicem ad osculum exsorrens. Manifesta sunt mutui desiderii signa."

51 "Quam vero ipsa desiderat affectu amorum signa, et alium respetit; amantur, &c."

52 "Virg. 3. Georg."

53 "Deam. Confide mater, hominibus ipsi familiaris jam factus sum, et sero conscendi coram terga et apprehendi jugas; equorum more inanesis caelo atque in illa mibi causis adhuc instaurata.

54 "Leones pro amore surunt, Plan. 1. s. c. 16. Arist. L. 6. hist. animal."


56 "Lecr. 17."

57 "De sale lib. 1. c. 31. Piscis ob amorem marcescunt, pallescunt, &c."
wonders of a triton in Epirus: there was a well not far from the shore, where the
country wenches fetched water, they, 46 tritons, stupri causâ would set upon them
and carry them to the sea, and there drown them, if they would not yield; so love
tyranniseth in dumb creatures. Yet this is natural for one beast to dote upon an-
other of the same kind; but what strange fury is that, when a beast shall dote upon
a man? Saxo Grammaticus, lib. 10. Dila. 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 loins
proceeded many northern kings: this is the original belike of that common tale of
Valentine and Orson: Ælian, Pliny, Peter Gillius, are full of such relations. A pe-
cock in Lucadia loved a maid, and when she died, the peacock pined. 47 A dolphin
loved a boy called Hermias, and when he died, the fish came on land, and so perished. 48
The like adds 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, 49 and when by sickness the child was taken away, the dolphin died. 50
Every book is full (saith Busbequius, the emperor’s orator with the grand signior,
not long since, ep. 3. legat. Turec.), and yields such instances, to believe which I
was always afraid lest I should be thought to give credit to fables, until I saw a lynx
which I had from Assyria, so affected towards one of my men, that it cannot be
denied but that he was in love with him. When my man was present, the beast
would use many notable enticements and pleasant motions, and when he was going,
hold him back, and look after him when he was gone, very sad in his absence, but
most joyful when he returned: and when my man went from me, the beast expressed
his love with continual sickness, and after he had pined away some few days, died. 51
Such another story he hath of a crane of Majorca, that loved a Spaniard, that would
walk any way with him, and in his absence seek about for him, make a noise that
he might hear her, and knock at his door, 52 and when he took his last farewell,
famished herself. 53 Such pretty pranks can love play with birds, fishes, beasts:

46 "Celestia aetheria, ponti, terre claves habet Venus,
Spalgique horum omnium imperium obiectat.
"

and if all be certain that is credibly reported, with the spirits of the air, and the
devils of hell themselves, who are as much enamoured and dote (if I may use that word)
as any other creatures whatsoever. For if those stories be true that are written of
incubi and succubi, of nymphs, lascivious fauns, satyrs, and those heathen gods
which were devils, those lascivious Telchines, of whom the Platonists tell so many
fables; or those familiar meetings in our days, and company of devils and devils,
there is some probability for it. I know that Biarmannus, Wierus, lib. 1. cap. 19.
et 24. and some others stoutly deny it, that the devil hath any carnal copulation
with women, that the devil takes no pleasure in such facts, they be mere fantasies.
all such relations of incubi, succubi, lies and tales; but Austin. lib. 15. de civit. Dei,
doth acknowledge it: Erastus de Lamiis, Jacobus Sprenger and his colleagues, 61
Zanchius, cap. 16. lib. 4. de oper. Dei. Dandinus, in Arist. de Animâ, lib. 2. text. 29.
com. 30. Bodin, lib. 2. cap. 2. and Paracelsus, a great champion of this tenet amongst
the rest, which give sundry peculiar instances, by many testimonies, proofs, and con-
fessions evince it. Hector Boethius, in his Scottish history, hath three or four such
examples, which Cardan confirms out of him, lib. 16. cap. 43. of such as have
his familiar company many years with them, and that in the habit of men and women
Philostratus in his fourth book de vita Apollonii, hath a memorable instance in this
kind, which I may not omit, of one Menippus Lycius, a young man twenty-five years
of age, that going between 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 Phoenician by birth, and
if he would tarry with her, 54 he should hear her sing and play, and drink such

46 Haueiens aquæ caussa venientes ex insulis a
Tritonis comprehendisse; &c. in books 1. 10. c. 5. quum
que ab hoc tempore perisset Hermias in acre piafaciat
expiravit. in books 1. 10. c. 5. quum
que ab hoc tempore perisset Hermias in acre piafaciat
expiravit. Postquam post morbo abit, et ipse
dolphinum perit. 47 Pieni sunt libri quibus serm
omenes inflammatur furor, in quibus ego quidem
sempeter ascensum sustinui, veritus ne fabulosa credi-
dem; Donec vide tunc quem habebat Amyria, sic
affectat erga uos deos hominibus, &c. 48 Dcri-
derium sumum testatus post incedium atque diem
interit. 49 Orpheus hymnus Ven. 50 Venus legat.
keys of the air, orbis caelum, et ait, quas solus
command of all. 51 Qui hic in sic haer fum
imaginations vim referre contam sunt, nullam fa-
contantem audiens et victum hanc, quale ait saea
quum hibit; te rivalis turbabit nullus; pulchro sanc
tulit pulchro autem pulchro contentâ vivam et morit.
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 young man a philosopher, otherwise staid and discreet, able to moderate his passions, though not this of love, tarried with her awhile 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's gold described by Homer, no substance, but mere illusions. When she saw herself deserted, she wept, and desired Apollonius to be silent, but he would not be moved, and thereupon she, plate, house, and all that was in it, vanished in an instant: many thousands took notice of this fact, for it was done in the midst of Greece. Sabine in his Comment on the tenth of Ovid's Metamorphoses, at the tale of Orpheus, telleth us of a gentle man of Bavaria, that for many months together bewailed the loss of his dear wife; at length the devil in her habit came and comforted him, and told him, because he was so importunate for her, that she would come and live with him again, on that condition he would be new married, never swear and blaspheme as he used formerly to do; for if he did, she should be gone: 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.

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 Florimus, ad annum 1058, an honest historian of our nation, because he telleth it so confidently, as a thing in those days talked of all over Europe: a young gentleman of Rome, the same day that he was married, after dinner with the bride and his friends went a walking into the fields, and towards evening to the tennis-court to recreate himself; whilst he played, he put his ring upon the finger of Venus status, 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 loth to make his company tarry at present, there left it, intending to fetch it the next day, or at some more convenient time, went thence to supper, and so to bed. In the night, when he should come to perform those nuptial rites, Venus steps between him and his wife (unseen or felt of her), and told her 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 magician in those days, who gave him a letter, and bid him at such a time of the night, in such a cross-way, at the town's end, where old Saturn would pass by with his associates in procession, as commonly he did, deliver that script with his own hands to Saturn himself; the young man of a bold spirit, accordingly did it; and when the old fiend had read it, he called Venus to him, who rode before him, and commanded her to deliver his ring, which forthwith she did, and so the gentleman was freed. Many such stories I find in several authors to confirm this which I have said; as that more notable amongst the rest, of Philemon and Machates in Philemon's Tract, de rebus mirabilibus, and though many be against it, yet I, for my part, will subscribe to Lactantius, lib. 14. cap. 15. God sent angels to the tuition of men; but whilst they lived amongst us, that mischievous all-commander of the earth, and hot in lust, snatched them by little and little to this vice, and defiled them with the company of women: and Anaxagoras, de resurrect. Many of those spiritual bodies, overcome by the love of maids, and lust, failed, of whom those were, born we call giants. 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, openly professing that these genii can beget, and have carnal copulation with women. At Japan

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[44] Multi factum hoc cognovisse, quod in medio Graecia
preterit ur. [45] Rurum curatos domesticum, ut ante, servus alienus liberos, sepe tempus tiritis et pallidus.
[46] Hoc audii et multis lude digito qui asseverant de
Bavaria natem retinens Dariu Saxoniu pro veris.
[48] Interpret Mereto
[49] Deus Angulis
[50] misit ad tutelam cultumque generis humani; sed illos cum hominibus commorantes, dominator ille term
[51] exsistantis paulatim ad vitae praelatus, et multorum con
[52] greasius imposuit. [53] Quo sum et illo capit sunt
[54] amore virginitum, et libidine victi dexterant, ut quius
[55] gigantes qui vocantur, nati sunt.
in the East Indies, at this present (if we may believe the relation of 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 fotoki, or church, where she sits alone to be deflowered. At certain times the Teuchedy (which is thought to be the devil) appears to her, and knoweth her carnally. Every month a fair virgin is taken in; but what becomes of the old, no man can tell. In that godly temple of Jupiter Belus in Babylon, there was a fair chapel, saith Herodotus, an eye-witness of it, in which was splendid Stratus lectus et apposita mensa aurca, 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 herself; as at Thebes in Egypt was the like done of old. So that you see this is no news, the devils themselves, or their juggling priests, have played such pranks in all ages. Many divines stiffly contradict this; but I will conclude with 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 Louvain, that it is likely to be so. One thing I will add, that I suppose that in no age past, I know not by what destiny of this unhappy time, have there ever appeared or showed themselves so many lecherous devils, satyrs, and gent, as in this of ours, as appears by the daily narrations, and judicial sentences upon record. Read more of this question in Plutarch, vit. Numae, Austin de cict. Det. lib. 15. Wierus, lib. 3. de presstig. Deum. Giralduus Cambrensis, itiner. Camb. lib. 1. Malus, malaf. quest. 5. part. 1. Jacobus Reussus, lib. 5. cap. 6. fol. 54. Godelman, lib. 2. cap. 4. Erastus, Valesius de sacra philo. cap. 40. John Nider, Fornicar. lib. 5. cap. 9. Stroz. Cicogna. lib. 3. cap. 3. Delrio, Lipsius Bodine, demonol. lib. 2. cap. 7. Pererius in Gen. lib. 8. in 6. cap. ver. 2. King James, &c.


You have heard how this tyrant Love rageth with brute beasts and spirits; now let us consider what passions it causeth amongst men.

Improve amor quid non mortalia pectora cogis? How it tickles the hearts of mortal men, Horrresco referens,—I am almost afraid to relate, amazed, and ashamed, that hath wrought such stupendous 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, frenzy, madness, hell. Est orcus illis vis est immedicabilis, est radiis insanis; 'tis no virtuous habit this, but a vehemest perturbation of the mind, a monster of nature, wit, and art, as Alexis in Athens sets it out, viriliter audax, multibrietet immidum, furor preceps, labore infræcus, 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, the brutish passion. Let Sodom and Gomorrah, Troy, (which Dares Phyrgius, and Dietis Cretensis will make good) and I know not how many cities bear record, et fuit ante Helenam, &c., all succeeding ages will subscribe: Joanna of Naples in Italy, Frederund and Brunhaut in France, all histories are full of these baselines. Besides those daily monachomachies, murders, effusion of blood, rapes, riot, and inordinate expense, to satisfy their lusts, beggary, shame, loss, torture, punishment, disgrace, loathsome diseases that proceed from thence, worse than calentures and pestilent fevers, those often gouts, pox, arthritis, palsy, cramps, sciatica, convulsions, aches, combustions, &c., which torment the body, that fatal melancholy which crucifies the soul in this life, and everlasting torments in the world to come. Notwithstanding they know these and many such miseries, threats, tortures, will
urely come upon them, rewards, exhortations, & contra; yet 'tither out of their own reekness, a depraved nature, or love's tyranny, which so furiously mgeth, they suffer themselves to be led like an ox to the slaughter: (Facilis descensus Averni) they do down headlong to their own perdition, they will commit folly with beasts, men leaving to be used like women, as Paul saith, "burned in lust one towards another, and man with man wrought filthiness."

Semiramis equo, Pasiphaë tauro, Aristo Ephesius asino se commiscuit, Fulvius equa, ili canibus, capris, &c., unde monstra nascentur aliquando, Centauri, Sylvanis, et ad errorem hominum prodigiosa spectaculum: Nec cum brulis, sed ipsis hominibus rem habent, quid peccatum Sodomiae vulgo dicitur; et frequens olim viitum apud Orientalis illos fuit, Grecos nimium, Italos, Afrus, Asianos: Hercules Hylam habuit, Polydeucem, Dionem, Perithoontam, Abderum et Phrygiam; aliis et Euriostum ab Hercule amatam tradere.

Socrates pulchorum Adolescentum causa frequentes Gymnasium adibat, fasciculosque spectaculum pasebat oculos, quid et Philbus et Phedon Riveles, Charmides et reliqui Platonis Dialogi, satis superque testatum faciunt: quid vero Alcbades de eodem Socrate loquantur, lubens contioneo, sed et adhucro; tantum incitamentum praebeat libidini. At hinc perstrinxit Theodoretum lib. de curat. grac. affect. cap. ultimo. Quin et ipse Plato suum demitit Agathonem, Xenophon, Cinniam, Virgilius Alexim, Anacreon Bathylleum: Quod autem de Nerone, Claudio, Caesarorum portentosae libidine memoriae proditum, mallem et Petronio, Suetonio, ceterisque epistulis, quando omnem fidem excedat, quam a me expectetis; sed vetera querimur.


I come at last to that heroic love which is proper to men and women, is a frequent cause of melancholy, and deserves much rather to be called burning lust, than by such an honorable 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 *9 Christopher Fonseca proves, a strong allurement, of a most attractive, occult, admirable property, and powerful virtue, and no man living can avoid it. *9 Et qui visam non sentis amoris, aut lapis est, aut bella. He is not a man but a block, a very stone, not *8 Numen, aut Nebuchadnezzer, he hath a gourd for his head, a pest for his heart, that hath not felt the power of it, and a rare creature to be found, one in an age, Qui multum visum gravit amore puella; *4 for semel insanitatem omnes, dote we either young or old, *5 he said, and none are excepted but Minerva and the Muses: so Cupid in *8 Lucan complains to his mother Venus, that amongst all the rest his arrows could not pierce them. But this nuptial love is a common passion, an honest, for men to love in the way of marriage; ut materiam appetit formam, sic mutat virum. *5 You know marriage is a blessed calling, appointed by God himself in Paradise; it breeds true peace, tranquillity, content, and happiness, quod nulla est aut fugit unquam sanctior conjunctio, as Daphnis in *8 Plutarch could well prove, et quod generi humane immortalitatem parati, when they live without jarring, scolding, lovingly as they should do.

4 Felices ter et amplius Quos irrupta tener copula, nec ullis Divinis queritis inveni. Suprema citius solvit amor die.

As Seneca lived with his Paulinus, Abraham and Sarah, Orpheus and Euclid, Arius and Porus, Artemisia and Manius, Rubenius Celer, that would needs have it as graven on his tomb, he had led his life with Emnae, his dear wife, forty-three years, eight months, and never fell out. There is no pleasure in this world comparable to it, *8his summum mortaliatis bonum—*8 hominum divinique voluptas, Alman Velia—latet enim in muliere aliquid majus potentiusque omnibus aliis humanis voluptibus, as *8 one holds, there’s something in a woman beyond all human delight, a magnetic virtue, a charming quality, an occult and powerful motive. The husband rules her as head, but she again commands, his heart, he is her servant, she is only joy and content: no happiness is like unto it, no love so great as this of man and wife, no such comfort as *9 placens uxor, a sweet wife; 11 Omnis amor magnum, sed aperto in conjuge major. When they love at last as fresh as they did at first, 12 Caesare charo consenescit conjugi, as Homer brings Paris kissing Helen, after they had been married ten years, protesting withal 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,

"Umo vivamus quod vivere, et mortuamur.
Servarunt nomen sanctum in utrimmo;
Nec frater ullus dies ut consueuerit in saeculo,
Quia tibi sim juvans, tueoque puella mihi."

"Dear wife, let's live in love, and die together,
As hitherto we have in all good will:
Let no day change or alter our affections,
But let's be young to one another still."

Such should conjugal love be, still the same, and as they are one flesh, so should they be of one mind, as in an aristocratical government, one consent, 17 Geyron-like, coalescere in unum, have one heart in two bodies, will and will the same. A good wife, according to Plutarch, should be as a looking-glass to represent her husband's face and passion; if he be pleasant, she should be merry; if he laugh, she should smile: if he look sad, she should participate of his sorrow, and bear a part with him, and so should they continue in mutual love one towards another.

"Et me ab amore tuo deducet nulla senectus,
Sive ego Typhonus, sive ego Nestor ero.

"No age shall part my love from thee, sweet wife,
Though I live Nestor or Typhonus' life."

And she again to him, as the 16 Bride saluted the Bridegroom of old in Rome, Ubi tu Cainus, ego semper Caina, be thou still Cainus, I'll be Cain.

"This is a happy state this indeed, when the fountain is blessed (saith Solomon, Prov. v. 17.) and he rejoiceth with the wife of his youth, and she is to him as the loving kind and pleasant roe, and he delighteth in her continually." But this love of ours is immoderate, inordinate, and not to be comprehended in any bounds. It will not contain itself within the union of marriage, or apply to one object, but is a wandering, extravagant, a domineering, a boundless, an irrefrangible, a destructive passion: sometimes this burning lust rageth after marriage, and then it is properly called jealousy; sometimes before, and then it is called herculean melancholy; it extends sometimes to co-rivals, &c., begets rapes, incests, murders: Marcus Antonius compressit Faustinam sororem, Caracalla Julian Novercam, Nero Matrem, Caligula sororem, Cynerus Myrham filiam, &c. But it is confined within no terms of blood, years, sex, or whatsoever else. Some furiously rage before they come to discretion or age. 17 Quartilla in Petronius never remembered she was a maid; and the wife of Bath in Chaucer, cracks,

Since I was twelve years old, helene,
Husbands at kirk-door had I five.

18 Aratina Lucretia sold her maidenhead a thousand times before she was twenty-four years old, plus miles vendiderant virginatatem, &c., neque te celabo, non decerait qui ad integram amarent. Rahab, that harlot, began to be a professed quene at ten years of age, and was but fifteen when she hid the spies, as 19 Hugh Broughton proves, to whom Serrarius the Jesuit, quest. 6, in cap. 2. Josue, subscribes. Generally women begin subesse, as they call it, or catulire, as Julius Pollux cites, lib. 2. cap. 3. omnast out of Aristophanes, 20 at fourteen years old, then they do offer themselves, and some plainly rage. 21 Leo Afer saith, that in Africa a man shall scarce find a maid at fourteen years of age, they are so forward, and many amongst us after they come into the teens do not live without husbands, but linger. What pranks in this kind the middle ages have played is not to be recorded. Si nihil sint centum linguae, sint oraque centum, no tongue can sufficiently declare, every story is full of men and women's insatiable lust, Nero's, Heliogabalus, Bonosi, &c. 22 Callus Amphileum, sed Quintius Amphileum depereunt, &c. They neigh after other men's wives (as Jeremiah, cap. v. 8. complaineth) like fed horses, or range like town bulls, raptures virginum et viduarum, as many of our great ones do. Solomon's wisdom was extinguished in this fire of lust, Samson's strength enervated, piety in Lot's daughters quite forgot, gravity of priesthood in Eli's sons, reverend old age in the Elders that would violate Susanna, filial duty in Absalom to his stepmother, brotherly love in Ammon towards his sister. Human, divine laws, precepts, exhortations, fear of God and men, fair, foul means, name, fame, fortune, shame, disgrace, honour cannot oppose, stave off, or withstand the fury of it, omnia vincit amor, &c. No cord nor cable can so

20 Soriano habeam iridam, si unquam mememinis me virgineam sui, sive
22 Habenda majoribus me apiculam, donee ad statum per-
20 Venum; ut Mulo vitalium, &c. 21 Parnosiodus, dial. lat.
22 Angelico scriptur
20 Contenta. 22 Epitetae c. 42. mutuam statim ab anno
14. movere ineipsum, &c. interfectus se inuov et exipo-
20 mut. 21 Leuins Luminis. 22 Lab. 3. fol. 13.
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Of women’s unnatural, insatiable 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.

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 lecher, what more odious, what can be more absurd? and yet what so common? Who so furious? Amare ea etate si occipерint, nulla insaniunt acris. Some dote then more than ever they did in their youth. How many decrepit, hoary, harsh, withen, burstenbellied, crooked, toothless, bald, blest-eyed, impotent, rotten, old men shall you see flickering still in every place? One gets him a young wife, another a courtesian, and when he can scarce lift his leg o’er a sill, and hath one foot already in Charon’s boat, when he hath the trembling in his joints, the gout in his feet, a perpetual rheum in his head, a continual cough, his sight fails him, thick of hearing, his breath stinks, all his moisture is dried up and gone, may not spew at him, a very child again, that cannot dress himself, cut his own meat, yet he will be dreaming of, and honing after wenches, what can be more unseemly? Worse it is in women than in men, when she is etate decisi
dividua, mater olim, parum decorè, matrimonium sequi videtur, an old widow, a mother so long since (in Pliny’s opinion), she doth very unseemly seek to marry, et whilst she is so old a crone, a beldam, she can neither see, nor hear, go nor stand, mere carcass, 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 young man, that hates to look on, but for her goods; abhors the sight of her, to the prejudice of her good name, her own undoing, grief of friends, and ruin of her children.

But to enlarge or illustrate this power and effects of love, is to set a candle in the sun. It rages with all sorts and conditions of men, yet is most evident among such as are young and lusty, in the flower of their years, nobly descended, high bred, such as live idly, and at ease; and for that cause (which our divines call burning lust) this ferinus insanus amor, this mad and beastly passion, as I have said, named by our physicians heroicall love, and a more honourable title put upon, Amor nobilis, as Savanarola styles it, because noble men and women make a common practice of it, and are so ordinarily affected with it. Avicecca, lib. 3. Fex. 1. tract. 4. cap. 23. calleth this passion Ithaki, and defines it to be a disease or melancholy vexation, or anguish of mind, in which a man continually meditates of the beauty, gesture, manners of his mistress, and troubles himself about it: desiring (as Savanarola adds) with all intentions and eagerness of mind, to compass and enjoy her, as commonly hunters trouble themselves about their sports, the covetous about their gold and goods, so is he tormented still about his mistress. Arnobius Villanovanus, in his book of heroicall love, defines it, a continual cogitation of that which he desires, with a confidence or hope of compassing it; which defined
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jon his commentator cavils at. For continual cogitation is not the genus but a symptom of love; we continually think of that which we hate and abhor, as well as that which we love; and many things we covet and desire, without all hope of attaining. Carolus à Lorme, in his Questions, makes a doubt, An amor sit morbus, whether this heroical love be a disease: Julius Pollux Onomast. lib. 6. cap. 44. determines it. They that are in love are likewise sick: lascivus, salax, lascivious, et qui in venereum furit, vere est agrotus. Arnoldus will have it improperly so called, and a malady rather of the body than mind. Tully, in his Tusculans, defines it a furious disease of the mind. Plato, madness itself. Ficinus, his Commentator, cap. 12. a species of madness, "for many have run mad for women," Esdr. iv. 26. But "Rhaes a melancholy passion?" and most physicians make it a species or kind of melancholy (as will appear by the symptoms), and treat of it apart; whom I mean to imitate, and to discuss it in all his kinds, to examine his several causes, to show his symptoms, indications, prognostics, effect, that so it may be with more facility cured.

The part affected in the meantime, as Arnoldus supposeth, is the former part of the head for want of moisture, which his Commentator rejects. Langius, med. Inst. lib. 1. cap. 24. will have this passion seated in the liver, and to keep residence in the heart, 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. Medius feret per epar, as Cupid in Anacreon. For some such cause belike Homer feigned Tityus' liver (who was enamoured of Latona) to be still gnawed by two vultures day and night in hell, for that young men's bowels thus enamoured, are so continually tormented by love. Gordionius, cap. 2. part. 2. will have the testicles an immediate subject or cause, the liver an antecedent. Facatonius agrees in this with Gordionius, inde primitus imaginatio venerea, ereto, &c. titillatismam patem vocat, ita ut nisi extruso semine gestiens voluptas non cessat, nec assidua ve- ners recordatio, addit Gaustovius Comment. 4. Sect. prob. 27. Arist. But properly it is a passion of the brain, as all other melancholy, by reason of corrupt imagination, and so doth Jason Praetensis, c. 19. de morbis cerebris (who writes copiously of this erotic love), place and reckon it amongst the affections of the brain. Melancholith de anima confutes those that make the liver a part affected, and Gua- serius, Tract. 15. cap. 13 et 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. Jo. Fretagius, cap. 14. not. med. supposeth all four affected, heart, liver, brain, blood; but the major part concur upon the brain, his imaginatio inane; and both imagination and reason are misaffected; because of his corrupt judgment, and continual 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.

MEMB. II.

SUBSEC. I. Causes of Heroical Love, Temperature, full Diet, Idleness, Place, Climate, &c.

Of all causes the remotest are stars. 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. Plutarch inter-

[Note: The page contains a mix of Latin and English, with references to various works and authors, but the main theme revolves around the causes of love, particularly melancholy.]
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prots astrologically that tale of Mars and Venus, "in whose genitures are in conjunction," they are commonly lascivious, and if women queans; as the good wife of Bath confessed in Chaucer;"

I followed my mine inclination, By virtue of my concernation.

But of all those astrological aphorisms which I have ever read, that of Cardan is most memorable, for which howsoever he is bitterly censured by [Marinus Marcellus, a malapert friar, and some others (which he himself suspected) yet methinks it is free, downright, plain and ingenious. In his eighth Geniture, or example, he hath these words of himself. 

"Qui et in dignitatis assiduum mihi Venerorum cogitationem praebatur, ita ut numerum quiescan. Et paulo post, Cogitatione Venerorum me torquet perpetu6, et quam facto implore non licuit, aut facisse potestem pudet, cogitatione assidua mentitus sum voluptatem. Et alibi, ob et 3 dominium et radiorum missionem, profundum fruist ingenium, sed lascivum, egoque turpi libidini dedis et obscurum. So far Cardan of himself, quod se faturus ideo ut utilitatem adserat studiis hujusce discipline, and for this he is traduced by Marcellus, when as in effect he saith no more than what Gregory Nazianzen of old, to Chilio his scholar, offered to me visenda mulieres, quorum procellenti elegantia et decoro spectabilis tentabatur mea integritas pudicitiae. Et quidem flagitia vitii fornicationes, ad munditiae virginalis florem aeream cordis cogitatione fidecat. Sed ad rem. Aptores ad masculinum venerem sunt quorundam genii Venus est in signo masculino, et in Saturni finibus aut oppositio, &c. Ptolomeus in quadruparti, plura de his et specialia habet aphorismatam, longo proculdhio usum confirmat et alibi experientia multa perfecta, inequit commentator eand Cardanus. Tho. Campanella Astrologiae lib. 4. cap. 8. articuli 4 and 5. insaniam amatoriam monstrantia, multa praeceter scriptum aphorismatum, quae qui volet, consulat. Chironantici ex cingulo Veneris plurumque conjecturam facunt, et monte Veneris, de quorum descritis, Taismeron, Johan. de Indagine, Cocenium, ceterosque siubit, inopiam. Physicani divine wholly from the temperature and complexion; phlegmatic persons are seldom taken, according Ficinus Comment. cap. 9; naturally melancholy less than they, but once taken they are never freed; though many are of opinion flatous or hypochondriacal melancholy are most subject of all others to this infirmity. Valescens assignes their strong imagination for a cause, Bodin abundance of wind, Gondinnus of soul, and spirit, or atoms 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 Lucian, "would have a bout with every one they see:" the colt's eri is common to all complexion. Theomestus a young and lusty gallant acknowledge (in the said author) all this to be verified in him, "I am so amorously given, you may sooner number the sea-sands, and snow falling from the skies, than my several loves. Cupid had shot all his arrows at me, I am deluded with various desires, one love succeeds another, and that so soon, that before one is ended, I begin with a second; she that is last is still fairest, and she that is present pleased me most: as an hydra's head my loves increase, no lolaus can help me. Mine eyes are so moist a refuge and sanctuary of love, that they draw all beauties to them, and are never satisfied. I am in a doubt what fury of Venus this should be: alas, how have I offended her so to vex me, what Hippolitus am I!" What Telechin is my genius? or it a natural imperfection, an hereditary passion? Another in Amorcom confesseth that he had twenty sweethearts in Athens at once, fifteen at Corinth, many at Thebes, at Lesbos, and at Rhodes, twice as many in Ionia, thrice in Caria, twenty thousand in all: or in a word, φοιλα παντα. &c.

"Pomina arborum omnium si
Nostis referre censet,
Aut computare arena,
In aquone universas,
Solem meorum amorum
To fecit virtus legiam?"

His eyes are like a balance, apt to propend each way, and to be weighed down

59 Comment. in Genes. cap. 3. 60 Et si in hoc parum
61 praecedit inanitas studiaque sibi, vinci tanen
64 In Ptolomei quadrupartitum. 65 Fol. 445. Basili.
66 Edit. 67 Dial. amorum. 68 Cithara maris fluens
69 et omnibus multisnumus quam veneta resa;"
with every wench's looks, his heart a weathercock, his affection tinder, or napthe itself, which every fair object, sweet smile, or mistress's favour sets on fire. Guian
necius tract. 15. cap. 14, refers all this to the hot temperature of the testicles. Ferandus a Frenchman in his Erotique Mel. (which book came first to my hands after the third edition) to certain atomi in the seed, such as are very spermatic and, full of seed. I find the same in Aristot. sect. 4, prob. 17, si non secernatur semen, cessare tentigines non possunt, as Gaustavinus his commentator translates it: for which cause these young men that be strong set, of able bodies, are so subject to it. Hercules de Saxonia hath the same words in effect. But most part I say, such as are aptest to love that are young and lusty, live at ease, stall-fed, free from cares, like cattle in a rank pasture, idle and solitary persons, they must needs hirquitullire, as Guastavinus recites out of Censorinus.

"Mens erit apta capi tum quam latissima rerum. Ut seges in plagis luxurient humo."

"The mind is apt to lust, and hot or cold, As corn luxuriates in a better mould."

The place itself makes much wherein we live, the clime, air, and discipline if they concur. In our Missia, saith Galen, near to Pergamus, thou shalt scarce find an adulterer, but many at Rome, by reason of the delights of the seat. It was that plenty of all things, which made Corinth so infamous of old, and the opportunity of the place to entertain those foreign comers; every day strangers came in, at each gate, from all quarters. In that one temple of Venus a thousand whores did prostitute themselves, as Strabo writes, besides Lais and the rest of better note: all nations resorted thither, as to a school of Venus. Your hot and southern countries are prone to lust, and far more incontinent than those that live in the north, as Bodine discourseth at large, Method. hist. cap. 5. Molles Asiatici, so are Turks, Greeks, Spaniards, Italians, even all that latitude; and in those tracts, such as are more fruitful, plentiful, and delicious, as Valencia in Spain, Capua in Italy, domicilium luxur Tully terms it, and (which Hannibal's soldiers can witness) Canopus in Egypt, Sybaris, Phoenicia, Baiae, Cyprus, Lampascus. In Naples the fruit of the soil and pleasant air enervate their bodies, and alter constitutions: insomuch that Florus calls it Certamen Bacchi et Veneris; but Foliot admires it. In Italy and Spain they have their stews in every great city, as in Rome, Venice, Florence, wherein, some say, dwell ninety thousand inhabitants, of which ten thousand are courtezans; and yet for all this, every gentleman almost hath a peculiar mistresse; fornications, adulteries, are nowhere so common: urbs est jam tota lupanar; how should a man live honest amongst so many provocations? now if vigour of youth, greatness, liberty I mean, and that impunity of sin which grandees take unto themselves in this kind shall meet, what a gap must it needs open to all manner of vice, with what fury will it rage? For, as Maximus Tyrius the Platonist observes, libido consequita quem fuert materiam improbat, et praeruptam licentiam, et 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 whose war in Spatain, quicquid libet licet, they think they may do what they list, profess it publicly, and rather brag with Priscus (that writ to a friend of his in Rome, what famous exploits he had done in that kind) than any way be abashed at it. Nicholas Sanders relates of Henry VIII. (I know not how truly.) Quod pauca vidit pulchriores quas non concupierit, et pae
cissimas non concupierit quas non violavit, 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, Messalius, and Joan of Naples, are not comparable to meaner men and women; Solomon of old had a thousand concubines; Absacnerus his eunuchs and keepers; Nero his Tigrilinus panders, and bawds; the Turks, Muscovites, Mogors, Xeriffs of Barbary, and Persian Sophies, are no whit inferior to them in our times. Delectus fit omnium puellarum totoregno formis

54 Qui calidum testiculorum crisis habebat, &c.
55 Printed at Paris 1624, seven years after my first edition.
56 Ovid de art.
57 Gerdesius, descrips. Græcis. Rerum omnium aestivatis et loci mirta opportu
nitas, nihil non die hospites in portas adventantes. Templo Veneris multe meretricis se prostrabant.
59 Agri Neapolitani delectatus, elegantia, anemias, vix intra modum humanum con
60 Laerphioius. Quod decem noctibus centum virgines fecisset multae. Vita ejus. 61 If they contain themselves, many times it is not virtute amore; non decet volutati sed faculti.
62 In Muscov.
Idleness overthrows all. Vae quo pectore regeat amor, love tyranniseth in an idle person. Amore abundas Antipho. If thou hast nothing to do, Invicta red amore miser torquere—Thou shalt be naed in pieces with envy, lust, some passion or other. Homines nihili agendo multo agere discant; is Aristotle's simile, as match or touchwood takes fire, so doth an idle person love. Quaeritur Augustus quo sit factus adulter, &c., why was Augustus a whoremaster? You need not ask a reason of it. Isemedora stole Baccho, a woman forced a man, as Aurora did Cephalus; no marvel, saith Plutarch. Lusiorum opibus non horum mulier agit: she was rich, fortunate and jolly, and doth but as men do in that case, as Jupiter did by Europa, Neptune by Anymone. The poets therefore did well to feign all shepherds lovers, to give themselves to songs and dalliances, because they lived such idle lives. For love, as Theophrastus defines it, is otiosi animis affectus, an affection of an idle mind, or as Seneca describes it, Juventae gignitur, jus nutritur, feris alitur, atque inter alia fortuna bona; youth begots it, riot maintains it, idleness nourisheth it, &c. which makes Gordinius the physician call. part. 2. call this disease the proper passion of nobility. Now if a weak judgment and a strong apprehension do concur, how, saith Hercules de Saxonii, shall they resist? Savanarola appropriates it almost to monks, friars, and religious persons, because they live solitarily, fair daintily, and do nothing; and well he may, for how should they otherwise choose?

Diet alone is able to cause it: a rare thing to see a young man or a woman that lives idly and fares well, of what condition soever, not to be in love. Alcibiades was still dallying with wanton young women, immoderate in his expenses, eminate in his apparel, ever in love, but why? he was over-delicat in his diet, too frequent and excessive in banquets, Ubicunque securitas, ubi libidin dominatur; last and security dominere together, as St. Hierome averreth. All which the wife of Bath in Chaucer freely justifies,

Especially if they shall further it by choice diet, as many times those Sybarites and Phaeaces do, feed liberally, and by their good will shall eat nothing else but lascivious meats. Vinum imprimis generosum, legumen, fabas, radices omnium general benè conditas, et largo pipere asperas, cardus horitalus, lacticas, eruca, rapas, porros, cappas, nucem piceam, amygdalas dulcis, electuaria, eurupas, nucæ, cockles, conchas, pisces optimo preparatas, aviculas, testiculis animalium, &c. condimenta diversorum generum, molles lector, pulvinaria, &c. Et quicquid sed medici impotentiam rei venerei laborante praebent, hoc quasi diasatynon habet in delitu, et his dapes multo delicatiores; pulmone, exquisitas et exotica fruges, aromata, placentas, expressos succos multis furcibus variatos, ipsumque vinum suis vitatit vincentes, et quicquid culina, pharmacoepoea, aut quacque ferre officina subministrare possit. Et hoc puerunque victu quam se gauneces inscirant, ut ille Chreseda suam, se bulbis et coelestis curavit; etiam ad Venerem se parent, et id habe palestram se exercant, qui fero possit, ut non miserè depereant, ut non pessus insanient? Austuans venter cito despuit in libidinem, Hieronymus ait. Pos

"Unde tot in Veneta scortorum milia cur sunt? In promptu causae est, est Veneta urbs.


SUBSECT. II. — 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 lineae amoris, makes five degrees of lust, out of Lucian belike, which he handles in five chapters, Visus, Colloquium, Convictus, Oculea, Tactus. Sight, of all other, is the first step of this unrighteous love, though sometime it be prevented by relation or hearing, or rather incensed. For there be those so apt, c words, and facile to love, that if they hear of a proper man, or woman, they are in love before they see them, and that merely by relation, as Achilles Tatius observes. Such is their intemperance and lust, that they are as much maimed by report, as if they saw them. Callisthenes a rich young gentleman of Byzance in Thrace, hearing of Leucippe, Sostratus' fair daughter, was so 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 Lucian confesseth of himself, I never read that place of Panthea in Xenophon, but as much affected as if I were present with her. Such persons commonly feign a kind of beauty to themselves; and so did those three gentlewomen in Balthasar Castilho fall in love with a young man whom they never knew, but only heard him commended: or by reading of a letter; for there is a grace cometh from hearing, as a moral philosopher informeth us, as well from sight; and the species of love are received into the fantasy by relation alone. ut cupere ab aspectu, sic velle ab auditu, both senses affect. Interdum et absentes amamus, sometimes we love those that are absent, saith Philostratus, and gives instance in his friend Athenarodus, that loved a maid at Corinth whom he never saw; non ucid sed visu videt, we see with the eyes of our understanding.

But the most familiar and usual cause of love is that which comes by sight, which

18 Stracies. Nor, et amor vinumque nihil moderat.
19 Lucad Olympianum. 20 Hyamho.
21 De alia lib. cap. 21. 22 Koramannus lib. de virginitatis.
23 Garciab. 24 Serina aromatum, lib. 1. cap. 25.
25 Surae radiz ad vinum summe fructu si quis comedat, ant infosorum
siest, membrana subito virguit. Leo Afer, lib. 9. cap.
27 Quam non ratione scientis sed et gentile
28 Agregatis tantum vaeet, ut eique summe deplorant.
29 Lipamque velut, possess; alios diuturnae profecto.
30 De idem vice persune refert.
31 Lucian. Tom. 32 Dula. amorum.
33 "Sight, confidence, association, kiss, touch." 34 Quis enim hominem intereperan
lamin lido est ut etiam salus ad mandam impendiat,
et amantes aequali affectu ac videntes.
35 De sostrato filium audidit, uxor ornatus, et sola illius, audionne ardet.
36 Quoties de Parisis Xe
nophilum locum perlege, ut animo affectus ac e coram
37 Pulchritudinem sibi ipsa confingat, imagines.
38 De mulio lib. 3. cap. 116. "In a pleasant
39 "Alius venust, ab auditu eguit ac vinum, et species amors in phantasm
40 De imaginum grad. 8. 41 Lipp. cent. 5. cap. 22. De stroph. Ioanniomi.
Love-Melancholy.

[Part. 3. Sec. 2.]

convey those admirable rays of beauty and pleasing graces to the heart. Plotinus derives love from sight, \textit{ipsa quasqu quoniam}. Si nescis, oculi sunt in amore duces, the eyes are the harbingers of love,\footnote{Propert.} and the first step of love is sight, as \textit{Lilius Giraldus proves at large, hist. deor. symag. 13. they as two sluices let in the influences of that divine, powerful, soul-ravishing, and captivating beauty, which, as \textit{one said,} is sharper than any dart or needle, wounds deeper into the heart; and opens a gap through our eyes to that lovely wound, which piercest the soul itself.\footnote{Achilles Tatius lib. 1. Forma talo quois acutius ad inferendum vultus, porque \textit{oculorum animato vulneri addimus patefaciens in animam penetrat.} \textit{Isoturium resum natura hibi formae divinum, nihil augustius, nihil pretiosius, cujus video hinc facile intelligiatur, \textit{\&c.} \textit{\&c.} \textit{\&c.}} (Eclclus. 18.) Through it love is kindled like a fire. This amazing, confounding, admirable, amiable beauty,\footnote{Bryce. lib. 11. de forma \& Lucanis.} than which in all nature's treasure (saith Isocrates) there is nothing so majestic and sacred, nothing so divine, lovely, precious,\footnote{Lib. de calumnia. Pomerii Calumnium vacant; dolesmus alios, malorum loco ponunt, fortunam nobis nucemam illius, \textit{\&c.}} his nature's crown, gold and glory; \textit{bonum si non summum, de summis tamen non infrequenter triumphava,} whose power hence may be discerned; we confess and abhor generally such things as are foul and ugly to behold, account them filthy, but love and covet that which is fair. \textit{Tis} beauty in all things which pleaseth and allureth us, a fair hawk, a fine garment, a goody building, a fair house, \&c. That Persian Xerxes when he destroyed all those temples of the gods in Greece, caused that of Diana, in \textit{integrum sereri}, to be spared alone for that excellent beauty and magnificence of it. Inanimate beauty can so command. \textit{Tis} that which painters, artificers, orators, all aim at, as Erichimachus the physician, in Plato contends,\footnote{B. I. \textit{Similique, magistratu et gloria florent, iniqua lascivissimus,} we backbite, 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. \textit{\&c. We envy (saith \textit{Isocrates}) wise, just, honest men, except with mutual offices and kindnesses, some good man or other they extort this love from us; only fair persons we love at first sight, desir their acquaintance, and adore them as so many gods: we had rather serve them than command others, and account ourselves the more beholden to them, the more service they enjoin us: though they be otherwise vicious, dishonest, we love them, favour them, and are ready to do them any good office for their \textit{beauty's sake,} though they have no other good quality beside. \textit{Die ignis, quod etiam adolescens} (that eloquent Phavorinus breaks out in \textit{Stobius} die \textit{Aulidesque, saeculor nectar luceru; die \& Telemanu, vehementius Ulyseis dicis; die \& Alcebadas et cuncto eras, libenter tibi liceet ebro auscultabimus. \textit{Speak, fair youth, speak Aulideus, thy words are sweeter than nectar, speak \& Telemanus, thou art more powerful than Ulysses, speak Alcibades though drunk, we will willingly hear thee as thou art.}} Fails in such are no faults: for when the said Alcibades had stolen Anytus his gold and silver plate, he was so far from prosecuting so foul a fact (though every man else condemned his impudence and insolency) that he wished it had been more, and much better (he loved him dearly) for his sweet sake. \textit{No worth is eminent in such lovely persons, all imperfections hid; \textit{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, Ethiopians of old; the properest man of person the country could afford, was elected their sovereign 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 majestic presence in such men; and so far was beauty adored amongst them, that no man was thought fit to reign, that was not in all parts complete and supereminent. Agis, king of Lacedaemon, 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 a suis relectus, squabilius et misier, a poor forsaken child, should ever come to be pope of Rome? But why was it? Erat acrì ingenio, fucundit.i expediti eleganti corpore, facioque latiì ac hilari, (as he follows it out of Nubrigensis, for he ploughs with his heifer,) he was wise, learned, eloquent, of a pleasant, a promising countenance, a goodly, proper man; he had, in a word, a winning look of his own, and that carried it, for that he was especially advanced. So Saul was a goodly person and a fair. Maximinus elected emperor, &c. Branchus the son of Apollo, whom he begot of Jane, Succron’s daughter (saith Lactantius), when he kept King Admetus’ herds in Thessaly, now grown a man, was an earnest suitor to his mother to know his father; the nymph denied him, because Apollo had conjured her to the contrary; yet overcome by his importance at last she sent him to his father; when he came into Apollo’s presence, malas Dei reverenter osculatus, he carried himself so well, and was so fair a young man, that Apollo was infinitely taken with the beauty of his person, he could scarce look off him, and said he was worthy of such parents, gave him a crown of gold, the spirit of divination, and in conclusion made him a demi-god. O vis superba forma, a goddess beauty is, whom the very gods adore, nam pulchros dei amant; she is Amoris domina, love’s harbinger, love’s loadstone, a witch, a charm, &c. Beauty is a dower of itself, a sufficient patrimony, an ample commendation, an accurate epistle, as Lucian, Apuleius, Tiraquelus, and some others conclude. Imperio digni forma, beauty deserves a kingdom, saith Abulensis, paradoxe, cap. 110. immortality; and more have got this honour and eternity for their beauty, than for all other virtues besides; and such as are fair, are worthy to be honoured of God and men. That Italian Ganymede was therefore fetched by Jupiter into heaven, Hephaestus dear to Alexander, Antinous to Adrian. Plato calls beauty for that cause a privilege of nature, Natura gaudentis opus, nature’s masterpiece, a dumb comment; Theophrastus, a silent fraud; still rhetoric Carneades, that persuade without speech, a kingdom without a guard, because beautiful persons command as so many captains; Socrates, a tyrant, which tyranniseth over tyrants themselves; which made Diogenes belike call proper women queens, quod facient homines quae praecipuerunt, because men were so obedient to their commands. They will adore, cringe, compliment, 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 intermarry young men of Greece erected at Delphos a golden image with infinite cost, to the eternal memory of Phryne the courtezan, as Ælian relates, for she was a most beautiful woman, insomuch, saith Athenæus, that Apelles and Praxiteles drew Venus’s picture from her. Thus young men will adore and honour beauty; nay kings themselves I say will do it, and voluntarily submit their sovereignty to a lovely woman. Wine is strong, kings are strong; but a woman strongest,” 1 Esd. iv. 10. as Zerocalamè proved at large to King Darius, his princes and noblemen. Kings sit still and command sea and land, &c., all pay tribute to the woman; 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 than gold or silver, or any precious 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’s sake. And no king so strong, but a fair woman is stronger than he is. All things (as he proceeds) fear to touch the king; yet I saw him and Apame his concubine, the daughter of the famous Bartacus, sitting on the right hand of the king, and she took the crown off his head, and put it on her own, and stroke him with her left hand; yet the king gaped and gazed on her, and when she laughed he laughed, and when she was angry he flattered to be reconciled to her. So beauty commands even kings themselves; may whole armies and kingdoms are captivated together with their kings: *Forma vincit armatos, ferum pulchritudo captivat; vincitur specie, qui non vincitur prelato.* And thus a great matter saith *Xenophon,* and of which all fair persons may worthily brag, that a strong man must labour for his living if he will have aught, a valiant man must fight and endanger himself for it, a wise man speak, show 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 pities him above other, if he be in need, and all the world is willing to do him good. *Chariclea fell into the hand of pirates,* but when all the rest were put to the edge of the sword, she alone was preserved for her person. When Constantinople was sacked by the Turk, Irene escaped, and was so far from being made a captive, that she even captivated the Grand Seignor himself. So did Rosamond insult over King Henry the Second.

*It captivates the very gods themselves, *Morosiora numina,*

*Deus ipse decurium*

*Factus ob hanc formam hos, equus imber olor.*

And those *mali genii* are taken with it, as I have already proved. *Formosam Barbari venerunt, et ad spectum pulchrum immans animus mansescit.* (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 *andinus* quotes out of Euripides) angry Menelaus with rage and fury armed, came with his sword drawn, to have killed Helen, 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 habentur caeses pulchritudinis,* the edge of a sharp sword (as the saying is) is dulled with a beautiful aspect, and severity itself is overcome. Hiperides the orator, when Phryne his client was accused at Athens for her lowness, used no other defence in her cause, but tearing her upper garment, disclosed her naked breast, to the judges, with which comeliness of her body and amiable gesture they were so moved and astonished, that they did acquit her with the greatest of justice! mine author exclaims: and who is he that would not rather lose his seat and robes, forbe his office, than give sentence against the majesty of beauty? Such prerogatives have fair persons, and they alone are free from danger. Parthenopeus 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, and a queen, that when she was to be trodden on by wild horses for a punishment, the wild beasts stood in admiration of her person, (Saxo Grammaticus *lib. 8. Dan. Hist.*) and would not hurt her. Wherefore did that royal virgin in *Apuleius,* when she fled from...
the thieves' den, in a desert, make such an apostrophe to her ass on whom she rode; (for what knew she to the contrary, but that he was an ass?) *Si me parentibus et proco formoso reddideris, quas tibi gratias, quos honores habebo, quos cibos exhibebro?* She would comb him, dress him, feed him, and trick him every day herself, 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 ass's back with this motto, *Asino vector regia virgo fugiens captivitatem,* why said she all this? why did she make such promises to a dumb beast? but that she perceived the poor ass to be taken with her beauty; for he did often *oligo collo pedes puella decoros basiarc, kiss her feet as she rode, et ad delicatulas voculas tentabat adhinsisse,* 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 Theogene's horse in Heliodorus' *curvet, prance, and go so proudly, exultans alacriter et superbiens,* &c., but that such as mine author supposeth, he was in love with his master? *dixisses ipsum equum pulchrum intelligere pulchrum domini forum?* A fly lighted on *Malthusi* 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 oscularet,* but certainly to kiss him, as ravished with his divine looks. Inanimate creatures, I suppose, have a touch of this. When a drop of *Psyche's* 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,

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*Aer ipse amore incitatur,* as Heliodorus holds, the air itself is in love: for when Hero plaid upon her lute,

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*The wanton air in twenty sweet forms dance*  
*After her fingers*  

and those lascivious winds stayed Daphne when she fled from Apollo;

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*undahant corpora venti,*  
*Obviaque adversa vibrandae flamina vestes,*

Boreas Ventus loved Hyacinthus, and Orithya Eridchons's daughter of Athens: *vi rapuit,* &c. he took her away by force, as she was playing with other wenches at Issus, and begat Zetes and Galas 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 swam 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 missed him.*

The *river Alpheus* was in love with Arethusa, as she tells the tale herself,

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*Viridescens manu saccata capillos,*  
*Fluminis Alphes veterrae recitat amores,*  
*Para ego Nympharum,* &c.

When our Thame and Isis meet

---

*Oculis mille sonat, conxeet brachia pallent,*  
*Mutuoque explicitis connectunt colla incertis.*

Inachus and Pineus, and how many loving rivers can I reckon up, whom beauty hath enthralled! 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.

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*Et si non habeo sensum, tua gratia sensum*  
*Exhibet, et caeli sensius amoris.*  
*Dirigo hujus quoties spectantium lumina, flamma*  
*Succendant impros saucia membra melia.*

*Though I no sense at all of feeling have,*  
*Yet your sweet looks do animate and save;*  
*And when your speaking eyes do this way turn,*  
*Methinks my wounded members live and burn.*

I could tell you such another story of a spindle that was fired by a fair lady's *looks,*
or fingers, some say, I know not well whether, but fired it was by report, and of a cold bath that suddenly smoked, and was very hot when naked Caleia came into it, Miramur quis sit tantus et unde vapor,25 &c. But of all the tales in this kind, that is the most memorable of 43 Death himself, when he should have strucken a sweet young virgin with his dart, he fell in love with the object. Many more such could I relate which are to be believed with a poetical faith. So dumb and dead creatures dote, but men are mad, stupified many times at the first sight of beauty, amazed, as that fisherman in Aristaeus that spied a maid bathing herself by the sea-side,

44 " Solita mihi sunt omnia membra—
A capite ad calcem, sensuque omnis perit.
De porto, tam immensus stupor animam invasit mihi.

And as 45 Lucian, in his images, confesses of himself, that he was at his mistress's presence void of all sense, immovable, as if he had seen a Gorgon's head: which was no such cruel monster (as 46 Celius interprets it, lib. 3. cap. 9.), but the very quintessence of beauty, some fair creature, as without the poet understood in the first fiction of it, at which the spectators were amazed. 47 Misere quidus intentata nites, poor wretches are compelled at the very sight of her ravishing looks to run mad, or make away with themselves.

48 "They wait the sentence of her scornful eyes; And whilst she favours lives, the other dies."

49 Heliodorus, lib. 1. brings in Thymis almost besides himself, when he saw Chloricia first, and not daring to look upon her a second time, "for he thought it impossible for any man living to see her and contain himself." The very fame of beauty will fetch them to it many miles off (such an attractive power this Loadstone hath), and they will seem but short, they will undertake any toil or trouble, long journeys. Penia or Atalanta shall not overgo them, through seas, deserts, mountains, and dangerous places, as they did to gaze on Psyche: "many mortal men came far and near to see that glorious object of her age," Paris for Helena, Corebus to Troja.

50 Ilia Trojan qui forte diebus
Venerat inamo Cassandrae inamo amore.”

"who inflamed with a violent passion for Cassandra, happened then to be in Troy, King John of France, once prisoner in England, came to visit his old friends again, crossing the seas; but the truth is, his coming was to see the Countess of Salisbury, the nornareil of those times, and his dear mistress. That infernal God Pluto came from hell itself, to steal Proserpine; Achilles left all his friends for Polixena's sake, his enemy's daughter; and all the 51 Grecian gods forsook their heavenly mansions for that fair lady, Philo Dioneus daughter's sake, the paragon of Greece in those days; ed enim venustate fuit, ut cam certamin omnes dui conjugum expectancy: for she was of such surpassing beauty, that all the gods contended for her love.”

52 Formosa divis imperat puella. "The beautiful maid commands the gods." They will not only come to see, but as a falcon makes a hungry hawk hover about, follow, give attendance and service, spend goods, lives, and all their fortunes to attain;

"Were beauty under twenty looks kept fast,
Yet love breaks through, and picks them all at last."

When fair 55 Hero came abroad, the eyes, hearts, and affections of her spectators were still attendant on her.

56 "Et medias inter voltas supereminent connes,
Perque urbem aspicent venientem numinis instar.”

55 "So far above the rest fair Hero abides,
And stole away the enchanted gazer's mind.”

When Peter Arene's Lucretia came first to Rome, and that the fame of her beauty, ad urbanarum deliciarum secatores venerat, nemo non ad videndum cum, &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, \textit{[Attic] cujus jucuit Gracia tota foris}, "at whose gates lay all Greece."\(^{19}\) Every man sought to get her love, some with gallant and costly apparel, some with an affected pace, some with music, others with rich gifts, pleasant discourse, multitude of followers; others with letters, vows, and promises, to commend themselves, and to be gracious in her eyes."\(^{20}\) Happy was he that could see her, thrice happy that enjoyed her company. Charmides\(^{21}\) in Plato was a proper young man in comeliness of person, and all good qualities, far exceeding others; whomsoever fair Charmides came abroad, they seemed all to be in love with him (as Crito describes their carriage), and were troubled at the very sight of him; many came near him, many followed him wheresoever he went;\(^{22}\) as those \textit{formarum spectatores} did Acontius, if at any time he walked abroad: the Athenian lasses stared on Alcibiades; Sappho and the Miletanean women on Phao the fair. Such lovely sights do not only please, entice, but ravish and amaze. Cleonimus, a delicate and tender youth, present at a feast which Androcles his uncle made in Piraeus at Athens, when he sacrificed to Mercury, so stupefied the guests, Dineas, Aristippus, Agasthenes, and the rest (as Charidemus in \textit{Lucian} relates it), that they could not eat their meat, they sat all supper-time gazing, glancing at him, stealing looks; and admiring of his beauty. Many will condemn these men that are so enamoured, for fools; but some again commend them for it; many reject Paris’s judgment, and yet Lucian approves of it, admiring Paris for his choice; he would have done as much himself, and by good desert in his mind: beauty is to be preferred \textit{before wealth or wisdom}.\(^{23}\) Athenaeus Deipnosophist, \textit{lib. 13. cap. 7}, holds it not such indignity for the Trojans and Greeks to contend ten years, to spend so much labour, lose so many men’s lives for Helen’s sake, \textit{for so fair a lady’s sake},

\begin{quote}
\textit{Oh talens uxorem cui præstantissima forma,}
\textit{Nil mortale referit.}\(^{24}\)
\end{quote}

That one woman was worth a kingdom, a hundred thousand other women, a world itself. Well might \textit{Sterpsichore} be blind for carping at so fair a creature, and a just punishment it was. The same testimony gives Homer of the old men of Troy, that were spectators of that single combat between Paris and Menelaus at the Seian gate, when Helen stood in presence; they said all, the war was worthily prolonged and undertaken \textit{for her sake}. The very gods themselves (as Homer and \textit{Isocrates} record) fought more for Helen, than they did against the giants. When \textit{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 so many golden talents; seven such kisses to many men were more precious than seven cities, or so many provinces. One such a kiss alone would recover a man if he were a dying, \textit{Suaviolium Stygia sic de valle reducet, &c.} Great Alexander married Roxane, a poor man’s child, only for her person. \textit{Twas} well done of Alexander, and heroically done; I admire him for it. Orlando was mad for Angelica, and who doth not condole his mishap? Thisbe died for Pyramus, Dido for Æneas; who doth not weep, as (before his conversion) \textit{Austin} did in commiseration of her estate! she died for him; \textit{methinks} (as he said) \textit{I could die for her.}\(^{25}\)

But this is not the matter in hand; what prerogative this beauty hath, of what power and sovereignty it is, and how far such persons that so much admire, and dote upon it, are to be justified; no man doubts of these matters; the question is, how and by what means beauty produceth this effect? By sight: the eye betrays the soul, and is both active and passive in this business; it wounds and is wounded, is an especial cause and instrument, both in the subject and in the object. \textit{As tears, it begins in the eyes, descends to the breast; it conveys these beauteous rays, as I have said, unto the heart. Ut vidi ut perii. Mars videt hanc, visumque cupit.}\(^{26}\)
Lone-Melancholy.  

Schechem saw Dinah the daughter of Leah, and defiled her, Gen. xxxiv. 3. Jacob, Rachel, xxxix. 17, "for she was beautiful and fair." David spied Bathsheba afar off, 2 Sam. xi. 2. The Elders, Susanna, "as that Orthemenian Strato saw fair Aristocles daughter of Theophranes, bathing herself at that Hercyne well in Lebadea, and were captivated in an instant. Viderunt oculi, rapiuerunt pectora flammas; Ammon fell sick for Thamar's sake, 2 Sam. xiii. 2. The beauty of Esther was such, that she found favour not only in the sight of Ahasuerus, "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 pro filiis hominum, and they will have it literally taken; his very person was such, that he found grace and favour of all those that looked upon him. Joseph was so fair, that, as the ordinary gloss hath it, filia decurrerent per murum, et ad fenestras, they ran to the top of the walls and to the windows to gaze on him, as we do commonly to see some great personage go by: and so Matthew Paris describes Matilda the Empress going through Cullen. P. Morales the Jesuit saith as much of the Virgin Mary. Antony no sooner saw Cleopatra, but, saith Appian, lib. 1, he was enamoured of her. Thebes 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 petitionary 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?

When Venus came first to heaven, her comeliness was such, that (as mine author saith) all the gods came flocking about, and saluted her, each of them went to Jupiter, and desired he might have her to be his wife. When fair Antilochus came in presence, as a candle in the dark his beauty shined, all men's 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 Briesis mediis in armis monti Achilles, Achilles was moved in the midst of a battle by fair Briseis, Ajax by Tectessa; Judith captivated that great Captain Holofernes: Deidam, Samson; Rosamund, Henry the Second; Roxolana, Solymán the Magnificent, &c.

"A fair woman overcomes fire and sword."

Driven with the power of an heart-burning eye,
And lapt in flowers of a golden tree,
That can with melting pleasure mollify
Their harden'd heart inured to cruelty.

Clitophon ingenuously confesseth, that he no sooner came in Lencipp’s presence, but that he did corde tremere, et oculis lascivius intueri; he was wounded at the first sight, his heart panted, and he could not possibly turn his eyes from her. So doth 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: I will not conceal it, she overcame me with her presence, and quite assaulted my constancy 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-

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ight for many years together, scorned, hated, scoffed at them; coming at last into
aphis a fair maid's company (as he condoles his mishap to his friend Demaritis),
ough free before, *Inactus millis ante cupidinisibus*, was far in love, and quite over-
me upon a sudden. *Vinctus sum fator à Daphnide, &c.* I confess I am taken,

>). Sola his infestis sensus, animunque labentem
Impulit**

could hold out no longer. Such another mishap, but worse, had Stratocles the
ysician, that bear-eyed old man, *nuco piemus* (so *Prodomus* describes him); he
as a severe woman's-hater all his life, *fada et contumeliosa semper in feminas pro-
us*, a bitter persecutor of the whole sex, *humanas aspides et vipers appellabat,
forewore them all still, and mocked them presence he came, in such vile
ms, *ut matrem et sorores odisse*, that if thou hast heard him, thou wouldst have
athed thine own mother and sisters for his word's sake. Yet this old doting fool
as taken at last with that celestial and divine look of Myrrha, the daughter of
ces the gardener, that smirking wench, that he shaved off his bushy beard, painted
's face, *curled his hair, wore a laurel crown to cover his bald pate, and for her
esides was ready to run mad. For the very day that he married he was so
ious, *ut solis occupum minus expectare possit* (a terrible, a monstrous long day),
ould not stay till it was night, *sed omnibus insalutatis in thalamum festinans
puit*, the meat scarce out of his mouth, without any leave taking, he would needs
 presently to bed. What young man, therefore, if old men be so intertemperate, can
ure himself? Who can say I will not be taken with a beautiful object? I can,
will contain. *No*, saith *Lucian* of his mistress, she is so fair, that if thou dost
et see her, she will supple thee, kill thee straight, and, Medusa like, turn thee to a
; thou canst not pull thine eyes from her, but, as an admant doth iron, she
ill carry thee bound headlong whither she will herself, infect thee like a basilisk.
holds both in men and women. *Dido* was amazed at *Æneas*' presence; *Obetuit
ima aspectu Sidonia Dido*; and as he feeleth verified out of his experience;

> *Aen. eage postquam vidit, non ima amavi ut sani solent*
> *Hominem, sed eddas pacuo ut insani solent.*

> *Museus of Leander, nuquam lumen detorquet ab illa*; and *Chaucer of Palamon,

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If you desire to know more particularly what this beauty is, how it doth *Influence,*
how it doth fascinate (for, as all hold, love is a fascination), thus in brief. *This
closeness 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, historiog-
raphers, and those amorous writers, to *Lucian*'s Images, and *Charidemus,* *Xeno-
phon*'s description of Panthea, *Petronius* Catalectes, *Heliodorus* Charicia, *Tacitus*
Lecippe, *Longus* Sophista's *Daphnis* and *Cloe,* *Theodorus* *Prodomus* *his Rhodan-
thes,* Aristeneus and *Philostaurus* Epistles, *Balthasar* *Castillo,* *lib. 4.* *de amico*.
larinius, *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
though 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 forma non uelce cuius
qua laudator et brachium, sed illa cuius simul universa facies admirationem singulis
paribus dedit*; *she is no fair woman, whose arm, thigh, &c. are commended, ex-
cept 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 a fair or foul:
*Facies* *facies,* the face is beauty's tower; and though the other parts be deformed,
yet a good face carries it (*facies non uexor amatur*) that alone is most part respected,
principally valued, *delicius suis ferox,* and of itself able to captivate.

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**Virg. *Aln.* 4. *She alone hath captivated my feel-
s, and fixed my wavering mind.* **Amantus
bi. *Comasquae ad spectum dispositi.* *Imag.
incerat.* *Et illa salis iuvaturus, satanis immo-
dinis te facies: si conspexeris cano non relinquetur
facitas oscas ab ea amoventi; a subite ad alligatum
quosque vomerit, ut ferrum ad se trahebrae ferunt ad-
*Ex debita lorina proportione optique partium com-
positione. Piccolominus.* **Bon. *Qd.* *18.* *No.*
"If a fair face was it that set him on fire, too fine to be beheld." When Charon saw the singing Nymph's sweet looks, he was so taken, that he cried out, O faciem pulchram, deleo omnes dehinc ex animo mulieres, tateret quotidianarum harum formarum! "O fair face, I'll never love any but her, look on any other hereafter but her; I am weary of these ordinary beauties, away with them." The more he sees her, the worse he is,—urique videndo, as in a burning-glass, the sunbeams are re-collected to a centre, the rays of love are projected from her eyes. It was Hercules' countenance ravished Queen Dido, Oi humerosque Deo similis, he had an angelical face.

Although for the greater part this beauty be most eminent in the face, yet many times those other members yield a most pleasing grace, and are alone sufficient to enamour. A high brow like unto the bright heavens, cali pulcherrima plaga, Frons ubi visi honor, frons ubi ludit amor, white and smooth like the polished alabaster, a pair of cheeks of vermilion colour, in which love lodgeth; Amor qui mollibus genia puella pernecatas: a coal lip, suavitum delicaturam, in which Basis mille parenti, basis mille latent, A thousand appear, as many are concealed: gratiarum sedes gratissima; a sweet-smelling flower, from which bees may gather honey, Melliflua volucres qui adhibit cava thyma rossane, &c.

"Omnem ad domine habra venite men, Illa romis sparit," &c.

A white and rosen neck, that via lactea, dimple in the chin, black eye-brows, Capininis arcus, sweet breath, white and even teeth, which some call the salpeicie, a fine soft round pap, gives an excellent grace, Quale decus tumidis Paro de mammis, and make a pleasant valley lactem simum, between two chalky hills, Sororiantes papillulae, et ad prurium frigidos amatores solo aspectu excitantes. Unde is, Forma papillarum quam fuit apiia premi!—Again Urebi oculos duae stantesque mamillae. A flaxen hair; golden hair was even in great account, for which Virgil commends Dido, Nundum sustulerat flavum Proserpinina crimem, et crines nodantur in aurum. Apollonius (Argonaut. lib. 4. Jasonis flavo coma incendit cor Medae) will have Jason's golden hair to be the main cause of Medea's doting on him. Castor and Polux were both yellow haired. Paris, Menelaus, and most amorous young men, have been such in all ages, molles ac suaves, as Baptistus Poria infers, Physiog. lib. 2. lovely to behold. Homer so commends Helen, makes Patroclus and Achilles both yellow haired: Pulchrica com Venus, and Cupid himself was yellow haired, in aurum coruscante et crispane capillo, like that neat picture of Iris Issus in Calistratus; for so Psyche spied him asleep, Briseis, Ptoleuma, &c. fast come omnes,

"and Hero the fair,
Whom young Apollo courted for her hair."}

Leland commends Guitera, king Arthur's wife, for a flaxen hair: so Paulus Emlins sets out Clodeveus, that lovely king of France. Synesius holds every effeminate fellow or adulterer is fair haired: and Apuleius adds that Venus herself, goddess of love, cannot delight, though she come accompanied with the graces, and all Cupid's train to attend upon her, with her own girdle, and smell of cinnamon and balm, yet if she be bald or badhaired, 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 curl it up, vibrantes ad gratiam crimenes, et ornibus capitivatis flexos, to adorn their heads with spangles, pearls, and made-flowers; and all couriers to effect a pleasing grace in this kind. In a word, the hairs are Cupid's nets, to catch all comers, a brushy 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 que digitis — tis that which Apollo did admire in Daphne, — laudat digitoque manuque: a straight and slender body, a small foot, and well-proportioned leg, hath an excellent lustre, "Oui est totum incumbit corpus uti fundamento aedes." Clearchus vowed to his friend Amyander in "Aristinathus, that the most attractive part in his mistress, to make him love and like her first, was her pretty leg and foot: a soft and white skin, &c. have their peculiar graces, "Nebula hand est mollior ac hjus cutis est, adipol podillam bellum." Though in men these parts are not so much respected; a grim saracen sometimes, — nudus membra Pyrrhenon, a martial hirsute face pleaseth best; a black man is a pearl in a fair woman's 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-faced gods forsaken. Many women (as Petronius 16 observers) sordibis calent (as many men are more moved with kitchen wenches, and a poor market maid, than all these illustrious court and city dames) will sooner dote upon a slave, a servant, a dirt sauber, a brutes, a cook, a player, if they see his naked legs or arms, thorosque rachia, &c., like that huntsman Melanger in Philestratus, though he be all in rags, obscene and dirty, besmeared like a ruddymen, a gipsy, or a chimney-sweeper, than upon a noble gallant, Nireus, Eheestion, Alcibiades, or those embroidered courtiers all of silk and gold. "Justine's wife, a citizen of Rome, fell in love with Pylades a player, and was ready to run mad for him, had not Galen himself helped her by chance. Faustina the empress doted on a fencer.

Not one of a thousand falls in love, but there is some peculiar part or other which pleaseth most, and inflames him above the rest. "A company of young philosophers on a time fell at variance, which part of a woman was most desirable and pleased best? some said the forehead, some the teeth, some the eyes, cheeks, lips, neck, chin, &c., the controversy was referred to Lais of Corinth to decide; but she, smiling, said, they were a company of fools; for suppose they had her where they wished, what would they first seek? Yet this notwithstanding I do easily grant, neque quis vestrum negaverit opinor, all parts are attractive, but especially the eyes."

which are love's fowlers; "aucupium amoris, the shoeing horns, "the hooks of love as Arandus will," the guides, touchstone, judges, that in a moment cure mad men, and make sound folks mad, the watchmen of the body; what do they not? How vex they not? All this is true, and (which Athenaeus lib. 13. dip. cap. 5. and Tatius hold) they are the chief seats of love, and James Lennrus 13 hath facetiously expressed in an elegant ode of his,

Amorem oculus fluminus almae
Vidi insidias, credidi propter
Fraterque cirum ludubundos
Cum pariet earum cuibatur et arc. &c.

"I saw love sitting in my mistress' eyes
Sparkling, believe it all posterity.
And his attendants playing round about
With bows and arrows ready for to fly."

Scullar calls the eyes, "Cupid's arrows; the tongue, the lightning of love; the pens, the tents." Balthasar Castilio, the causes, the chariots, the lamps of love,

amala luminis stellas
Luminis que possent solicitar deos.

"Eye emulating stars in light.
Enlightening gods at the first." 25

Love's torches, touch-box, napthe and matches, "Tibullus.

"Hieros ex oculis quem vult extremer diva;
Accident genuine lampades acer amor."

"Love when he will set the gods on fire,
Lightens the eyes as torches to desire." 26

---' videt igne micantes, Sideribus similes oculis.---"
Leander, at the first sight of Hero's eyes, was incensed, saith Musæus.

"Sed quodque Jove radiis crescebat fax amorum,\nEt cor servavit invictum ignis imputu:\nPulchritudo enim celebris immutabilis famina,\nAtque hominibus est velox agitât.
Oculis vero via est, ab oculi etibus\nVulnus dilabier, et in præcordia viri manat."  

"Love's torches 'gan to burn first in her eyes,\nAnd set his heart on fire which never dies;\nThe fair beauty of a virgin pure\nIs sharper than a dart, and doth more\nA deeper wound, which pierceth to the heart\nBy the eyes, and causeth such a cruel smart."

A modern poet brings in Annun complaining of Thamar,

"et me fessino\nOccidit ille rues et formas lepus,\nIlii nigrum, illis gratia, et versus decor,\nIlii simulantes purpurum, et 20 rosas genet,\nOculique viscose auro solvi connex."  

"It was thy beauty, twas thy pleasing smile,\nThy grace and comeliness did me beguile;\nThy rose-like cheeks, and azure purple hair,\nThy lovely eyes and golden knotted hair."

"Cynthia prima sua misera me cepit ocellis.\nOf all eyes (by the way) black are most amiable, enticing and fairer, which the poet observes in commending of his mistress.\n
"Spectandum nigris oculis, nigroque capillo," which Hesiod admires in his Alcmeana,

"Nam quis tumina tanta, tanta,
Possit juvenibus suis suisque,\nNon statim trepidansque, palpitansque,\nFrm desiderii essanamia aures?"

"For who such eyes with his can see,\nAnd not forthwith enamour'd be?"

And as men catch doterelles by putting out a leg or an arm, with those mutual glances of the eyes they first inveigle one another.

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And as men catch doterelles by putting out a leg or an arm, with those mutual glances of the eyes they first inveigle one another.

"Cynthia prima sua misera me cepit ocellis.\nOf all eyes (by the way) black are most amiable, enticing and fairer, which the poet observes in commending of his mistress.\n
"Spectandum nigris oculis, nigroque capillo," which Hesiod admires in his Alcmeana,

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The one eye pierceth through the other with his rays, which he sends forth, and many men have those excellent piercing eyes, that, which Suetonius relates of Augustus, their brightness is such, they compel their spectators to look off, and can no more endure them than the sunbeams. 44 Barradius, lib. 6. cap. 10. de Harmonia Evangel. reports as much of our Saviour Christ, and 44 Peter Morales of the Virgin Mary, whom Nicephorus describes likewise to have been yellow-haired, of a wheat colour, but of a most amiable and piercing eye. The rays, as some think, sent from he eyes, carry certain spiritual vapours with them, and so infect the other party, and that in a moment. I know, they that hold visio fit intra mittendo, will make a doubt of this; but Ficinus proves it from clear-eyes, 44 "That by sight alone, make others clear-eyed; and it is more than manifest, that the vapour of the corrupt blood loth get in together with the rays, and so by the contagion the spectators' eyes are affected." Other arguments there are of a basilisk, that kills afar off by sight, as that Ephesian did of whom 44 Philostratus speaks, of so pernicious an eye, he poisoned all his body remained steady on: and that other argument, menstrua feminae, out of Aristotle's Problems, morbosae Capivacce addis, and 44 Septalian the commentator, that contaminate a looking-glass with beholding it. 44 "So the beams that come from his agent's heart, by the eyes, infect the spirits about the patients, inwardly wound, and thence the spirits infect the blood." To this effect she complained in 44 Apuleius, "Thou art the cause of my grief, thy eyes piercing through mine eyes to mine inner parts, have set my bowels on fire, and therefore pity me that am now ready to die for thy sake." Ficinus illustrates this with a familiar example of that Marthusian Phaedrus and Theban Lycias, 44 "Lycias he stares on Phaedrus' face, and Phaedrus fastens the balls of his eyes upon Lycias, and with those sparkling rays sends out his spirits. The beams of Phaedrus' eyes are easily mingled with the beams of Lycias, and spirits are joined to spirits. This vapour beget in Phaedrus' heart, enters into Lycias' bowels: and that which is a greater wonder, Phaedrus' blood is in Lycias' heart, and thence come those ordinary love-speeches, my sweetheart Phaedrus, and mine own self, my dear bowels. And Phaedrus again to Lycias, O my sight, my joy, my soul, my life. Phaedrus follows Lycias, because his heart would have his spirits, and Lycias follows Phaedrus, because he loves the rest of his spirits; both follow; but Lycias the earner of the two: the river hath more need of the fountain, than 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 Phaedrus." 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 hermit: now come to man's estate, he saw by chance two lovely women wandering in the woods: he asked the old man what creatures they were, he told him fairies; after a while talking obliter, the hermit demanded of him, which was the pleasantest sight that he ever saw in his life? He readily replied, the two fairies he spied in the wilderness. So that, without doubt, there is some secret loadstone in a beautiful woman, a magnetic power, a natural inbred affection, which moves our concurrence, and as he sings,

"Methinks I have a mistress yet to come, And still I seek, I love, I know not whom."

This true indeed of natural and chaste love, but not of this heroic passion, or rather brutish burning lust of which we treat; we speak of wandering, wanton, adulterous eyes, which, as 45 he saith, 45 he still in wait as so many soldiers, and when they spy an innocent spectator fixed on them, shoot him through, and presently bewitch him: specially when they shall gaze and gaze, as wanton lovers do one upon another, and with a pleasant eye-conflict participate each other's souls. Hence you may intima delapsi precordia, ascerminiam maxis medullis commovere incendium; ergo miserere tui causa pereuntis. 44 Lycias in Phaedri vulnus inibit, Phaedrus in oculis Lycias scinitias scion turpem occulos; cumque scinitias, &c. Sequitur Phaedrus Lyciam, quia cor suam petit spiritum; Phaedrum Lycias, quia spiritum proprium sedem postulat. Verum Lycias, &c. 44 De monitis inquit quas in hoc Eremo nuper ocurrerant, Castil. lib. 3. fol. 225. Oculi et militari in insidias semper recubant, et subito unum vagisse oculis lucernam emissum, &c. 2 P
perceive how easily and how quickly we may be taken in love; since at the twinkling of an eye, Phaedrus' spirits may so perversely infect Lycaia's blood

"Neither is it any wonder, if we but consider how many other diseases closely, and as suddenly are caught by infection, plague, itch, scabs, flux;" &c. The spirits taken in, will not let him rest that hath received them, but egg him on. "Et que 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 Lenncius, ib. 2. de occult. nat. mir. cap. 7. Valleria lib. 2. observ. cap. 7. Valesius contro. Ficinus, Cardan, Libavius de crepus e caducebris, &c.

SUBSECT. III.—Artificial allurements of Love, Causes and Provocations to Lust; Gestures, Clothes, Dower, &c.

Natural beauty is a stronger loadstone of itself, as you have heard, a great temptation, and pierceth to the very heart; "forma verecunda nocuit mihi visum puerile;" but much more when those artificial enticements and provocations of gestures, clothes, 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 debet plus arri an nature? Whether natural or artificial objects be more powerful? but not decided: for my part I am of opinion that though beauty itself be a great motive, and give an excellent lustre in sordibus in beggary, as a jewel on a dunghill will shine and cast his rays, it cannot be suppressed, which Illeodorus feigns of Chariclia, though she were in beggar's weeds: yet as it is used, artificial is of more force, and much to be preferred.

John Lerius the Burgundian, cap. 8. hist. navigat. in Brazil. is altogether on my side. For whereas (saith he) at our coming to Brazil, we both men and women as they were born, without any covering, so much as of their privities, and could not be persuaded, by our Frenchmen that lived a year with them, to wear any. "So toothless Xylogia seems a pretty one, set out with new-bought teeth of Indy body: So fruit Lychoxia blacker than berry: Herself admires, now finer than cherry."

"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 do much less entice them to lasciviousness, than our women's clothes. "And I do boldly affirm (saith he) that those glittering attires, counterfeit colours, headgear, curled hairs, plaited coats, cloaks, gowns, costly stomachers, guarded and loose garments, and all those other accoutrements, wherewith our countrywomen counterpoise a beauty, and so curiously set out themselves, cause more inconvenience in the kind, than that barbarian homeliness, although they be no whit inferior unto them a 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 countryman, Montague, in his essays, is of the same opinion, and so are many others; out of whose assertions thus much in brief we may conclude, that beauty is more beholden to art than nature, and stronger provocation proceed from outward ornaments, than such as nature hath provided. It is true that those his sparkling eyes, white neck, coral lips, turgent paps, rose-coloured cheeks, &c. of themselves are potent enterizers: but when a comely, artificial, well-composed look, pleasing gesture, an affected carriage shall be added, it must needs be far more forcible than it was, when those curious needleworks, variety of colours, purest gems, jewels, spangles, pendents, lawn, lace, tiffanies, hair and fine linen, embroderies, calamistrations, ointments, &c. shall be added, they will make the veriest dolt otherwise, a goddess, when nature shall be furthered by art. For it is not the eye..."
of itself that enticeth to lust, but an "adulterous eye," as Peter terms it, 2. ii. 14. a wanton, a rolling, lascivious eye: a wandering eye, which Isaiah taxeth, iii. 18. Christ himself, and the Virgin Mary, had most beautiful eyes, as amiable eyes as any persons, saith Baradius, that ever lived, but withal so modest, so chaste, that whoever looked on them was freed from that passion of burning lust, if we may believe Gerson and Bonaventure: there was no such antidote against it, as the Virgin Mary's 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 interlude of Apuleius, Juno came with majesty upon the stage, Minerva gravity, but Venus dulce subridens, constitit amanè; et gratissima Gratia decent propitiante, &c. came in smiling with her gracious graces and exquisite music, as if she had danced, et nonnumquam saltare solis oculus, and which was the main matter of all, she danced with her rolling eyes: they were the brokers and harbingers of her suite. So she makes her brags in a modern poet,

"Soon could I make my brow to tyrannise,
And force the world do homage to mine eyes."

The eye is a secret orator, the first bawd, Amoris porta, and with private looks, winking, glances and smiles, as so many dialogues they make up the match many times, and understand one another's meanings, before they come to speak a word. Eurialus and Lucretia were so mutually enamoured by the eye, and prepared to give each other entertainment, before ever they had conference: he asked her good will with his eyes; she did suffragari, and gave consent with a pleasant look. That Thracian Rodophe was so excellent at this dumb rhetoric, "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 Salvianus observes, "the eyes are the windows of our souls, by which as so many channels, all dishonest conceivance gets into our hearts." They reveal our thoughts, and as they say, from animi index, but the eye of the countenance, Quid procacibus intuere ocellis? &c. I may say the same of smiling, gait, 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 shows and prognostics of greater matters, which they most part use, to inveigle and deceive; though many fond lovers again are so frequently mistaken, and led into a fool's paradise. For if they see but a fair maid laugh, or show a pleasant countenance, use some gracious words or gestures, they apply it all to themselves, as done in their favour; sure she loves them, she is willing, coming, &c.

"Statuit quando videt quod pulchra puellula ridet,
Tum facies credit se quodam amare velit?"

They make an art of it, as the poet telleth us,

"Quid credit s? discutit etiam ridere puella,
Quod etiam atque illa hac quoque decor.

"Who can believe it? to laugh maidens make an art,
And seek a pleasant grace to that same part."

And 'tis as great an enticement as any of the rest,

"Si quis movet puella,
Cor tibi rite sitit."

"She makes thine heart leap with a pleasing gentle smile of hers."

"Dulce ridendem Lalagen amabo,
Dulce loquaciam."

"I love Lalage as much for smiling, as for discoursing," delectata illa risit tam blandum, as he said in Petronius of his mistress, being well pleased, she gave so sweet a smile. It won Ismenius, as he confesseth, Isemne subrisit alamatorium, Isemne smiled so lovingly the second time I saw her, that I could not choose but admire her: and Galla's sweet smile quite overcame Faustus the shepherd, Me

Rom. euangel, lib. 6, cap. 6. 18 Bern. de concept. Virg. Physiognoenia virgines annam movet ad castitatem.
2. cent. d. 3. q. 3. mirum, virgo formosissima, et a quinque concepta. 18 Met. 10.
18 Romanoind's complaint, by Sam. Daniel. 18 Amnes Siv. 18 Heliodor. l. 2. Rodophe Thracia tam inevitabilis facies inuicta, tam extre oculis intus attraxit, ut si in illam quis incidisset, non posset quin cepeterat. 18 Lib. 3. de providentia: Animis absconsa oculi, et ommis impratis cupitus a oculis languam caunicas introiebat. 18 Boccham. 18 Ovid de arte amanti. 18 Pers. 3 Sat. 18 Vel centum Charites ridere putaret, Museos Hec. 18 Hor. Od. 22. lib. 1. 18 Estachius, l. 5. 18 Mantuan.
aspiciens motis blandè subrisit ocellis. All other gestures of the body will enforce as much. Daphnis in 72 Lucian was a poor tattered wench when I knew her first, said Corbile, pannosa et lacera, but now she is a stately piece indeed, hath her maid to attend her, brave attires, money in her purse, &c., and will you know how this came to pass? 74 by setting out herself after the best fashion, by her pleasant carriage, affability, sweet smiling upon all, &c. Many women do upon a man for his compliment only; and good behaviour, they are won in an instant; too credulous to believe that every light wanton suitor, who sees or makes love to them, is instantly enamoured, he certainly dothes on, admires them, will surely marry, when as he means nothing less, 75 his ordinary carriage in all such companies. So both delude each other by such outward shows; and amongst the rest, an upright, a comely grace, courtesies, gentle salutations, cringes, a mincing gait, a decent and an affected pace, are most powerful enticers, and which the prophet Isaiah, a courtier himself, and a great observer, objected to the daughters of Zion, iii. 16. 76 they minced as they went, and made a tinkling with their feet. 79 To say the truth, what can they not effect by such means?

"Whilst nature decks them in their best attire
Of youth and beauty which the world admires."

71 "Urís—voces, manus, grossu, pectore, fronte, ocellis." 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; mere juggling, a fascination. When they show their fair hand, the foot and leg withal, magnum sui desiderium nobis relinquunt, saith 77 Balthazar Castilio, lib. I. they set us a longing, 44 and so when they pull up their petticoats, and outward garments, 78 as usually they do to show their fine stockings, and those of purest silk, dye, gold fringes, laces, embroideries, (it shall go hard but when they go to church, or to any other place, all shall be seen) 79 but a sprite to catch woodcocks; and as 80 Chrysostom telleth them downright, 44 though they say nothing with their mouths, they speak in their gait, they speak with their eyes, they speak in the carriage of their bodies. 79 And what shall we say otherwise of that barrier of their necks, shoulders, naked breasts, arms and wrists, to what end are they but only to tempt men to lust!

70 "Nam quid lacteolus sinus, et ipsas
Pro te fere sine linteo papillas?
Hoc est dicere, poese, poese, poese, tradas;
Hoc est ad Venerem vocare amantes."

There needs no more, as 77 Fredericus Matenesius well observes, but a crier to go before them so dressed, to bid us look out, a trumpet to sound, or for defect a sower-gelder to blow,

70 "Look out, look out and see
What object this may be
That doth perstringe mine eye;
A gallant lady goes
In rich and gaudy clothes,
But whither away God knows,
Look out, &c., et quae sequuntur."

or to what end and purpose? But to leave all these fantastical raptures, I'll prosecute my intended theme. Nakedness, as I have said, is an odious thing of itself, remedium amoris; yet it may be so used, in part, and at set times, that there can be no such enticement as it is;

70 "Nec nisi cincta Diana placeat, nec nuda Cythere,
Illa voluptatis nil habet, nec ninium."

David so spied Bathsheba, the elders Susanna: 80 Apelles was enamoured with Campaspe, when he was to paint her naked. Tiberius in Suet. cap. 42, supposed with Sestius Gallus an old lecher, libidinoso sene, e te legge ut nuda puellas administrare; some say as much of Nero, and Pontus Huter of Carolus Pugnax. Amongst the

72 Tom. 4, mer. dial. Exorando seipsum eleganter, faciem et hilarem se gendente erga canentes, indebente, manu ac blandam quid, &c. 73 Angetianus. 74 Vel si forte vestimentum de industria elevetur, ut pedum ac tridentum per aliquam conspiciatur, dum temptum aut locum aliquum adhiberit. 75 Sermonem, quid non feminam virum cohabitant. Non loqueta es lingua, sed loqueta es grossa; non loqueta es vasa, sed ore loqueta es clarum quam voces. 76 Joviam Pontanus Balar, lib. I. ni Hermonem. "For why do you exhibit such milky way, your uncovered bosoms? What else is it but to say plainly, Ask me, ask me, I will surrender; and what is that but love's call?"
77 De luxu vestimentiorum. 78 Nihil aliud decet nisi ut parvi viri praesodat, &c. 79 If you can tell how, you may say this to the tune a sow-gelder blows. 80 Salm. epigr. 39. "Neither draped Diana nor naked Venus pleases me. One has too much voluptuousness about her, the other none." 81 Epian. lib. 33, cap. 16. "Campaspe nudum pulchrum Apelles, amore apudHermonem stat."
abylonians, it was the custom of some lascivious queans to dance frisking in that eshow, saith Curtius lib. 5, and Sardus de mor. gent. lib. 1, writes of others to that effect. The 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 said in our times, and Heliodorus, etiam coram agentes, ut ad venerem incitarent: o things may be abused. A servant maid in Aristotenetus spied her master and mistress through the key-hole merrily disposed; upon the sight she fell in love with her master. Antoninus Caracalla observed his mother-in-law with her breasts most monstrously laid open, he was so much moved, that he said, Ab si licere, Quid si jact: which she by chance overhearing, replied as impudently, Quicquid libet, I shall give you what you shall; and upon that temptation he married her; his object was not in cause, not the thing itself, but that unseemly, indecent carriage of it.

When you have all done, veniam à veste sagitta, the greatest provocations of lust were from our apparel; God makes, they say, man shapes, and there is no motive like into it;

"Which doth even beauty beautify, And most bewitch a wretched eye," a filthy knave, a deformed quean, a crooked carcass, a maukin, a witch, a rotten pot, a hedgestake may be so set out and tricked up, that it shall make as fair a show, as much enamour as the rest: many a silly fellow is so taken. Primus luxuriae in hoc saeculo, one calls it, the first snare of lust; Bossus luxuriae in hoc saeculo, syphilitic arundinum, a fatal reed, the greatest bawd, forte lenocinum, sanguinis lacrymae deplorandum, saith "Matenius, and with tears of blood to be deplored. Not that comeliness of clothes is therefore to be condemned, and those other 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 fantastical that is not in fashion, and like an old image in arras hangings, when a manner of taste is generally received; but when they are so new-fangled, so unstaid, so prodigious in their attire, beyond their means and fortunes, unbefitting their age, place, quality, condition, what should we otherwise think of them? Why do they adorn themselves with so many colours of herbs, fictitious flowers, curious needle-works, quaint devices, sweet-smelling odours, with those inestimable riches of precious stones, pearls, rubies, diamonds, emeralds, &c.? Why do they crown themselves with gold and silver, use coronets and tresses of several fashions, deck themselves with pendants, bracelets, ear-rings, chains, girdles, rings, pins, spangles, embroideries, shawls, rebatoes, versicolor ribands? why do they make such glorious shows with their scarfs, feathers, fans, masks, furs, laces, taffanies, ruffs, falls, calls, cuffs, tanacks, velvets, tinsels, cloth of gold, silver, tissue? with colours of heavens, stars, planets: the strength of metals, stones, odours, flowers, birds, beasts, fishes, and whatsoever Africa, 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 peind such inestimable sums on them? "To what end are those crisped, false hairs, painted faces," as "the satirist observes, "such a composed gait, not a step awry?" Why are they like so many Sybarites, or Nero’s Poppea, Ahasuerus’s concubines, so ostentatiously, so long a dressing, as Caesar was marshalling his army, or a hawk in pruning?

"Nunc molitur, nunc complur, annus est: a gardener takes not so much delight at pains in his garden, a horseman to dress his horse, scour his armour, a mariner bout his ship, a merchant his shop and shop-book, as do they about their faces, and those other parts: such setting up with corks, straightening with whalebones; rhy is it, but as a daynet catcheth larks, to make young men stoop unto them? Philochoros, a gallant in Aristotenetus, advised his friend Polienus to take heed of such enticements, "for it was the sweet sound and motion of his mistress’s
spangles and bracelets, the smell of her ointments, that captivated him first, _Illa fuit mentis prima ruina meae_. _Quid sibv vult pixidum turba_, saith _Lucian_. to what use are pins, pots, glasses, ointments, irons, combs, bodkins, setting-sticks? why bestow they all their patrimonies and husbands' yearly revenues on such fooleries? _Bib patrimonium singulis auribus_; _why use they dragons, wasps, snakes, for chains, enamelled jewels on their necks, ears?_ _Dignum polius foert roerus manus istas reli-
gari, 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-cloths next to their skins, and instead of wrought smocks, have their cheeks stigmatised with a hot iron: I say, some of our Jezebels, instead of painting, if they were well served. But why is this labour, all this cost, preparation, riding, running, far-fetched, and dear bought stuff? _Because forsooth they would be fair and fine, and what nature is defective, supply it by art_. _Sanguine quaero non rubet, arte rubet_. (Ovid); and to that purpose they anoint and paint their faces, to make Helen of Hecuba—_parvamque exortamque puellam—European_. To this intent they crush in their feet and bodies, hurt and crucify themselves, sometimes in laces, a hundred yards I think in a gown, a sleeve; and sometimes again so close, _ut modis exprimant artus_. _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 fardaignes and close girt, &c. Why is all this, but with the where in the Proverbs, to intoxicate some or other? _oculorum decipulum_, one thereby calls it, _et indicem libidinis_, the trap of lust, and sure token, as an ivy-bush is to a tavern. _Quod pulchro Glycere sumas de pixide vultus,
Quid tibi composisse sine lege come:
Quid alient digitis adamas, herculis in auro,
Non son divinus, sed scio quid cupias._

_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 colorum, corpus solidum et succe plenum (as Chorea describes his mistress in the 29 poet), a painted face, a ruff-band, fair and fine linen, a coronet, a flower, (20) _Naturaeque putat quod fuit artificis_ , a wrought waistcoat he dotes on, or a full petticoat, a pure dye instead of a proper woman. For generally, as with rich-furred conies, their cases are far better than their bodies, and like the bark of a cinnamon tree, which is dearer than the whole bulk, their outward accoutrements are far more precious than their inward endowments. _Tis too common so._

_Auferim cultu, et gemmis, auroque teguntur
Omnis; pars minima est ipsa puella sui._

_with gold and jewels all is covered,
And with a strange tire we are won,
(Whist she's the least part of herself) And with such baubles quite undone._

why do they keep in so long together, a whole winter sometimes, and will not be seen but by torch or candlelight, and come abroad with all the preparation may be, when they have no business, but only to show themselves? _Spectatum venia, ventum spectentur ut spex._

_say what is beauty if it be not seen,
Or what art to be seen if not admired,
And though admired, unless in love desire?_
Artificial Allurements.

curious compliments, with such gestures and tires, as if they should go to a dancing-school, a stage-play, or bawdy-house, fitter than a church.

"When such a she-priest comes her mass to say,
Twenty to one they all forget to pray."

"They make those holy temples, consecrated to godly martyrs and religious uses, the shops of impudence, dens of whores and thieves, and little better than brothel houses."

When we shall see these things daily done, their husbands bankrupts, if not cornutes, their wives light. As wives, daughters dishonest; and hear of such distasteful acts, as daily we do, h w should we think otherwise? what is their end, but to deceive and inveige young men? As tow takes fire, such enticing objects produce their effect, how can it be altered? When Venus stood before Anchises (as Homer feigns in one of his hymns) in her costly robes, he was instantly taken,

"Cum ante ipsum staret Jovis filia, videns eam
Anchises, admirabatur formam, et stupendus vestes;
Et vastum inducta peplo, ignes radice splendidior;
Humanusque tortusque folgidos, flexiles luces,
Tenerum colum amiantem montia pulchra,
Aureis, varigalas."  

So when Medea came in presence of Jason first, attended by her nymphs and ladies, as she is described by Apollonius,

"Conclusae vero ignis instar sequabat splendor,
Tantum ab auris ambris rependedor hatar,
Accenditque in oculis dulce desiderium."  

Such a relation we have in Plutarch, when the queens came and offered themselves to Antony, with diverse presents, and enticing ornaments, Asiatic allurements, with such wonderful joy and festivity, they did so inveige 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 Antony 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, herself dressed like Venus, her maids like the Graces, her pages like so many Cupids, Antony was amazed, and rapt beyond himself. Holodorus, lib. 1. brings in Dameneta, stepmother to Cneus, “whom she saw in his scarfs, rings, robes, and crownet, quite mad for the love of him.” It was Judith’s pantofles that ravished the eyes of Holofernes. And 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 Naomi give Ruth counsel how to please Boaz? and Judith, seeking to captivate Holofernes, washed and anointed herself with sweet ointments, dressed her hair, and put on costly attires. The riot in this kind hath been excessive in times past; no man almost came abroad, but curled and anointed,

"Et matutino subante Crespinus amonat,
Quantum vis redolent duo funera."  

"one spent as much as two funerals at once, and with perfumed hairs."  

et rosa canos odorati capillos Assyriaco nardo. What strange thing doth Sueton. relate in this matter of Caligula’s riot? And Pliny, lib. 12. & 13. Read more in Dioscorides, Ulmus, Arnoldus, Randoletius de fuco et decoratione; for it is now an art, as it was of old, (so Seneca records) officiae sunt odores coquentium. Women are and men worse, no difference at all between their and our times; “good manners” (as Seneca complains) are extinct with wantonness, in tricking up themselves men go beyond women, they wear harlots’ colours, and do not walk, but jet and dance; hic mulier, haec vir, more like players, butterflies, baboons, apes, antics, than men. So ridiculous, moreover, we are in our attires, and for cost so excessive, that as Hierome said of old, Umo filio villarum insunt pretia, uno hinc decies sesteriis.
inserite, ’tis an ordinary thing to put a thousand oaks and a hundred oxen into a suit of apparel, to wear a whole manor on his back. What with shoe-ties, hangers, points, caps and feathers, scarfs, bands, cuills, &c., in a short space their whole patrimonies are consumed. Heliogabalus is taxed by Lampadius, and admired in his age for wearing jewels in his shoes, a common thing in our times, not for emperors and princes, but almost for serving men and tailors; all the flowers, stars, constellations, gold and precious stones do condescend to set out their shoes. To repress the luxury of those Roman matrons, there was "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 kind. Lucullus's wardrobe is put down by our ordinary citizens; and a cobbler's wife in Venice, a countess 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 jewels (as he saith) or exult and triumph in the beauty of clothes? Why is all this cost? to incite men the sooner to burning lust. They pretend decency and ornament; but let them take heed, that while they set out their bodies they do not damn their souls; "tis Bernard's counsel: "shine in jewels, stink in conditions; have purple robes, and a torn conscience." Let them take heed of Isaiah's prophecy, that their slippers and attires be not taken from them, sweet balls, brac-lets, earings, veils, wimples, crisping-pins, glasses, fine linen, hoods, lawns, and sweet savours, they become not bald, burned, and stink upon a sudden. And let maids beware, as Cyprian adviseth, "that while they wander too loosely abroad, they lose not their virginities?" and like Egyptian temples, seem fair without, but prove rotten carcasses within. How much better were it for them to follow that good counsel of Tertullian? "To have their eyes painted with chastity, the Word of God inserted into their ears, Christ's yoke tied to the hair, to subject themselves to their husbands. If they would do so, they should be comely enough, clothe themselves with the silk of sanctity, damask of devotion, purple of piety and chastity, and so painted, they shall have God himself to be a suitor: let whores and queans prank up themselves, let them paint their faces with minion and censure, they are but fuels of lust, and signs of a corrupt soul: if ye be good, honest, virtuous, and religious matrons, let sobriety, modesty and chastity be your honour, and God himself your love and desire." Mulier recte olet, ubi nihil olet, then a woman smells best, when she hath no perfume at all; no crown, chain, or jewel (Guirard adds) is such an ornament to a virgin, or virtuous woman, quam virgini pudor, as chastity is: more credit in a wise man's eye and judgment they get by their praisiness, and seem fairer than they that are set out with baubles, as a butcher's meat is with pricks, pulped up, and adorned like so many jays with variety of colours. It is reported of Cornelia, that virtuous 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 housewife beside, that was dressed like a May lady, and, as most of our gentlewomen are, was more solicitous of her head-tire than of her health, that spent her time between a comb and a glass, and had rather be fair than honest (as Cato said), and have the commonwealth turned topsy-turvy than her tires marred; and she did nought but brag of her fine robes and jewels, and provoked the Roman matron to show 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, fantastical, housewife. How much better were it for our matrons to do as she did, to go civilly and decently, Honesta mulieris instar que uitter uero pro eo quod est, ad ea tantum quisque opus est, to use gold as it is gold, and for that use it serves, and when they need it, than to consume it in riot, beggar their husbands, prostitute themselves, inveigle others, and perad-
venture damn their own souls? How much more would it be for their honour and credit? Thus doing, as Hierom said of Blesilla, Furius did not so triumph over the Gauls, Papyrus of the Samnites, Scipio of Numantia, as she did by her temperance; pulla semper veste, &c., they should insult and dominee 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 world’s eye at least) which had like to have stolen out of sight, and that is money, veniunt a dote sagitte, money makes the match; Modo accipere deos, ‘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 than if they had all the beauteous ornaments, and those good parts and nature can afford, they care not for honesty, bringing up, birth, beauty, person, but for money.

If she be rich, then she is fair, fine, absolute and perfect, then they burn like fire, they love her dearly, like pig and pie, and are ready to hang themselves if they may not have her. Nothing so familiar in these days, as for a young man to marry an old wife, as they say, for a piece of gold; asinum auro omum; and though she be an old crone, and have never a tooth in her head, neither good conditions, nor a good face, a natural fool, but only rich, she shall have twenty young gallants to be suitors in an instant. As she said in Suetonius, non me, sed mea ambitum, ‘tis not for her sake, but for her lands or money; and an excellent match it were (as he added) if she were away. So on the other side, many a young lovely maid will cast away herself upon an old, doting, decrepit dizzard,

Bis puerus effatae quamvis balbutiat ore,
Prima legim rare tam culta rosata puellis,"

that is rheumatic 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 money, she will have him before all other suitors, Dummodo sit dives barbarus ille placet. "If he be rich, he is the man, a fine man, and a proper man, she will go to Jacktrees or Tidore with him; Galesimun de monte auro. Sir Giles Goosecap, Sir Amorous La-Fool, shall have her. And as Philemason in Aristot., Epponeus, absque argento omnia vana, hang him that hath no money, "tis to no purpose to talk of marriage without means, Trouble me not with such motions; let others do as they will, I’ll be sure to have one shall maintain me fine and brave." Most are of her mind, De moribus ultima fact quiescit, for his conditions, she shall inquire after them another time, or when all is done, the match made, and everybody gone home. Lucan’s Lycia was a proper young maid, and had many fine gentlemen to her suitors; Et, heec, a senator’s son, Melissus, a merchant, &c.; but she forsook them all for one Passin, a base, hirstrate, 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 money, but with this bait you may catch our most potent, puissant, and illustrious princes. That proud upstart domineering Bishop of Ely, in the time of Richard the First, viceroy in his absence, as Nubergenis relates it, to, fortify himself, and maintain his greatness, propinquantur suarum commodis, plurimos sihi potentes et nobles devincire curavit, married his poor kinswomen (which came forth of Normandy by device) 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 praecrallam imminitatem sub spe magna promotionis non optaret? Who would
not have done as much for money and preferment as mine author adds. Vortigern, King of Britain, married Rowena the daughter of Hengist the Saxon prince, his mortal enemy; but wherefore? she had Kent for her dowry. lagello the great Duke of Lithuania, 1886, was mightily enamoured on Hedenga, insomuch that he turned Christian from a Pagan, and was baptized himself by the name of Ulaidislaus, and all his subjects for her sake: but why was it? she was daughter and heir of Poland, and his desire was to have both kingdoms incorporated into one. Charles the Great was an earnest suitor to Irene the Empress, but, saith Zonaruc, ob regnum, to annex the empire of the East to that of the West. Yet what is the event of all such matches, that are so made for money, goods, by deceit, or for burning lust, quos fidei libido conjuxit, what follows? they are almost mad at first, but his a mere flash; as claff and straw soon fired, burn vehemently for a while, yet out in a moment; so are all such matches made by those allurements of burning lust, where there is no respect of honesty, parentage, virtue, religion, education, and as like, they are extinguished in an instant, and instead of love comes hate; for joy, repentance and desperation itself. Franciscus Barbarus in his first book de re aucta, 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; 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 than Menelaus had with Helen, Vulcan with Venus, Theseus with Phaedra, Minos with Pasiphaeus, and Claudius with Messalina; shame, sorrow, misery, melancholy, discontent.

SUBSECT. IV.—Importunity and Opportunity of Time, Place, Conference, Discourse, Singing, Dancing, Music, Amorous Tales, Objects, Kissing, Familiarity, Tokens, Presents, Bribe, 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 awag the hearts of men and women. For, as Tacitus observes, i. 2, "it is no sufficient trial of a maid's affection by her eyes alone, but you must say something that shall be more available, and use such other forcible engines; therefore take her by the hand, wring her fingers hard, and sigh withal; if she accept this in good part, and seem not to be much averse, then call her mistress, take her about the neck and kiss her, &c." But this cannot be done except they first get opportunity of living, or coming together, ingress, egress, and regress; letters and commendations may do much, outward gestures and actions: but when they come to live near one another, in the same street, village, or together in a house, love is kindled on a sudden. Many a serving-man by reason of this opportunity and importunity inveigles his master's daughter, many a gallant loves a dowdy, many a gentleman runs upon his wife's 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 are 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 blood, 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 other's carriages like Benedict and Beatrice in the comedy, and in whom they find many faults, by
this living together in a house, conference, kissing, colling, and such like allurements, begin, at last, to dote insensibly one upon another.

It was the greatest motive that Potiphar’s wife had to dote upon Joseph, and "Citiphon upon Leucippe his uncle’s 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 tells the tale himself in Tatus, 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., which made him almost mad. Ismenius the orator makes the like confession in Eustathius, lib. 1, when he came first to Sosthene’s house, and sat at table with Cratisites his friend, Isemene, Sosthene’s daughter, waiting on them with her breasts open, arms half bare." 49 Nuda pedem, descintia sinum, spollata lacertos; after the Greek fashion in those times—nudos media partem lacertos, as Daphne was when she fled from Phoebus (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 got a little opportunity, 44 she came and drank to him, and withal trod upon his toes, and would come and go, and when she could not speak for the company, she would wring his hand, and blush when she met him: and by this means first she overcame him (bibens amorem haecribum 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, kisings, wringings of hands, treading of feet, &c. Ipsam mihi widebar sorbillare virginem, I sipped and sipped so long, till at length I was drunk in love upon a sudden. Philocharinius, in Aristotenum, met a fair maid by chance, a mere stranger to him, he looked back at her, she looked back at him again, and smiled withal.

Omulbis tum etereedes blanditis.

This opportunity of time and place, with their circumstances, are so forcible motives, that it is impossible almost for two young folks equal in years to live together, and not be in love, especially in great houses, princes’ courts, where they are idle in summo gradu, fare well, live at ease, and cannot tell otherwise how to spend their time. 52 Illic Hippolitum ponit, Priapus crat. Achilles was sent by his mother Thetis to the island of Scyros in the Ægean sea (where Lycomedes then reigned) in his monasque 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 Genesee, amongst the king’s children in a woman’s habit; but see the event: he compressed Deidame, the king’s fair daughter, and had a fine son, called Pyrrhus by her. Peter Abelard the philosopher, as he tells the tale himself, being set by Fulbertus her uncle to teach Heloise his lovely niece, and to that purpose sojourned in his house, and had committed agnus tenuilam fametico lupo, I use his own words, he soon got her good will, plura erant oscula quam sententiae, and he read more of love than any other lecture; such pretty feats can opportunity plea; primum domo conjuncti, inde animis, &c. But when as I say, nox, vinum, et adolesecentia, youth, wine, and night, shall concur, nox amoris et quietis conscia, ‘tis a wonder they be not all plunged over head and ears in love; for youth is benigna in amorem, et prona materies, a very combustible matter, naptha itself, the fuel of love’s fire, and most apt to kindle it. If there be seven servants in an ordinary house, you shall have three company in some good liking at least, and amongst idle persons how should it be otherwise?

Living at Rome, saith Aristeu’s Lucretia, in the flower of my fortunes, rich, fair, young, and so well brought up, my conversation, age, beauty, fortune, made all the

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49 Tatus, lib. 1. 44 In mammis: amnatum, non asperam inest juvenitates, et attractus, &c. 44 Mainteann. 44 Ovid. 1. Met. 44 Manus ad eunibum unda, occumo astum, fortis intutia, tenue de pectore spiritum ducere, digitum mean present, et bibens pedum present; mutuas compressiones corporum, labiorum commissiones, pedum connexiones, &c. Et hibi bibit codem cecem, &c. 44 Epist. 4. Respezi, respezi et illa subscri- densus, &c. 45 Vir. An. 4. "That was the first hour of destruction, and the beginning of my miseries." 45 Epiphr. 45 Ovid. amor, lib. 2. eleg. 2. "Place modesty itself in such a situation, desire will intrude." 44 Homer vivens fave fortunam, et opulentiam, nona, atque, formam, gratia conversationem, maxime me frequent spectabilem, &c.
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 herself of her imperfections, paintings,
impostures, will not willingly be seen by day, but as Castilio noteth, in the night,
Diem ut gis odit, tedarum lucem super omnia mavult, she hateth the day like a dor-
mouse, and above all things loves torches and candlelight, and if she must come
abroad in the day, shecovets, as in a mercer's shop, a very obfuscate and obscure
sight. And good reason she hath for it: Nocte laudis menda, and many an amo-
rous gull is fetched over by that means. Gomnesius lib. 3. de vale gen. c. 22. gives
instance in a Florentine gentleman, that was so deceiv'd with a wife, she was so
radiantly set out with rings and jewels, lawns, scarfs, laces, gold, spangles, and gay
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,
shrivelled, &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 woo but when they go to church, or, as in Turkey, see them
at a distance, they must interchange few or no words, till such time they come to
be married, and then as Sardus lib. 1. cap. 3. de morb. gent. and Bohemus relate
of those old Lacedemonians, "the bride is brought into the chamber, with her hair
girt about her, the bridgroom comes in and unties the knot, and must not see her
at all by daylight, till such time as he is made a father by her." In those hotter
countries these are ordinary practices at this day; but in our northern parts, amongst
Germans, Danes, French, and Britons, the continent of Scandia and the rest, we
assume more liberty in such cases; we allow them, as Bohemus saith, to kiss com-
ing and going, et modo abit lascivia, in cauponem ducere, to talk merrily, sport, play,
sing, and dance so that it be modestly done, go to the alehouse and tavern together.
And "as is not amiss, though Chrysostom, 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 unruy feasts. "A young,
pittivanted, trim-bearded fellow," saith Hierome, "will come with a company of
compliments, 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 fiddler plays or sings a lascivious song; a fourth singes you
to out to dance, one speaks by beck and signs, and that which he dares not say,
signifies by passions; amongst so many and so great provocations of pleasure, but
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 on, "as she walks
along and with the ruffling of her clothes, makes men look at her, her shoes crack,
hers paps tied up, her waist pulled in to make her look small, she is straight girded,
hair hands hang loose about her ears, her upper garment sometimes falls, and some-
times turries to show her naked shoulders, and as if she would not be seen, she
covers that in all haste, which voluntarily she showed." But not at feasts, plays,
pageants, and such assemblies, but as Chrysostom objects, these tricks are put in
practice "at service time in churches, and at the communion itself." If such dumb
shows, 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 belaughter of all sides?

16 De Aulic. l. 1. fol. 63. 17 Ut adulterini mercatorem
16 Qui in cultum cupisit nusan, amare
17 Qui in cultum cupisit nusan, amare
18 Omnis induque et undecunque et aque,
18 Omnis induque et undecunque et aque,
19 Accipit Amor, Venerea Hymeusque.
19 Accipit Amor, Venerea Hymeusque.

"After whom so many rosy maidens inquire.
Whom dainty dames and loving wives desire.
In every place, still, and at all times are.
Whom gods and gentle goddesses do move."
low shall he contain? The very tone of some of their voices, a pretty pleasing peech, an affected tone they use, is able of itself to captivate a young man; but then a good wit shall concur, art and eloquence, fascinating speech, pleasant discourse, sweet gestures, the Syrens themselves cannot so enchant. 61 P. Jovius commendeth his Italian countrywomen, to have an excellent faculty in this kind, above all other nations, and amongst them the Florentine ladies: some prefer Roman and Venetian courtesans, they have such pleasing tongues, and such elegance of speech, that they are able to overcome a saint, Præ facie multis vox sua lena fuit. Tantæ ratioe vocis famam conciliabat, saith Petronius in his fragment of pure impurities, mean his Satyricum, tam dulcis sonus permultebat aera, ut putares inter auras cantere Syrenum concordiam; she sang so sweetly that she charmed the air, and thou rouldest have thought thou hadst heard a concert of Syrens. “O good God, when alsp speaks, how sweet it is?” Philocolus exclaims in Aristophanes, to hear a fair young gentlewoman play upon the virginals, lute, viol, and sing to it, which as Gelius observes, lib. 1. cap. 11. are lascivium deliciae, the chief delight of lovers, must needs be a great enticement. Parthenis was so taken. 62 Mi vos ista auditur ac aure animam: O sister Harpedona (she laments) I am undone, 64 how sweetly he sings, I'll speak a bold word, he is the properest man that ever I saw in my life: O how sweetly he sings, I die for his sake, O that he would love me again! If thou didst but hear her sing, saith Lucian, 68 thou wouldest forget father and mother, forsake all thy friends, and follow her. 75 Helen is highly commended by Theocritus the poet for her sweet voice and music; none could play so well, she did, and Daphnis in the same Edylium, 79

A sweet voice and music are powerful enticers. Those Samian singing wenches, Aristonice, Onanthe and Agathoclea, regis diadematis insularum, insulted over kings themselves, as Plutarch contends. Centum luminum cinetum caput Argus sabelot, Argus had a hundred eyes, all so charmed by one silly pipe, that he lost his head. Clitophon complains in Tatius of Leucippe’s 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;

To this effect the lovely virgin with a melodious air upon her golden wired harp or me, I know not well whether, played and sang, and that transported him beyond himself, “and that ravished his heart.” It was Jason’s discourse as much as his beauty, or any other of his good parts, which delighted Medea so much.

It was Cleopatra’s sweet voice and pleasant speech which inveigled Antony, above he rest of her entertainments. Verba tignet hominem, ut taurorum cornua fuses, “as bulls’ horns are bound with ropes, so are men’s hearts with pleasant words.” Her roars burn as fire,” Eccles. ix. 10. Roxalana bewitched Solyman the Magnificent, and borne wife by this engine overcame Edward the Fourth, Omnibus una omnes surripit Veneres. The wife of Bath in Chaucer confesseth all this out of her experience.

Peter Arctine’s Lucretia telleth as much and more of herself, “I counterfeited


61 2 Q
honesty, as if I had been virgo virginissima, more than a vestal virgin, I looked like a wife, I was so demure and chaste, I did add such gestures, tunes, speeches, signs and motions upon all occasions, that my spectators and auditors were stupefied, enchanted, fastened all to their places, like so many stocks and stones. Many silly gentlewomen are fetched over in like sort, by a company of gulls and swaggering companions, that frequently belie noblemen's favours, rhyming Coribantianni, Thrasonean Rhadomantes or Bombomachides, that have nothing in them but a few player's ends and compliments, vain bragadocians, impudent intruders, that can discourse at table of knights and lords' combats, like Lucian's Leontiscus, of other men's travels, brave adventures, and such common trivial news, ride, dance, sing old ballad tunes, and wear their clothes in fashion, with a good grace; a fine sweet gentleman, a proper man, who could not love him! She will have him though all her friends say no, though she beg with him. Some again are incensed by reading amorous toys, Amadis de Gaul, Palmearin de Oliva, the Knight of the Sun, &c., or hearing such tales of lovers, descriptions of their persons, lascivious discourses, such as Astyanaxus, Helen's waiting-woman, by the report of Suidas, writ of old, de varis concubitis modis, and after her Philenis and Elephantine; or those light tracts of Aristides Milesius (mentioned by Plutarch) and found by the Persians in Crassus' arm amongst the spoils, Aristene's dialogues, with ditties, love songs, &c., must needs set them on fire, with such like pictures, as those of Aristene, or wanton objects of what kind soever; no stronger engine than to hear or read of love toys, fables and discourses ("one saith), and many by this means are quite mad. At Abdera in Thrace (Andromeda one of Euripides' tragedies being played) the spectators were so much moved with the object, and those patethetical love speeches of Persens, amongst the rest, O Cupid, Prince of Gods and men; &c. that every man almost a good while after spake pure iambics, and raved still on Persens' speech, O Cupid, Prince of Gods and men. As carmen, boys and apprentices, when a new song is published with us, go singing that new tune still in the streets, they continually acted that tragical part of Persens, and in every man's 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 patethetical love speech, they could not a long time after forget, or drive it out of their minds, but O Cupid, Prince of Gods and men, was ever in their mouths. This belike made Aristotle, Polit. lib. 7. cap. 18. forbid young men to see comedies, or to hear amorous tales.

"Hee igitur juvenes nequam facilesque pulsar Insipiciat."—

"Let not young folks meddle at all with such matters." And this made the Roman, as Vitruvius relates, put Venus' temple in the suburbs, extra murum, ne adolescens veneris insuecant, 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 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 daily, kiss, dance? And much more when he shall come to be an actor himself.

To kiss and 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 poison of a spider; a great allurement, a fire itself, proximum aut anticeum, the prologue of burning lust (as Apuleius adds), lust itself, Venus quintà parte suis inquir inuit, a strong assault, that conquers captains, and those all commanding forces, Domasque ferro sed domaria osculo. Aristene's Lucretia, when she would in kindness overcome a suitor of hers, and have her desire of him, "took him about the neck, and kissed him again and again," and to that, which she could not other...

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58 Tom. 4. dial. merit. 57 Amatorius surmo vehemens vehemensque capiatur in speciosum. 56 Tullius. l. 1. 55 De luxuriis et deliciis compositi. 54 Ennes. Ryl. nias. Nissae machinae validior quam lecto lascivia historese. 53 saepe ciascanus inveniatur ad foroem incend. 52 Martini. l. 4. 51 Lib. 1. c. 7. 50 Exaethius. l. 1. Picture parant axum ad Venereum, &c. Hierosol. ed res venerans intemperantiae traditur; non cubiculo suo sic speculae dicetur valet asetuis disposit in quoqueque respectus imagines cognosce referunt. Suetonius vit. ejus. 59 Osculum ut phalangium inuir. 58 Hor. Venus satis inuitate cum quisque quiese a nectar. 57 Hor. Tu igitur Tu may conquer with the sword, but you are conquered by a kiss. 56 Apoll. meb proxima et sparsus osculae saltate peto.
wise effect, she made him so speedily and willingly condescend: And 'tis a continual assault,—huc non deficit incipitque semper, always fresh, and ready to begin as at first, vastum nuttio fine terminatur, sed semper recens est, and hath a fiery touch with it.

Especially when they shall be lasciviously given, as he feelingly said, "et me praecum deosculata Folis, Catenatis lacertiis," "Oborto valgiiter labello."

The soul and all is moved; "Jam pluribus osculis labra crepatabant, animarum quoque mixtum facientes, inter mutuos complexus animas anhelantes;"

They breathe out their souls and spirits together with their kisses," saith "Balthasar Castello, "change hearts and spirits, and mingle affections as they do kisses, and it is rather a connection of the mind than of the body." And although these kisses be delightful and pleasant,Ambrosial kisses, "Suaviolum dulci dulcius Ambrosiad, such as "Ganymede gave Jupiter, "Nectare suavius, sweeter than the nectar, balsam, honey," "Osula merum amorem stillantia, love-dropping kisses; for"

"The giltflower, the rose is not so sweet, As sugared kisses be when lovers meet;"

Yet they leave an irksome impression, like that of aloe or gall,

"Ut mi ex Ambrosid mutatum jam foret illud Suaviolum tristis tristius bellumho."

They are deceitful kisses,

"Quid me melibus implicas lacertis?"

They are destructive, and the more the worse: "Et qua me perdunt, oscula mille dabo; they are the bane of these miserable lovers. There be honest kisses, I deny not, osculum charitatis, friendly kisses, modest kisses, vestal-virgin kisses, officious and ceremonial kisses, &c. Osculum sensus, brachiorum amplissim, kissing and embracing are proper gifts of Nature to a man; but these are too lascivious kisses, "Implicitique sos circum mea colla lacertos, &c. too contemptuous and too violent, "Brachia non hedera, non vincunt oscula concha; they cling like ivy, close as an oyster, bill as doves, meretricious kisses, biting of lips, cum additamento: "Tum impresso ore (saith "Lucian) ut viz labia detrallant, inter deosculandum mordientes, tum et os aperientes quoque et mammas attractantes, &c. such kisses as she gave to Gyton, innumeris oscula dedit non repugnanti puer, cervim invadens, innumerable kisses, &c. More than kisses, or too homely kisses: as those that "he spake of, "Acceptatus ab ipsa venere 7, suavir, &c. with such other obscenities that vain lovers use, are those which are abominable and publicious. If, as Peter de Lesdemos 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 uxorom suum ardentior est amor; or that of Thomas Secund. quaest. 154. artic. 4. contactus et osculum sit mortale peccatum, or that of Durand. Rational. lib. 1. cap. 10. abstinere debent conjuges à complexu, toto tempore quo solennitas nuptiarum interidicatur, what shall become of all such "immodest kisses and obscene actions, the forerunners of brutish lust, if not lust
Love-Melancholy.

[Art. 3. Sec. 3]


itself! What shall become of them that often abuse their own wives? Do you have any idea of this?

That which I aim at, is to show you the progress of this burning lust; to unmask therefore all which I have hitherto said, with a familiar example out of that elegant Museus, observe but with me those amorous proceedings of Leander and Hero: they began first to look one on another with a lascivious look,

"Quidque intuens induitutus,—
Nuttius mutuis induerat in eorum mentem puellas.
Et illa contra nuttius mutuis juvenis
Leander quod amorem non renum, &c. Inde
Adhibat in tenebris tande quidem stringerum
Rosas puellae digitos, ex toto suspensam
Vesementem—
Inde
Virs vatic autem bene oleam colit seculatae.
Tulit verbum alt amoris ictus stimulo,
Precis audii et amoris misericordia mei, &c.
Sec fasus recusans persuasit mentem puellae."

The same proceeding is elegantly described by Apollonius in his Argonautica, between Jason and Medea, by Eustathius in the ten books of the loves of Lysistrata and Isthmene, Achilles Tatius between his Clitophon and Leucippe, Chaucer's poem of Troilus and Cresside; and in that notable tale in Petronius of a slave and a gentlewoman of Ephesus, that was so famous all over Asia for her beauty, and that mourned for her husband: the soldier wooed her with such rhymes, and lovers use to do,—piacione etiam pingnabas amor? &c. at last, frang virescientiam passa est, he got her good will, not only to satisfy his lust, "but to have her dead husband's body on the cross (which he watched instead of the thief's that was newly stolen away), whilst he wooed her in her cabin. These are tales, you may say, but they have most significant morals, and do well express those ordinary proceedings of doting lovers.

Many such allurements there are, nods, jests, winks, smiles, wrestling, tokens, favours, symbols, letters, valentines, &c. For which cause believe, Godfrey et de amor, would not have women learn to write. Many such provocations are said when they come in presence, they will and will not.

"Malo me Galatia petit lasciva puella,
Et fugit ad salices, et se caqui ante videre."

Hero so tripped away from Leander as one displeased,

"Yet as she went full often look'd behind,
And many poor excuses did she find
To linger by the way,"——

but if he chance to overtake her, she is most averse, nice and coy,

"Denegat et pugnat, sed vult super omnia vincere."

Sometimes they lie open and are most tractable and coming, apt yielding, and willing to embrace, to take a green gown, with that shepherdess in Theocritus, Epig. 27. to let their coats, &c., to play and daily, at such seasons, and to some, as they spill their advantage; and then coy, close again, so nice, so surly, so demure, yet had much better tame a colt, catch or ride a wild horse, than get her favour, or win her love, not a look, not a smile, not a kiss for a kingdom. "Arete's Lacedaemonian was an excellent artisan in this kind, as she tells her own tale, "Though I was by nature and art most beautiful and fair, yet by these tricks I seemed to be far more amiable than I was, for that which men earnestly seek and cannot attain, draws on their affection with a most furious desire. I had a suitor loved me dearly (said she) and the more he gave me, the more eagerly he wooed me, the more I seemed to neglect, to scorn him, and which I commonly gave others, I would not let him converse with me, no, not have a kiss. To gull him the more, and fetch his over (for him only 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 count's servant, which he did exceedingly well perform: — 

Comes de monte Turco, "my lord and master hath sent your ladyship a small present, and part of his hunting, a piece of venison, a pheasant, a few partridges, &c. (all which she bought with her own money), commends his love and service to you, desiring you to accept of it in good part, and he means very shortly to come and see you." Withal she showed him rings, gloves, scarfs, coronets which others had sent her, when there was no such matter, but only to circumvent him. — By these means (as she concludes) "I made the poor gentleman so mad, that he was ready to spend himself, and venture his dearest blood for my sake." Pholinna, in "Lucian, practised all this long before, as it shall appear unto you by her discourse; for when Diphilus her sweetheart came to see her (as his daily custom was) she frowned upon him, would not vouchsafe him her company, but kissed Lamprus his co-rival, at the same time before his face: but why was it? To make him (as she telleth her mother that chid her for it) more jealous; to whet his love, to come with a greater appetite, and to know that her favour was not so easy 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. 

Amanitum irae amoris redintegratio, as the old saying is, the falling out of lovers is the renewing of love; and according to that of Aristonetus, jucundiores amorum post injuriarum deceae, love is increased by injuries, as the sunbeams are more gracious after a cloud. And surely this aphorism is most true; for as Ampelis informs Crisis in the said Lucian, "If a lover be not jealous, angry, waspish, apt to fall out, sigh and swear, he is no true lover." To kiss and call, hang about her neck, protest, swear and wish, are but ordinary symptoms, incipientis aubuc et crescentis amoris signa; but if he be jealous, angry, apt to mistake, &c., bene spars liquet, 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 co-rival, his love will languish, and he will not care so much for you. Hitherto (saith she) can I speak out of experience; Demophonus a rich fellow was a suitor of mine, I seemed to neglect him, and gave better entertainment to Calliades the painter before his face, principio abit, verbis me inartefactus, at first he went away in a chafe, cursing and swearing, but at last he came submitting himself, vowing and protesting he loved me most dearly, I should spare 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 suitors over kindly; insolentes sem sunt hoc cuius sententia, will make them proud and insolent; but now and then reject them, strange thyself, et si me audies semel atque iterum exclude, shut him out of doors once or twice, let him dance attendance; follow my counsel, and by this means "you shall make him mad, come off roundly, stand to any conditions, and do whatsoever you will have him. These are the ordinary practices; yet in the said Lucian, Melissa methinks had a trick beyond all this; for when her suitor came coldly on, to stir him up, she writ one of his co-rival's names and her own in a paper, Melissa amat Hermotimus, Hermotimus Mellissam, 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. "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 bosom: Camena singled out Pamphilus to dance, at Myson's wedding (some say), for there she saw him first; Fullicianus overtook Celia by the highway side, offered his service, thence came further acquaintance, and thence came love. But who can repeat half their devices? What Arinetine experienced, what conceited Lucian, or wanton Aristonetus? They will deny and take, stiffly refuse, and yet earnestly seek the same, repel to make them come with..."
itself! What shall become of them that often abuse their own wives? But who have I to do with this?

That which I aim at, is to show 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 Museus, observe but with me those amorous proceedings of Leander and Hero: they began first to look one on another with a lascivious look,

* Obligé intuens inde nutibus.—
Nuitibus mutus inducens in orrum mentem puerlia.
Et illa contra nutibus mutus juvenis
Leandr quod amorem non renuit, &c. Inde
Adhibat in tendenia tactis quiddam stringentes
Roanes pueller digitos, ex illo suspensos
Vehementer — Inde
Virginius autem hæc ciens colunm occupat.
Tale verbum civ amoris iactus stimulat,
Precor audi et amoris miserere mei, &c.
Et sic fatus recussans persuasit mentem puella."

"With becks and nods he first began
To try the woman's mind,
With becks and nods and smiles again
An answer he did find.
And in the dark he took her by the hand,
And wrung it hard, and sighed grievously,
And kiss'd her too, and would her as he might,
With pity me, sweetheart, or else I die,
And with such words and gestures as there past, He won his mistress' favour at the last."

The same proceeding is elegantly described by Apollonius in his Argonautics, between Jason and Medea, by Eustathius in the ten books of the loves of Ismenius and Ismene, Achilles Tatius between his Clitophon and Leucippe, Chaucer's new poem of Troilus and Cresside; and in that notable tale in Petronius of a sedent and a gentlewoman of Ephesus, that was so famous all over Asia for her chastity, and that mourned for her husband: the soldier wooed her with such rhetoric to lovers use to do,—placitum etiam pugnatis amoris? &c. at last, frangit periclis passa est, he got her good will, not only to satisfy his lust, but to hang her dead husband's body on the cross (which he watched instead of the thief's that was newly stolen away), whilst he wooed her in her cabin. These are tales, you may say, but they have most significant morals, and can do well express those ordinary proceedings of loving lovers.

Many such allurements there are, nods, jests, winks, smiles, wrestlings, tokens, favours, symbols, letters, valentines, &c. For which cause belike, Godfridus Lik. a 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, et se cupit ante videri."

"My mistress with an apple wooes me,
And bidds me covert go,
With all her heart before, God known."

Hero so tripped away from Leander as one displeased,

"Yet as she went full often look'd behind,
And many a cueceus did she find
To linger by the way."

but if he chance to overtake her, she is most averse, nice and coy,

"Denegat et pugnat, sed vult super omnia vincil."

"She seems not won, but won she is at length,
In such wars women use but half their strength."

Sometimes they lie open and are most tractable and coming, apt, yielding, and willing to embrace, to take a green gown, with that shepherdess in Theocritus, Epy. 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 desirous, you had much better tame a colt, catch or ride a wild horse, than get her favour, or win her love, not a look, not a smile, not a kiss for a kingdom. Artene's Lucræs was an excellent artisan in this kind, as she tells her own tale, "Though I was by nature and art most beautiful and fair, yet by these tricks I seemed to be far more amiable than I was, for that which men earnestly seek and cannot attain, draws on their affection with a most furious desire. I had a suitor loved me dearly (said she), and the more he gave me, the more eagerly he wooed me, the more I seemed to neglect, to scorn him, and which I commonly gave others, I would not let him meet me, converse with me, no, not have a kiss." To pull him the more, and fetch him over (for him only I aimed at) I personated mine own servant to bring in a present.
from a Spanish count, whilst he was in my company, as if he had been the count's servant, which he did excellently well perform: "Cones de monte Turco, my lord and master hath sent your ladyship a small present, and part of his hunting, a piece of venison, a pheasant, a few partridges, &c. (all which she bought with her own money), commends his love and service to you, desiring you to accept of it in good art, and he means very shortly to come and see you." Withal she showed him bags, gloves, scarfs, coronets which others had sent her, when there was no such matter, but only to circumvent him. "By these means (as she concludes) "I made a poor gentleman so mad, that he was ready to spend himself, and venture his nearest blood for my sake." Philies, in "Lucian, practised all this long before, as shall appear unto you by her discourse; for when Diphilus her sweetheart came to see her (as his daily custom was) she frowned upon him, would not voucheface her company, but kissed Lamprius his co-rival, at the same time before his face: but why was it? To make him (as she telleth her mother that chid her for) more jealous; to whet his love, to come with a greater appetite, and to know her favour was not so easy 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, seek quarrels upon no occasion, because she would be reconciled to him again. "Mandatum in amore redintegratio, as the old saying is, the falling out of lovers is the renewing of love; and according to that of Aristogenes, jucundiores amorum post injurias felices, love is increased by injuries, as the sunbeams are more gracious after a cloud. And surely this aphorism is most true; for as Ampelis informs Crisis in the said Lucian, "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 symptoms, incipientis adhuc et crescentis amoris signa; but if he be jealous, angry, apt to mistake, &c., bene spes 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 co-rival, his love will languish, and he will not care so much for you. Hitherto (saith she) can I speak out of experience; Demophilus a rich fellow was a suitor of mine, I seemed to neglect him, and gave better entertainment to Callias the painter before his face, praeceptoribus, verbis me insulentius, at first he went away all in a chaise, cursing and swearing, but at last he came submitting himself, vowing and protesting 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 suitors over kindly; insolentes cun sunt hoc cun sentient, "will make them proud and insolent; but now and then reject them, estrange thyself, et si me audie non atque iterum exclam, shut him out of doors once or twice, let him dance attendance; follow my counsel, and by his means you shall make him mad, come off roundly, stand to any conditions, and do whatsoever you will have him. These are the ordinary practices; yet in he said Lucian, Melissa methinks had a trick beyond all this; for when her suitor came coldly on, to stir him up, she wrote one of his co-rival's names and her own in paper, Melissa amat Hermotimus, Hermotimus Mellissam, 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 was so, came raving to me, &c. "and so when I was in despair of his love, four months after I recovered him again." Eugenia drew Timocrates for her valentine, and bore his name a long time after in her bosom: Camilla singled out Pamphilus to acc, at Myason's wedding (some say), for there she saw him first; Fabricius overtook Calia by the highway side, offered his service, thence came further acquaintance, and thence came love. But who can repeat half their devices? What Areteine experienced, what conceited Lucian, or wanton Aristogenes? They will deny and shake, stiffly refuse, and yet earnestly seek the same, repel to make them come with

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more eagerness, fly from if you follow, but if averse, as a shadow they will follow you again, fugientem sequitur, sequentem fugit; with a regaining retreat, a gentle reluctancy; a smiling threat, a pretty pleasant peevishness they will put you off, and have a thousand such several enticements. For as he saith,

"Non est forma satis, nec quae vult bella videre,
Dolor vulgi more placere suis.
Dicta, saepe, luxus, sermones, grattia, risus,
Vincent nexion candidioris opus."

"Tie not enough though she be fair of her,
For her to use this vulgar compliment;
But pretty toys and jests, and saws and smiles,
As far beyond what beauty can attempt."

25 For this cause belike Philostratus, in his images, makes diverse loves, "some young, some of one age, some of another, some winged, some of one sex, some of another, some with torches, some with golden apples, some with darts, gins, snares, and other engines in their hands," as Propertius hath prettily painted them out, lib. 2. et 29. and which some interpret, diverse enticements, or diverse affections of love, which if not alone, yet jointly may batter and overcome the strongest constitutions.

It is reported of Decius, and Valerianus, those two notorious persecutors of the church, that when they could enforce a young Christian by no means (as Hieronym records) to sacrifice to their idols, by no torments or promises, they took another course to tempt him: they put him into a fair garden, and set a young courteesan to daily with him, 26 "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 Berkley in Gloucestershire, there was in times past a nunnery (said Guarinerus Mapes, an old historiographer, that lived 400 years since), of which there was a noble and a fair lady abbess: Godwin, the subtile Earl of Kent, travelling that way, (seeking not her but hers) leaves a nephew of his, a proper young gallant (as if he had been sick) with her, till he came back again, and gives the young man charge so long to counterfeite, till he had deflowered the abbess, and as many besides of the nuns as he could, and leaves him with odd rings, jewels, girdles, and such toys to give them still, when they came to visit him. The young man, willing to undergo such a business, played 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: 27 his lord made 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 Major in the life of John the monk, that lived in the days of Theodosius, commends the hermit to have been a man of singular continency, and of a most assured 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 God's sake some lodging with him. 28 The old man let her in, and after some common conference of her misery, she began to inveigle him with lascivious talk and jests, to play with his beard, to kiss him, and do worse, till at last she overcame him. As he went to address himself to that business, she vanished on a sudden, and the devils in the air laughed him to scorn. 29 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 enticing baits, be not sufficient, there be many others, which will of themselves intend the passion of burning lust, amongst which, dancing is none of the least; and it is an engine of such force, I may not omit it. Incitamentum libidinis, Petrarch calls it.
the spur of lust. "A circle of which the devil himself is the centre. Many women that use it, have come dishonest home, most indifferent, none better."

Another terms it "the companion of all filthy delights and enticements, and 'tis not easily told what inconveniences come by it, what securile talk, obscene actions," and many times such monstrous gestures, such lascivious motions, such wanton tunes, meretricious kisses, homely embracings.

\[\text{Mem. 2. Subs. 4.} \]

Artificial Allurements. 487

that it will make the spectators mad.

When that epitomizer of Trogrus had to the full described and set out King Ptolemy's riot as a chief engine and instrument of his overthrow, he adds, tympanum et tripudium, fiddling and dancing: "the king was not a spectator only, but a principal actor himself."

A thing nevertheless frequently used, and part of a gentlewoman's bringing up, to sing, dance, and play on the lute, or some such instrument, before she can say her paternoster, or ten commandments: 'Tis the next way their parents think to get them husbands, they are compelled to learn, and by that means, incastos amores de tenero meditatur ungue; 'tis a great allurement as it is often used, and many are undone by it. This, in Lucian, inveigled Lamprias in a dance, Herodias so far pleased Herod, that she made him swear to give her what she would ask, John Baptist's head in a platter.

Robert Duke of Normandy, riding by Falaise, spied Arlette, a fair maid, as she danced on a green, and was so much enamoured with the object, that he must needs lie with her that night. Owen Tudor won Queen Catherine's affection in a dance, falling by chance with his head in her lap. Who cannot parallel these stories out of his experience? Spesippus a noble gallant in that Greek Aristephanus, seeing Panareta a fair young gentlewoman dancing by accident, was so far in love with her, that for a long time after he could think of nothing but Panareta: he came raving home full of Panareta: "Who would not admire her, who would not love her, that should but see her dance as I did? O admirable, O divine Panareta! I have seen old and new Rome, many fair cities, many proper women, but never any like to Panareta, they are dross, dowdies all to Panareta! O how she danced, how she tripped, how she turned, with what a grace! happy is that man that shall enjoy her. O most incomparable, only, Panareta?"

When Xenophon, in Symposio, or Banquet, had discourse of love, and used all the engines that might be devised, to move Socrates, amongst the rest, to stir him the more, he shouts up all with a pleasant interlude or dance of Dionysius and Ariadne. "First Ariadne dressed like a bride came in and took her place; by and by Dionysius entered, dancing to the music. The spectators did all admire the young man's carriage; and Ariadne herself was so much affected with the sight, that she could scarce sit. After a while Dionysius beholding Ariadne, and incensed with love, bowing to her knees, embraced her first, and kissed her with a grace; she embraced him again, and kissed him with like affection, &c., as the dance required; but they that stood by, and saw this, did much applaud and commend them both for it. And when Dionysius rose up, he raised her up with him, and many pretty gestures, embraces, kisses, and love compliments passed between them: which when they saw fair Bacchus and beautiful Ariadne so sweetly and so uneffeminately kissing each other, so really embracing, they swore they loved indeed, and were so inflamed 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 were unmarried, swore they would forthwith marry, and those that were married called instantly for their horses, and galloped home to their wives." What greater motive can there be than this burning lust? what so violent an oppugner? Not without good cause therefore so many general councils condemn it, so many fathers abhor it, so many grave men speak against it; "Use not the company of a woman," saith Sycellus, S. 4, "that is a singer, or a dancer; neither hour, lest thou be taken in her craftiness." *In circ no tam cervitur quam discit Athen. *Hesids holds, lust in theatres is not seen, but learned. Gregory Nazianzen that eloquent divine, (as he relates the story himself,) when a noble friend of his solemnly invited him with other bishops, to his daughter Olympia's wedding, refused to come: "For it is absurd to see an old gouty bishop sit amongst dancers," he held it unfit to be a spectator, much less an actor. _Nemo sallat sobrius, Tully writes, he is not a sober man that daunts; for some such reason (belike) Domitian forbade the Roman senators to dance, and for that fact removed many of them from the senate. But these, you will say, are lascivious and Pagan dances, "tis the abuse that causeth such inconvenience, and I do not well therefore to condemn, speak against, or "innocently to accuse the best and pleasantest thing (so 4 Lucian calls it) that belongs to mortal men." You misinterpret, I condemn it not; I hold it notwithstanding an honest disport, a lawful recreation, if it be opportune, moderately and soberly used: I am of Plutarch's mind, "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 cheereth up the mind, exercised the body, delights the spectators, which teacheth many comely gestures, equally affecting the ears, eyes, and soul itself." Sallust discommends singing and dancing in Semponia, not that she did sing or dance, but that she did it in excess, "tis the abuse of it; and Gregory's 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.

44-0 Nihil prodest quod non iudice posset idem; igne quid utilis?"

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 Wolfangus, 45 Hider, and most of our modern divines: *Si decorè, gravis, verecunde, plena luce honorum virorum et matronarum honestarum, tempestivè faut, probari possunt, et debent. "There is a time to mourn, a time to dance," Eccles. iii. 4. Let them take their pleasures then, and as he said of old, "young men and maids flourishing in their age, fair and lovely to behold, well attired, and of comely carriage, dancing a Greek gallerid, and as their dance required, kept their time, now turning, now tracing, now apart, now altogether, now a courtesy 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 centre, now stationary, now direct, now retrograde, now in apogee, then in perigee, now swift then slow, occidental, orient, they turn round, jump and trace, and about the sun with those thirty-three Macrole or Bourbonian planet, _circa Solm sallantes Cypharedum_, saith Fromundius, Four Medicus stars dance about Jupiter, two Austrian about Saturn, &c., and all (belike) to the music of the spheres. Our greatest counsellors, and staid senators, at some times dance, as David before the ark, 2 Sam. vi. 14. Miriam. Exod. xv. 20. Judith, xvi. 13. (though the devil hence perhaps hath brought in those bawdy ballad), and well may they do it. The greatest soldiers, as Quintilians. *Em- lbus Probus, *Calius Rhodiginus, have proved at large, still use it in Greece, Rome,

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46 Lab. iv. de comendunt, amoribus. 47 Ad Any nom. unam. 27. 48 Intemperatum enim est, et 49 quuin adores, inter saliantes padericium videre 50 futunum cum in mortalium 51 qu Pin sallarum cum in mortalium. 52 Quid honest 53 Quam componit nec, ac corporis exercitationem; componit nec, ac corporis exercitationem nec 54 Elagastissima res est, que et 55 vereat, et spectantes objectet, me, ocultis, aures, animam ex quos demulcens. 56 Ovid. 57 Systema, scilicet philosophic. 58 Apuleius, 10. 59 Poeti, poetae, viri, florentes, statutis, formas compositis, vestis, inter alias, incumbe gratium, Graecianarum saliantia Fyturahum, de 60 positas ordinatiuncular, decoras autibus ius erat, nunc in orbem flexi, nunc in obsidionem nerva versari, nunc in quadam cento, mone mihi separati, &c. 61 Lab. cap. 21. 62 Vit. Epaminondas.
and the most worthy senators, canlare, sallure. Lucian, Macrobius, Libanus, Plutarch, Julius, Pollux, Athenaeus, have written just tracts in commendation of it. In this our age it is in much request in those countries, as in all civil commonwealths, as Alexander ab Alexandro, lib. 4. cap. 10. et lib. 2. cap. 25. hath proved at large, amongst the barbarians themselves none so precious; all the world allows it. 42 “Divitia contemno tuae, rex Crease, tuaque Vendo Asiae, augentibus, flore, nero, choreis.”

43 Plato, in his Commonwealth, 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. graec. affect. worthily lash him for it; and well they might: for as one saith, “the very sight of naked parts causeth enormous, exceeding concupiscences, and 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.

If these allurements do not take place, for Simierus, that great master of dalliance, shall not behave himself better, the more effectually to move others, and satisfy their lust, they will swear and lie, promise, protest, forge, counterfeit, brag, bribe, flatter and dissemble of all sides. “Twas Lucretia’s counsel in Arete, Sistis amicis frons, promitt, finge, juras, perjuras, factas, simula, mentire; and they put it well in practice, as Apollo to Daphne,

45 “mihi Delphica telus
Et Claros et Tenedos, patriaque regia servit,
Jupiter est genitor”

46 “Delphos, Claros, et Tenedos servire mihi;
And Jupiter is known my sire to be.”

46 The poorest swains will do as much. 57 Mille pocus nivei sunt et mili valibus agri;
58 “I have a thousand sheep, good store of cattle, and they are all at her command,”
59 “Tibi, non, tibi nostra supetirix,
Ruraque servirentis.”

48 “house, land, goods, are at her service,” as he is himself. Dinomachus, a senator’s son in 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, 60 that may have his choice of all the beauties in the town, one noble by birth, with so many talents, as young, better qualified, and fairer than thyself? daughter believe him not: the maid was abashed, and so the matter broke off. When Jupiter wood Juno first (Lilius Giraldis relates it out of an old comment on Theocritus) the better to effect his suit, he turned himself into a cuckoo, 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 Junonis gremium devolavit, whom Juno for pity covered in her 61 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 polluitus connubium obtinuit, till he vowed and swore to marry her, and then she gave consent. This fact was done at Thomus hill, which ever after was called Cuckoo hill, and in perpetual remembrance there was a temple erected to Telia Juno in the same place. So powerful are fair promises, vows, oaths and protestations. It is an
ordinary thing too in this case to belie their age, which widows usually do, that mean to marry again, and bachelors too sometimes,

\[\text{"Cujus octavum trepidavit etas,}\\ \text{cornes lustrum?"}\]

to say they are younger than they are. Carmides in the said Lucian loved Philogentium, an old maid of forty-five years; \[\text{she swore to him she was but thirty-two-}\\ \text{next December. But to dissemble in this kind, is familiar of all sides, and often it takes. \[\text{"Fallere credentem res est operosa puellam,}\\ \text{tis soon done, no such great mystery, Erigiaeum verò laudem, et spolia ampla,}\\ \text{and nothing so frequent as to belie their estates, to prefer their suits, and to advance themselves. Many men to fetch over a young woman, widows, or whom they love, will not stick to crack, forge and feign any thing comes next, bid his boy fetch his cloak, rapier, gloves, jewels, &c. in such a chest, scarlet-golden-tissue breeches, &c. when there is no such matter; or make any scruple to give out, as he did in Petronius, that he was master of a ship, kept so many servants, and to personate their part the better take upon them to be gentlemen of good houses, well descended and allied, hire apparel at brokers, some scavenger or pricket-louse tailors to attend upon them for the time, swear they have great possessions, \[\text{"bribe, lie, egg, and foist how clearly they love,}\\ \text{how bravely they will maintain her, like any lady, countess, duchess, or queen; they shall have gowns, tiers, jewels, coaches, and caroches, choice diet,}\\ \text{as old Vulpone courted Celia in the \[\text{"comedy, when as they are no such men, not}\\ \text{worth a great, but mere sharks, to make a fortune, to get their desire, or else pretend love to spend their idle hours, to be more welcome, and for better entertainment. The conclusion is, they mean nothing less,}\\ \text{"Na! metuunt jurare, nihil promittere curant:}\\ \text{sed simul ac cupide mente satis libente est,}\\ \text{dicta nihil metuère, nihil perjuria curant."}\]

\[\text{"Oaths, vows, promises, are much protested; }\\ \text{But when their mind and lust is satisfied,}\\ \text{Oaths, vows, promises, are quite neglected."}\]

though he solemnly swear by the genius of Cesar, by Venus’s shrine, Hymen’s duty, by Jupiter, and all the other gods, give no credit to his words. For when lover swear, Venus laughs, \[\text{"Venus hac perjuria ridet,}\\ \text{Jupiter himself smiles, and parods}\\ \text{it withal, as grave \[\text{Plato gives out; of all perjury, that alone for love matters is}\\ \text{forgiven by the gods. If promises, lies, oaths, and protestations will not avail, they}\\ \text{fall to bribes, tokens, gifts, and such like feasts. \[\text{"Plurimus auro conciliatur amor:}\\ \text{Jupiter corrupted Danaé with a golden shower, and Liber Ariadne with a lovely}\\ \text{crown, (which was afterwards translated into the heavens, and there for ever shines) they}\\ \text{will rain chickens, florins, crowns, angels, all manner of coins and stamps in her lap. And so must he certainly do that will speed, make many feasts, banquet, invitations, send her some present or other every foot. \[\text{"Summo studio parentur culpae (saith \[\text{Hecules) et erebren fiant largitiones, he must be very bountiful and liberal, seek and sue, not to her only, but to all her followers, friends, familiars, fiddlers, panders, parasites, and household servants; he must insinuate himself, and surely will, to all of all sorts, messengers, porters, carriers; no man must be unrewarded, or unsuspected. I had a suitor (saith \[\text{Aretine’s Lucretia) that when he came to my house,}\\ \text{flung gold and silver about, as if it had been chaff. Another suitor I had was a very}\\ \text{choleric fellow; but 1 so handled him, that for all his cunning, I brought him upon}\\ \text{his knees. If there had been an excellent bit in the market, any novelty, fish, fruit,}\\ \text{or fowl, muscadel, or malmsay, or a cup of neat wine in all the city, it was present}\\ \text{ed presently to me; though never so dear, hard to come by, yet I had it: the}\\ \text{poor fellow was so fond at last, that I think if I would I might have had one of his}\\ \text{eyes out of his head. A third suitor was a merchant of Rome, and his manner of}\\ \text{wooning was with \[\text{"exquisite music, costly banquets, poems, &c. I held him off all}\\ \text{de contemptu eorum amoribus.}\\ \text{\[\text{Diæs, Julius agricolis}\\ \text{at palæis proiecibat. Bifonum lexibns amatorum quin}\\ \text{supplex flerus genibus, \[\text{Nullus recentius atalas tur}\\ \text{fructus, nullum capiculum genibus tam caroae ecì, nullum}\\ \text{vinum Creticum proceccum, quin ad me ferre tener}\\ \text{credito ariens cum pignori daturum, &c. \[\text{Perræ}\\ \text{cæsars céliberas épicas, et tantis juramenta, donis, &c.}\\ \text{\[\text{Foc.}\\ \text{\[\text{Deicerat illa secondum supra trigesimum ad proximum Decembris complecturum se esse.}\\ \text{\[\text{Ovid.}\\ \text{\[\text{Non donis vincitur onmis amor. Catul.}\\ \text{\[\text{I. et 5.}\\ \text{\[\text{Fox.}\\ \text{\[\text{Catal.}\\ \text{\[\text{Lib. 1.}\\ \text{\[\text{de contemptu eorum amoribus.}\\ \text{\[\text{Dial. fili agricola at palæis proiecibat. Bifonum lexibus amatorum quin}\\ \text{supplex flerus genibus, \[\text{Nullus recentius atalas tur}\\ \text{fructus, nullum capiculum genibus tam caroae ecì, nullum}\\ \text{vinum Creticum proceccum, quin ad me ferre tener}\\ \text{credito ariens cum pignori daturum, &c. \[\text{Perræ}\\ \text{cæsars céliberas épicas, et tantis juramenta, donis, &c.}\\ \text{\[\text{Foc.}\\ \text{\[\text{Deicerat illa secondum supra trigesimum ad proximum Decembris complecturum se esse.}\\ \text{\[\text{Ovid.}\\ \text{\[\text{Non donis vincitur onmis amor. Catul.}\\ \text{\[\text{I. et 5.}\\ \text{\[\text{Fox.}\\ \text{\[\text{Catal.}\\ \text{\[\text{Lib. 1.}\\ \text{\[\text{de contemptu eorum amoribus.}\\ \text{\[\text{Dial. fili agricola at palæis proiecibat. Bifonum lexibus amatorum quin}\\ \text{supplex flerus genibus, \[\text{Nullus recentius atalas tur}\\ \text{fructus, nullum capiculum genibus tam caroae ecì, nullum}\\ \text{vinum Creticum proceccum, quin ad me ferre tener}\\ \text{credito ariens cum pignori daturum, &c. \[\text{Perræ}\\ \text{cæsars céliberas épicas, et tantis juramenta, donis, &c.}\\
at length he protested, promised, and swore pro virginitate regno me donaturum, I should have all he had, house, goods, and lands, pro concubitis solo; neither was there ever any conjuror, 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 strategems to win a city, as he did tricks and devices to get the love of me. Thus men are active and passive, and women not far behind them in this kind: Audax ad omnia famina, quae vel amat, vel odio.

They will crack, counterfeit, and collogue as well as the best, with handkerchiefs, and wrought nightcaps, purses, posies, and such toys: as he justly complained,

"Cur mittis violas? nempe ut violentias uerit;\nQuid violas viola me violenta tuis?" &c.\
"Why dost thou send me violets, my dear?\nTo make me burn more violently, I fear,\nWith violets too violent thou art,\nTo violate and wound my gentle heart."

When nothing else serve, the last refuge is their tears. Hec scripsi (testor amorem) mixta lacrymis et suspiriis, 'twixt tears and sighs, I write this (I take love to witness), saith 78 Chelidonia to Philonius. Lumina qua modò fulmina, jam flu- mina lachrymarum, those burning torches are now turned to floods of tears. Are- time's Lucretia, when her sweetheart came to town, 79 wept in his bosom, "that he might be persuaded those tears were shed for joy of his return." Quartzilla in Petronius, when nought would move, fell a weeping, and as Balthazar Castello paints them out, 80, "To these crocodile's tears they will add sob, 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, deserted look, as if they were now ready to die for your sake; and how, saith he, shall a young novice thus beset, escape?" But believe them not.

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 81 Spanish bawd said, gaudet illa habere unum in lecto, alterum in portà, tertium qui domi suspiret, she will have one sweetheart in bed, another in the gate, a third sighing at home, a fourth, &c. Every young man she sees and likes hath as much interest, and shall as soon enjoy her as thyself. On the other side, which I have said, men are as false, let them swear, protest, and lie; 82 Quod vos dicunt, dixerunt mille pulleis. They love some of them those eleven thousand virgins at once, and make them believe, each particular, he is besotted on her, or love one till they see another, and then her alone; like Milo's wife in Apuleius, lib. 2. Si quem conspexerit speciosa formae inuenem, venustate ejus sumitur, et in eum animam intortuet. 'Tis their common compliment in that case, they care not what they say, say or do: One while they slight them, care not for them, nail down right and scoff at them, and then again they will run mad, hang themselves, stab and kill, if they may not enjoy them. Henceforth, therefore,—nulla viro jurante femina credat, let not maids believe them. These tricks and counterfeit passions are more familiar with women, "finem hic dolori faciet aut vitae dies, miserie amantis, quoth Phedra to Hippolitus. Joessa, in 83 Lucian, told Pythis, a young man, to move him the more, that if he would not have her, she was resolved to make away herself. "There is a Nemesis, and it cannot choose but grieve and trouble thee, to hear that I have either strangled or drowned myself for thy sake." So common to this sex as oaths, vows, and protestations, and as I have already said,
tears, which they have at command; for they can so weep, that one would think their very hearts were dissolved within them, and would come out in tears; their eyes are like rocks, which still drop water, diarvm lacrymala et sudoria in modum Turgeri prompere, saith Aristenetus. They wipe away their tears like sweat, weep with one eye, laugh with the other; or as children weep and cry, they can both together.

"Neve pellatrwm lacrvmis movcere memento,
Ut ferunt oculos erudiére suos."  

And as much pity is to be taken of a woman weeping, as of a goose going barefoot. When Venus lost her son Cupid, she sent a crier about, to bid every one that met him take heed.

"Si fientem sapiscas, ne mox faliere, cavete;
Sin arsebit, magis effuge; et oscula si fora
Ferre vulte, fuga; sunt oscula noxia, in ipsa
Suntique venena labris," &c.

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.

SUBJECT. V.—Bawds, Philters, Causes.

When all other engines fail, that they can proceed no farther of themselves, their last refuge is to fly to bawds, panders, magical philters, and receipts; rather than fail, to the devil himself. Flectere si nequeunt superos, Acherontia 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 everywhere so common, and so many, that, as he said of old Croton, 

"Omnes hic aut captantur, aut captant,
either inveigle or be inveigled, we may say of most of our cities, there be so many profess'd, cunning bawds in them. Besides, bawdry is become an art, or a liberal science, as Lucian calls it; and there be such tricks and subtleties, so many nurses, old women, panders, letter carriers, beggars, physicians, friars, confessors, employed about it, that nullus tradere stibis sufficiat, one saith,

"Trescentia versibus
Suas imparitias traqueo 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 jealousy, nor Danae's custody, nor Argo's vigilance can keep them safe. Tis the last and common refuge to use an assistant, such as that Catanean Philippa was to Joan Queen of Naples, a bawd's help, an old woman in the business, as Myrrha did when she doated on Cyniras, and could not compass her desire, the old jade her nurse was ready at a pinch, ut inquit, omenque me sine ferre tibi — et in hic mea (pone timorem) Sedultus et apta tibi, fear it not, if it be possible to be done, I will effect it: non est mulier mulier insuperabilis. Celestina said, let him or her be never so honest, watched and reserved, 'tis hard but one of these old women will get access: and scarce shall you find, as 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 young 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, 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 can dwell? she, being well pleased with my foolish urbanity, replied, and why, sir, should I not tell? With that

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Klop. 39. 1. 2.  
Matronae swns duces ocuĩs, nonnulla quadrandu, virgines uno, meretricae nullo.  
Ovid.  
Imaginiis deorum, col. 32. & Moschi amantem fugitivo, quem Politianus Latinum fecit.  
Lib. 2. muliis annos suffecerat ad omnes ilia machinamen, dolosque committerandos, quaen virti et mulieres ut se invicem circumvenirem, torquidem sodet.  
Petronius.  
Flavius Tristianus. "Three hundred verses would not comprise their indecency."  
De Magnete. Philos. lib. 4. cap. 1.  
Vautin in extremum callidis lenis meum.  
Ovid. 10.  
met.  
Paraboeae, Barth.  
De vit. Eras.  
Ad versum vii. sigillum recusatum inhuam temporae
tium invenis, ante culias frustram non anna portas, vel nuxgautae mulieres sedes, quaem consueverat
tum, rumoribus passa, bujas vel illius membra,  
Aspresses tuis annis vendeatis, et rogo inquam, nec
tum quid non posset in herba habitum? debet erit illa stibis
ta sutilis, et quia nesciam inquinis inveniuntur
cut me procedere; divisam ego parabola, & scil.

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Artificial Allurements.

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she rose up and went before me. I took her for a wise woman, and by-and-by she led me into a by-lane, and told me there I should dwell. I replied again, I knew not the house; but I perceived, on a sudden, by the naked 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,

Regant ejusas sit, quid et nomen sit,
Post ille extemplo seque adjicent.

These white devils have their panders, bawds, and factors in every place to seek about, and bring in customers, to tempt and waylay novices, and silly travellers. And when they have them once within their clutches, as Augustus Maserius in his comment upon Varuleus Flaccus describes them, with promises and pleasant discourse, with gifts, tokens, and taking their opportunities, they lay nets which Lucretia cannot avoid, and baits that Hippolitus 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 terrify Susanna. How many Proserpinas, with those catchpoles, doth Pluto take? These are the sleepy rods with which their souls touched descend to hell; this the glue or lime with which the wings of the mind once taken cannot fly away; the devil's ministers to allure, entice, and seduce. Many young men and maids, without all question, are inveigled by these Eumenides and their associates. But these are trivial and well known. The most sly, dangerous, and cunning bawds, are your knavish physicians, empyreics, mass-priests, monks, Jesuits, and friars. Though it be against Hippocrates' oath, some of them will give a dram, promise to restore maidensheads, and do it without danger, make an abortion if need be, keep down their paps, hinder conception, procure lust, make them able with Satyrians, 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 bedside, and all under pretence of giving physic. Now as for monks, confessors, and friars, as he said,

"That Sylvia Pluto does not tempt or do, What an old bag or monk will undergo?

either for himself to satisfy his own lust, for another, if he be hired thereto, or both at once, having such excellent means. For under colour of visitation, auricular confession, comfort and penance, they have free egress and regress, and corrupt, God knows, how many. They can such trades, some of them, practise physic, use exorcisms, &c.

In the mountains between Dauphine and Savoy, the friars persuaded 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 observes, wenches could not sleep in their beds for necromantic friars; and the good abbots in Boccaccio may in some witness, that rising betimes, mistook and put on the friar's breeches instead of her veil or hat. You have heard the story. I presume, of Paulina, a chaste matron in Ægisippus, whom one of Isis's priests did prostitute to Mundus, a young knight, and made her believe it was their god Anubis. Many such pranks are played by our Jesuits, sometimes in their own habits, sometimes in others, like soldiers, courtiers, citizens, scholars, gallants, and women themselves. Proteus-like, in all forms and disguises, that go abroad in the night, to inescapable and beguile
young women, or to have their pleasure of other men's wives; and, if we may believe 'some relations, they have wardrobes of several suits in the colleges for that purpose. Howsoever in public they pretend much zeal, seem to be very holy men, and bitterly preach against adultery, fornication, there are no verier bawds or whores-masters in a country; "whose soul they should gain to God, they sacrifice to the devil." But I spare these men for the present.

The last battering engines 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 fly for succour to the devil himself. I know there be those that deny the devil can do any such thing (Crato epist. 2. lib. med.), and many divines, there is no other fascination than that which comes by the eye, of which I have formerly spoken; and if you desire to be better informed, read Camerarius, oper subctis. 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 inveigled King Philip; those the true charms, as Henry to Rosamond,

"One aspect from thy lips the blood more warms,
Then all their philters, exercisms, and charms." 

With this alone Lucretia brags in Aretine, she could do more than all philosophers, astrologers, alchemists, necromancers, witches, and the rest of the crew. As for herbs and philters, I could never skill of them, "The sole philter that ever I used was kissing and embracing, by which alone I made men rave like beasts stupefied, and compelled them to worship me like an idol." In our times it is a common thing, saith Erasmus, in his book de Lamitis, for witches to take upon them the making of these philters, "to force men and women to love and hate whom they will to cause tempests, diseases," &c. by charms, spells, characters, knots.——hic [Note: Missing text.] sala vendit Philtrum. St. Hierome proves that they can do it (as in Hilarius lib. epist. lib. 3); he hath a story of a young man, that with a philter made a maid mad for the love of him, which maid was after cured by Hilarian. Such instances I find in John Nider, Formicaria. lib. 5. cap. 5. Plutarch reports of Lucullus that he died of a philter; and that Cleopatra used philters to inveigle Antony, amongst other allurements. Eusebius reports as much of Lucretia 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 Charles the Great (Charlemagne) 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 corpse, 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, prayed earnestly to God (commiserating his lord and master's 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 emperor's mad love lay under the dead woman's tongue." The bishop went hastily to the carcass and took a small ring thence; upon the removal the emperor abhorred the corpse 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 hour the emperor neglected all his other houses, dwelt at Ache, built a fair house in the midst of the marsh, to his infinite expense, 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 heres

[Notes]
1. Lib eredit Auguste Vindelicorum, An. 1000. Qua run animas lucrari debeat Deo, sacrificandi diaboli.
2. M. Drayton, Hor. epist.
4.JavaScript Error
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is accused by Irenæus to have inveigled a young maid by this means; and some writers speak hardly of the Lady Katharine Cobham, that by the same art she circumvented Humphrey Duke of Gloucester to be her husband. Syenius Amilianus summoned <sup>14</sup> Apuleius to come before Cneius Maximus, proconsul of Africa, that he being a poor fellow, <sup>15</sup> had bewitched by philters Fudentilla, 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 Salmuz com. in Pancrat. Tit. 10. de Horol. Leo Afer, lib. 3, saith, “is an ordinary practice at Fez in Africa, Praestigatores ibi plures, qui cogunt amores et concubitus: as skillful all out as that hyperborean magician, of whom Cleodemus, in <sup>16</sup> Lucian, tells so many fine feats performed in this kind. But Erastus, Wierus, and others are against it; they grant indeed such things may be done, but (as Wierus discourseth, lib. 3. de Lamiis, cap. 37.) not by charms, incantations, philters, but the devil himself; lib. 5. cap. 2. he contends as much; so doth Freitagius, nec. med. cap. 74. Andreas Cicalpinus, cap. 5; and so much Sigismundus Scherezius, cap. 9. de hircro nocturno, proves at large. <sup>17</sup> Unchaste women by the help of these witches, the devil's kitchen maids, have their loves brought to them in the night, and carried back again by a phaentasm 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 goat's back to their sweethearts, many miles in a night. <sup>18</sup> Others are of opinion that these feats, which most suppose to be done by charms and philters, are merely effected by natural causes, as by man's blood chemically prepared, which much avails, saith Erastus Burgranius, in Lucerna vitae et mortis Indice, ad amorem conciliandum et odium, (so huntsmen make their dogs love them, and farmers their pullen,) <sup>19</sup> is an excellent philter, as he holds, sed vulgo proderde grande nefas, but not fit to be made common: and so be Mala insana, mandrake roots, mandrake <sup>20</sup> apples, precious stones, dead men's clothes, candles, mala Bacchica, panis porcinus, Hyppomanes, a certain hair in a <sup>21</sup> wolf's tail, &c., of which Rhisis, Dioscorides, Porta, Wecker, Rubens, Micaldus, Albertus, treat: a swallow's heart, dust of a dove's heart, multum valent lingue viperarum, cerebella asinorum, tela equina, palliola quibus infantes obvoluti nascuntur, funis strangulati hominis, lapis de nido Aquila, &c. See more in Lekkerius observat. medicinal, lib. 4. &c., which are as forcible and of as much virtue as that fountain Salmacis in <sup>22</sup> Vitruvius, Ovid, Strabo, that made all such mad for love that drank of it, or that hot bath at <sup>23</sup> Aix in Germany, wherein Cupid once dipt his arrows, which ever since hath a peculiar virtue to make them lovers all that wash in it. But hear the poet's own description of it.

<sup>20</sup> Unde hic fervor aquae terrae crampentibus udpect? Tela enim hic ludens irure texit amor: Et gaudens striolare novo, servete pereones

Inquit, et hic pharestric sunt monumenta mes. Ex illo fervet, nauseacque hic meritus homine, Cui non titillat pectora blandus amor.<sup>21</sup>

These above-named remedies have happily as much power as that bath of Aix, or Venus' enchanted girdle, in which, saith Natales Comes, “Love toys and dalliance, pleasantness, sweetness, persuasions, subtleties, gentle speeches, and all witchcraft to enforce love, was contained.” Read more of these in Agrippa de occult. Philos. lib. 1. cap. 50. et 49. Malleus malefic. part. 1. quest. 7. Delrio tom. 2. que t. 3. lib. 3. Wierus, Pomponatius, cap. 8. de incantat. Flincus, lib. 13. Theol. Plut. Calcaguinus, &c.

<sup>14</sup> Aeplog. quoq Fudentillam viduam ditem et procuculhoriam matris feminam cantaminibus in amorem sui pollexere.<sup>15</sup> Philopseude, tom. 2. <sup>16</sup> Impudicem mulierem opera veneficarum, diaboli cogitant, amatorem suis ad se luxuriam et reducunt, ministerio hinc in aures voalat: multis novi qui hoc fossi sunt,<sup>17</sup> &c. <sup>18</sup> Mandrake apples, Lumenius lib. herb. lib. c. 3. <sup>19</sup> Of which read Phil. lib. 8. cap. 22. et lib. 13. c. 35. et Quintilianum, lib. 7. <sup>20</sup> Lib. 11. c. 8. Venere implicant eos, qui ex eo bilant. Idem Ov. Met. 4. Strabo. Geog. l. 14. <sup>21</sup> Loc. Guecardiæe descript. Ger. in Aqua-grano.<sup>22</sup> Baltheus Veneris, in quo suavitas, et dulce coloquiae, benevolentia, et blanditiae, suavitum, fraudes et venesie includentur. What that heat to waters bubbling from the cold midst earth? Cupid, once upon a time, playfully dipped herein his arrows of steel, and delighted with the hissing sound, he said, boil on for ever, and retain the memory of my quiver. From that time it is a thermal spring, in which few venture to lethe, but whosoever doeth, his heart is instantly touched with love.”
Memb. III.

Symbtoms are either of body or mind; of body, paleness, leanness, dryness; and, in
Pallidus omnis amans, color hic est aptus amanti, as the poet describes lovers:
fecei amor maciemi, love causeth leanness. 
Avicenna de Mithi, c. 33. "makes hollow
eyes, dryness, symptoms of this disease, to go smiling to themselves, or acting
as if they saw or heard some delectable object." Vallerola, lib. 3. observat. cap. 7.
epit. med. deliver as much, corpus exangue patet, corpus gracile, oculi cavi, less,
pale, — ut nudit qui pressit calcibus anguem, "as one who trod with naked foot
upon a snake," hollow-eyed, their eyes are hidden in their heads, — — Tmerys
niidi corposis cecidit decor, they pine away, and look ill with waking, cares, sighs,
"Et qui tenete signa Phoebis facis
Oculi, nihil gentiles nec petrium milant."

"And eyes that once rivalled the locks of Phoebus, lose the patrial and paternal
lustre." With groans, griefs, sadness, dulness,

want of appetite, &c. A reason of all this, Jason Pratenis gives, "because of the
distraction of the spirits the liver doth not perform his part, nor turns the aliments
into blood as it ought, and for that cause the members are weak for want of suste-
nance, 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 young women,
cachexia or an evil habit to men, besides their ordinary sighs, complaints, and
lamentations, which are too frequent. As drops from a still, -- ut occisso stillis al
igne liquor, doth Cupid's fire provoke tears from a true lover's eyes,

"The mighty Mars did oft for Venus shriek,
Privily moistening his horrid cheek
With womanish tears,"

with many such like passions. When Chariclea was enamoured of Theages, as
Heliodorus sets her out, "she was half distracted, and spake she knew not what,
sighed to herself, lay much awake, and was lean upon a sudden;" and when she was
besotted on her son-in-law, "pallor deformis, marcescentes oculi, &c., she had ugly
paleness, hollow eyes, restless thoughts, short wind, &c. Eurialus, in an epistle
sent to Lucretia, his mistress, complains amongst other grievances, tu siti et somni
et cibi usum abstulisti, thou hast taken my stomach and my sleep from me. So he
describes it night:

His sleep, his rest, his drink, in him bereft,
That lone he waketh, and dry doth a sheet.
His eyes hollow and grizzly to behold,
His head pale and aches to unfold,
And solitary he was ever averse.
And waking all the night making moan.

Theocritus Edyl. 2. makes a fair maid of Delphos, in love with a young man of
Minda, confess as much,

"Ut vidi ut insani, ut animus mihi male affectus est,
Misere mihi forma te descipit, neque amplius pompad
Ullum curabat, aut quando dormum redideram
Novi, sed me ardens quidam morbus consumebat,
Decus tu in lecto dies decem, et noxem decem,
Defluvent capite capitil, itaque sola requia
Oena et culus."

All these passions are well expressed by  
that heroic poet in the person of Dido:

"At non infelix animi Phoinissa, nec unquam
Bolvit in somno, culque ac secte amore
Accessit; inegimens curae, rursusque resurgens
Servit amor," &c. ————

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 skeleton I was in all men's sights.

Unhappy Dido could not sleep at all,
But lives awake, and takes no rest:
And up she gets again, whilst care and grief,
And raging love torment her breast.

Ovid. Forit hunc amor ipsis colorem. Met. 4.
Signa ejus profundis occulorum, privat on lacrymar
rum, suspitatur, sepe rident sibi, se si quod delectabile
ridenter, aut nudenter. Seneca Hip. 5. Seneca Hip.
De moria cerneri de cum amore. Ob spirit
uum distractionem huper officio suo non fangit, sed
voritur alimentum in sanguinem, ut debitis. Ergo mon
bria debitis, et panaria silvilia succu commissura, quo
lentique ut haeres in horrore metus est unus机电
Amator Emblem. 2. Amator Emblem. 2.
Quidvis obviam sequuntur, vigilesque non coram
ac priscam corpora sibi sustinent. Ovid.
Chaucer, in the Canterbury Tales.
Symptoms of Love.

Accius Sanazarus Eleg. 2. de Galatea, in the same manner signifies his Lychoria "tormenting herself for want of sleep, sighing, sobbing, and lamenting; and Eustachius in his Isemenius much troubled, and panting at heart, at the sight of his mistress," he could not sleep, his bed was thorns. All make leanness, want of appetite, want of sleep ordinary symptoms, and by that means they are brought often so ow, so much altered and changed, that as he jested in the comedy, "one scarce know them to be the same men."

"Attentamus juvemque vigilat corpera nocet, Curaque et immenso qui sit amore dolor."

Many such symptoms there are of the body to discern lovers by,—quis enim bene vellet amorem? Can a man, saith Solomon, Prov. vi. 27, carry fire in his bosom and not burn? it will hardly be hid; though they do all they can to hide it, it must out, plus quam silla notis—it may be described, quoque magis tegitur, tectus magis asstil ignis. Twas Antiphanes the comedian's observation of old, Love and drunkenness cannot be concealed, Celicata alia posse, haec praeter 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 Stratonic, his mother-in-law, and would not confess his grief, or the cause of his disease, Erasistratus, the physician, found him by his pulse and countenance to be in love with her, 16 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 Callicus, the son of Polycle, discovered by Panaceus the physician, as you may read the story at large in Aristocrates. By the same signs Galen brings that he found out Justu, Bothus the consul's wife, to dote on Pylades the player, because at his name still she both altered pulse and countenance, as Polyarchus did in the name of Argenis. Francisculus Valesius, I. 3. contr. 13. med. contr. denies there is any such pulsus amatarius, or that love may be so discerned; but Avicenna confirms this of Galen out of his experience, lib. 3. Fen. I. and Gordonius, cap. 20. "Their pulse, he saith, is ordinate and swift, if she go by whom he loves," Langius, epist. 24. lib. I. med. epist. Nevicanus, lib. 4. numer. 66. syl. nuptialis, Valesius de Taranta, Guisanierus, Tract. 15. Valeriola sets down this for a symptom, "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 Struthis, that Polonian, in the fifth book, cap. 17. of his Doctrine of Pulses, holds that this and all other passions of the mind may be discovered by the pulse. 46 "And if you will know, saith he, whether the men suspected be such or such, touch their arteries," &c. And in his fourth book, fourteenth chapter, he speaks of this particular pulse, "Love makes an unequal pulse," &c., he gives instance of a gentlewoman, 49 a resident of 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, 44 her pulse began to vary and to beat swifter, and so by often feeling her pulse, he perceived what the matter was. 50 Apollonius Argonaut. lib. 4. poetically setting down the meeting of Jason and Medea, makes them both to blush at one another's sight, and at the first they were not able to speak.

"Totus Partemono
Tremo, horroque postquam aspexi hanc,

Hadria trembled at the sight of Thais, others sweat, blow short, Crura tremunt ac cephalites,—are troubled with palpitation of heart upon the like occasion, cor proximus ori, saith 16 Aristocrates, their heart is at their mouth, leaps, these burn and cease, (for love is fire, ice, hot, cold, itch, fever, frenzy, what not) they

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16 See vaga passion siders fulgent, numerat longas
10 trices horas, et sollicito nuxus cubito suspiro via
15 rumpi. Sanab. cerebro tepidum cor ad spectat alemem. 16 Gordonius c. 38. aemotum
20 eorumque, potum et mecumur inae totum corpus. Ter. Ennius. Dii boni, quid hoc est, adonee
25 homines et saeque curabitur casu casu! 16 Ovid. Met. I. "The mor is it concealed the more it
30 nagges to break through its concealment."
35 Ad 1. mens urbe, et ad spectat pulsum variabatur,
32 cem. "They are not able to speak."
36 Et in ordine, si multus quam amat fortasse transeatis. 16 Signa sunt cessat ad omni opere insepto, privatio
37 sonni, suspinit cerebra, rubore cum sit senso de amato, et commotum pulsum. 46 Si nescire vias et homines
40 suspici tuas tantum, tangere eorum arterias. 49 Amor
45 facti ineptas, inordinatas. 49 In nobilibus eum
40 dum icere quae sublacerum adverteri amore lassit
50 coram maritum, &c., ovet illica
55 pulsum variat et fori coeberit et sic invenit. 40 Et
57 curn. act. 2. text. 2. 95 Epist. 7. lib. 2. Teneri
60 lux et crebris anheletus, palpitatio cordus &c.
ook 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
42 Eustathius makes an argument of Ismene’s affection, that when she met her sweet-
heart by chance, she changed her countenance to a maiden-blush. *Tis a common thing amongst lovers, as 43 Arnulphus, that merry-conceited bishop, hath well expressed in a facetious epigram of his,

"Attenua facies sibi dat responsum rubra,
Et tener affectum profuit utique pudor," &c.

"Their faces answer, and by blushing say,
How both affected are, they do betray."

But the best conjectures are taken from such symptoms as appear when they are both present; all their speeches, amorous glances, actions, lascivious gestures will betray them; they cannot contain themselves, but that they will be still kissing. 44 Stratocles, the physician, upon his wedding-day, when he was at dinner, Hib. 
primus sorbillavit, quem tria basia puella pungere; could not eat his meal for kissing the bride, &c. First a word, and then a kiss, some other compliment, and then a kiss, then an idle question, then a kiss, and when he had pumped his wits dry, could say no more, kissing and coiling are never out of season, 45 *Hoc non deficit incipitque semper, *tis never at an end, 46 another kiss, and then another, another, and another, &c.—*huc ades O Thelagra—Come kiss me Corinna?

Till you equal 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, Cohn-
batimque labra consertentes labitis, and that with acclivity and courage,

43 "Affligunt avido corpus, junguntque salivas
Oris, et impressum prava dentibus tuae ora."

48 Tam impresso ore ut vix unde labra detrahant, service reclinata, 43 as Lampsias in 
Lucian kissed Thais, Philippus her 44 Aristaneus, amore ymphato tam uivo ad-
hasitit, ut vix labra solevere esset, totumque os mihi contrivit; 45 Arete’s Lucretia, by 
a suitor of hers was so saluted, and *tis their ordinary fashion.

*dentis illudont sepse labellis,
Atque premunt archt adiggentes oscula—"

They cannot, I say, contain themselves, they will be still not only joining hands, kissing, but embracing, treading on their toes, &c., diving into their bosoms, and the
libenter, et cum delectatione; as 46 Philostratus confesseth to his mistress; and Lam-
prias in Lucian, Mammillas premes, per sinum clam dezird, &c., feeling their puls, and that scarce honestly sometimes; as the old man in the 47 Comedy well ob-
served of his son, Non ego te videbam numam huic puella in sinum insere? Did not I see thee put thy hand into her bosom? go to, with many such love meks.

46 Juno in Lucian deorum, tom. 3. dial. 3. complains to Jupiter of Ixion, 47 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 steadily on me, and sometimes sigh, and then again smile. * If it be so they cannot come near to daily, have not that opportunity, familiarity, or acquaintance to confer and talk together; yet if they be in presence,
their eye will betray 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.

"After in aliter auctores humanus valent,

"*De quoque terriamo statim amor.*"

"They cannot look off whom they love," they will *impregnare eam ipsis oculis,* deflower her with their eyes, be still gazing, staring, stealing faces, smiling, glancing at her, as *[Apollo on Leucothoe, the moon on her*] 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 *amor amige,* as Anacreon calls her, they cannot go by her door or window, but, as an admant, she draws their eyes to it; though she be not there present, they must needs glance that way, and look back to it. Aristophanes of *[Exithemus, Lucian, in his Imagin. of himself, and Tatius of Clitophon, say as much, *Ile oculos de Leucippe* munquam dejicierebat, and many lovers confess when they came in their mistress' presence, they could not hold off their eyes, but looked wastilly and steadily on her, *incomito aspectu,* with much eagerness and greediness, as if they would look through, or should never have enough sight of her. *Fixis ardens obvibus heret,* so she will him, drink to him with her eyes, nay, drink him up, devour him, swallow him, as Martial's Mamurra is remembered to have done: *Inspect molles pueros, oculisque comedit,* &c. There is a pleasant story to this purpose in *Navigat. Veritam. lib. 3. cap. 5.* The sultan of Sana's wife in Arabia, because Veratomunus was fair and white, could not look off him, from sunrising to sunsetting; she could not desist; she made him one day come into her chamber, & *gemine horòs spatio intuebatur, non à me anguum aciem ocularum avertebat, me observabat velut 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 sunrising to sunset, unwilling to go home at night, sitting over against the goddess's 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's doors, taking all opportunity to see them, as in *[Longus Sophista, Daphnis and Chloe, two lovers, were still hovering at one another's gates, he sought all occasions to be in her company, to hunt in summer, and catch birds in the frost about her father's house in the week; that she might see him, and he her. 44 A king's palace was not so diligently attended," saith Aretine's 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 men or women, or some impertinent occasion to speak aloud, that I might look out and observe them.* 45 '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 46 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.

44 *Levesque sub nocte amari,*

"Composita repetantur hora.*"

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 sees her again. 47 *Tempora si numeres, beni que numero,* amantes. And if thou be in love, thou wilt say so too, *Et longum formosae vale, farewell sweetheart,* vale charissima Argenis, &c. Farewell my dear Argenis, once more farewell, farewell. And though he is to meet her by compact, and that very shortly, perchance to-morrow, yet loth to depart, he'll take his leave again, and again, and then come back again, look after, and shake his hand, 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,
She looks out at window still to see whether he come, 39 and by report Phillis went nine times to the sea-side that day, to see if her Demophon were approaching, and 40 Troilus to the city gates, to look for his Creuseid. She is ill at ease, and sick till she see him again, peevish in the meantime; 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 inquires, hearkens, ken; every man afar off is sure he, every stirring in the street, now he is there, that's he, malē aurora, malē soli dictē, deiārētique, & c., the longest day that ever was, so she raves, restless and impatient; for Amor non patitur mora, love brooks no delays: the time's quickly gone that's spent in her company, the miles short, the way pleasant; all weather is good whilst he goes to her house, hot or cold; though his teeth chatter in his head, he moves not; wet or dry, tis all one; wet to the skin, he feels it not, cares not at least for it, but will easily endure it and much more, because it is done with alacrity, and for his mistress' sweet sake; let the burden be never so heavy, love makes it light. 41 Jacob served seven years for Rachel, and it was quickly gone because he loved her. None so merry; if he may happily enjoy her company, he is in heaven for a time; and if he may not, dejected in an instant, solitary, silent, he departs weeping, lamenting, sighing, complaining.

But the symptoms of the mind in lovers are almost infinite, and so diverse, that no art can comprehend them; though they be merry sometimes, and rapt beyond themselves for joy; yet most part, love is a plague, a torture, a hell, a bitter sweet passion at last; 42 Amor melle et felle est feceundissimus, gustum dat dulcem et amorem. 'Tis suavis amaricæs, dolentia delectabilis, hilarum tormentum;

43 " Et me melie beant suaviores, 
Et me felle necant amariors."

like a summer fly or sphine's wings, or a rainbow of all colours,

44 "Que ad solis radios conversus auræ erat, 
Adversus rubes cereæ, quae juber irides,"

fair, foul, 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 45 "execution" as it is, as he calls it in the poet, an unquenchable fire, and what not? 46 From it, said Austin, arise 47 biting cares, perturbations, passions, sorrows, fears, suspicions, discontentments, contentions, discords, wars, treacheries, enmities, flattery, cozening, riot, impudence, cruelty, knavery, & c.

48 ——— "dolor, quaerel,
Lamentatio, ischyrum perenne,
Languor, anxietas, amaritudo;"

49 Aut si triste magis potest quid esse,
Hos tu das comites Nenia vive.

These be the companions of lovers, and the ordinary symptoms, as the poet repeats them.

45 "In amore hac insana vita,
Suspiciones, inimitiæ, audacie,
Bellum, pacem rursum," &c.

46 "Insomnia, somnium, error, terror, et fulgur,
Exorbitantia excitat immodestin,
Petrulantia, cupiditas, et malvelentia;
Inferret etiam avedis, desidia, injuria,
Insania, contumelia et dispendium," &c.

47 "In love these vices are; suspicions,
Peace, war, and impudence, dejections,
Dreams, cares, and errors, terrors and afflictions,
Insomnious pranks, devices, snares, and snares,
Heart-burnings, wanke, neglects, desires of wrong,
Loss continual, expense, and hurt among."

Every poet is full of such catalogues of love symptoms; but fear and sorrow may justly challenge the chief place. Though Hercules de Saxonii, cap. 3. Tract de melancholy, will exclude fear from love melancholy, yet I am otherwise persuaded. 48 Res est solliciti plena timoris amor. 'Tis full of fear, anxiety, doubt, care, peevishness, suspicion; it turns a man into a woman, which made Hesiod beliek put Fear and Penalens Venus' daughters,

49 Marti eplyos atque arma secanti
Alma Venus peperit Pallorem, unaque Timorem.

50 Ovid.
51 Hyginus, fab. 59. Eo die dictur nonius
ad littus currus.
52 Chaucer.
53 Gen. xix. 30.
54 Plautus Chalet.
55 Icthus du Greco. "Sweeter
than honey it pleases me, more bitter than gait, it teases
me."
56 Plautus. "Credo ego ad hominis carmineum
amorem inveniam esse.
57 De cœnit. lib. 11. cap. 20.
58 Ex eo orientur mordsae currus, perturbationes, moraeris,
formidines, insanæ, gaudia, discordia, lites, bellis, libi-
side, iracundia, inimicitia, fallacies, audacia, jacturis,
furias, nequitia, impudentiæ.
59 Marsius, l. 1.
60 Ter. Eunuch.
61 Plautus Mercat. 62 Ovid.
because fear and love are still linked together. Moreover they are apt to mistake, amplify, too credulous sometimes, too full of hope and confidence, and then again very jealous, unapt to believe or entertain any good news. The comical poet hath prettily painted out this passage amongst the rest in a dialogue betwixt Mitio and Echines, a gentle father and a lovesick son. "Be of good cheer, my son, thou hast have her to wife. Äë. Ah father, do you mock me now? M. I mock thee, why? Äë. That which I so earnestly desire, I more suspect and fear. M. Get you home, send for her to be your wife. Äë. What now a wife, now father, &c. These lobbies, anxieties, suspicions, are the least part of their torments; they break many times from passions to actions, speak fair, and flatter, now most obsequious and willing, and by and by they are aversive, wrangle, fight, swear, quarrel, laugh, weep: and he that doth not so by fits, Lucian holds, is not thoroughly touched with this loadstone of love. So their actions and passions are intermixed, but of all other passions, sorrow hath the greatest share; love to many is bitterness itself; rem amantium Plato calls it, a bitter potion, an agony, a plague.

Phaedria had a true touch of this, when he cried out,

"O Thais, stiucam esset mihi,
Fama aqua amoris tecum, ac pariete ferret ut
Aut hic tibi dolor et idem, ut mihi dolor."

"O Thais, would thou hadst of these my pains a part,
Or as it doth me now, so it would make thee smart."

So had that young man, when he roared again for discontent,

"Jactor, crucior, agitior, stimulator,
Veneror in amoris rota miser.
Evanescor, feror, distraher, derripior.
[animus.]
Ut si sum, ibi non sum; ut si non sum, ibi est."

"I am vexed and to and, rack’d on love’s wheel:
Where not, I am; but where am, do not feel."

The moon in Lucian made her moan to Venus, that she was almost dead for love, perco equidem amore, and after a long tale, she broke off abruptly and wept, "O Venus, thou knowest my poor heart." Charmides, in Lucian, was so impatient, that he sobbed 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, avverruni solebit me his curis, O ye gods, free me from these cares and miseries, out of the anguish of his soul, Theocles prays. Shall I say, most part of a lover’s life is full of agony, anxiety, fear, and grief, complaints, sighs, suspicions, and cares, (heigh-ho, my heart is wo) full of silence and irksome solitariness?

"Frequenter styphi lugebant in dissensu.
To the air his fruitless clamours he will vent."

except at such times that he hath lucida intercalia, pleasant gales, or sudden alterations, as if his mistress smile upon him, give him a good look, a kiss, or that some comfortable message be brought him, his service is accepted, &c.

He is then too confident and rapt beyond himself, as if he had heard the nightingale in the spring before the cuckoo, or as Calisto was at Malebros’ presence, quis unquam hoc mortali vita tam gloriosum corpus vidit? humanitatem transcender 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 happiness in the world comparable to his, no content, no joy to this, no life to love, he is in paradise.

He will not change fortune in that case with a prince,

"Dona gratia eram tibi,
Persarum vigil regis beatoir.

The Persian kings are not so jovial as he is, O festus dies hominis, O happy day so Charon exclaims when he came from Pamphila his sweetheart well pleased,

"Nunc est profecto intercelli sum perpeti me posse.
Ne hoc gaudent contaminet vita aliqué agriducere.

60 Quaeque uno vivit felicior? aut magis hoc est
Optandum vitæ dicere quis poterit?

"Who lives so happy as myself? what bliss
In this our life may be compar’d to this?"

140 Donee gratis eram tibi,
Persarum vigil regis beatoir.

192 Tom. 4. dial. merit. Tryphena, amor me perdit, neque
malum huc amplius maximis possim.
202 Catulus, act. 1. Sancta sua
jorruit non fruuntur. Si mihi Deus omnium voeto,
rum mortali summa summa concedat, nos magis, &c.
203 Catulus de Lessia. 1 Hor. ode 9. lib. 3.
204 9 No. 5.
205 scene. 5. Runic. Ter.
"He could find in his heart to be killed instantly, lest if he live longer, some sorrow or sickness should contaminate his joys." A little after, he was so merrily set upon the same occasion, that he could not contain himself.

"O populare, cuquis me vivit habi de fortunator? Nemo hercle quiescam; nam in meLineum potestatem Suum omnem ostendere;"

"Is't possible (O my countrymen) for any living to be so happy as myself? No sure it cannot be, for the gods have shown all their power, all their goodness in me." Yet by and by when this young gallant was crossed in his wench, he lamented, and cried, and roars down-right: "Occidi — I am undone, Neque virgo est usquam, neque ego, qui e conspectu illam amici meo, Ohi queram, obi investigem, quem percouteri, 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 —— "viales auris invitus agebat," he was weary of his life, sick, mad, and desperate, "utinam mihi esset aliud hic, quo num me praeipietem darem. 'Tis not Chares' case this alone, but his, and his, and nearly lover's 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 Hecules observes) "prefer another suitor, speak more familiarly to him, or use more kindly than himself, if by nod, smile, message, she discloseth herself to another, he is instantly tormented, none so dejected as he is," utterly undone, a castaway, "In quem fortuna omnia odorum suorum crudelissima tela exonerat, a dead man, the scorn of fortune, a monster of fortune, worse than nought, the loss of a kingdom had been less. Areteine's Lucretia made very good proof of this, as she relates it herself. "For when I made some of my suitors believe I would betake myself to a nunery, they took on, as if they had lost father and mother, because they were for ever after to want my company." Omnes labores levae fuere, all other labour was light; "but this might not be endured. Tuis carendum quod erat —— "for I cannot be without thy company, mourning Amyntas, painful Amyntas, careful Amyntas; better a metropolitan city were sacked, a royal army overcome, an invincible armada sunk, and twenty thousand kings should perish, than her little finger ache, so zealous are they, and so tender of her good. They would all turn friars for my sake, as she follows it, in hope by that means to meet, or see me again, as my confessors, at stool-ball, or at barrel-break: And so afterwards when an importunate suitor came, "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." "Hila sibi ego ipsa Jovis violentia ira, cum tonat, &c. the voice of a mandrake had been sweeter music; "but he to whom I gave entertainment, was in the Elysian fields, ravished for joy, quite beyond himself." 'Tis the general humour of all lovers, she is their stern, pole-star, and guide. "Deliciumque amn, deliciumque sui. As a tulipant to the sun (which our herbalists calls Narcissus) when it shines, is admirandus flores ad radios solis se portans, a glorious flower exposing itself; "but when the sun sets, or a tempest comes, it hides itself, 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 inamates to their mistress; she is their sun, their Primum mobile, or anima informans; this one hath elegantly expressed by a wind-mill, still moved by the wind, which otherwise hath no motion of its own. Sic tua ni spirit gratia, truncus ero. "He is wholly animated from her breath," his soul lives in her body, "sola claves habet interius et 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 inexcusat Lucia iucunda in me. Howsoever his present state be pleasing or displeasing, "his continue so long as he loves, he can do nothing, think of nothing but her; desire hath no rest, she is his
cynosure, hesperus and vesper, his morning and evening star, his goddess, his mistress, his life, his soul, his everything—dreaming, waking, she is always in his mouth; his heart, his eyes, ears, and all his thoughts are full of her. His Laura, his Victoaria, his Columbina, Flavia, Flaminia, Celina, Delia, or Isabella, (call her how you will) she is the sole object of his senses, the substance of his soul, nidulus amnis sue, he magnifies her above measure, totus in illa, full of her, can breathe nothing but her. "I adore Melebea," saith love-sick Calisto, "I believe in Melebea, I honour, admire and love my Melebea?" His soul was soused, imparisised, imprisoned in his lady. When Thais took her leave of Phaedria,——mi Phaedria, et munguid aluid vis? Sweet heart (she said) will you command me any further service? he readily replied, and gave in this charge,  

"Dist 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 thyself 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 alaeus absentem Audite videisque——"

she can, she must think and dream of nought else but him, continually of him, as did Orpheus on his Eurydice,  

"Te dulcis conjux, te solo in littere mecum, Te veniente die, te discedente canebam." |  "On thee sweet wife was all my song, Morn, evening, and all along."

And Dido upon her Aeneas;

"et quae me insomnia torment, Multa viri virtus, et plurima currit image." |  "And ever and anon she thinks upon the man That was so fine, so fair, so bitte, so deloamir."  

Clytemnestra, in the first book of Achilles, Tatius, complaineth how that his mistress Leucippe tormented him much more in the night than in the day. 20 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 21 awake, and could think of nothing else but her, he could not get her out of his mind; towards morning, sleep took a little pity on him, he slumbered awhile, but all his dreams were of her. 22

"te nocte sub atr. Alleuor, amplector, falsoque in imagine somni, Gaudia sollicitam paupert evanua mentem." |  "In the dark night I speak, embrace, and find That欺诈 joys deceive my careful mind."

The same complaint Eurialis makes to his Lucretia, 23 «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 myself in thee, day and night I love thee."

"Nec mihi vespere Sargente deesus amores, Nec rapidum fugiente solem."  

Morning, evening, all is alike with me, I have restless thoughts, 24 "Te vigilans oculis, animo te nocte requiro." Still I think on thee. Anima non est ubi animat, sed ubi amat. I live and breathe in thee, I wish for thee. 25

"O niveum quaum te poterit mihi reddere lucem, O mihi felicem tarnque quartus diem."

"O happy day that shall restore thee to my sight. In the meantime he raves on her; her sweet face, eyes, actions, gestures, hands, feet, speech, length, breadth, height, depth, and the rest of her dimensions, are so surveyed, measured, and taken, by that Astrolabe of phantasy, and that so violently sometimes, with such earnestness and eagerness, such continuance, so strong an imagination, that at length he thinks he sees her indeed; he talks with her, he embraceth her, Ixion-like, pro Junone nubem, a cloud for Juno, as he said. Nikil praeter Leucippen cerno, Leucippen mih

20 Toti hae nocte som-
perpetuò in oculis, et animo versatur, I see and meditate of nought but Leucippe.
Be she present or absent, all is one;

That impression of her beauty is still fixed in his mind,—
non haren incidipector vulnus; as he that is bitten with a mad dog thinks all he sees dogs—dogs in his meat, dogs in his dish, dogs in his drink: his mistress is in his eyes, ears, heart, in all his senses. Valleriola had a merchant, his patient, in the same predicament; and
Uricus Molitor, out of Austin, hath a story of one, that through vehemence of his love passion, still thought he saw his mistress present with him, she talked with him, Et commiseri cum ea vigilans videbatur, still embracing him.

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 pain must it be?

When the King of Babylon would have punished a courtier of his, for loving a young lady of the royal blood, and far above his fortunes, Apollonius in presence by all means persuaded 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 far, angor ani, a warfare, militat omni amans, a grievous wound is love still, and a lover’s heart is Cupid’s quiver, a consuming fire, accede ad hunc ignem, &c. an inextinguishable fire.

As Ætna rageth, so doth love, and more than Ætna or any material fire.

Vulcan’s flames are but smoke to this. For fire, saith Xenophon, burns them alone that stand near it, or touch it; but this fire of love burneth and scorcheth afar off, and is more hot and vehement than any material fire: Ignis in igne furit, &c. a fire in a fire, the quintessence of fire. For when Nero burnt Rome, as Calista urgethe, he fired houses, consumed men’s bodies and goods; but this fire devours the soul itself, and one soul is worth a thousand hundred bodies. No water can quench this wild fire.

Except it be tears and sighs, for so they may chance find a little ease.

This fire strikes like lightning, which made those old Greeks paint Cupid, in many of their temples, with Jupiter’s thunderbolts in his hands; for it wounds, and cannot be perceived how, whence it came, where it pierced.

A gentle wound, an easy fire it was, and sly at first, and secretly did pass.

Ovid, Fast. 2. ver. 775. "Although the presence of her fair form is wanting, the love which it kindled remains."
Philostomus vita ejus. Maximum tormentum quod exoptaret, vel docere te possum, est ipsa amor.
Aulus Gell. c. 33. "Et cecido carpitur igne; et mihi sesse offerit ultra meas ignes Amitus.
Theodotius, ed. 2. Levibus cor est visibilis unus.
Ignis tenuissimae solumitur, sicut forma praestans animam inflammatur.
Nemus. "Major illa flammea quem consumit unus animas, quem quia cessuitillis corporum.
Ovid. ""Excid. 4.
Symptoms of Love.

But by-and-by it began to rage and burn amain;

"This fiery vapour rageth in the veins,
And scorches earthly, as when fire burns
A house, it minibly runs along the beams,
And at the last the whole it overturns."

Abraham Hoffmannus, "lib. 1. amor conjugal. cap. 2. p. 22. relates out of Plato, how that Empedocles, the philosopher, was present at the cutting up of one that died for love. As his heart was combust, his liver smoky, his lungs dried up, insomuch that he verily believed his soul was either sodden or roasted through the vehemency of love's fire. Which belike made a modern writer of amorous emblems express love's fury by a pot hanging over the fire, and Cupid blowing the coals. As the heat consumes the water, "Sic sua consumit viscera cactus amor," so doth love dry up his radical moisture. Another compares love to a melting torch, which stood too near the fire.

"Sic quoque proprius sum paulius est,
Hoc nonus proprius sum rarius est."

So that to say truth, as Castilo describes it, "The beginning, middle, end of love is nought else but sorrow, vexation, agony, torment, irksomeness, weariness; so that to be squalid, ugly, miserable, solitary, discontented, 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.

Love-sick Dido left her work undone, so did Phaedra,

"Palladia tene vacat
Et inter ipse pennas labantur manus."

Faustus, in Mantuan, took no pleasure in anything he did,

"Nulla quies mihi dulcis erat, nullus labor agro
Pectoris, sensus inercis, et mens torpor sequita,
Carmine occidit studium."

And 'tis the humour of them all, to be careless of their persons and their estates, as the shepherd in Theocritus, Et haec barba inculta est, aqualidique capillus, 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.

"Oblitasse greges, et vacua domestica totus
Uturit, et nocte in luxum expendit amans."

"Forgetting flocks of sheep and country farms,
The silly shepherd always mourns and burns."

Love-sick Charaes, when he came from Pamphila's house, and had not so good assistance as he did expect, was all amoret, Parmeno meets him, quid tristis es? Why art thou so sad man? unde es? whence comes, how doest? but he sadly replies, Ego hercle nescio neque unde eam, neque quorum eam, ita prorsus oblivis sum mei, I have so forgot myself, 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 scis.

"Visus vidensque pereo, nec quid agam seio."

He that erst had his thoughts free (as Philostratus Lemniss, in an epistle of his, describes this fiery passion), and spent his time like a hard student, in those delightsome philosophic precepts; he that with the sun and moon wandered all over the world, with stars themselves ranged about, and left no secret or small mystery in nature unsearched, since he was enamoured can do nothing now but think and meditate of love matters, day and night composes himself how to please his mistress; all his study, endeavour, is to

"Genere.
Cor totum combustum, jejun suflunditum,
AtICAST tumidum, ut crema miserae illam
Animum tuam aut combustum, ob maximum arbor
Quem patriante ob ignem amoris.

Emil. Anim. 4. et 3.
Grotius.
Lib. 4. nam instis
Amoris necque priscis, necque medio adhibat quid
Quam molestias, doloris, crescit, defectiones, adeo
Ut miserrima cat morore, genite, solitudine torqueri,
Mortuus utque, semperque decessant, sunt certa
Ammunitionum signa et certae actiones.

Virg. Aen. 4. "The
Works are interrupted, premises of great, and
Scbardings rising to the skies, are all suspended."

Genere hip. sec. "The shuttle stops, and its web
lings unfinished from her hands."
approve himself to his mistress, to win her mistress’ favour, to compass his desire, to be counted her servant. 3 When Peter Abelard, that great scholar of his age, 4 Col. pattum scibile quiqquid erat? (44 whose faculties were equal to any difficulty in learning,) was now in love with Heloise, he had no mind to visit or frequent schools and scholars any more, Tdiosum mihi videte fit (as he confessed) ad scholas procedere, vel in suis 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 procure his cause, he will spend himself, goods, fortunes for her, and though he lose and alienate all his friends, be threatened, be cast off, and disinherited: for as the poet saith, Amor quis legem det? though he be utterly undone by it, disgraced, so a begging, yet for her sweet sake, to enjoy her, he will willingly beg, hazard all be hath, goods, lands, shame, scandal, fame, and life itself.

Non recedam neque quiescam, nocta et interdum, Pius prodest quam ut ipsam, aut mortem inventavero.

I’1 never rest or cease my suit Till she or death do make me mute.

Parthenis in Aristocrates was fully resolved to do as much. 45 I may have better matches, I confess, but farewell shame, farewell honour, farewell honesty, farewell friends and fortunes, &c. O, Harpocant, 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. 46 Gobrias, the captain, when he had sped Rhodante, the fair captive maid, fell upon his knees before Mystius, the general, with tears, vows, and all the rhetoric he could, by the scars he had formerly received, the good service he had done, or whatsoever else was dear unto him, besought his governor he might have the captive virgin to be his wife, virtutis sua spoliun, as a reward of his worth and servile; and, moreover, he would forgive him the money which was owing, and all reckonings besides due unto him, 47 I ask no more, no part of booty, no portion, but Rhodante to be my wife. 48 And when as he could not compass her by fair means, he fell to treachery, force and villany, and set his life at stake to last to accomplish his desire. 49 Tis a common humour this, a general passion of all lovers to be so affected, and which Æmilia told Aratine, a courtier in Castilio’s discourse, 50 surely Aratine, if thou wert not so indeed, thou didst not love; ingeniously confess, for if thou hadst been thoroughly enamoured, thou wouldst have desired nothing more than to please thy mistress. For that is the law of love, to will and will the same.

Tantum velle et volle, velit nolit quod amica.

Undoubtedly this may be pronounced of them all, they are very slaves, drudges for the time, madmen, fools, dizzards, atrabiliris, beside themselves, and as blind as beetles. Their doage is most eminent, Amare simul et supere ipsi Jovi et 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 themselves, in this commiss sund tribulations, many indecorums, unbecoming their gravity and persons.

Quiquis amat servit, sequitur captivus amatum.

Fort domitii servio jugum.

Samson, David, Solomon, Hercules, Socrates, 51 &c. are justly taxed of indiscretion in this point; the middle sort are between hawk and buzzard; and although they do perceive and acknowledge their own doage, weakness, fury, yet they cannot withstand it; as well may witness those expostulations and confessions of Dido in Virgil.

Incipit effrari molique in vene resistit. Phaedra in Seneca.

Quod ratio poscit, vincit et regnat furor, Potensque tota mente dominatur deus. Myrrha in Ovid.

Iter quidem sentit, fadque repugnat amoris. De ex eo quod mente furor, qui morit, inquit, ·曰 precor, et pictus,. Seneca.

She sees all his fault, and doth resist Against her flatter lest she doth contend And whither go I, what am I about? And God forbid, yet doth it in the end.

For epistulum ejus. Epist. prima. Boethius, l. 3. Met. ult.


Epig. 47 Quipe hoc omnia ex alia de me natus. Juv. Sat. 12. 48 Immensus aut ipsa statuta est. Cicero, lib. 1. de sapientia. 49 He began to speak, but stopped in the middle of his discourse. 50 Seneca. 51 What reason requires raging love forholds.
Again, "Pervigil igne
Carpitur indomito, furiosoque voce retreciat,
Et modo desperat, modo valet tenuisse, pudeque
Et caput, et quis agat, non inventit,\textsuperscript{8} &c.

"With raging lust she horns, and now recalls
Her vow, and then despair, and when 's past,
Her former thoughts she'll prosecute in haste,
And what to do she knows not at the last."

She will and will not, abhors: and yet as Medea did, doth it,

\textsuperscript{9}"Trahit invictam nova vis, alasque cupido,
Mens alit saeclis: video meliora, proboque,
Deteriora sequor."

"O fraud, amorque, et metie evocet furor,
Quo me absistatius?"

The major part of lovers are carried headlong like so many brute beasts, reason counsels one way, thy friends, fortunes, shame, disgrace, danger, and an ocean of cares that will certainly follow; yet this furious lust precipitates, counterpoiseth, weighs down on the other; though it be their utter undoing, perpetual infancy, loss, yet they will do it, and become at last insensati, void of sense; degenerate into dogs, hogs, asses, brutes; as Jupiter into a bull, Apuleius an ass, Lycaon a wolf, Tereus a lapwing,\textsuperscript{10} Calisto a bear, Elpenor and Grilus into swine by Circe. For what else may we think those ingenuous poets to have shadowed in their witty fictions and poems but that a man once given over to his lust (as \textsuperscript{11}Fulgentius interprets of Apuleius, \textit{Alciat. of Tereus}) "is no better than a beast."

\textsuperscript{12}"Res fuerunt, sic crista doctus, sed aures vita
Immundum & tando culmine fercit avem."

"I was a king, my crown my 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, \textsuperscript{13}love is blind, as the saying is, Cupid's blind, and so are all his followers. \textit{Quisquis amat ramam, ramam putat esse Dianam.} Every lover admires his mistress, though she be very deformed of herself, ill-favoured, wrinkled, pimpled, pale, red, yellow, tanned, tallow-faced, have a swollen juggler's platter face, or a thin, lean, chinty face, have clouds in her face, be crooked, dry, bald, goggle-eyed, bear-eyed, or with staring eyes, 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, Persian hook-nosed, have a sharp fox nose, a red nose, China flat, great nose, \textit{nasc simo patulique}, a nose like a promontory, gobbled-up, rotten teeth, black, uneven, brown teeth, beelte browned, a witch's 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 cared, with a long crane's neck, which stands awry too, \textit{pendulam mammam}, \textsuperscript{14}her dogs like two double jugs, or else no dogs, in that other extreme, bloody-fallen fingers, she have filthy, long unpared nails, scabbed hands or wrists, a tanned skin, a rotten carcass, crooked back, she stoops, is lame, spleen-footed, \textsuperscript{15}as slender in the middle as a cow in the waist,\textsuperscript{16}gouty legs, her ankles hang over her shoes, her feet stink, she breed lice, a mere changeling, a very monster, an oaf imperfect, her whole complexion savours, a harsh voice, inconduce gesture, vile gait, a vast virago, or an ugly tit, a slug, a fat fustylugs, a truss, a long lean rawbone, a skeleton, a sneaker (\textit{si qua latent meliora pute}), and to thy judgment looks like a mard in a lantern, whom thou couldst not fancy for a world, but lowest, loastest, and wouldst have spit in her face, or blow thy nose in her bosom, \textit{remedium amoris} to another man, a dowdy, a slut, a scold, a nasty, rank, rammy, filthy, beastly quain, dishonesty peradventure, obscene, base, beggarly, rude, foolish, untainted, peevish, Iris' daughter, Thersites' sister, Grobians' scholar, if he love her once, he admires her for all this, he takes no notice of any such errors, or imperfections of body or mind, \textsuperscript{17}\textit{Ipsa hae, defectant, veluti Balbinum Polyppus Agnas;} he had rather have her than any woman in the world. If he were a king, she alone should be his queen, his empress. O that he had but the wealth and treasure of both the Indies to endow her with, a carrack of diamonds, a chain of pearl, a 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 herself, Panthea, Cleopatra, Tarquin’s Tanaquil, Herod’s Mariamne, or Mary of Burgundy, if she were alive, would not match her.

“Vincit virtus hæc Tyndarids. Qui moverat horrida bella.”

Let Paris himself be judge) renowned Helen comes short, that Rodophean Phillis, Lurissean Coronis, Babylonian Thysbe, Polixena, Laura, Lesbia, &c., your counterfeit ladies were never so fair as she is.

“Quicquid erit placit, lepidi, grati, aqua facilis, Vivida cunctorum retines Pandora doceas.”

“Whatever is pretty, pleasant, facile, well,
Whatever Pandora bad, she does excel.”

“Direbam Trivia formam nihil esse Diana. Diana was not to be compared to her, nor Juno, nor Minerva, nor any goddess. Thetis’ feet were as bright as silver, the ankles of Hebe clearer than crystal, the arms of Aurora as ruddy as the rose, Juno’s breasts as white as snow, Minerva wise, Venus fair; but what of this? Dainty come thou to me. She is all in all,

Est Venus, incredens Juno, Minerva iqueens.”

“Cella ridens
Fairest of fair, that fairness doth excel.”

Ephemerus in Aristaeus, so far admireth his mistress’ good parts, that he makes proclamation of them, and challengeth all comers in her behalf. “Whoever saw the beauties of the east, or of the west, let them come from all quarters, all, and tell truth, if ever they saw such an excellent feature as this is.” A good fellow in Petronius cries out, no tongue can tell his lady’s fine feature, or express it, quicquid dixeris minus erit, &c.

“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 phenix, the sole commandress of his thoughts, queen of his desires, his only delight: as Triton now feelingly sings, that love-sick sea-god:

“Candida Lucectae placet, et placet atra Melane,
Sepel Galatea placet longè magis omnibus una.”

“All the gracious eloogies, 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.

“Paceo pulchrior et soror Phoebe.”

“His Phoebe is so fair, she is so bright,
She dims the sun’s lustre, and the moon’s light.”

Stars, sun, moons, metals, sweet-smelling flowers, odours, perfumes, colours, gold, silver, ivory, pearls, precious stones, snow, painted birds, doves, honey, sugar, spice, cannot express her. so soft, so tender, so radiant, sweet, so fair, is she.——

“Mollis canicius capillo, &c.”

“Fine Lydia, my mistress, white and fair.
The milk, the lily do not these come near?
The rose so white, the rose so red to see,
And Indian ivory comes short of these.”

Such a description our English Homer makes of a fair lady:

“Quae bene superas fac, et liliam,
Albamque simul rosam et rubicandum,
Et expetitur etiam Indicam.”

“Candidor folio nivei Galatea ligustri,
Florisior prato, longaque prector unus,
Splendidior vitro, tenera lassior hedo, &c.
Mollis et cygni plumus, et lacte conco.”

In this very phrase Polyphemus courts Galatea:

“Whiter Galatea than the white within-wind,
Fresher than a field, higher than a tree,
Brighter than glass, more wanton than a kid,
Softer than swan’s 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 Doria and
those other sea nymphs upbraided her with her ugly misshapen lover, Polyphemus; she replies, they speak out of envy and malice,

250 "Et planè invidia hae mera vos stimulare videor. 
Quidam non vos idem ut me Polyphemus amet?"

Say what they could, he was a proper man. And as Heloise writ to her sweetheart Peter Abelard, *Sic me Augustus orbis imperator uxorem expeteret, nullam tua esse meretric quan orbis imperatrix*; she had rather be his vassal, his queen, than the world’s empress or queen.—*—non si me Jupiter ipse forte velit,—* she would not change her love for Jupiter himself.

To thy thinking she is a most loathsome creature; and as when a country fellow disapproved once that a picture of Helen, made by Zeuxis, for he saw no such beauty in it; Nichomachus a love-sick spectator replied, *Sume tibi meos oculos et deam existimabis,* take mine eyes, and thou wilt think she is a goddess, dote on her forthwith, count all her vices virtues; 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 British Boadicea; if crooked, wise; if monstrous, comely; her defects are no defects at all, she hath no deformities. *Immo nec ipsum amicae stercus fatet,* though she be nasty, fulsome, as Sostratus’ bitch, or Parmeno’s sow; thou hast as live have a snake in thy bosom, a toad in thy dish, and callest her witch, devil, hag, with all the filthy names thou canst invent; he admires her on the other side, she is his idol, lady, mistress, venerilla, queen, the quintessence of beauty, an angel, a star, a goddess.

"Thou art my Vestal, thou my goddess art, Thy hallowed temple only is my heart."

The fragrancy of a thousand courtesans is in her face: *Nec pulchri effigies, hoc Cypriados et Stratonices; ’tis not Venus’ picture that, nor the Spanish infanta’s, as you suppose (good sir), no princess, or king’s 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.

255 "Cum comparatus indeces erit pavo, 
Inamabilis scius, et frequen Phoenix."

To whom conferred a peacock’s indecent
A squirrel’s harsh, a phœnix too frequent.

All the graces, veneries, elegancies, pleasures, attend her. He prefers her before a myriad of court ladies.

256 "He that commends Phillis or Nersea, 
Or Amarilis, or Galatia, 
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 Catullus admired his squint-eyed friend Roscias.

"Face mihi licet (Culpeste) divere vestræ, 
Mortalis visus pulcher esse loco."

By your leave gentle Gods, this I say true,
There’s none of you that have so fair a face.

All the bombast epithets, poetical adjuncts, incomparably fair, curiously neat, divine, sweet, dainty, delicious, &c., pretty diminutives, *corculum, svaluillum, &c.* pleasant names may be invented, bird, mouse, lamb, puse, pigeon, pigsney, kid, honey, love, dove, chicken, &c. he puts on her.

257 "Meum mel, mea vivitas, meum cor, 
Meum svaluillum, mei imores."

My life, my light, my jewel, my glory, *Margarita speciosa, cujus respectu omnia mundi pretiosa sordent, my sweet Margaret, my sole delight and darling. And as Rhodamont courted Isabella:

"By all kind words and gestures that he might, 
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, quos habet illa manus!* pretty foot, pretty coronets, her sweet carriage, sweet voice, tone, O that pretty tone, her divine and lovely looks, her every

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258 *Martial. 1. 5. Epig. 36. 32 Ariosto. 26 Tully lib. 1. de nat. deor. pulchrorum deo. et tamen cx. octavae per
versinimine. 37 Marullus ad Neuran epig. 1 lib. 38 Barthius. 44 Ariosto, lib. 29. hist. 8

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thing, lovely, sweet, amiable, and pretty, pretty, pretty. Her very name (let it be what it will) is a most pretty, pleasing name; I believe now there is some secret power and virtue in names, every action, sight, habit, gesture; she admires, whether she play, sing, or dance, in what tares soever she goeth, how excellent it was, how well it became her, never the like seen or heard. [Mille habet ornatus, nullis decenter kabet. Let her wear what she will, do what she will, say what she will. Quicquid enim dicit, seu facit, omne decet. He applauds and admires everything she wears, saith or doth,

"Vestem induit, 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 parasangs. Come to me my dear Lycias," (saith Musæus in Aristænæus) "come quickly sweetheart, all other men are satyrs, mere clowns, blockheads to thee, nobody to thee." Thy looks, words, gestures, actions, &c., "are incomparably beyond all others." Venus was never so much besotted on her Atonia, Phædra so delighted in Hippolitus, Ariadne in Theseus, Thyse in her Pyramus, as she is enamoured on her Mopsus.

"Be thou the marygold, and I will be the sun, Be thou the friar, and I will be the sun."

I could repeat centuries of such. Now tell me what greater dotage or blindness can there be than this in both sexes? and yet their "slavery" is more eminent, a greater sign of their folly than the rest.

They are commonly slaves, captives, voluntary servants, Amator amica mancipium, as Castilio terms him, his mistress' servant, her drudge, prisoner, bondsman, what not? "He composithe himself wholly to her affections to please her, and, as Amelia said, makes himself her lacquey. All his cares, actions, all his thoughts are subordinate to her will and commandment." her most devote, obsequious, affectionate servant and vassal. "For love" (as Cyrus in Xenophon well observed) "is a mere tyranny, worse than any disease, and they that are troubled with it desire to be free and cannot, but are harder bound than if they were in iron chains." What most captivity or slavery can there be (as Tully expostulates) than to be in love? "Is he a free man over whom a woman domineers, to whom she prescribes laws, commands, forbids what she will herself; that dares deny nothing she demands; she asks, he gives; she calls, he comes; she threatens, he fears? Requisitionem habere servum puto. I account this man a very drudge." And as he follows it, "Is this no small servitude for an enamourite to be every hour combing his head, stiffening his beard, perfuming his hair, washing his face with sweet water, painting, curdling and not to come abroad but sparsely crowned, decked, and appareled?" Yet these are but toys in respect, to go to the barber, baths, theatres, &c., he must attend upon her wherever 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 Lucrétia's suitors did, he cannot contain himself; he will do it, he must and will be where she is, sit next her, still talking with her: "If I did but let my glove fall by chance," (as the said Arete's Lucrétia brags,

"I had one of my suitors, may two or three at once ready to stoop and take it up, and kiss it, and with a low conge 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, -

[Notes and references]

3. *In paradisio, An ille mihi liber videntur et vistor de Salutae.*
4. *Aristænæus, Epist. 1.*
5. *Epist. 2.*
7. *Ex turba, sed quidem affectus est totum composum,* estimandum.
8. *Vestes para est servire et laeta peregrinae,* et cetera.
10. *Ut quando in parvis suum carmen necesse liberat tamen possunt, sed valde necesse est, quod malos excellet, docet inde quam praeceptum.
11. *Legati sunt quas est in ferro vincula concludentur, sed ut modo omnium cum consensu, et*
whosoever I would eat or drink." All this and much more he doth in her presence, and when he comes home, as Troilus to his Cressida, '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; and then he breaks out, O sweet Areusa, O my dearest Antipha, O most divine looks, O lovely graces, and thereupon instantly he makes an epigram, or a sonnet 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 between comb and glass, madrigals, elegies, &c., these his cogitations till he see her again. But all this is easy 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 soldier to sack a city, as he will for his mistress' favour.

As Phasdras to Hippolitus. No danger shall affright, for if that be true the poets feign, Love is the son of Mars and Venus; as he hath delights, pleasures, elegances from his mother, so hath he hardness, valour, and boldness from his father. And 'tis true that Bernard hath; *Amor nihili mollius, nihil volentius, 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, tempest, till his teeth chatter in his head, those northern winds and showers cannot cool or quench his flame of love. *Intempestae nocte non deterre tur, he will, take my word, sustain hunger, thirst, Penetritibus omnibus, Perrumpet omnia.* "I love will find out a way," through thick and thin he will to her, *Expediissimi montes videntur omnes tranibales,* he will swim through an ocean, ride post over the Alps, Appenines, or Pyrenean hills.

though it rain daggers with their points downward, light or dark, all is one—*Roscida per tenebras fauna ad antra ventit,* for her sweet sake he will undertake Hercules's twelve labours, endure, hazard, &c., he feels it not. "What shall I say?" saith Hades, "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 sweethearts," (anointing the doors and hinges with oil, 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 itself," as Calisto did for his lovely Melibea. Hear some of their own confessions, protestations, complaints, proffers, expostulations, wishes, british attempts, labours in this kind. Hercules served Omphale, put on an apron, took a distaff and spin; Thraso the soldier was so submissive to Thais, that he was resolved to do whatever she enjoined. 13 *Ego me Thaidi dedam; et faciam quod iubet,* I am at her service. Philostratus in an epistle to his mistress, "I am ready to die sweetheart if be it 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 will not let me come near thee, or see thee, contemned and despised I die for grief." Polienus, when his mistress Circe did but frown upon him in Petronius, drew his sword, and bade her 17 kill, stab, or whip him to death, he would strip himself naked, and not resist. Another will take a journey to Japan, *Longae navigationis molestis non curans:* a third (if she say it) will not speak a word for a twelvemonth's space, her command shall be most inviolably kept: a fourth will take Hercules's club from him, and with that centurion in the Spanish 14 *Calestima,* will kill ten men for his mistress Areusa, for a word of

22 "Ipsa comes veniam, neque me salebrosa moveat.
Sanx, nec oblique dentis timendus apert.

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Sanx, nec oblique dentis timendus apert."
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 b籁
what he would do for her sake, bade him in jest leap into the river Po if he loved
her; he forthwith did leap headlong off the bridge and was drowned.  
Another at

**Ficinum in like passion, when his mistresses by chance (thinking no harm I dare
swear) bade him go hang, the next night at her doors hanged himself.**  
“Money
(sayth Xenophon) is a very acceptable and welcome guest, yet I had rather give it
my dear Clinia than take it of others, I had rather serve him than command others,
I had rather be his drudge than take my ease, undergone any danger for his sake than
live in security.  
For I had rather see Clinia than all the world besides, and had
rather want the sight of all other things than him alone; I am angry with the night
and sleep that I may not see him, and thank the light and sun because they show
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 mistrees,

**“Command me what you will, I will do it; bid me go to sea, I am gone in an
instant, take so many stripes, I am ready, run through the fire, and lay down my
life and soul at thy feet, ’tis done.”**  
So did Xeolus to Juno.

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**“Tuus est regina quod optas
Exsorbere labor, mihi justa capescere fas est.”**

**“O queen it is thy pains to enjoin me still,
And I am bound to execute thy will.”**

And Phaedra to Hippolitus,

**“Me vel sororem Hipponis aut familiar vocas,
Familiarque potius, omne servitium formam.”**

**“Non me per altas ire si jubes naves,
Piget galatis ingredi Pindi jugis,
Non si per ignes ire aut insita agmina
Cancre, paratur ensibus pectus dare,
Te tunc jubere, me decet jussa exequi.”**

**“O call me sister, call me servant, choose,
Or rather servant, I am thine to see.”**

**“It shall not grieve me to the snowy hills,
Or frozen Pindus’ tops forthwith to climb,
Or run through fire, or through an array,
Say but the word, for I am always thine.”**

Callirrhedides in **Lucian breaks out into this passionate speech, “O God of Heaven,
grant me this life for ever to sit over against my mistrees, and to hear her sweet
voice, to go in and out with her, to have every other business common with her;
I would labour when she labours; sail when she sails; he that hates her should hate
me; and if a tyrant kill her, he should kill me; if she should die, I would not live,
and one grave should hold us both.”**

**“Finiet illa meos mortis morientes amores.”**

Aristenetus makes the like petition for his Delphia,—

**“Trunc vineare amcet, lecum oboem lubens.”**

“I desire to live with thee, and I am ready to die
with thee.”

**“Tis the same strain which Theagines used to his Charicles, “so that
I may but enjoy thy love, let me die presently.”**

Leander to his Hero. when he
besought the sea waves to let him go quietly to his love, and kill him coming back.

**“Parcite dum propro, mergite dum redeo.”**  
“Spare me whilst I go, drown me as I return.”

**“Tis the common humour of them all, to content death, to wish for death,
confront death in this case, Quippe quis nec fera, nec ignis, nec prescisitum,
ne nec fuctum, nec ensis, nec laqueus gravia videntur; “Tis their desire” (saith
Tyrus) “to die.”**

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**“Haud timet mortem, caput iveri in Ipeos
— obvius annea.”**

**“He does not fear death, he desireth such upon the very swords.”**

Though a thou sand dragons or devils k-top the gates, Cerberus himself, Scylla, and Procrustes lay
in wait, and the way as dangerous, as inaccessible as hell, through fiery flames
and over burning coals, he will adventure for all this.  
And as **Peter Abelard lost
his testicles for his Heloise, he will I say not venture an incision, but life itself.**

For how many gallants offered to lose their lives for a night’s lodging with Cleopatra

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**Gasper Law, paullum miserie deperieris, per jucum
ab ea in Padum desilit Jussus at pote se pre-
cipitaviit. Allius Prinimum amoebe amore arbis ab amico
jussus se suspendere, illico fecit.**

**Intelligent pecuniam rem con = ienescens, Jussus at pote se pro-
cipitaviit. Allius Prinimum amoebe amore arbis ab amico
jussus se suspendere, illico fecit.**

**Sebeca in Iap. act, 22.**

**Hujus quo vivam, mortuo horum ero. Proper nih 2
vivam si vivas; si cadat illa, cadam, id.**

**Dei Amorum. Minit 6 dii delectes ultra mit vita hic pre-
petus ex aduerso amoebe amore arbi.

**Epist. 81. Sit hoc vos vobis at dies sus penitentias, ab ea amari, accipiremque at incendia mater.

**Epis. 81. Sit hoc vos vobis at dies sus penitentias, ab ea amari, accipiremque at incendia mater.

**Loge Calphurn. Pu. libre**

**Scors.**
a days! and in the hour or moment of death, 'tis their sole comfort to remember their dear mistress, as Zerbinio slain in France, and Brandimart in Barbary; as he did his Emily.

when he felt death,
Dashed his eyes, and failed in his breath
But on his lady yet cast an at his eye,
His last word was, mercy, Emily,
His spirit chang'd, and out went there,
Whether I can tell, no where.

When Captain Gobrius by an unlucky accident had received his death's wound, miserrimum exclamat, miserable man that I am, (instead of other devotions) he out, shall I die before I see my sweetheart Rodanthe? Sic amor mortem, (saith author) aut quiesquid humanitatis accidit, aspernatur, so love triumphs, contemns, is over death itself. Thirty proper young men lost their lives for that fair odamia's sake, the daughter of Omonas, king of Elis: when that hard condition was proposed of death or victory, they made no account of it, but courageously gave the Pelops at last won her by a sleight. As many gallants desperately nurtured their dearest blood for Atalanta, the daughter of Schionus, in hope of age, all vanquished and overcame, till Hippomenes by a few golden apples hap-hap-obtained his suit. Perseus, of old, fought with a sea monster for Andromeda's; and our St. George freed the king's daughter of Sabea (the golden legend is author) that was exposed to a dragon, by a terrible combat. Our knights, and the Sir Lancelots of these days, I hope will adventure as much for ladies', as the Squire of Dames, Knight of the Sun, Sir Bavis of Southampton, or renowned peer,

Orlando, who long time had loved dear Angelica the fair, and for her sake
About the world in nations far and near,
Did high attempts perform and undertake:

That either bears so curiously they meet
The other down under the horses' feet,

A very dastard, a coward, a block and a beast, that will not do as much, but will sure, they will; for it is an ordinary thing for these innomarates of our say and do more, to stab their arms, carouse in blood, or as that Thessa-Thero, that bit off his own thumb, provocabus rivalem ad hoc eum ulandum, to his co-rival do as much. 'Tis frequent with them to challenge the field for lady and mistress' sake, to run a tilt,

That either bears so curiously they meet
The other down under the horses' feet,

And with their axes both so sorely pour,
That neither plot nor mail sustain'd the stour,
But rivulets break like rotten wood nunnus,
And fire did flash like lightning after thunder;

in her quarrel, to fight so long till their head-piece, bucklers be all broken, words hacked like so many saws, for they must not see her abused in any tis blasphemy to speak against her, a dishonour without all good respect to her. 'Tis common with these creatures, to drink healths upon their bare feet, though it were a mile to the bottom, no matter of what mixture, off it comes. He bid them they will go barefoot to Jerusalem, to the great Cham's court, to last Indies, to fetch her a bird to wear in her hat: and with Drake and Candish round about the world for her sweet sake, adversus ventis, serve twice seven, as Jacob did for Rachel; do as much as Gesmunda, the daughter of Tans, prince of Salern, did for Guisardus, her true love, eat his heart when he or as Artemisia drank her husband's bones beaten to powder, and so bury him herself, and endure more torments than Theseus or Paris. Et his colitur Venus quam thure, et victimis, with such sacrifices as these (as Aristaeanthe holds) as is well pleased. Generally they undertake any pain, any labour, any toil, for mistress' sake, love and admire a servant, not to her alone, but to all her friends followers, they hug and embrace them for her sake; her dog, picture, and everybody, they deal as it a relic. If any man come from her, they fear

notes. 31 Chaucer, in the Knight's Tale, dornus prodromus, Amoros lib. 6. Interpr. no. 32 Ovid. v. 10. Met. Iago, c. 182. st. lib. 1. cant. 1. staff. 5. 33 Flut. dial. amor. minore, cant. 1. lib. 4. et cant. 2. lib. 4. 34 Dum casis pertusa, ensis instar Serre excisus, sequum, acc. Barthiius Celestina. 35 Desui sax cyathus, septem Justina libatur. 36 As Xantius for the love of Euphile, omni Europam peragravit. Partit. Eroton, cap. 5. 37 Beroulus & Boccace. 38 Exod. 17. 1. 93
him, reward him, will not be out of his company, do him all offices, still remembering, still talking of her:

"Nam si aest quod amis, presto simulera tamen sunt
Illius, et nomen dulce observatur 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 "Lucretia did by Euryalus, kiss the letter a thousand times together, and then read it;" And "Chelidonia by Philoecius, after many sweet kissess, put the letter in her bosom,

"And kiss again, and often look thereon,
And stay the messenger that would be gone."

And asked many pretty questions, over and over again, as how he looked, what he did, and what he said? In a word,

"Vult placere esse amice, vult mihi, vult pedisseum | He strives to please his mistress, and her maid,
Vult famulis, vult seja ancillis, et cauto meo. | Her servants, and her dog, and 'tis well said."

If he get any remnant of hers, a busk-point, a feather of her fan, a shoe-tie, a lace, a ring, a bracelet of hair,

"Pignus direptum lacertis;
Ant digito malum 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 hours together will not look off it; as Laodama

"di did by Proteuslau, when he went to war, | sit at home with his picture before her,
"At sit in his casket, (O blessed relic) and every day will kiss it: in her presence, his eye is never off her, and drink where she will drink, 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 bower, in that very seat, — et foribus miser oscula fit, | 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 river's side, which (though far away) runs by the house where she dwells, he loves the wind blows to that coast.

"O quoties diri Zephyris properantibus illuc, Felaxes pulchrum viasuri Amaryllida venti."

"O happy western winds that blow that way,
For you shall see my love's fair face to day."

He will send a message to her by the wind,

"Vos aures Alpinae, placidis de montibus aurae,
Hec illi portare,"

he desires to confer with some of her acquaintance, for his heart is still with her.

"Vos aures Alpinae, placidis de montibus aurae,
Hec illi portare," —

talk of her, admiring and commending her, lamenting, moaning, wishing himself anything for her sake, to have opportunity to see her, O that he might but enjoy her presence! So did Philostratus to his mistress, "O happy ground on which she treads, and happy were I if she would tread upon me. I think her countenances would make the rivers stand, and when she comes abroad, birds will sing and come about her.

"Ridebunt valles, ridebunt obviae Tempae,
In flores vitidas procula ibi hancus." —

"The fields will laugh, the pleasant valleys baw,
And all the grass will into flowers turn."

Omnis Ambrosiam spirabit aura. "When she is in the meadow, she is fairest of any flower, for that last but for a day, the river is pleasing, but it vanishes on a sudden, but thy flower doth not fade, thy stream is greater than the sea. If I look upon the heaven, methinks I see the sun fallen down to shine below, and shine in his place, whom I desire. If I look upon the night, methinks I see two more glorious stars, Hesperus and thyself." A little after he thus court's his
tress. "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 sob, swears he hath Cor scissum, a heart bruised to powder, dissolved and melted within him, or quite gone from him, to his mistress bosom belike, he is in an oven, a salamander in the fire, so scorched with love's heat; he wishes himself a saddle for her to sit on, a posy 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. "Ovid would be a fin, a gnat, a ring, Catullus a sparrow.

"O si tecum iudcre sicut ipse possunt, Et tristes animi lovere eran."

"Anacreon, a glass, a gown, a chain, anything,"

"sed speeulum ego ipse fiam, Ut me tuam usque carnes, Et vestis ipse fiam, Ut me tuam usque gestas, Mutari et ego in amandam, Laven tuo et artus, Nardus pudia fiam, Ut ego teipsam aquam, Sum fascia in papillis, Tuo et monile collo, Fianque calceus, me Saltum ut pote usque calces."

"But I a looking-glass would be, Still to be look'd 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'd be precious balm to point, With choice care each choicest joint; Or, if I might, I would be slain About thy neck thy happy chain, Or would it were my blessed hap To be the lamb over thy fair lap. Or would it were thy sleek, to be Daily trod upon by thee."

O thrice happy man that shall enjoy her: as they that saw Hero in Museus, and Salmacis to Hermaphroditus,

"Felice mater, &c. felix nutrix."

"sed longa cunctis, longeque beatior illis, Quam fructus sponsi, et socii dignare lectis." The same passion made her break out in the comedy, "Ne illa fortunata sunt quae cum illo cubant, happy are his bedfellows?" and as she said of Cyprus, "Beata que illi uter 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 equiperanda, such a night's lodging is worth Jupiter's sceptre."

"Quasi nox erit ilia, dix, dameque, Quam molis thorus?"

"O what a blissful night would it be, how soft, how sweet a bed?" She will adventure all her estate for such a night, for a nectarane, a balms kiss alone.

"Quoquae te videt beatas est, Beatior qui te audiet, Quo te poetar est Deus."

The sultan of Sana's wife in Arabia, when she had seen Vertomannus, that comely traveller, lamented to herself in this manner, "O God, thou hast made this man whiter than 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 Potiphar's wife did by Joseph) she would have had him go in with her, she sent away Gazella, Tegea, Galzera, her waitresses, loaded him with fair promises and gifts, and wooed him with all the rhetoric she could, —extremum hoc misere da munus amantis, "grant this last request to a wretched lover? 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 ambra solet, so that she might enjoy him, threatening moreover to kill herself, &c. Men will do, as much and more for women, spend goods, lands, lives, fortunes, kings will leave their crowns, as King John for Matilda the nun at Dunmow.

"But kings in this yet privileged may be, I'll be a monk so I may live with thee."
The very Gods will endure any shame (aunque aliquis de diis non tristibus inquit, &c.) be a spectacle as Mars and Venus were, to all the rest; so did Lucian’s Mercury wish, and peradventure so dost thou. They will adventure their lives with alacrity — pro quod non metuam mori — nay more, pro quod non metuam bis mori, I will die 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 darling’s ombra:

"Quinqua obis, sed non Quinqua sola obis, Quinqua obis, sed cum Quinqua et ipso obi; Ratus obi, obi gratia, luxus obi, Nesc tunc annis pateram in pectore, at in tumulo est."

"Quinqua mea des is dead, but not alone, For I am dead, and with her I am gone: Sweet smiles, mirth, graces, all with her do rest. And my soul too, for 'tis not in my breast."

How many doting lovers upon the like 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, et verbum dixit, Non ego in calo cuperem Deus esse, Nostrum uxorem habens domi Heri."

"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 Heri."

Venus forsook heaven for Adonis’ sake, — calo prefertur Adonis. Old Janivers 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,

"Etiam ego non summ inviderem, sed sortem mihi dixi meam inviderint."

"I would not envy their prosperity, The gods should envy my felicity."

Another as earnestly desires to behold his sweetheart he will adventure and leave all this, and more than this to see her alone.

"Omnia quae patior mala si pensare velit fors, Unæ aliquis nobis prosperitate, dii Hoc precor, ut faciant, faciant me cernere coram, Cor mihi captivum que tenet hocce, deam."

"If all my mischiefs were recompensed And God would give me what I requested, I would my mistress’ presence only seek, Which doth our heart in prison captive keep."

But who can reckon upon the dotage, madness, servitude and blindness, the foolish phantasms and vanities of lovers, their torments, wishes, idle attempts?

Yet for all this, amongst so many irksome, absurd, troublesome symptoms, 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; "it makes base fellows become generous, cowards courageous," as Cardan notes out of Plutarch; "covetous, liberal and magnificent; clowns, civil; cruel, gentle; wicked, profane persons, to become religious; slovenes, neat; churls, merryful; and dumb dogs, eloquent; your lazy drones, quick and nimble," Foras mentes donat cupido, that fierce, cruel and rude Cyclops Polyphemus sighed, and shed many a salt heer for Galatea’s sake. No passion causeth greater alterations, or more vehement of joy or discontent. Plutarch. Sympos. lib. 5. quest. 1. "saith, "that the soul of a man in love is full of perfumes and sweet odours, and all manner of pleasing tones and tunes, insomuch that it is hard to say (as he adds) whether love do mortal men more harm than good." It adds spirits and makes them, otherwise soft and silly, generous and courageous, "Audacem faciebat amor. Ariadne’s love made Thesee so adventurous, and Medea’s beauty Jason so victorious; expectorat amor timorem. Plato is of opinion that the love of Venus made Mars so valorous. "A young man will be much abashed to commit any foul offence that shall come to the hearing or sight of his mistress." As he that desired of his enemy now dying, to lay him with his face upward, ne amarius videret eum a tergo vulneratum, lest his sweetheart should say he was a coward. "And if it were possible to have an army consist of lovers, such as love, or are beloved, they would be extraordinary valiant and wise in their government, modesty would detain them from doing amiss, emulation incite them to 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 coward, whom love would not incense, make of a divine temper, and an heroic spirit. As
he said in like case, Tota ruat cati males, non terrore, &c. Nothing can terrify, nothing can dismay them. But as Sir Blandinor and Paridel, those two brave fairy knights, fought for the love of fair Florimel in presence—

Adown as if their springs of life were spent, That all the ground with purple blood was spent, And all their armour stained with bloody gore, Yet scarcely once to breath would they relent. So mortal was their malice and so sure, That both resolved (than yield) to die 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 as Serratius the Spaniard, then Governor of Sylus, made answer to Marques Spinola, if the enemy brought 50,000 devils 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, armour of proof, more than a man, and in this case improved beyond himself. For as Agatho contends, a true lover is wise, just, temperate, and valiant. I doubt not, therefore, but if a man had such an army of lovers (as Castello supposeth) he might soon conquer all the world, except by chance he met with such another army of amators to oppose it. For so perhaps they might fight as that fatal dog and fatal hare in the heavens, course one another round, and never make an end. Castello thinks Ferdinand King of Spain would never have conquered Granada, had not Queen Isabel and her ladies been present at the siege: It cannot be expressed what courage the Spanish knights took, when the ladies were present, a few Spaniards overcame a multitude of Moors. They will undergo any danger whatsoever, as Sir Walter Manny in Edward the Third's time, stuck full of ladies' favours, fought like a dragon. For solis amantes, as Plato holds, pro amicis morti appeten, only lovers will die for their friends, and in their mistress' quarrel. And for that cause he would have women follow the camp, to be spectators and encouragers of noble actions: upon such an occasion, the Squire of Dames himself, Sir Lancelot or Sir Tristram, Cesar, or Alexander, shall not be more resolute or go beyond them.

Not courage only doth love add, but as I said, subtlety, wit, and many pretty devices. Namque dolos inspirat amor, fraudesque ministrat. Jupiter in love with Leda, and not knowing how to compass his desire, turned 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, et in ejus gremio se colloquit, Leda embraced him, and so fell fast asleep, sed dormientem Jupiter compressit, by which means Jupiter had his will. Infinite such tricks love can devise, such fine feats in abundance, with wisdom and wariness, quis fallere possit amans? All manner of civility, decency, compliment and good behaviour, plus solis et leporis, polite graces and merry conceits. Boccaccio hath a pleasant tale to this purpose, which he borrowed from the Greeks, and which Beroaldus hath turned into Latin, Bebelius in verse, of Cymon and Iphigenia. This Cymon was a fool, a proper man of person, and the governor 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 young gentlewoman, named Iphigenia, a burgomaster's daughter of Cyprus, with her maid, by a brook side in a little thicket, fast asleep in her smock, where she had newly bathed herself: When Cymon saw her, he stood leaning on his staff, gazing on her immovable, and in amaze; at last he fell so far in love with the glorious object, that he began to rouse himself up, to bethink what he was, would needs follow her to the city, and for her sake began to be civil, to learn to sing and dance, to play on instruments, and got all those gentlemanlike qualities and compliments in a short space, which his friends were most glad of. In brief, he became, from an idiot and a clown, to be one of the most
complete gentlemen in Cyprus, did many valorous exploits, and all for the end of mistress Iphigenia. In a word, I may say thus much of them all, let them be never so clownish, rude and horrid, Grobian and slut, if once they be in love they will be most neat and spruce; for, *Omnibus rebus, et nitidis nitoribus aequitatem amor* they will follow the fashion, begin to trick up, and to have a good opinion of themselves, *venustatem enim mater Venus;* a ship is not so long a rigging as a young gentleman a trimming up herself against her sweethearts comes. A painter’s shop, a flowery meadow, no so gracious aspect in nature’s storehouse as a young maid, *subulus puella,* a Noviss or Venetian bride, that looks for a husband, or a young man that is her suitor; composed looks, composed gait, clothes, gestures, actions, all composed; all the graces, elegances in the world are in her face. Their best robes, ribands, chains, jewels, lawns, linens, laces, spangles, must come on, *praeter quam res peit tur student elegan tens,* they are beyond all measure coy, nice, and too curious on a sudden; ‘tis all their study, all their business, how to wear their clothes neat, to be polite and terse, and to set out themselves. No sooner doth a young man see his sweethearts coming, but he smug up himself, pulls up his cloak now fallen about his shoulders, tis his garters, points, sets his hand, cuffs, sliks his hair, twises his beard, &c. When Mercury was to come before his mistress,

Salmacis would not be seen of Hermaphroditus, till she had spruced up herself first,

Venus had so ordered the matter, that when her son *Eneas was to appear before Queen Dido, he was*

like a god, for she was the tire-woman herself, to set him out with all natural and artificial impositions. As mother Mammea did her son Heliogabalus, new chosen emperor, when he was to be seen of the people first. When the hisurate cyclopal Polyphemus courted Galatea;

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 features and good parts, now to be a gallant.

’Tis the common humour of all suitors to trick up themselves, to be prodigal in apparel, *puris lotus, neat, combed, and curled, with powdered hair, comatus et caulis-tratus,* with a long love-lock, a flower in his ear, perfumed gloves, rings, scarfs, feathers, points, &c. as if he were a prince’s Ganymede, with everyday new suits, *as the fashion varies;* going as if he trod upon eggs, as Heinsius writ to Primers.

if once he be besotten on a wench, he must like awake at nights, renounce his book, sigh and lament, now and then weep for his hard hap, and mark above all things what hats, bands, doublats, breeches, are in fashion, how to cut his beard, and wear his locks, to turn up his mustachios, and curl his head, prune his picktures.
or if he wear it abroad, that the east side be correspondent to the west;" he may be scoffed at otherwise, as Julian that apostate emperor was for wearing a long hisrtle 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 hindered 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 dandine osculis non laboro, yet (to follow mine author) it may much concern a young lover, he must be more respectful in this behalf, "he must be in league with an excellent tailor, barber."

308 "Tono rem quierum sed arte talen,
Quinis nec Thalamis fuit Neronis;"

"have neat shoe-ties, points, garters, speak in print, walk in print, eat and drink in print, and that which is all in all, he must be mad in print."

Amongst other good qualities an amorous fellow is endued 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 Erasmus hath it, Musicam docet amor et Poesin, love will make them musicians, and to compose ditties, madrigals, elegies, love sonnets, and sing them to several pretty tunes, to get all good qualities may be had. 2 Jupiter perceived Mercury to be in love with Philologia, because he learned languages, polite speech, (for Suadela herself was Venus' daughter, as some write) arts and sciences, quo virgini placet, all to ingratiate himself, and please his mistress. 3 It is their chiefest study to sing, dance; and without question, so many gentlemen and gentlewomen would not be so well qualified in this kind, if love did not incite them. 4 "Who," saith Castilio, "would learn to play, or give his mind to music, learn to dance, or make so many rhymes, love-songs, as most do, but for women's sake, because they hope by that means to purchase their good wills, and win their favour?" We see this daily verified in our young women and wives, they that being maids took so much pains to sing, play, and dance, with such cost and charge to their parents, to get those graceful qualities, now being married will scarce touch an instrument, they care not for it. Constantine agricult. lib. 11. cap. 18, makes Cupid himself to be a great dancer; by the same token as he was capping amongst the gods, 5 he flung down a bowl of nectar, which distilling upon the white rose, ever since made it red?" and Calistrius, by the help of Dasilias, about Cupid's statute 6 made a may of young wenches still a dancing, to signify belike that Cupid was much affected with it, as without all doubt he was. For at his and Psyche's wedding, the gods being present to grace the feast, Ganymede filled nectar in abundance (as Apuleius describes it), Vulcan was the cook, the Hours made all fine with roses and flowers, Apollo played on the harp, the Muses sang to it, sed suavit Musica super ingressa Venus saltantis, but his mother Venus danced to his and their sweet content. Witty 7 Lucian in that pathetical love passage, or pleasant description of Jupiter's stealing of Europa, and swimming from Pheacia 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 herself coming after in a shell, strewing roses and flowers on their heads. Praxiteles, in all his pictures of love, feigns Cupid ever smiling, and looking upon dancers; and in St. Mark's in Rome (whose work I know not), one of the most delicious pieces, is a many of 8 satyrs dancing about a wench asleep. So that dancing still is as it were a necessary appendix to love matters. Young lasses are never better pleased than when as upon a holiday, after evensong, they may meet their sweethearts, and dance about a maypole, 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

308 Mart. Epig. 5 1 Chit. 4. cent. 5. pro. 16. 2 Mar- thamus. Capella lib. 1. de mpt. philol. Jan. Ilium sentio amore tenet, ejusque studio persecutus, in famuli, philosophiae, &c. 3 Lib. 3. de aulico. Quis obsessus insidiati, nisi lustratio causas? Quis me- nester tantum navaret operam nisi ite illius dulcedine permiscere speret? Quis tot carmina componeret, nisi at iuventus suos et mulieres explicaret? 4 Cra.
too, for want of better instruments, to make good music of their own voices, and
dance after it. Yea many times this love will make old men and women that have
more toes than teeth, dance,—"John, come kiss me now," mask and mum; for
Comus and Hymen love masks, and all such merriments above measure, will allow
men to put on women's apparel in some cases, and promiscuously to dance, young
and old, rich and poor, generous and base, of all sorts. Paulus Jovius taxeth Augustin
Niphus the philosopher, 10 for that being an old man, and a public professor, a
father of many children, he was so mad for the love of a young maid (that which
many of his friends were ashamed to see), an old gouty fellow, yet would dance
after fiddlers. 11 Many laughed him to scorn for it, but this omnipotent love would
have it so.

"Hyacinthi bacillo
Proprana amor, me adaequit
Violentia ad sequendum." 12

"Love hasty with his purple staff did make
Me follow and the dance to undertake."

And 'tis no news this, no indecorum; for why? a good reason may be given of it
Cupid and death met both in an inn; and being merrily disposed, they did exchange
some arrows from either quiver; ever since young men die, and oftentimes old men
dote —— 13

"Sic moritur Juvenis, sic moriendum amat. And who can then with-
stand it? If once we be in love, young or old, though our teeth shake in our heads,
like virginal jacks, or stand parallel asunder like the arches of a bridge, there is no
remedy, we must dance trenchmore for a need, over tables, chairs, and stools, &c.
And princum prancum is a fine dance. Plutarch, Sympos. 1. quest. 5. doth in some
sort excuse it, and telleth us moreover in what sense, Musicam docet amor, liet prius
fuerit rudi, 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. 14

"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, a hard, base, untractable churl,
as fire doth iron in a smith's forge, free, facile, gentle, and easy to be entreated."
Nay, 'twill make him prodigal in the other extreme, and give a thousand sesterces
for a night's lodging, as they did of old to Lais of Corinth, or ducenta drachmata
millia pro unica noce, as M undus 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, frolic and sad, whine, sing, dance, and what not.
But above all the other symptoms of lovers, this is not lightly to be overpassed,
that likely of what condition soever, if once in love, they turn to their
ability, rhymers, ballad makers, and poets. For as Plutarch saith, 15 "They will be
witnesses and trumpeters of their paramours? good parts, bedecking them with verses
and commendatory songs, as we do statues with gold, that they may be remembered
and admired of all. Ancient men will dote in this kind sometimes as well as the
rest; the heat of love will thaw their frozen affections, dissolve the ice of age, and
so far enable them, though they be sixty years of age above the girdle, to be scarce
thirty beneath. Jovianus Pontanus makes an old fool rhyme, and turn Poetaster to
please his mistress.

"Ne ringas Mariana, meo me dispice canos.
De sese nam juvenes dixit referre potes? &c."

"Sweet Marian do not mine age disdain.
For thou canst no make an old man young again."

They will be still singing amorous songs and ditties (if young especially), and
cannot abstain though it be when they go to, or should be at church. We have a pretty
story to this purpose in Westmonasteriensis, an old writer of ours (if you will
believe it) An. Dom. 1012. at Colewiz in Saxony, on Christmas eve a company of
young men and maids, whilst the priest was at mass in the church, were singing
catches and love songs in the churchyard, he sent to them to make less noise, but
they sung on still: and if you will, you shall have the very song itself.
Symptoms of Love.

This they sung, he chast, till at length, impatient as he was, he prayed to St. Magnus, patron of the church, they might all three sing and dance till that time twelvemonth, and so they did without meat and drink, weariness or giving over, till at year’s end they ceased singing, and were absolved by Herebert archishop of Cologne. They will in all places be doing thus, young folks especially, reading love stories, talking of this or that young man, such a fair maid, singing, telling or hearing lascivious tales, scurrilous tunes, such objects are their sole delight, their continual meditation, and as Guastavinius adds, Com. in 4. Sect. 27. Prov. Arist. ob seminis abundantiam cerebri cogitationes, venaris frequens recordatio et 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 husband’s picture in a glass, they’ll give anything to know when they shall be married, how many husbands they shall have, by scrummyomantia, a kind of divination with onions laid on the altar on Christmas eve, or by fasting on St. Anne’s eve or night, to know who shall be their first husband, or by amphi-tomantia, 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, quaestis in vita foret, aut quid jacundi sine aurae Venere? Enoriar cum istâ non amplius mihi cura fuerit, let me live no longer than I may love, saith a merry fellow in Minnermus. This love is that salt that seasoneth our harsh and dull labours, and gives a pleasant relish to our other unsavoury proceedings. Abit amor, surgunt tenebrae, torpide, veterum, pestis, &c. All our feasts almost, masques, mumming, banquets, merry meetings, weddings, pleasing songs, fine tunes, poems, love stories, plays, comedies, attelans, jigs, fescenetis, elegies, odes, &c. proceed hence. Danaus, the son of Belus, at his daughter’s wedding at Argos, instituted the first plays (some say) that ever were heard of symbols, emblems, impresses, devices, 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 Patriitus ex amoris beneficio, for love’s sake. For when the daughter of Deuriades the Syconian, was to take leave of her sweetheart now going to wars, ut desiderio ejus minus tabesceret, to comfort herself in his absence, she took his picture with coal upon a wall, as the candle gave the shadow, which her father admiring, perfected afterwards, and it was the first picture by report that ever was made. And long after, Sycon for painting, carving, statuary, music, and philosophy, was preferred before all the cities in Greece. Apollo was the first inventor of physic, divination, oracles; Minerva found out weaving, Vulcan curious ironwork, Mercury letters, but who prompted all this into their heads? Love, Nunquam talia invenissent, nisi talia adamascent, they loved such things, or some party, for whose sake they were undertaken at first. 'Tis true, Vulcan made a most admirable brooch or necklace, which long after Axion and Temenus, Phrigus’ sons, for the singular worth of it, consecrated to Apollo at Delphos, but Phryllus the tyrant stole it away, and presented it to Ariston’s wife, on whom he miserably doted (Parthenius tells the story out of Phylarchus); but why did Vulcan make this excellent Ouch? to give Hermione Cadmus’ wife, whom he dearly loved. All our tilts and tournaments, orders of the garter, golden fleece, &c. — Nobilitas sub amore facet — owe their beginnings to love, and many of our histories. By this means, saith Jovius, 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 Aracres: (and therefore Hesiod makes the Muses and Graces still follow Cupid, and as Plutarch holds, Menander and the rest of the poets were love’s priests), all our Greek and Latin epigrammatists, love writers. Antony Diogenes the most ancient, whose epitome we find in Phocici Bibliotheca, Longus Sophista, Eus.

[Numbered notes and references omitted for brevity.]
Petarach's Laura made him so famous, Astrophel's Stella, and Jovianus Pontanus' mistress was the cause of his roses, violetts, lilies, nequetias, blanetias, jeci, decor, nardus, ver, corolla, thus, Mars, Pallas, Venus, Charis, crocum, Laurus, unguentum, costum, lachryvae, myrrha, musea, &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 rustics and hog-rubbers, Menalscas and Corydon, qui factant de stercore equino, those fulsome knaves, if once they taste of this love-liquor, are inspired in an instant. Instead of those accurate emblems, curious impresse, gaudy masques, titl tournaments, &c., they have their wakes, Whitsun-ales, shepherd's feasts, meetings on holidays, country dances, roundelayes, writing their names on 

Choosing lords, ladies, kings, queens, and valentines, &c., they go by couples,

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 belle, she doth excel,"—they must write likewise and indite all in rhyme.

Your most grim stoics and severe philosophes will melt away with this passion, and if Atheneus belch them not, Aristippus, Appollidorus, Antiphanes, &c., have made love-songs and commentaries of their mistresses' praises, orators write epitaphs, princes give titles, honours, what not? Xerxes gave to Themistocles Lampsacus to find him wine, Magnesia for bread, and Myunte for the rest of his diet. The Persians kings allotted whole cities to like use, hac civitas mulieta redimicum praebebat, hac in columm, hac in crines, one whole city served to dress her hair, another her neck, a third her hood. Ahasuerus would have given Esther half his empire, and Herod bid Herodias "ask what she would, she should have it." Caligula gave 100,000 sesterces to his courier at first word, to buy her pins, and yet when he was solicited by the senate to bestow something to repair the decayed walls of Rome for the commonwealth's good, he would give but 6000 sesterces at most. Dionysius, that
Mem. IV. Prognostics of Love-Melancholy.

What fires, torments, cares, jealousies, suspicions, 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, Nihil amor est medicabilis herbis, it accompanies them to the last, Idem amor exitio est pecori pecorisque magistro. "The same passion consume both the sheep and the shepherd," and is so continue, that by no persuasion almost it may be relieved. "If I bid me not love," said Eurialus, "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;"

Bid me not love, bid a deaf man hear, a blind man see, a dumb speak, a lame run, counsel can do no good, a sick man cannot relish, no physic can ease me. Non prosum domino quas prosum omnibus artes. As Apollo confessed, and Jupiter himself could not be cured.

But whether love may be cured or no, and by what means, shall be explained in his place; in the meantime, if it take his course, and be not otherwise eased or amended, it breaks out into outrageous often and prodigious events. Amor et Liber violenti dixit, as Tatius observes, et susque animum incandens, ut pudor obliviscat 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 ordi-

Amoris famulus omnem scientiam diffilator, amantem se scientissimam docetem agnoscit. Ex Syl. 6. 3. Quis hominem scire mestus potest, nisi qui, dixit, est aliquid usitatum? Deb. 1. de non tenemtis amoribus; est opinisque de re nescimus aut descripte recte posset aut judicaret, qui in es versatur, aut magnum fecerit periculum. "I am not in love, nor do I know what love may be." 40. Sceler moritur, nunquam mortius est qui amat. Ex Syl. 6. 3. Exerit. ep. ad Laurentium, apud Aeneas Sylvium; Rogas ut amare deficiam! rogat montes ut in planum deveniant ut fontes dumma repetanti; non possam te non amare se sumum Phlegus relinquere cursum. Ex Bucanier Syl. 6. 3. Proper. lib. 2. leg. 1. Est omnis illa vis, est immodestissima obbes usque.
narily, as are thoroughly possessed with this humour, become insensati et insani, for it is amor insanus, as the poet calls it, beside themselves, and as I have proved, no better than beasts, irrational, stupid, head-strong, void of fear of God or men, they frequently forewear themselves, spend, steal, commit incests, rapes, adulteries, murders, depopulate towns, cities, countries, to satisfy their lust.

"A devil's trick, and mischief such doth work,  
As never yet did Fagan, Jew, or Turk."

The wars of Troy may be a sufficient witness; and as Appian, lib. 5. hist. saith of Antony and Cleopatra, "Their love brought themselves and all Egypt into extreme and miserable calamities," the end of her is as bitter as worm-wood, and as sharp as a two-edged sword." Prov. v. 4, 5. "Her feet go down to death, her steps lead on to hell. She is more bitter than death, (Eccles. vii. 28.) and the sinner shall be taken by her."

"Qui in amore precipitavit, pejus perit, quia quem quae salut."

"He that runs headlong from the top of a hill is not in so bad a case as he that falls into this gulf of love." For hence," saith Plutarch, "comes repentance, dotage, they lose themselves, their wits, and make shipwreck of their fortunes altogether:" madness, to make away themselves and others, violent death. Progosticatio est talis, saith Gordonius, "si non succurratur iis, aut in maniam cadunt, aut moriuntur;" the prognostication is, they will either run mad, or die. "For if this passion continue, saith" Aelian Montalus, "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 follows, or else they make away themselves." O Corydon, Corydon, qua te dementia cepit? Now, as Arnoldus adds, it will speedily work these effects, if it be not presently helped; "They will pine away, run mad, and die upon a sudden:" Facile incidunt in maniam, saith Valescus, quickly mad, nisi succurratur, if good order be not taken.

"Ehri trieste jugum quiquis amoris habet,  
Le pries ac norit se perisse perit."

So she confessed of herself in the poet,

"Ehri trieste jugum quiquis amoris habet,  
Le pries ac norit se perisse perit."

Vix pilо intervallo ā fururo ab eum." So shall she be mad before it be perceived.

As mad as Orlando for his Angelica, or Hercules for his Hylas,

"At ille rubeat quō pedes ducebant, furibusdus,  
Nam illi suus Deus inuis fuerit ianiabet."  
"He went he cared not whether, mad he was,  
The cruel God so tortured him, alas?"

At the sight of Hero I cannot tell how many ran mad,

"Allis vulnus celans insatit pulchritudine puellae."  
"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 died for love, or voluntarily made away themselves, that I need not much labour to prove it: "Nec modus aut requies nisi moris reperitur amoris: death is the common catastrophe to such persons.

"Morì mihi contingat, non enim alia  
Liberatio ab armis fuit ullo pacto latieta."  
"Would I were dead, for nought, God knows,  
But death can rid me of these woes."

As soon as Euryalus departed from Senes, Lucretia, his paramour, "never looked up, no jests could exhalate 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.

"Proprieque in sanguine luius,  
Indigantem animam vacua effudit in auris;"

so did Dido; Sed moriamur ait, sic sic juvat ire per umbra; Pyramus and Thisbe,

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Virg. Ecl. 3.  
R. T.  
Qui quidem amor atroco et totam Egyptum extremis calamitationibus involuit.  
Plutarch.  
Si corpus pendere, sic animus amor precipiatur.  
Austen. 1.2. de civ. dei. c. 28.  
Dist.  
Hinc oritur passionis desipatio, et non videmus  
Sanctum se cum re simul amissemus.  
Deb. Savar.  
Et puellas ait, &c. Rubicam facturos Crecein.  
Juvem.  
Cap. de Hercule: Amor.  
Tunc passio duratur  
Sanctam tuam territudinem et atibrabilium reddit; haec vero  
Carceribus delatus, insaniam pura, vigilia, et eundem  
Sanguinem animam vacua effudit in auris.

Pyramus and Thisbe,
Medea, 69 Coresus and Callirhoe, 70 Theagines the philosopher, and many myriads besides, and so will ever do,

"et mibi fortis
Est manus, est et amor, dulci his in vulnera virens."

"Whoever heard a story of more woe,
Than that of Juliet and her Romeo?"

Read Parthenium in Eroticos, and Plutarch's amatorias narrationes, or love stories, all tending almost to this purpose. Valerola, lib. 2. Obscr. 7, hath a lamentable narration of a merchant, his patient. 71 "that raving through impatience of love, had he not been watched, would every while have offered violence to himself?"

Amatus Lucianus, cent. 3. car. 56, hath such another story, and Felix Plater, med. Obscr. lib. 1. a third of a young gentleman that studied physic, and for the love of a doctor's daughter, having no hope to compass his desire, poisoned himself; 72 anno 1615. A barber in Frankfort, because his wench was betrothed to another, cut his own throat. 73 At Neuburg, the same year, a young man, because he could not get her parents' consent, killed his sweetheart, and afterward himself, desiring this of the magistrate, as he gave up the ghost, that they might be buried in one grave, Quodque rogis superest unam requiescat in urbe, which 74 Gismunda besought of Tancredus, her father, that she might be in like sort buried with Guiscardus, her lover, that so their bodies might lie together in the grave, as their souls wander about. 75 Campos Iugentes in the Elysian fields, — quos durus amor crudeli tabe percutit, 76 in a myrtle grove

Syrn tegit: cura non ipsa in morte reliquantur.

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. 77 Catiline killed his only son, misqui ad orci pallida, leiti obsubita, obsita tenuebris loca, for the love of Aurelia Orisella, quod ejus nuptias vivo filio recusaret. 78 Laodice, the sister of Mithridates, poisoned her husband, to give content to a base fellow whom she loved. 79 Alexander, to please Thais, a concubine of his, set Persepolis on fire. 80 Nereus' wife, a widow, and lady of Athens, for the love of a Venetian gentleman, betrayed the city; and he for her sake murdered his wife, the daughter of a nobleman in Venice. 81 Constantine Despotora made away Catherine, his wife, turned his son Michael and his other children out of doors, for the love of a base scriever's daughter in Thessalonica, with whose beauty he was enamoured. 82 Leuciphria betrayed the city where she dwelt, for her sweetheart's sake, that was in the enemies' camp. 83 Pithidice, the governor's daughter of Methinia, for the love of Achilles, betrayed the whole island to him, her father's enemy. 84 Diogenetis did as much in the city where he dwelt, for the love of Policrita, Medea for the love of Jason, she taught him how to tame the fire-breathing brass-footed bulls, and kill the mighty dragon that kept the golden fleece, and tore her little brother Absyrus in pieces, that her father Aëtes might have something to detain him, while she ran away with her beloved Jason, &c. Such acts and scenes hath this tragico-comedy of love.

MEMB. V.

SUBSECT. I.—Cure of Love-Melancholy, by Labour, Diet, Physic, 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,

\[ \text{"felicis descensus Averni;}
\text{Sed revocare gradum, superaque evadere ad auras;}
\text{Hic labor, hoc opus est"} \]

\[ \text{"It is an easy passage down to hell,}
\text{But to come back, once there, you cannot well."} \]

69 Pausanias Achria1, l. 7. 70 Megarensis amore fragrans Lucian. Tom. 4. 71 Ovid. 3. met. 72 Partibus putavit se videre imaginem puell, et coram loqui blandicius illi, &c. 73 Juven. Hebræus. 74 Juvenis Medicina operam dans doctrina filiam depe- rhibat, &c. 75 Gotardus Arthus Galloleucus, mund. vernal. 1615. collum novacula aperit: et inde expiravit. 76 Mecum remoti parentes atque et ipsa virgine frui non posset, ipsum et ipsum interfecit, hoc & magistretan potens, ut in eodem apudque sepulcris possessions. 77 Boccaccio. 78 Sedes corum qui pro amoris impatientes percut, Virg. 6. Eril. 79 Whom cruci love with its wasting power destroyed." 80 "And a myrtle grove overshadow thee; nor do cares relinquish thee even in death itself." 81 Sat. Val. 82 Sabel. lib. 3. En. 6. 83 Curtius, lib. 3. 84 Chal- cocondias de rob. Tusciae, lib. 9. Nerei uxor Athenas- rum domina, &c. 85 Nisphorus Grec. hist. lib. 7. 86 Usorun occultat libros et Michaelis filium videtur ubiorum, Thessalonice amoris captus ipse tamen, &c. 87 Parthenium Erot. lib. cap. 5. 88 Ceni ca. 21. Gubernatoris uix Aethlius amor cum capis civitatis prodit. 89 Idem. cap. 5. 90 Virg. En. 9.
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. et 24. sets down seven compendious ways how this malady may be eased, altered, and expelled. Savanarola 9 principal observations, Jason Fratensis prescribes eight rules besides physic, how this passion may be tamed, Laurentius 2. main precepts, Arnoldus, Valleriola, Montaltus, Hildesheim, Langius, and others inform us otherwise, and yet all tending to the same purpose. The sum of which I will briefly epitomise, (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 et Baccho friget Venus (love grows cool without bread and wine). As an "idle sedentary life, liberal feeding, are great causes of it, so the opposite, labour, slender and sparing diet, with continual business, are the best and most ordinary means to prevent it.

"Ostia si tollas, perihere Cupidinis artes, Contemplanque ffaciat, et suas lucem facias." | "Take idleness away, and put to flight Are Cupid's arts, his torches give no light."

Minerva, Diana, Vesta, and the nine Muses were not enamoured at all, because they never were idle.

"Prusta blanditiae appetitus ad has, Prausta nequitiae vestitia ad has, Prausta delitii obidebitias has, Prausta has illecebrum, et procellitates, Et suspicio, et oscula, et susurri, Et quiesque male sana corda amantum Blanditia etras fascinant venenis." "In vain are all your flatteries, In vain are all your knavery, Delights, deceits, procellities, Sighs, kisses, and conspiracies, And Whatever is done by art, To bewitch a lover's heart."

"Tis in vain to set upon those that are busy. "Tis Savanarola’s third rule, Occupari in multis et magnis negotiis, and Avicenna’s precept, cap. 24. "Cedit amor rebus; res, age tutas eris. To be busy still, and as Guianerius enjoins, about matters of great moment, if it may be. "Magninus adds, “Never to be idle but at the hours of sleep.”

No better physic than to be always occupied, seriously intent.

"Cur in penates rassis tenere subito, Hec delicatissima pessa pessis donum, Mdesimumque sanos vulgus affectus tenet f & a. "Why dost thou seek, poor folks are often free, And dainty places still molestless be?"

Because poor people fare coarsely, work hard, go wolward and bare. "Non habet unde suum pauperius pascat amorum. "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 tender-bellies do, howsoever they put on Lenten fasts, and whatsoever they pretend, but from all manner of meat. Fasting is an all-sufficient remedy of itself; for, as Jason Fratensis holds, the bodies of such persons that feed liberally, and live at ease, "are full of bad spirits and devils, devilish thoughts; no better physic for such parties, than to fast.” Hildesheim, spicel. 2. to this of hunger, adds, "often baths, much exercise and sweat." but hunger and fasting he prescribes before the rest. And 'tis indeed our Saviour’s oracle, “This kind of devil is not cast out but by fasting and prayer,” which makes the fathers so immoderate in commendation of fasting. As "hunger," saith "Ambrose, "is a friend of virginity, so is it an enemy to lasciviousness, but fulness overthrows chastity, and fostereth all manner of provocations." If thine horse be too lusty, Hierome adviseth thee to take away some of his provender; by this means those
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Paulus, Hilarius, Anthonies, and famous anchorites, subdued the lusts of the flesh; by this means Hilarian 6 made his ass, as he called his own body, leave kicking, (so Hierome relates of him in his life) when the devil tempted him to any such foul offence.” By this means those Indian Brahmins kept themselves continent: they lay upon the ground covered with skins, as the red-shanks do on heather, and dieted themselves sparingly on one dish, which Guieranierius had all young men put in practice, and if that will not serve, Gordonius 8 would have them soundly whipped, or, to cool their courage, kept in prison, 9 and there fed with bread and water till they acknowledge their error, and become of another mind. If imprisonment and hunger will not take them down, according to the directions of that Theban Crates, 10 time must wear it out; if time will not, the last refuge is a halter. 11 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. 12 Wine must be altogether avoided of the younger sort. So Plato prescribes, and would have the magistrates themselves abstain from it, for example’s sake, highly commending the Carthaginians for their temperance in this kind. And it was a good edict, a commendable thing, so that it were not done for some sinister respect, as those old Egyptians abstained from wine, because some fabulous poets had given out, wine sprang first from the blood of the giants, or out of superstition, as our modern Turks, but for temperance, it being animae virus et vitiorum fomes, a plague itself, if immoderately taken. Women of old for that cause, 13 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. I. 3. cap. 87. 88. out of Athenues and others, and is still practised in Italy, and some other countries of Europe and Asia, as Claudius Minoes hath well illustrated in his Comment on the 23. Emblem of Alciat. So choice is to be made of other diet.

"Nec minus cruce aptum est vitare salaces,
Et qui quidem venere corpora nostra parat." 14 15 "Eringos are not good for to be taken,
And all lascivious meats must be forsaken." 16

Those opposite meats which ought to be used are cucumbers, melons, purslain, water-lilies, rue, woodbine, ammi, lettuce, which Lemnius so much commends, lib. 2. cap. 42. and Miziauls hort. med. to this purpose; vitex, or agnus castus before the rest, which, saith Magninus, hath a wonderful virtue in it. Those Athenian women, in their solemn feasts called Thesmophories, were to abstain nine days from the company of men, during which time, saith Aelian, they laid a certain herb, named hanca, in their beds, which assuaged those ardent flames of love, and freed them from the torments of that violent passion. See more in Porra, Mathilius, Crescensius lib. 5. &c., and what every herbalist almost and physician hath written, cap. de Satyrias et 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 Valescvs advised, cum aliud honesta venerem sepe exercendo, which Langius Epist. med. lib. 1. epist. 24. approves out of Rhasis (ad assiduationem coitus inviat) and Guieranierius seconds it, cap. 16. tract. 16. as a very profitable remedy.

10. 11. tument tibi quum inguina, cum si Ancilla, aut verna prasto est, tentagine rampi Mavis? non ego namque.” &c.

"Jason Pratensis subscribes to this counsel of the poet, Exercitia enim aut toillet porsus aut lenit agritudinem. As it did the raging lust of Ahasuerus, 12 qui ad impatiemtiam amoris leniendam, per singulas fare noctes nonas puellas devirginavit. And to be drunk too by fits; but this is mad physic, if he be all to be permitted. If not, yet some pleasure is to be allowed, as that which Vives speaks of, lib. 3. de anima.” 13 A lover that hath as it were lost himself through impotency, impatience,
must be called home as a traveller, by music, feasting, good wine, if need be to drunkenness itself, which many so much commend for the easing of the mind, all kinds of sports and merriments, to see fair pictures, hangings, buildings, pleasant fields, orchards, gardens, groves, ponds, pools, rivers, fishing, fowling, hawking, hunting; to hear merry tales, and pleasant discourse, reading; to use exercise till he sweat, that new spirits may succeed, or by some vehement affection or contrary passion to be diverted till he be fully weaned from anger, suspicion, cares, fears, &c., and habituated into another course. Semper tectum sit, (as Sempronius advised Calisto his love-sick master) qui sermones foculaires movet, conciones ridiculos, dictatoria falsa, suaves historias, fabulas venustas recenseat, coram ludat, &c., still have a pleasant companion to sing and tell merry tales, songs and facetie histories, sweet discourse, &c. And as the melody of music, merriment, singing, dancing, doth augment the passion of some lovers, as Avicenna notes, so it expelletu it in others, and doth very much good. These things must be warily applied, as the parties' symptoms vary, and as they shall stand variously affected.

If there be any need of physic, 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 Montpellier in France, hath this, Quam amantes et amantes iisdem remedii carentur? Whether lovers and madmen be cured by the same remedies? he affirms it; for love extended is mere madness. Such physic 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 Vale-riola observat. lib. 2. observ. 7. Lod. Mercatus lib. 2. cap. 4. de mulier. affect. Daniel Senmertus lib. 1. part. 2. cap. 10. Jacobus Ferrandus the Frenchman, in his Tract de amore Erotique, Forestus lib. 10. observ. 29 and 30, Jason Pratensis and others for peculiar receipts. Amatus Lucianus cured a young Jew, that was almost mad for love, with the syrup of hellecire, and such other evacuations and purges which are usually prescribed to black choler: Avicenna confirms as much if need require, and non blood-letting above the rest, which makes amantes non sinit amantes, lovers to come to themselves, and keep in their right minds. Tis the same which Schola Salernitana, Jason Pratensis, Hildesheim, &c., prescribe blood-letting to be used as a principal remedy. Those old Se cruising had a trick to cure all appetite of burning lust, by letting themselves blood under the ears, and to make both men and women barren, as Sabellicus in his Æneas relates of them. Which Salmuth. Tu. 10. de Herol. comment. in Panciro. de non. report. Mercurialis, var. lec. lib. 3. cap. 7. out of Hippocrates and Benzo say still is in use amongst the Indians, a reason of which Langius gives lib. 1. epist. 10.

Huc faciunt medicamenta venerem sopientia, ut camphora pudendis alligata, et in brachia gestata (quidam adit membris facultatem addit.) Laboravit hoc morbo virgo nobilis, cui inter catem praescripsit medicus, ut laminam plumae multis formosam bus pertusam ad dies viginti portaret in dorso; ad excidendum vero sperma jussit eum quam parvisimine cibari, et manducare frequentur coriandrum preparatum, et semen lactue et acetose, et sic eam ad morbo liberavit. Porro impediment et remittunt coitum folia salicis trita et epota, et si frequentius usurpatur ipsa in totum aerum. Idem praefat Topatius annulo gestaturum, dexterum lupi testiculum atritum, et oleo vel aqua rosatae exhibitant veneris radium inducere scribit Alexander Benedictus: lac butyri commestum et semen canabis, et camphora exhibita idem praestat. Verba herba gestata libidinem extinguit, pulvisque ranae decollata et exicat. Ad extinctum coitum, unguentum membra genitalia, et renes et pecunia aqua in qua opium Thebaicum sit dissolutum; libidini maxime contraria camphora est, et coriandrum sicum frangit coitum, et erectionem virgu impedit; idem efficit synapum ebibium. Da verbenam in potu et non erigetur virga sex diebus; utere mentha cum aeto, genitalia illitina succo hyoscyami ant cicuta, coitus appetitum sedunt, &c. R. semen lactue. portulac. coriandri an 51. mentha sicca s[5]. sacchari alliss. 3[iii]. pulveris et omnium substantia, et post ea simul miscis aqua neumaphis, f. confec. solida in mor-
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SUSECT. II.—Withstand the beginnings, avoid occasions, change his place: fair and jolly means, contrary passions, with witty inventions: to bring in another, and disconnect the former.

Other good rules and precepts are enjoined by our physicians, which, if naught, alone, yet certainly conjoined, may do much; the first of which is obstare principiis, to withstand the beginning. Quiquis in primo obstitit, pepticus amorem factus ac victor fulsit, he that will but resist at first, may easily be a conqueror at the last. Baltazar Castillo, l. 4. urges this precept above the rest, when he shall chance (sith he) to light upon a woman that hath good behaviour joined with her excellent person, and shall perceive his eyes with a kind of greediness to pull unto them this image of beauty, and carry it to the heart: shall observe himself to be somewhat incensed with this influence, which moveth within: when he shall discern those subtle spirits sparkling in her eyes, to administer more fuel to the fire, he must wisely withstand the beginnings, rouse up reason, stumped almost, fortify his heart by all means, and shut up all those passages, by which it may have entrance.

It's a precept which all concur upon,

"Opprimine dom nova sunt abitii mala semina morbi, | Dom lett, in primo lumine siste pedem." Thy quick disease, whilst it is fresh to-day, By all means crush, thy feet at first step stay.

Which cannot speeder be done, than if he confess his grief and passion to some judicious friend (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?

Suisinit obsecro et mittite istan fora, Qam miseroh mihi amanti ebit sanguinem.

It's good therefore to keep quite out of her company, which Hierom so much labours to Paula to Nepotian; Chrysost. so much inculcates in ser. in contubem. Cyprian, and many other fathers of the church, Siracides in his ninth chapter, Jason Pratenus, Savanarola, Arnoldus, Valierola, &c., and every physician that treats of this subject. Not only to avoid, as Gregory Tholosanus exhorts, "kissing, dalliance, all speeches, tokens, love-letters, and the like," or as Castillo, lib. 4. to converse with them, hear them speak, or sing, (tolerabilium est audire basilicam sibi, for those amiable smiles, admirable graces, and sweet gestures, which their presence affords.

Nei capita liment solitus monsunculuis, Et his papulario oppressnuclus Assitnuant:"

but all talk, name, mention, or cogitation of them, and of any other women, persons, circumstance, amorous book or tale that may administer any occasion of remembrance. Prosper adviseth young men not to read the Canticles, and some parts of Genesis at other times; but for such as are enamoured they forbid, as before, the name mentioned, &c., especially all sight, they must not so much as come near, or look upon them.

Et fugitare decet simulacra et palus amoris, Abstinere sibi atque aliis convertere mentem.

Gaze not on a maid," saith Syracides, "turn away thine eyes from a beautiful woman, c. 9. v. 5. 7. 8. averti oculos, saith David, or if thou dost see them, as Ficino adviseth, let not thine eye be intentus ad libidinem, do not intend her more than he rest: for as Propertius holds, Ipsa alimenta sibi maxima probat amor, love as

Secuena. Cum in matiera inciderit, que an formas morum suavitatem conjunctam habet, et jam obscus perennisit, formas as se insensibilis anima avidentate quasdam rapere cum cadet, &c. Ovid. de rem. lib. 1. Alcinous stivus. Plautus garciu. "Remove and throw her quite out of doors, she who has drank my love-sick blood."

Tom. 2. lib. 4. cap. 10. Syntag. med. sect. Mira. vitentur oculis, tactus sermo, et scripta impudica, litera, &c.

Lib. de singal Cier. Tam admirabilem splendorem declarat, gratiam, stililes, unamnis nius, gesticus suavissimis, &c. Lipsius, hort. leg. lib. 3. antri, &c. Lib. 3 de vit. eniris. compar. cap. 6. Lucerius: "It is best to shun the semblance and the look of love, be abstain from it, and totally avert the mind from the object."

Lib. 3. eleg. 10.
a snow ball enlargeth itself by sight: but as Hierome to Nepotian, aut aquerrir ans, aut aquaier ignora, either see all alike, or let all alone; make a league with three eyes, as Job did, and that is the safest course, let all alone, see none of them. Nothing sooner revives, sil or waxeth sore again,” as Petrarch holds, “than love doth by sight.” As pomp renews ambition; the sight of gold, covetousness; a beauteous object sets on fire this burning lust.” El multum saliens incitat satis stim.

The sight of drink makes one dry, and the sight of meat increaseth appetite: this dangerous therefore to see. A young gentleman in merriment would needs put on his mistress’s clothes, and walk abroad alone, which some of her suitors espying, stole him away for her that he represented. So much can sight enforce. Especially if he have been formerly enamoured, the sight of his mistress strikes him into a new fit, and makes him rave many days after.

Or, as the poet compares it to embers in ashes, which the wind blows, ut solas ad ventus, &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 see but be inflamed? Ismenias acknowledges as much of himself, when he had been long absent, and almost forgotten his mistress, at the first sight of her, as straw in a fire, I burned a fresh, and more than ever I did before.” Charicia was as much moved at the sight of her dear Theagines, after he had been a great stranger.

Mertila, in Aristotenus, 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 attractari se sint, &c., she broke her vow, and did profusely embrace him. Hermotimus, a young man (in the said author) is all out as unaided, he had forgot his mistress quite, and by his friends was well weaned from her love; but seeing her by chance, agnovit veters vestigia femine. he raved amain, Ila 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, when he heard Darius’s wife so much commended for her beauty, would scarce 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 superbe se gessit, he carried himself bravely. And so when Asapus in Xenophon, had so much magnified that divine face of Panthea to Cyrus, by how much she was fairer than ordinary, by so much he was the more unwilling to see her.” Scipio, a young man of twenty-three years of age, and the most beautiful of the Romans, equal in person to that Grecian Charinus, or Homer’s Nireus, at the siege of a city in Spain, when as a noble and most fair young gentleman was brought unto him, and he had heard she was betrothed to a lord, rewarded her, and sent her back to her sweetheart.” St. Austin, as Gregory reports of him, ne cum sorore quidem suæ putaveri habitandum, would not live in the house with his own sister. Xenocrates lay with Laïs of Corinth all night, and would not touch her. Socrates, though all the city of Athens supposed him to date upon fair Alcibiades, yet when he had an opportunity, solus cum solo to lie in the chamber with, and was wooed by him besides, as the said Alcibiades publicly confessed, formam sprevit et superbe contemptus, he scornfully rejected him. Petrarch, that had so magnified his Laura in several poems, when by the pope’s means she was offered
unto him, would not accept of her. It is a good happiness to be free from this passion of love, and great discretion it argues in such a man that he can so contain himself; but when thou art once in love, to moderate thyself (as he saith) is a singular point of wisdom. 34

34 Nam vitare plagas in amoris se juciamur. Non sua difficile est, quae capticaris eteus ipsae. Exito, et validos Veneris perumpere nodos. 35

To avoid such nets is no such mastery. But ta'en escape is all the victory.

But, forasmuch 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 headstrong passion of raging lust, and their weakness, ferox ille ardor a natura inactus, 36 as he terms it "such a furious desire nature hath inscribed, such unspeakable delight."

"Sic Dives Veneris furor. Insanus abe menitus imbuit." 37

which neither reason, counsel, poverty, pain, misery, 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 mutatio, to send them several ways, that they may neither hear of, see, nor have any opportunity to send to one another again, or live together, soli cum sola, as so many Gilbertines. Elongatio a patris, 38 'tis Sarmalos's fourth rule, and Gordonius' precept, distrahe et ad longinquas regiones, send him to travel. 'Tis that which most run upon, as so many hounds, with full cry, poets, divines, philosophers, physicians, all, mutet patriam: Valesius: 39 "as a sick man he must be cured with change of air, Tully & Tuscul. The best remedy is to get thee gone, Jason Fratensis: change air and soil, Laurentius.

32 Virg. Utile finitimus abutimus locis.

33 Ovid. I procul, et longas carpere perge vias. sed fugi totus eris.

Travelling is an antidote of love,

34 Magnum iter ad doctas proficiens cogor Athenas, Ut me longa gravi solvai amove via. 40

For this purpose, saith Propertius, my parents sent me to Athens; time and patience wear away pain, as fire goes out for want of fuel. Quantum oculis, animo tum procul ibit amor. But so as they tarry out long enough: a whole year 41 Xenophon prescribes Critoebul, quin intra hoc tempus ab amore sanari poteris: some will hardly be weaned under. All this 42 Heinsius merrily incalculates in an epistle to his friend Primierius; first fast, then tarry, thirdly, change thy place, fourthly, think of a 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, obser. 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. Isseus, a philosopher of Assyria, was a most dissolute liver in his youth, patibum lasciviens, in love with all he met; but after he betook himself, by his friends' advice, to his study, and left women's company, he was so changed that he cared no more for plays, nor feasts, nor masks, nor songs, nor verses, fine clothes, nor no such love toys: he became a new man upon a sudden, tanquam si priores oculos amisisset, (saith mine 43 author) as if he had lost his former eyes. Peter Godefridus, in the last chapter of his third book, hath a story out of St. Ambrose, of a young man that meeting his old love after long absence, on whom he had extremely doated, would scarce take notice of her; she wondered 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:" proiriuit esse tandem, as 44 Aeneas fled from Dido, not vouchsafing her any farther farther, loathing his folly, and ashamed of that which formerly he had done. 45

40 Heliodorus, lib. 4. experiem esse amoris beatiorem est, at quam captus sis, ad moderationem revocabum animum prudentis singularis. 46

41 Lucr. 1. 4. 42 Heus. lib. 1. de amor. content. 43 Loc. mutatis tanquam non convolvens coram varius est, cap. 11. 44 "Fly the cherished shore. It is advisable to withdraw from the places near it." 45 Amor. 1. 3. 46 Depart and take a long journey—safety is in flight only.

sum stultus ut ante jam Nceara. "O Nceara, put your tricks, and practise hereafter upon somebody else, you will befool me no longer." Petrarch hath such another tale of a young gallant, that loved a wench with one eye, and for that cause by his parents was sent to travel into far countries, "after some years he returned, and meeting the maid for whose sake he was sent abroad, asked her how, and by what chance she lost her eye? no, said she, I have lost none, but you have found yours." signifying thereby, that all lovers were blind, as Fabius saith, Amantes de forma judicare non possunt, lovers cannot judge of beauty, nor scarce of anything 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 it 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 seldom) that change of place will not effect this alteration, then other remedies are to be annexed, fair and foul means, as to persuade, promise, threaten, terrify, or to divert by some contrary passion, rumour, tales, news, or some witty invention to alter his affection, "by some greater sorrow to drive out the less," saith Gordonius, as that his house is on fire, his best friends dead, his money stolen.

That he is made some great governor, or hath some honour, office, some inheritance is befallen him." He shall be a knight, a baron; or by some false accusation, as they do to such as have the hiccups, to make them forget it. St. Hierome, lib. 2. epist. 16. to Rusticus the monk, hath an instance of a young man of Greece, that lived in a monastery in Egypt, "that by no labour, no continence, no persuasion, could be diverted, but at last by this trick he was delivered. The abbot sets one of his convent to quarrel with him, and with some scandalous reproach or other to defame him before company, and then to come and complain first, the witnesses were likewise suborned for the plaintiff. The young man wept, and when all were against him, the abbot cunningly took his part, lest he should be overcome with immoderate grief: but what need many words? by this invention he was cured, and alienated from his pristine love-thoughts."—— Injuries, slanders, contempts, disgraces—-spetateque injuria forme, "the insult of her slighted beauty," are very forcible means to withdraw men's affections, contumelid affecti amatores amare desunt, as Lucian saith, lovers reviled or neglected, contemned or misused, turn love to hate; "redemus? Non si me obsceiret, "I'll never love thee more." Ecoge illam, quae illum, quae me, quae non? So Zephyrus hated Hyacinthus because he scorned him, and preferred his co-rival Apollo (Palephatus fab. Nar.), he will not come again though he be invited. Tell him but how he was scoffed at behind his back, ('tis the counsel of Aricenna), that his love is false, and entains another, rejects him, cares not for him, or that she is a fool; a nasty quean, a slut, a vixen, a scold, a devil, or, which Italians commonly do, that he or she hath some loathsome filthy disease, gout, stone, stranguary, falling sickness, and that they are hereditary, not to be avoided, he is subject to a consumption, hath the pox, that he hath three or four incurable terrors, issues; that she is bald, her breath stinks, she is mad by inheritance, and so are all the kindred, a hair-brain, with many other secret infirmities, which I will not so much as name, belonging to women. That he is a hermaphrodite, an eunuch, imperfect, impotent, a spendthrift, a gamester, a fool, a gull, a beggar, a whoremaster, far in debt, and not able to maintain her, a common drunkard, his mother was a witch, his father hanged, that he hath a wolf in his bosom, 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 nobody dare lie with him, his house is haunted with spirits, with such fearful and tragical things, able to avert and terrify any man or woman living, Gordonius, cap. 20. part. 2. hunc in modo consult; Pareatur aliqua vetula turpissima aspectu, cum turpi et vili habitu, et portet salutis gremium panum menstrualum, et dicat quod amica sua est ebrisia, et quod singuli..."
Withal as they do commend the old, for the better effecting a more speedy alteration, they must commend another paramour, alteram inducere, set him or her to be wooed, or woo some other that shall be fairer, of better note, better fortune, birth, parentage, much to be preferred, as Invenies alium si te hic fastidit Alexis, by this means, which Jason Pratesis wiseth, to turn the stream of affection another way, Successore novo truditur omnis amor; or, as Valesius adviseth, by subdividing to diminish it, as a great river cut into many channels runs low at last. Hortor et ut pariter binas habeatis amicas, &c. If you suspect to be taken, be sure, saith the poet, to have two mistresses at once, or go from one to another: as he that goes from a good fire in cold weather is loth to depart from it, though in the next room there be a better which will refresh him as much; there's as much difference of haec as hac ignis; or bring him to some public shows, plays, meetings, where he may see variety, and he shall likely loathe his first choice: carry him but to the next town, yea peradventure to the next house, and Paris lost Ænone's love by seeing Helen, and Cressida forsook Troilus by conversing with Diomed, he will dislike his former mistress, and leave her quite behind him, as Theseus left Ariadne fast asleep in the island of Dia, to seek her fortune, that was erst his loving mistress. Nunc primum Dorida vetus amor contempesti, as he said, Doris is but a dowdy to this. As he that looks himself in a glass forgets his physiognomy forthwith, this flattering glass of love will be diminished by remove; after a little absence it will be remitted, the next fair object will likely alter it. A young man in Lucian was pitifully in love, he came to the theatre by chance, and by seeing other fair objects there, mentis sanitatem receptit, was fully recovered, and went merrily home, as if he had taken a dram of oblivion. A mouse (saith an Apologer) was brought up in a chest, there fed with fragments of bread and cheese, though there could be no better meat, till coming forth at last, and feeding liberally of other variety of viands, loathed his former life: moralise this fable by thyself. Plato, in his seventh book De Legibus, hath a pretty fiction of a city under ground, 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, aegerrimè solem intueri; but after they were accustomed a little to it, they deplored their fellow's 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, Priorem flamman novus ignis extrudit; et ea multorum natura, ut presentes maximè amant, one fire drives out another; and such is women's 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, Claris surpassed her, and yet when he espied Amaryllis, she was his sole mistress; O divine Amaryllis: quia procer, cupressi ad instar, quam elegans, quam 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 Milane, she was the commandress of his heart, till he saw Galatea: but (as she complains) he loved another effusively, another, and another. Tis a thing
which, by Hieron’s report, hath been usually practised. 31. Heathen philosophers drive out one love with another, as they do a peg, or pin with a pin. Which these seven Persian princes did to Ahasuerus, that they might requite the desire of Queen Vashti with the love of others. 32. Pausanias in Eleusis saith, that therefore one Cupid was painted to contend with another, and to take the garland from him, because one love drives out another, 33. Alterius eves subtrahit alter amor; 34. 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 Bassil, a patient of his, by this stratagem alone, that doted upon a poor servant his maid, when friends, children, no persuasion could serve to alienate his mind: they motioned him to another honest man’s daughter in the town, whom he loved, and lived with long after, abhorrning the very name and sight of the first. After the death of Lucretia, 35. Euryalus would admit of no comfort, till the Emperor Sigismund married him to a noble lady of his court, and so in short space he was freed.

SUBSECT. III.—By counsel and persuasion, foulness of the fact, men’s, women’s faults, miseries of marriage, events of lust, &c.

As there be divers causes of this burning lust, or heretical love, so there be many good remedies to ease and help; amongst which, good counsel and persuasion, 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 headstrong passion counsel can do no good.

36. "Quis enim res in se neque consilium neque modum habet, ut oam consentio regere non potes." "Which thing hath neither judgment, or an end, how should advice or counsel aid?"

37. "Quis enim modus adsit amor i?" 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 itself alone it is able to divert and suffice. Gordonius, the physician, attributes so much to it, that he would have it by all means used in the first place. Amoveatur ab illa, consilio viri quem temet, ostendendo periculosa saculi, judicium inferni, gaudia Paradisi. He would have some discreet men to dissuade them, after the fury of passion is a little spent, or by absence alloyed; for it is as intemperate at first, to give counsel, as to comfort parents when their children are in that instant departed; to no purpose to prescribe narcotics, cordials, nectarines, potions, Homer’s nepenthes, or Helen’s bowl, &c. Non cessabit pectus tundere, she will lament and howl for a season: Iet passion have its course awhile, and then he may proceed, by foreshowing the miserable events and dangers which will surely happen, the pains of hell, joys of Paradise, and the like, which by their preposterous courses they shall forfeit or incur; and 'tis a fit method, a very good means; for what 38. Seneca said of vice, I say of love, Sine magistro desiderit, vide sine magistro desertur, 'tis learned of itself, but 39. hardly left without a tutor. 'Tis not amiss therefore to have some such overseer, to expostulate and show them such absurdities, inconveniences, imperfections, discontent, 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, sweetheart (saith Tryphena to a love-sick Clarmides in 40. Lucian), what is it that troubles thee? peradventure I can ease thy mind, and further thee in thy suit?" and so, without question, she might, and so mayest thou, if the patient be capable of good counsel, and will hear at least what may be said.

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 Solomon’s Proverbs, Eccles. 26. Ambros. lib. 1. cap. 4. in his book of Abel and Cain, Philo Judæus de mercede mer. Platinas, dial. in Amores, Espencaus, and those three books of Pet. Hordus de contem. amoribus.
Cure of Love-Melancholy.

Aeneas Sylvius' tart Epistle, which he wrote to his friend Nicholas of Warthunge, which he calls medelam illiciti amoris, &c. "For what's a whore," as he saith, "but a poler of youth, a ruin of men, a destruction, a devourer of patrimony, a downfall of honour, fodder for the devil, the gate of death, and suppiement of hell?" "Tuul amor est luxuos animae, &c., a bitter honey, sweet poison, delicate destruction, a voluntary mischief, conmexium caemum, sterculium. And as Pet. Arctino's Lucretia, a notable queen, confesseth: "Gluttony, anger, envy, pride, sacrilege, theft, slaughter, were all born that day that a whore began her profession; for," as she follows it, "her pride is greater than a rich cur's, she is more envious than the pox, as malicious 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 what I am without, but within, God knows, a puddle of iniquity, a sink of sin, a pocky queen." Let him now that so doth meditate on this; let him see the event and success of others, Samson, Hercules, Holofernes, &c. Those infinite mischiefs attend it: if she be another man's wife he loves, 'tis abominable in the sight of God and men; adultery is expressly forbidden in God's commandment, a mortal sin, able to endanger his soul: if he be such a one that fears God, or have any religion, he will eschew it, and abhor the loathsomeness of his own fact. If he love an honest maid, 'tis to abuse or marry her; if to abuse, 'tis fornication, a foul fact (though some make light of it), and almost equal to adultery itself. If to marry, let him seriously consider what he takes in hand, look before ye 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 sui Veneris. Whether it be likely to proceed: if not, let him wisely stave himself off at the first, curb in his inordinate passion, and moderate his desire, by thinking of some other subject, divert his cogitations. Or if it be not for his good, as Aeneas, forewarned by Mercury in a dream, left Dido's love, and in all haste got him to sea.

Mnestea, Sargustaeque vocat fortunae Cleanthem, Classam aptent tacti jubit. and although she did oppose with vows, tears, prayers, and imprecation, nullis ille movetur. Let thy Mercury-reason rule thee against all allurements, seeming delights, pleasing inward or outward provocations. Thou mayest do this if thou wilt, pater non desperit filium, nec frater sororem, a father doth not on his own daughter, a brother on a sister; and why? because it is unnatural, unlawful, unfit. If he be sickly, soft, deformed, let him think of his deformities, vices, infirmities; if in debt, let him ruminate how to pay his debts: if he be in any danger, let him seek to avoid it: if he have any law-suit, or other business, he may do well to let his love-matters alone and follow it, labour in his vocation whatever 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 young and he old, what an unfit match must it needs be, an uneven yoke, how absurd and indecent a thing is, as Lycinus in Lucian told Timolaus, for an old bald crook-nosed knave to marry a young wench; how odious a thing it is to see an old leecher! What should a bald fellow do with a comb, a dumb doter with a pipe, a blind man with a looking-glass, and thou with such a wife? How absurd it is for a young man to marry an old wife for a piece of good. But put case she be equal in years, birth, fortunes, and other qualities correspondent, he doth desire to be coupled in marriage, which is an honourable estate, but for what respects? Her beauty belike, and comeliness of person, that is commonly the main object, she...
is a most absolute form, in his eye at least, *Cui formam Paphia, et Charites tribue decoram*; but do other men affirm as much? or is it an error in his judgment.

"Fallunt nos oculi vagique sensus, Oppressa ratione mentiuntur,"

"our eyes and other senses will commonly deceive us:" it may be, to thee thyself upon a more serious examination, or after a little absence, she is not so fair as she seems. *Quaedam videntur et 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 itself, 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 clothes, and she will seem all out as fair; as the poet then prescribes, separate her from her clothes: suppose thou saw her in a base beggar’s weed, or else dressed in some old hirsute attires out of fashion, foul linen, coarse raiment, besmeared with soot, colly, perfumed with opoponax, sagapenum, assasfetida, or some such filthy guns, dirty, about some indecent action or other; or in such a case as *Brassivola,* the physician, found *Malatasta,* his patient, after a potion of hellosate, which he had prescribed: *Manibus in terram dispositis, et ano versus celum elevato (ac si videtur Socrates ille Aristophanes, qui Geometricas figuris in terram scribens, tubera colligere videbatur)* atram bilen in album parielem injusteabat, adeoque totam cameram, et se deturbabat, ut, &c., all to bewrayed, or worse; if thou saw’st her (I say) would thou affect her as thou dost? Suppose thou beheldest her in a frosty morning, in cold weather, in some passion or perturbation of mind, weeping, chafing, &c., riveded and ill-favoured to behold. She many times that in a composed look seems so amiable and delicious, *tam scilicet forma,* if she do but laugh or smile, makes an ugly sparrow-mouthed face, and shows a pair of uneven, loathsome, rotten, foul teeth: she hath a black skin, gouty legs, a deformed crooked carcass under a fine coat. It may be for all her comely tires she is bald, and though she seem so fair by dark, by candle-light, or afar off at such a distance, as Callicrates observed in ‘Lucian,’ ‘If thou should see her near or in a morning, she would appear more ugly than a beast;’ *si diligenter consideres, quid per os et naves et cetera corporis meatus egreditur, vilios strigulinas nunquam vidisti.* Follow my counsel, see her undressed, see her, if it be possible, out of her attires, *furans nudatam coloribus,* it may be she is like *Esop’s* jay, or *Pliny’s* cantharides, she will be loathsome, ridiculous, thou wilt not endure her sight: or suppose thou saw’st her, pale, in a consumption, on her death-bed, skin and bones, or now dead, *Cujus erat gratissimae amplexus (whose embrace was so agreeable)* as Barnard saith, *erit horribilis aspectus; Non redolcit, sed olet, qua odoræ solet,* ‘As a posy she smells sweet, is most fresh and fair one day, but dreep, withered, and stinks another.’ Beautiful Nireus, by that Homer so much admired, once dead, is more deformed than Thersites, and Solomon deceased as ugly as Marcelphus: thy lovely mistress that was erst *Charis charior ocellis, desier to thee than thine eyes,* once sick or departed, in *Vili vilior attimata cæru,* or sick than any dirt or dunghill.” Her embraces were not so acceptable, as now her looks be terrible: thou hadst better behold a Gorgon’s head, than Helen’s carcase.

Some are of opinion, that to see a woman naked is able of itself to alter her affection; and it is worthy of consideration, saith *Montaigne* the Frenchman in his Essays, that the skilfullest masters of amorous dalliance, appoint for a remedy of vengeous passions, a full survey of the body; which the poet insinuates,

> "If he quid observes in aperto corpore partes Videret, in eum qui fuit, beat amor."

> "The love stood still, that ran in full career."

> When once it saw these parts should not appear.”

It is reported of Seleucus, king of Syria, that seeing his wife Stratonice’s bald head, as she was undressing her by chance, he could never affect her after. Remus Lullius, the physician, spying an ulcer or cancer in his mistress’ breast, whom he so dearly loved, from that day following abhorred the looks of her. Philip the French

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*Petronius. 2. Ovid. 3. In Catull. lib. 2. 4. Ille quid observes in aperto corpore parte. Videret, in eum qui fuit, beat amor. 5. The love stood still, that ran in full career. When once it saw these parts should not appear."*
king, as Neubrigensis, lib. 4. cap. 24. relates it, married the king of Denmark's daughter; and after he had used her as a wife one night, because her breath stunk, they say, or for some other secret faults, sent her back again to her father. Peter Matthæus, in the life of Lewis the Eleventh, finds fault with our English chronicles, for writing how Margaret the king of Scots' daughter, and wife to Louis the Eleventh, French king, was ob gracoventiam oris, rejected by her husband. Many such matches are made for by-respects, or some seemly comeliness, which after honey-moon's past, turn to bitterness; for burning lust is but a flash, a gunpowder passion; and hatred oft follows in the highest degree, dislike and contempt.

when they wax old, and ill-favoured, they may commonly no longer abide them, —— jam gravis et nobis, Be gone, they grow stale, fulsome, loathsome, odious, thou art a beastly filthy quan, —— faciem Phæbe canesitant habes, thou art Saturni podes, withered and dry, insipida et vetula, —— te qua rugae turbant, et capitis nives, (I say) begone, —— portæ patent, profiscere.

Yea, but you will infer, your mistress is complete, of a most absolute form in all men's opinions, no exceptions can be taken at her, nothing may be added to her person, nothing detracted, she is the mirror of women for her beauty, comeliness and pleasant grace, inimitable, merce deliciae, meri lepores, she is Myrothetium Venonis, Gratiarum pisis, a mere magazine of natural perfections, she hath all the Venere and Graces, —— mille faces et mille figuræ, in each part absolute and complete, —— Leti genas, leta os roseum, vagis lumina leta: to be admired for her person, a most incomparable, unmatchable piece, aurea proles, ad simulachrum aliteritus nominis composita, a Phænx, vernantis atatula Venerilia, a nymph, a fairy, like Venus herself when she was a maid, nulli secunda, a mere quintessence, flores spirans et amaracum, finix elegens: put case she be, how long will she continue? —— Floret decoris singuli carpent dies: “Every day detracts from her person,” and this beauty is bonum fragile, a mere flash, a Venice glass, quickly broken.

it will not last. As that fair flower Adonis, which we call an amene, flourisheath but one month, this gracious all-commanding beauty fades in an instant. It is a jewel soon lost, the painter's goddess, falsa veritas, a mere picture. “Favour is deceitful, and beauty is vanity,” Prov. xxxi. 30.

If she be fair, as the saying is, she is commonly a fool: if proud, scornful, sequiturque superbia formam, or dishonest, varia est concordia forma etque publicitatem, “can she be fair and honest too?” Aristophanes, 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 Seneca, not her person but qualities. “Will you say that's a good blade which hath a gilded scabbard, embroidered with gold and jewels? No, but that which hath a good edge and point, well tempered metal, able to resist.” This beauty is of the body alone, and that is what, but as Gregory Nazianzen tell us, “a mock of time and sickness?” or as Beothus, as mutable as a flower, and his not nature so makes us, but most part the inimcity 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 sweetheart,” as she asked her sister in Aristotelles,

"Worm I so much admire, methinks he is the sweetest gentleman, the properest man that ever I saw: but I am in love, I confess (nequaquam) and cannot therefore well judge." But be she fair indeed, golden-haired, as Anchoreon his Bathyllus, (to examine particulars) she have 28 Flammocolorculus, collegae lacteola, a pure feminine complexion, little mouth, coral 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 sint Melies Junonis, dextra Minerva, Mastihae Venetia, sura maris dominat," &c.

Let 29 her head be from Prague, 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 gait, the Venetian tire, Italian compliment and endowments:

"Candida sideris ardentem lumina flammin, Sedula colia roses, et cedet crinitus aurum, Melena purpurea demorant ora ruborem;" Fulgenti, ac Venarum contexti corpore viscat, Formae deorum omnia, &c.

Let her be such a one throughout, as Lucian decipheres in his Imagines, as Euphanor of old painted Venus, Ariasuenet describes Laís, another Helena, Chariclea, Lecippe, Lucretia, Pandora; let her have a box of beauty to repair herself still, such a one as Venus gave Phaon, when he carried her over the ford; let her use all helps art and nature can yield, be like her, and, and whom thou wilt, or all these in one; a little sickness, a fever or-all-pox, wound, scar, loss of an eye, or limb; a violent passion, a distemper of heat or cold, marst all in an instant, disgraces all; child-bearing, old age, that tyrant time will turn Venus to Erinys; raging time, care, rivels her upon a sudden; after she hath been married a small while, and the black ox hath trodden on her toe, she will be so much altered, and waxed out of favour, thou wilt not know her. One grows to fat, another too lean, &c. modest Matilda, pretty pleasing Peg, sweet-singing Susan, mincing merry Moll, dainty dancing Doll, neat Nancy, jolly Joan, nimble Nell, kissing Kate, bouncing Bees, with black eyes, fair Phyllis, with fine white hands, fiddling Frank, tall Tib, slender Sh, &c., will quickly lose their grace, grow fulsome, stale, sad, heavy, dull, sour, and all at last out of fashion. Ubi jam vultus argulia, suavis suavitatio, blandas, visa. &c.

Those fair sparkling eyes will look droll, her soft coral lips will be pale, dry, cold, rough, and blue, her skin rugged, that soft and tender superficies will be hard and harsh, her whole complexion change in a moment, and as 29 Matilda witt to King John.

"I am not now as when thou saw'st me last, That favour soon is vanished and past; That rosy blush kept in a lily vale, Now is with wither'd grief and pale." 

'Tis so in the rest, their beauty fades as a tree in winter, which Dejanira hath elegantly expressed in the poet,

"Deforme solis aspicis truncis nemus? Per nostra longum forum percurrens iter, Depuratis aliquid semper, et fugit minus, Maleque minus est quiesquit in nobs futis, Ubi petitum secidit, et parta labat, Materque muliebm rapuit ex illa mithi, Etiam citato senior eripuit gradum."

"And as a tree that in the green wood grows, With fruit and leaves, and in the summer blow, In winter like a stock deformed shows: Our beauty takes his race and journey goes, And doth decrease, and lose, and come to ruins. Admir'd of, old, to this by child-birth brought, And another hath bereft me of my grace."

To conclude with Chrysostom, 30 When thou seest a fair and beautiful person, brave Bonaroba, bella donna, quae saltare moueat, lepidam puellam et quam a faciile aemus, a comely woman, having bright eyes, a merry countenance, a shining lustre, a pleasant grace, wringing thy soul, and increasing thy concupiscence; bethink with thyself that it is but earth thou lovest, a mere external which so vexeth thee, which thou so admirest, and thy raging soul will be at rest:

28 Epist. 11. Quem ego desperco juvenis mihi pulchrum voluerit; sed formam amoris percutis de amore non recte judicas. 29 Luc. Brugges; 'Bright eyes and snow white neck.' 30 Idem. 'Let my Hebra's eyes be like Juna's, her hand Minerva, her leg Amphitrite.' 31 Ebelius adagis Ger. 32 Petron. Cit. 'Let her eyes be as bright as the stars, her neck swell like the rose, her hair shine more than gold, in her handied lips be redly coloured; let her beauty be resplendent, and superior to Venus, let her be in all.' 33 Drayton. Act. 2. Herc. Dicius; 'Vides venesiam ascendit fulgidum hebantem oculum, vultu latis coruscantes extinctum quemandum aspectus et decorum prae- ter, urinantem mentem, et conscapaciosam system; cuique terrae etsi id quod amas, et quod amavit, ut etiam res sternos, et quod est necessarium, evenam rus invenias cavia genia, ovinae; lares nonos rustici visum pias. 34 Petron. Cit.
Take her skin from her face, and thou shalt see all leathenomeness under it, that beauty is a superficial skin and bones, nerves, sinews: suppose her sick, now rived, hoary-headed, hollow-cheeked, old; within she is full of filthy phlegm, stinking, putrid, excremental stuff: snort and snivel in her nostrils, spittle in her mouth, water in her eyes, what filth in her brains, &c. Or take her at best, and look narrowly upon her in the light, stand near her, nearer yet, thou shalt perceive almost as much, and love less, as Cardan well writes, minus amant qui acut vident, though Scaliger deride him for it: if he see her near, or look exactly at such a posture, whoseover 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 spectactor, he shall find many faults in physiognomy, and ill colour: if form, one side of the face likely bigger than the other, or crooked nose, bad eyes, prominent veins, concavities about the eyes, wrinkles, pimples, red streaks, freckles, hairs, warts, nevus, inequalities, roughness, scabredly, paleness, yellowness, and as many colours as are in a turkeycock's neck, many indecorums in their other parts; est quod desideres, est quod amputes, one leers, another frowns, a third gapes, squints, &c. And 'tis true that he saith, Diligenter considerantii raro facies absoluta, et qua vitio caret, seldom you shall find an absolute face without fault, as I have often observed; not in the face alone is this defect or disproportion to be found; but in all the other parts, of body and mind; she is fair, indeed, but foolish; pretty, comely, and decent, of a majestic presence, but perdervant, imperious, dishonest, acerba, iniqua, self-willed; she is rich, but deformed; hath a sweet face, but bad carriage, no bringing up, a rude and wanton flirt; a neat body she hath, but it is a nasty queen otherwise, a very slut, of a bad kind. As flowers in a garden have colour some, but no smell, others have a fragrant smell, but are unseemly to the eye; one is unsavoury to the taste as rue, as bitter as wormwood, and yet a most medicinal cordial flower, most acceptable to the stomach; so are men and women; one is well qualified, but of ill proportion, poor and base: a good eye she hath, but a bad hand and foot, fusa pedes et fusa manus, a fine leg, bad teeth, a vast body, &c. Examining all parts of body and mind, I advise thee to inquire of all. See her angry, merry, laugh, weep, hot, cold, sick, sullen, dressed, undressed, in all attires, sites, gestures, passions, eat her meals, &c., and in some of these you will surely dislike. Yea, not her only let him observe, but her parents how they carry themselves; for what deformities, defects, incumbrances of body or mind be in them at such an age, they will likely be subject to, to be molested in like manner, they will patrisare or materisare. And withal let him take notice of her companions, in convicta (as Quiverra prescribes), et quisquecumque conversatur, whom she converseth with. Nosciunt ex comiti, qui non cognoscitur ex se. According to Theuydides, she is commonly the best, de quo minimus foras habetur sermo, that is least talked of abroad. For if she be a noted reveler, a gadder, a singer, a prankler or dancer, than take heed of her. For what saith Theocritus?

Young men will do it when they come to it, and satyrs will certainly play wretches, 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 Helcis advise out of Ovid, earum mendas notent, note their faults, vices, errors, and think of their imperfections; 'tis the next way to divert and mitigate love's furious headstrong passions; as a peacock's feet, and filthy comb, they say, make him forget his fine feathers, and pride of his tail; she is lovely, fair, well-favoured, well qualified, courteous and kind, "but if she be not so to me, what care I how kind she be?" I say with Philoswhich, formosa alitis, miki superba, she is a tyrant to me, and so let her go. Besides these outward nevres or open faults, errors, there be many inward infirmities, secret, some private (which I will omit), and some more common to the sex, sullen fits, evil qualities, filthy diseases, in this case fit to be considered; consideratio facilitatis

11 At vicus festivus ne nesaltate puerici.
   Et malius hircus aest est in vicum saltare paratus."
mullerum, menstrue impri m, quam immundae sunt, quam Savanarola proponent regulas sequi penitus observandam; et Platina dixit amoris fusae perstringit. Lodovicus Bonacellus, nudis. lib. 2. cap. 2. Pet. Hads. Albertini, et infiniti feri medici. 37 A lover, in Calcagninus’s Apologies, wished with all his heart he were his mistress’s ring, to hear, embrace, see, and do I know not what: O thou fool, quoth the ring, if thou werest in my room, thou shouldst hear, observe, and see pudenda et paen
tenda, that which would make thee loathe and hate her, yen, peradventure, all women for her sake.

I will say nothing of the vices of their minds, their pride, envy, inconstancy, weakness, malice, selfishness, lightness, insatiable lust, jealousy; Eccles. v. 14. No maleice to a woman’s, no bitterness like to hers, Eccles. vii. 21. and as the same author urgeth, Prov. xxxi. 10. “Who shall find a virtuous woman?” He makes a question of it. *Neque jus neque bonus, neque aequum senium, melius pejus, prospit, obsit, nihil vident, nisi quod libido suggestit.* 38 They know neither good nor bad, be it better or worse (as the comical poet hath it), beneficial or hurtful, they will do what they list.

36 “Insidiae humani generis, querimonias vitæ, Euxvui noctis, dirissima cura dies, Perna virum, sex et juvenum, &c.”

And to that purpose were they first made, as Jupiter insinuates in the 36 poet;

“The fire that bold Prometheus stole from me, With plagues call’d women shall revenged be, On whose alluring and enticing face, Poor mortals doting shall their death embrace.”

In fine, as Diogenes concludes in Nevisanus, *Nulla est femina qua non habeat quid*; they have all their faults. 40

40 Every each of them hath some vices,
  If one be full of villany,
  Another hath a fiery wrath,
  If one be full of wantonness,
  Another is a chidecase.

What a Leander was drowned, the inhabitants of Sestos consecrated Hero’s lantern to Anteros, Anteroi sacrum, and he that had good success in his love should light the candle: but never any man was found to light it; which I can refer to nought, but the inconstancy and lightness of women.

41 “For in a thousand, good there is not one; All be so proud, unthankful, and unkind, With finny hearis, careless of other’s moan, In their own lusts carriert most heidnog blind, But more herein to speak I am forbidden: Sometimes 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. 42 matronam nullam ego tango, I honour the sex, with all good men, and as I ought to do, rather than displeaseth them, I will voluntarily take the oath which Mercurio Britannicus took, Virgin. descript. lib. 2. fol. 95. Me nihil quum mali nobilissimo seculi, vel verbo, vel facto machinatorum, &c., let Simonides, Mantuan, Platina, Pet. Areth., and such women-haters bare the blame, if aught be said amiss; I have not writ a tenth of that which might be urged out of them and others; *non possunt invidie omnes, et satira in feminas scriptae, in volumine comprehendi.* And that which I have said (to speak truth) no more concerns them than men, though women be more frequently named in this tract; (to apologise once for all) I am neither partial against them, or therefore bitter; what is said of the one, *mutato nomine, may most part be understood of the other. My words are like Passus’ picture in Lucian, of whom, when a good fellow had bespoke a horse to be painted with his heels upwards, 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 oppositus to his mind; but Passus instantly turned the picture upside down, showed 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.

45 Quam amat amor annulum se amico optaret, ut ejus amplius frit postes, &c. O te miserum sit annulus, si meas vices obris, ideres, audaces, &c. nihil non odio dignum observare. 45 Lucius. *Snares of the human species, torments of life, spoils of the night, bitterest cares of day, the torture of husbands, the ruin of youths.”

46 See our English Tatius, lib. I. 46 Chaucer, in Romaunt of the Rose.

47 Qui in amoretia probant, hanc succentur. At qui succedent, ad hunc diem repertum veni. Calpurnius. 47 Ariosto. 48 Hor.

48 Encom. Demosthen.
But to my purpose: If women in general be so bad (and men worse than they) what a hazard is it to marry? where shall a man find a good wife, or a woman a good husband? A woman a man may eschew, but not a wife: wedding is undoing (some say) marrying marrying, wooing wooing: "If a wife is a fever hectic," as Scarpiger calls her, "and not be cured but by death," as out of Menander, Athenaeus adds, in pelagus te jacis negotiorum, —

Non Libyum, non Agenum, ubi ex triptisa non permut
Trias navigia: dicere uxorem servatur promus nemo.

"Thou wadest into a sea itself of woes;
In Lybye and Aegon each man knows
Of thirty not three ships are cast away,
But on this rock not one escapes, I say."

The worldly cares, miseries, discomforts, that accompany marriage, I pray you learn of them that have experience, for I have none; \textit{\textit{Mare haurd mare, vos mare acerrimum, an Irish Sea is not so turbulent and raging as a litigious wife.}}

many married men exclaim at the miseries of it, and rail at wives downright; I never tried, but as I hear some of them say, \textit{\textit{Mare haurd mare, vos mare acerrimum, an Irish Sea is not so turbulent and raging as a litigious wife.}}

Which made the devil belike, as most interpreters hold, when he had taken away Job's goods, \textit{\textit{corporis et fortune bona, health, children, friends, to persecute him the more, leave his wicked wife, as Pineda proves out of Tertullian, Cyprian, Austin, Chrysostom, Prosper, Gaudentius, \textit{ut novum calamitates inde genus xiro existe- ret, to vex and gall him worse quam totus infernus, than all the fiends in hell, as knowing the conditions of a bad woman. Jupiter non tribuit homini pestilentiam malum, saith Simonides: \textit{better dwell with a dragon or a lion, than keep house with a wicked wife.} Ecclus. xxxv. 18. \textit{\textit{better dwell in a wilderness.\}}} Proev. xxi. 19. \textit{\textit{no wickedness like to her,} Ecclus. xxv. 22. \textit{She makes a sorry heart, an heavy countenance, a wounded mind, weak hands, and feeble knees, vers. 25. \textit{A woman and death are two the bitterest things in the world:} \textit{\textit{uxor mihi ducenda est hodie, id mihii visus est dicere, abi domum et suspende te. Ter. And. i. 5. And yet for this we bachelors desire to be married; with that vestal virgin, we long for it, Felices nupiis! mortari, nisi nubere dulce est. \textit{\textit{Tis the sweetest thing in the world, I would I had a wife saith he,}}

\begin{quote}
\textit{\textit{For sain would I leave a single life,}
\textit{If I could get me a good wife.}}
\end{quote}

Heigh-ho for a husband, cries she, a bad husband, nay, the worst that ever was is better than none: O blissful 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 \textit{\textit{Emblem, 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 sullenness, and would not eat. So we commend marriage,}}

\begin{quote}
\textit{\textit{done miselli liber}
\textit{Aspicium dominum; sed postquam hau Janua clausa est,
\textit{Fel iatus est quod mel fuit.}}
\end{quote}

\begin{quote}
\textit{So long as we are wooers, may kiss and coll 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, \textit{\textit{give me my yellow hose again:}} \textit{\textit{a mouse in a trap lives as merrily, we are in a purgatory some of us, if not hell itself. Dulce bellum inex- pertis, as the proverb is, \textit{\textit{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 death's door, so is, \&c. When those wild Irish peers, saith \textit{\textit{Stanhurst, were feasted by king Henry the Second, (at what time he kept his Christmas at Dublin) and had tasted of his prince-like cheer, generous wines, dainty fare, had seen his massy}}}
\end{quote}

\begin{quote}
\textit{\textit{Gemmen pocula, argentea vasca, calida candebra,\textit{\textit{score, \&c. Conchilesae aules, hocc magnaeurum thibarium cantum, et symphonium suavissimae, majestas- temque principis coronati cum vidissent sella deaurata,}}
\end{quote}
plate of silver, gold, enamelled, beset with jewels, golden candlesticks, goodly rich hangings, brave furniture, heard his trumpets sound, fifes, drums, and his exquisite music in all kinds: when they had observed his majestical presence as he sat in purple robes, crowned, with his sceptre, &c., in his royal seat, the poor men were so amazed, enamoured, and taken with the object, that they were pertessi domestici et pristini tyroarchi, 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 rebel some of them, others repent of what they had done, when it was too late. 'Tis so with us bachelors, when we see and behold those sweet faces, those gaudy shows that women make, observe their pleasant gestures and graces, give ear to their ayren tunes, see them dance, &c., we think their conditions are as fine as their faces, we are taken with dumb signs, in amplexum ruimus, we rave, we burn, and would fain be married. But when we feel the miseries, cares, woes, that accompany it, we make our moan many of us, cry out at length and cannot be released. If this be true now, as some out of experience will inform us, farewell wiving for my part, and as the comical poet merrily saith,

* perditur ille possitum qui feminam\footnote{Endebus in Ossilia. Athenaeus dysoxopisth. i. 13. c. 1.} Duxit secum, nec nihil primo imprecor!\footnote{Elius Verus imperator. Epis. Vit. eum.} larus ut peto malus primus fuit.*

* Paulus me quod bosphor the second match to pass,\footnote{Exul. xxviii. l. 1.} The first I wish no harm, poor man alas!\footnote{Ephorus.} He knew not what he did, nor what it was.*

What shall I say to him that marries again and again, \footnote{Il. viro.} Stulta maritata qui portigas ora capisstro, I pity him not, for the first time he must do as he may; bear it out sometimes by the head and shoulders, and let his next neighbour ride, or else run away, or as that Syracusan in a tempest, when all ponderous things were to be exonerated out of the ship, quia maximum pondus erat, fling his wife into the sea. But this I confess is comically spoken,\footnote{Il. viro.} and so I pray you take it. In sober sadness, marriage is a bondage, a thraldom, a yoke, a hindrance to all good enterprises,\footnote{Erudio nomen dignitatis, non voluptatis, as he said, a wife is a name of honour, not of pleasure: she is fit to bear the office, govern a family, to bring up children, sit at board's 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, than have wives of their own; except they may, as some princes and great men do, keep as many courtesans as they will themselves, fly out impud. Permodere uxorres alienas, that polygamy of Turks, Lex Julia, with Caesar once enforced in Rome, (though Levinus Torriani and others suspect it) uti uxorres gaud et quas velit 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;\footnote{Homo.} What still the same, to be tied\footnote{Homo.} to one, be she never so fair, never so virtuous, is a thing they may not endure, to love one long. Say thy pleasure, and counterfeit as thou wilt, as Plutarch told Thais, Nescus in uno crisi sistent,\footnote{Diet. l. 26.} one man will never please thee; nor one woman many men. But as\footnote{Lact. tom. 3. 4. uxorres esse atque uxorres esse atque legere tem hominum coniuncta tenes.} Pan replied to his father Mercury, when he asked

* Si commodos nanciscas uxoribus, Nonnulla in aeternum voluptatis genus.*

* If thy match'd be man and wife, No pleasure's wanting to their life.*

But to undiscreet sensual persons, that as brutes are wholly led by sense, it is a feral plague, many times a hell itself, 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 he said, a wife is a name of honour, not of pleasure: she is fit to bear the office, govern a family, to bring up children, sit at board's 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, than have wives of their own; except they may, as some princes and great men do, keep as many courtesans as they will themselves, fly out impud. Permodere uxorres alienas, that polygamy of Turks, Lex Julia, with Caesar once enforced in Rome, (though Levinus Torriani and others suspect it) uti uxorres gaud et quas velit 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;\footnote{Homo.} What still the same, to be tied\footnote{Homo.} to one, be she never so fair, never so virtuous, is a thing they may not endure, to love one long. Say thy pleasure, and counterfeit as thou wilt, as Plutarch told Thais, Nescus in uno crisi sistent,\footnote{Diet. l. 26.} one man will never please thee; nor one woman many men. But as\footnote{Lact. tom. 3. 4. uxorres esse atque uxorres esse atque legere tem hominum coniuncta tenes.} Pan replied to his father Mercury, when he asked
whether he was married, Necsquam pater, amatorem ejus sum, &c. "No, father, no, I am a lover still, and cannot be contented with one woman." Pythias, Echo, Menedes, and I know not how many besides, were his mistresses, he might not abide marriage. Varietatis delecat, "tis loathsome and tedious, what one still? which the satirist said of Iberna, is verified in most, 

"Unus Iberna vir sufficit? ocyus illud Eteocles ubique oculo contineat ut uno," 

"Tis not one man will serve her by her will. As soon she'll have one eye as one man still." 

As capable of any impression as materia prima itself, that still desires new forms, like the sea their affections ebb and flow. Husband is a cloak for some to hide their villainy; once married she may fly out at her pleasure, the name of husband is a sanctuary to make all good. Éd ventum (saith Seneca) ut nulla virum habeat, nisi ut irretit adulterum. They are right and straight, as true Trojans as mine host's daughter, that Spanish wench in Ariosto, as good wives as Messalina. Many men are as constant in their choice, and as good husbands as Nero himself; they must have their pleasure of all they see, and are in a word far more fickle than any woman.

For either they be full of jealousy, Or masterfull, or loose novelty.

Good men have often ill wives, as bad as Xantippe was to Socrates, Elevoa to St. Lewis, 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 Gurnunde. But I will say nothing of dissolute and bad husbands, of bachelors and their wives; 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 mar any matches, or dishearten loving maids, for this present I will let them pass.

Being that men and women are so irreverent, depraved by nature, so wandering in their affections, so brutish, so subject to disagreement, so unobservant of marriage rites, what shall I say? If thou beest such a one, or thou light on such a wife, what concord can there be, what hope of agreement? "tis not conjugium but conjurgium, as the Reed and Fern in the Emblem, averse and opposite in nature; "tis twenty to one thou wilt not marry to thy contentment: but as in a lottery forty blanks were drawn commonly for one prize, out of a multitude you shall hardly choose a good one: a small case hence then, little comfort,

Nec integrum usquam transiges lotus diem." 

"If he or she be such a one, Thou hast much better be alone." 

If she be barren, she is not— &c. If she have children, and thy state be not good, though thou be wary and circumspect, thy charge will undo thee—facundâ domum tibi prole gratibilis thou wilt not be able to bring them up, and what greater misery can there be than to begot children, to whom thou canst leave no other inheritance but hunger and thirst? cum fames dominatur, strident vides rogantium panem, penetrates patris cor: what so grievous as to turn them up to the wide world, to shift for themselves? No plague like to want: and when thou hast good means, and art very careful of their education, they will not be ruled. Think but of that old proverb, ἡμῶν τίνα κόμνα, heroum filii noxa, great men's sons seldom do well; O utinam aut cælebs mansisset, aut prole carerem! would that I had either remained single, or not had children? Augustus exclaims in Suetonius. Jacob had his Reuben, Simeon and Levi; David an Amnon, an Absalom, Adoniah; wise men's sons are commonly fools, insomuch that Spartan concludes, Neminem prope magnorum virorum optimum et utilem reliquisse filium: they had been much better to have been childless. "Tis too common in the middle sort; thy son's a drunkard, a gamester, a spendthrift; thy daughter a fool, a whore; thy servants lazy drones and thieves; thy neighbours devils, when they will make thee weary of thy life. "If thy wife be froward, when she may not have her will, thou hast better be buried alive; she will be so impatient, raving still, and roaring like Juno in the
tragedy; there's nothing but tempes, all is in an uproar." If she be soft and fool-

ish, thou wert better have a block, she will shame thee and reveal thy secrets; if
wise and learned, well qualified, there is as much danger on the other side, mulierem
doctam ducere periculosissimum, saith Nevisanus, she will be too insolent and pes-

lish, "Malo Venusiam quam te Cornelia mater. Take heed; if she be a slut, thou
wilt losethe; if proud, she'll beggar thee, "as she'll spend thy patrimoniy in
baubles, all Arabia will not serve to perfume her hair," saith Lucian; if fair and
wanton, she'll make thee a cornuto; if deformed, she will paint. "If her face be
filthy by nature, she will mend it by art," alienis et adsiduitatis impostarum, "which
who can endure?" If she do not paint, she will look so filthy, thou canst not love her,
and that peradventure will make thee dishonest. Cromerus lib. 12. hist. relates
of Casimirus, that he was unchaste, because his wife Aleida, the daughter of Henry,
Landgrave of Hesse, was so deformed. If she be poor, she brings beggary with her
(saith Nevisanus), misery and discontent. If you marry a maid, it is uncertain how
she proves, Hac forsae veniet non satis a qua tibi. If young, she is likely wanton
and untamed; if lusty, too lascivious; and if she be not satisfied, you know where
and when, nil nisi jurgia, all is in an uproar, and there is little quietness to be had;
if an old maid, 'tis a hazard she dies in childbed; if a rich widow, induces te in
laqueum, thou dost halt her sythes, she will make all away beforehand, to her other
children, &c. — dominam quae possit ferre tonamentum? she will hit thee still in
the teeth with her first husband; if a young widow, she is often insatiable and
immodest. If she be rich, well descended, bring a great dowry, or be nobly allied,
thy wife's friends will eat thee out of house and home, dives ruinam aditus inducit, she
will be so proud, so high-minded, so imperious. For nihil est magis intolerable
bile dite, "there's nothing so intolerable," thou shalt be as the tassel of a gos-hawk,
"she will ride upon thee, domineer as she list," wear the breeches in her oligar-
chical government, and beggar thee besides. Uxorres divisse servitutem exigunt (as
Seneca hints them, declam. lib. 2. declam. 6.) Domet accepi imperium peraedi. They
will have sovereignty, pro conjuge dominam arcesiae, they will have attendance, they
will do what they list. In taking a dowry thou losest thy liberty, dos inuro,
liberitas exit, hazardest thine estate.

"Iam sunt aequae et multis in magnis dasibus
Incommoditae, sumptusque intolerabilem."

"With many such inconveniences? say the best, she is a commanding servant; thou
hadst better have taken a good housewife maid in her smack. Since then there is
such hazard, if thou be wise keep thyself as thou art, 'tis good to match, much
better to be free.

"procerae liberis lepidissimam,
Hercile vero liberam esse, id mutuio est lepidum."

"Art thou young? then match not yet; if old, match not at all?"

"Vide juvenis nubere? nondum venit tempus.
Ingravescente aetate jam tempus prorsusit."

And therefore, with that philosopher, still make answer to thy friends that impor-
tune thee to marry, adhuc intempestivum, 'tis yet unseasonable, and ever will be.

Consider withal how free, how happy, how secure, how heavenly, in respect.
A single man is, as he said in the comedy, Et isti quod fortunatum esse auem
uxorem nuncum habui, and that which all my neighbours admire and applaud me
for, account so great a 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 control 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 excellence of virgins.

[1] Juvenal. "I would rather have a Vestinean
wench than thee, Cornelia, mother of the Gracchi,"
&c. "Tom 4. Amore, commen mariti opulentiam
profundat, totam Arabiam capillos redolentem. &c."
"Idem et quis sana mensis sustinere quest, &c."
"Subigit ascillas quod uxor ejus demum remissam est."
"Perhaps she will not suit you."

"Divus inducit temperantiam, posset curam; tamen vi-
dum non inducit in laqueum."
"Thee, singular doth, aiteram ducti tamen."
"Who can endure a virago for a wife?"

[3] Si dotata ortis, imperioi, contumacia,
viro iniquitatis constitii. Petrarca. "If a woman
nourish her husband, she is angry and impatient, and
full of reproach. Ecclus. xxv. 32. Rishor uxor una
solo noun."

"To be a father is very pleasant, but to be a father is
more so."

"They shall attend the hands to leave;
when they went not behind with women, after 14."

[6]}
Virgo caulun meruit; marriage replenished the earth, but virginity Paradise; Elias, Elisaeus, John Baptist were bachelors: virginity is a precious jewel, a fair garland, a never-fading flower; why was Daphne turned to a green bay-tree, but to show that virginity is immortal?

Virginy is a fine picture, as Bonaventure calls it, a blessed thing in itself, and if you will believe a Papist, meritorious. And although there be some inconveniences, irksomeness, solicitariness, &c., incident to such persons, want of those comforts, que agro assideat et curet agrotum, fomentum parvet, roget medicum, &c., embracing, dalliance, kissing, colling, &c., those furious motives and wanton pleasures a new-married wife most part enjoys; yet they are but toys in respect, easily to be endured, if conferred to those frequent incursions of marriage. Solicitariness may be otherwise avoided with mirth, music, good company, business, employment; in a word, Gaudebit minus, et minus dolebit; for their good nights, he shall have good days. And methinks some time or other, amongst so many rich bachelors, a benefactor should be found to build a monastical college for old, decayed, deformed, or discontented maids to live together in, that have lost their first loves, or otherwise miscarried, or else are willing howsoever to lead a single life. The rest I say are toys in respect, and sufficiently recompensed by those innumerable contents and incomparable privileges 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, quan mentitis obsquis, as Terrullian observes, with what counterfeit courtesies they will adore him, follow him, present him with gifts, humatis donis; it cannot be believed (saith Ammus) with what humble 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 Plutarch adds. Wilt thou then be revered, and had in estimation?

Sic virgo dum intacta manet, dum chara sust, sed
Cauta Cautam amit, &c.—

Live a single man, marry not, and thou shalt soon perceive how those Hieropetæ (for so they were called of old) will seek after thee, bride and flatter thee for thy favour, to be thine heir or executor: Aruntius and Aterius, those famous parasites in this kind, as Tacitus and Seneca have recorded, shall not go beyond them. Periplectomines, that good personate old man, delicum 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,

Quando habee multos cognatos, quid opus mehi sit liberis?
Nunc bene vivo et fortunat, atque animo ut inbet.
Men bona mea morte cognatos dicisco interpartiant,
Illi apud me edant, me carant, visunt quid agam,
Faci velim,
Qui mihi mutuun manere, ad prandum, ad cennam vacant.

This respect thou shalt have in like manner, living as he did, a single man. But if thou marry once, cognito in omni vita te servum fore, bethink thyself what a slavery it is, what a heavy burden thou shalt undertake, how hard a task thou art tied to, (for as Hierome hath it, qui uxorum habet, debitor est, et uxoris servus aliquid), and how continuant, what squalor attends it, what irksomeness, what charges, for wife and children are a perpetual bill of charges; besides a myriad of cares,

108 Nuptiae replevit terram, virginitas Paradisi. Hier.
109 Daphne in furorem semper virentem, immortalitatem dovuit gloriam parcarnium virginissima pulchiorem servanti-
numus.
110 Catal. car. nuptiali. As the flower that grows in the secret inclosure of the garden, unknown to the fleets, unpressed by the pleasurables, the breeze refresh, the heat strengthens, the rain makes grow; so is a virgin whilst untouched, white dear to her relatives, but when once she forfeits her chastity, &c.
111 Diet. salt. c. 22. pulcherrimum tertum infiniti precii, gemma, et pictura spectabilir nef.
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 kind of life. Furthermore, uxor intumuit, &c. or as he said in the comedy, *Ducei uxorem, quam iber miseriae vidit, nati filii, alia cura. All gifts and invitations cease, no friend will esteem thee, and thou shalt be compelled to lament thy miseries, and make thy moan with Bartholomeus Seraus, that famous poet laureate, and professor of Hebrew in Wittenberg: I had finished this work long since, but that inter alia dura et tristia que misero nili pene tergum fruumenti, (I use his own words) amongst many miseries which almost broke my back, sertum ob Xantippeum, a shrew to my wife tormented my mind above measure, and beyond the rest. So shalt thou be compelled to complain, and to cry out at last with Phroneus 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 Leminus lib. 4. cap. 13. de occult. nat. mir. Espenuseus de continuita, lib. 6. cap. 8. Kornman de virginitate, Piana in Amor. dial. Practica artis amanti, Barbarus de re uxoria, Arisneus in polit. cap. 3. and him that is instar omniun, Nevisanus the lawyer, Sylea nuptial. almost in every page.

**Subsect. IV.—Philters, Magical and Poetical Cures.**

Where persuasions and other remedies will not take place, many fly to unlawful means, philters, amulets, magic spells, ligatures, characters, charms, which as a wound with the spear of Achilles, if so made and caused, must so be cured. If forced by spells and philters, saith Paracelsus, it must be caused by characters, *Mag. lib. 2. cap. 28.* and by incantations. Fernelius *Path. lib. 6. cap. 13.* *Skenius Id. 4. obscr. med. hath some examples of such as have been so magically caused, and magically cured, and by witchcraft: so saith Baptista Codronulus, *lib. 3. cap. 9. de mor. ven. Malus malef. cap. 6.* *Tis not permitted to be done, I confess; yet oft attempted; see more in Wierus lib. 3. cap. 18. de prastig. de remeditis per philtus Delrio tom. 2. lib. 2. quar. 3. sect. 3. disquisit. magic.* Cardan lib. 16. cap. 90. reckons up many magnetic medicines, as to pass through a ring, &c. *Mizalbus cent. 3. 30. Baptista Porta, Jason Fratenius, Lobelius pag. 87. Matthiollus, &c. prescribe many absurd remedies. *Radix mandragora ehibit, Annili ex ungulis As. Stercus amale ex vaginali posuit, illi resciente, &c., quam odorem faciatis sem. amor soluit.* *Noctua ocum abestos factis comestum, ex consilio Jarthe Incoros gymnosophista epus Philostratum lib. 3. Sanguis amastic ehibitus  omnem amoris vexum solit.* Faustinum Marci Aurelii uxor, gladiatoris amore captam, ita penitus consilio Chaldzeorum liberatam, referi Julius Capitolinus. Some of our astrologers will effect as much by characteristic images, *ex sigillis Hermetis, Salomons, Chaelis, &c. multers imago habentis crines sparsos, &c.* Our old poets and fantastic writers have many fabulous remedies for such as are love-sick, as that of Protesilaus' tomb in Philostratus, in his dialogue between Phœnix and Vintor: Vintor, upon occasion discoursing of the rare virtues of that shrine, telleth him that Protesilaus' altar and tomb *cures almost all manner of diseases, consumptions, drop- sies, quaran-agues, sore eyes: and amongst the rest, such as are love-sick shall there be helped.* But the most famous is *Leucata Petra, that renowned rock in Greece, of which Strabo writes, Geog. lib. 10. not far from St. Maures, saith Sabel. 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 torrecte flamma medullas, came to the temple of Apollo to know what she should do to be eased of her pain: Apollo sent her to Leucata Petra, where she precipitated herself, and was forthwith freed; and when she would needs know of him a reason of it, he told her again, that he had often observed *Jupiter, when*

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*Ter. Adelph. *I have married a wife; what misery has enuited upon me! sons were born, and other patet.* *Carus comes moribus, philosophis, filiis et cares followed.* *Lituraria in psalmo instructione ad lectorem.* *Brucem, lib. 7. 22. cap. Si uxor decent, nihil nisi ad summam felicitatem deficiat.* *Extinguitur viribus ex incertamentorum maleficis; Deque enim fabula est, nonnulli referunt sunt, qui ex veneficiis amore privati sunt, ut ex multa uxor moribus, ut eorum moribus, et frère quarta. laborante et amusr captas, miris artibus eos demiserit.* *Cato. non est vehementem carus expias love.* *Cato. Duas Pyron Jusonem deperrit Jupiter impotentem, illa autem
he was enamoured on Juno, thither go to ease and wash himself, and after him divers others. Cephalus for the love of Protesilaus, Deogonetus’ daughter, leaped down here, that Lesbian Sappho for Phaon, on whom she miserably doted. Cupidinis astro periclit in summo se precessit, having thus to ease herself, and to be freed of her love pangs.

This medicine Jos. Scaliger speaks of, Ausonianum lectio omnium lib. 18. Salmuth in Pancreol. de 7. mundi mirac. and other writers. Pliny reports, that amongst the Cyzenians, there is a well consecrated to Cupid, of which if any lover taste, his passion is mitigated: and Anthony Verdunius Imag. deorum de Cupid. saith, that amongst the ancients there was Amor Lethes, he took burning torches, and extinguished them in the river; his statute was to be seen in the temple of Venus Elesina, of whom Ovid makes mention, and saith that all lovers of old went thither on pilgrimage, that would be rid of their love-pangs. Pausanias, in Phocis, writes of a temple dedicated Veneri in splendida, to Venus in the vault, at Naupactus in Achaea (now Lepanto) in which your widows that would have second husbands, made their supplications to the goddess; all manner of suits concerning lovers were commenced, and their grievances helped. The same author, in Achacis, tells as much of the river Senelus in Greece; if any lover washed himself in it, by a secret virtue of that water, (by reason of the extreme coldness belike) he was healed of love’s torments, Amoris vulgaris idem qui sunt facit; which if it be so, that water, as he holds, is omni auro pretiosior, better than any gold. Where none of all these remedies will take place, I know no other but that all lovers must make a head and rebel, as they did in Ausonius, and crucify Cupid till he grant their request, or satisfy their desires.

SUBSECT. V. —The last and best Cure of Love-Melancholy, is to let them have their Desire.

The last refuge and surest remedy, to be put in practice in the utmost place, when no other means will take effect, is to let them go together, and enjoy one another: potissima cura est ut eras amas sit potitus, saith Guinierius, cap. 15. tract. 15. Atscaparius himself, to this malady; cannot invent a better remedy, quam ut amansi cedat amator, (Jason Pratensis) than that a lover have his desire.

Tis the special cure, to let them bleed in vena Hymenae, for love is a pleurisy, and if it be possible, so let it be, opulatae gaudia carpeant. Arculanus holds it the speciest and the best cure, tis Savanarola’s last precept, a principal infallible remedy, the last, sole, and safest refuge.

When you have all done, saith Avicenna, there is no speedier or safer course, than to join the parties together according to their desires and wishes, the custom and form of law; and so we have seen him quickly restored to his former health, that was languished away to skin and bones; after his desire was satisfied, his discontent ceased, and we thought it strange; our opinion is therefore that in such cases nature is to be obeyed. Aretes, an old author, lib. 3. cap. 3. hath an instance of a young man, when no other means could prevail, what remains then but to join them in marriage?

Memander. Stricken by the god-fly of love, rushed breathing from the summit. Vvid. op. 21. Apulian aman. amor Lethes edin fuit, is ardentis inferi in perigeum descensus, saith status Veneris Elesinum libri octo decim, que amantes confundit, que ansucum versus annum demeritam deperibant.

Love-Melancholy.

"They may then kiss and coll, lie and look babies in one another's eyes;" as their sires before them did, they may then satiate themselves with love's pleasures, which they have so long wished and expected;

"Aque uno simul in toro quiescant,
Conjuncto simul ore sustinatur.
Et sonno aciesse quiete in una."

Yes, but hic labor, hoc opus, this cannot conveniently be done, by reason of many and several impediments. Sometimes both parties themselves are not agreed: parents, tutors, masters, guardians, will not give consent; laws, customs, statutes hinder: poverty, superstition, fear and suspicion: many men dote on one woman, simul et simul: she dotes as much on him, or them, and in modesty must not, cannot too, as unwilling to confess as willing to love: she dare not make it known, show her affection, or speak her mind. "And hard is the choice (as it is in Euphues) when one is compelled either by silence to die with grief, or by speaking to live with shame." In this case almost was the fair lady Elizabeth, Edward the Fourth his daughter, when she was enamoured on Henry the Seventh, that noble young prince, and new saluted king, when she broke 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 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 maids may this concern, I am a poor servant, what shall I do? I am a fatherless child, and want means, I am blithe and buxom, young and lusty, but I have never a suitor, Expectant stolidi ut ego illos rogatum veniam, as she said. A company of silly fellows look belike that I should woo them and speak first: am they would and cannot woo,—qua primum exordia sumam? being merely passive they may not make suit, with many such sorts and inconveniences, which I know not; what shall we do in such a case? sing "Fortune my foe?"

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 descent, they scorn to match with them. A nobleman must marry a noblewoman: a baron, a baron's daughter; a knight, a knight's; a gentleman, a gentleman's: as slaters sort their slaves, 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, damnum aliqui amor, we are all the sons of Adam, his opposite to nature, it ought not to be so. Again: he loves her most impotently, she loves not him, and so contra. "Pan loved Echo, Echo Satyros, Satyros Lyda.

"Quantum isorum aliquis amans odierat,
Tantum ipsius amans odiosa erat."

"They love and loathe 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,—quod facit auratum est; another blunt, of lead, and that to hinder;—fugat hoc, fugit illud amorum, "this dispels, that creates love." Thus we see too often verified in our common experience. "Choresus dearly loved that virgin Calypthoe but the more he loved her, the more she hated him. Cephalus loved Paris, but he rejected her: they are stiff of all sides, as if beauty were therefore created to undo, or be undone. I give her all attendance, all observance, I pray and entreat, alma precor miserere mei, fair mistress pity me, I spend myself of my
Cure of Love-Melancholy.

and fortunes, to win her favour, (as he complains in the Eclogue,) I sigh, weep, and make my moan to her, "but she is hard as flint," 22 — caurariae immittor — as fair and hard as a diamond, she will not respect, as tibi sum, or hear me,

21 — fugit illa vocante,
Nil lacrymas miserata meae, nil flexa querelis."

all I do?

"I woed her as a young man should do,
But sir, she said, I love not you."

But at scopulis mea Calia, armamentor, ferro,
{ Rock, marbie, heart of oak with iron barre'd,
v, rupe, antro, cornu, adamantum, gelon.}  
Frost, flint or adamantum, are not so hard."

bribe, I send presents, but they are refused. 23 Rusticus est Coridon, ne curat Alexis. I protest, I swear, I weep,

24 — olimque rependit amores,
Irisa lacrymas" —

neglects me for all this, she derides me," contemns me, she hates me, "Phililda e?" Caute, feris, quercus duxor Eurydice, stiff, churlish, rocky still. This is most true, many gentlewomen are so nice, they scorn all suitors, crucify or paramours, and think nobody good enough for them, as dainty to please me herself.

Quae petiere, illa aspere potentes,
D hymen, quid amor, quid sint cannabis curat."  
And said she would not marry by her will.

He they will not marry, as they say at least, (when as they intend nothing other while not yet, when 'tis their only desire, they rave upon it. She will last, but not him: he is a proper man indeed, and well qualified, but he can: another of her suitors hath good means, but he wants wit; one is another too young, too deformed, she likes not his carriage: a third too given, he is rich, but base born: she will be a gentlewoman, a lady, as her as her mother is: she is all out as fair, as well brought up, hath as good a and she looks for as good a match, as Matilda or Dorinda: if not, she is as yet to marry, so apt are young maids to boggle at every object, so soon lost with every toy, so quickly diverted, so hard to be pleased. In the e, quot torsi amantes? one suitor pines away, languishes in love, mori quot cogit! another sighs and grieves, she cares not: and which 25 Stroza ob-

Ariadne,

Suis Euryali gemina, lacrymisque lacrimis,
Ac pece turbati festinant ora sali.
Non, quia non formosior alter in urbe,
Ne et insanse cogos amores mori."  
Is no more mov'd with those sad sighs and tears,
Of her sweetcheek, than raging sea with prayers:
Thos scor'd the fairest youth in all our city,
And mak'st him almost mad for love to die;"

ake a pride to prank up themselves, to make young men enamoured, —

è viros et spernere copitos, to dote on them, and to run mad for their sakes,

— sed nulla illa moverat
But, it was no use, it was impossible;

"sed nullis illa moverat

“Whilst nigrardly their favours they discover,
They love to be beloved, yet scorn the lover." 

and service is too little for them, presents too base: Tormentis gaudet aman-
et spoliis. As Atalanta they must be overrun, or not won. Many young as obstinate, and as curious in their choice, as tyrannically proud, insulting,

illum juvenes, multa petiere puella,
In te necam tam dira superbia forma,
illum juvenes, nume petiere puella."

"Young men and maid's did to him sue,
But in his youth, so proud, so coy was he,
Young men and maid's base him abused." 

cept and woo'd him by all means above the rest, Love me for pity, or pity love, but he was obstinate, Ante ait emoriar quam sit tibi copia nostri, "he other die than give consent?" Psyche ran whining after Cupid,

remum tua te Psyche formosae requirit,
Puncto te dicam, pueroque puella;"

"Fair Cupid, thy fair Psyche to thee sues,
A lovely lass a fine young gallant woes;"

jected her nevertheless. Thus many lovers do hold out so long, doting on

58 Egt. Galatae. 21 — Having no company tears, she avoids my prayers, and in my pains. 22 Angerianus Erotopogonion. 23 Laechius. 24 Ovid, Met. 1. 25 Eo.
themselves, stand in their own light, till in the end they come to be scorned and rejected, as Stroz'a Gargiliana was,

"Te juvenes, te oedere seres, desertaque langues,
Que fueras procerum publica cura pristis."  
| "Both young and old do hate thee scorned now,
That once was all their joy and comfort too."

As Narcissus was himself,

"Who despises 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 curate, 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 "Flutarch, which would admit of none but great horses, but when her tail was cut off, and mane shorn close, and she now saw herself so deformed in the water, when she came to drink, ab asino consecendi se passa, she was contented at last to be covered by an ass. Yet this is a common humour, will not be left, and cannot be helped.

"Hanc volo quem non vult, illam quem vult ego volo; 
Vincere vult animos, non salire Venus."

"I love a maid, she loves me not: fill fair
She would have me, but I not her again;
So love to crucify men's souls is best;
But seldom doth it please or give content."

"Their love dance in a ring, and Cupid hunts them round about; he dotes, is dotted on again."  
* Dumque petit petitur, pariterque accedit et ardet, their affection cannot be reconciled. Oftentimes they may and will not, 'tis their own foolish proceedings that mars all, they are too distrustful of themselves, too soon dejected: say she be rich, thou poor: she young, thou old; she lovely and fair, thou most ill-favoured and deformed; she noble, thou base: she spruce and fine, but thou an ugly clown: nil desperandum, there's hope enough yet: *Mopsus Nisa datur, quid us speremus amantes*? Put thyself forward once more, as unlike matches have been and daily made, see what will be the event. Many leave roses and gather thistles, loathe the honey and love verjuice: our likings are as various as our palates. But commonly they omit opportunities, *oscula qui sumpsit, &c., they neglect the usual means and times.

"He that will not when he may,
When he will be shall have say."

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 suitors equally enamoured, dotting 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 company of suitors, yet all missed of their aim. In such cases he or they must wisely and warily unwind-themselves, unsettle his affections by those rules above prescribed,  

"quin studios excitit ignes, divert his cogitations, or else bravely bear it out, as Tumus did, *Tua sit Lavinia conjux*, when he could not get her, with a kind of heroical scorn he bid *Eneas* take her, or with a milder farewell, let her go. *Et Phollida solus habeta* "Take her to you, God give you joy, sir." The fit in the emblem would eat no grapes, but why? because he could not get them; case not then for that which may not be had.

Many such inconveniences, lets, and hindrances there are, which cross their projects and crucify poor lovers, which sometimes may, sometimes again cannot be so easily removed. But put case they be reconciled all, agreed hitherto, suppose the love or good liking be between two alone, both parties well pleased, there is *mutuo 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: *data puter*, a hard-hearted, unnatural, a covetous father will not marry his son, except he have so much money, *ita in aurum omnes insantium*, as *Chrysostom notes*, nor join 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 whilst he lives, not a penny, though he may peradventure well give it, he will not till he dies, and then as a pot of money broke, it is divided amongst them that gaped after it so earnestly. Or else he wants means to set her out, he hath no money, and though it be to the manifest prejudice of her body and soul's health, he cares not, he will take no notice..."
of it, she must and shall tarry. Many slack and careless parents, iniqui patres, measure their children's affections by their own, they are now cold and decrepit themselves, past all such youthful conceits, and they will therefore starve their children's genius, have them à puere 44 illico nasci senes, they must not marry, nec carum affines esse rerum quas secum fori adolescentia: ex sub libidine moderatur quae est nunc, non qua olim fuit: as he said in the comedy: they will stifle nature; their young bloods must not participate of youthful pleasures, but be as they are themselves old on a sudden. And 'tis a general fault amongst most parents in bestowing of their children, the father wholly respects wealth, when through his folly, riot, indiscretion, he hath embezzled his estate, to recover himself, he confines and prostitutes his eldest son's love and affection to some fool, or ancient, or deformed piece for money.

44 Phanarete ducet filiam, refusam, illam virginem,
Cereniam, sparsa ore, adunco nase——

and though his son utterly dislike, with Clitipho in the comedy, 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 hujus 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 kindred, must part the son a proper woman. All which 45 Livy exemplifies, dec. 1. lib. 4. a gentleman and a yeoman woved a wench in Rome (contrary to that statute that the gentry and commonalty must not match together); the matter was controverted: the gentleman was preferred by the mother's voice, qua quam splendidissimis nuptis jungi puellam volebat: the overseers stood for him that was most worth, &c. But parents ought not to be so strict in this behalf, beauty is a dowry of itself all sufficient,

45 Virgo formosa, est oppido pauper, ambul at dotata est. 46 Rachel was so married to Jacob, and Bonaventure, 46 in 4. sent. denies that he so much as venially sins, that marries a maid for comeliness of person. The Jews, Deut. xxi. 11, if they saw amongst the captives a beautiful woman, some small circumstances observed, might take her to wife. They should not be too severe in that kind, especially if there be no such urgent occasion, or grievous impediment. 'Tis good for a Commonwealth.

46 Plato holds, that in their contracts young men should never avoid the affinity of poor folks, or seek after rich. 47 Poverty and base parentage may be sufficiently recompensed by many other good qualities, modesty, virtue, religion, and choice bringing up, 48 49 I am poor, I confess, but am I therefore contemptible, and an object? Love itself is naked, the graces; the stars, and Hercules clad in a lion's skin. Give something to virtue, love, wisdom, favour, beauty, person; be not all for money. Besides, you must consider that Amor cogi non potest, love cannot be compelled, they must affect as they may: 50 Patum est in partibus illis quas sinus absconditis, 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 overruled by fate."

A servant maid in 51 Aristaeus loved her mistrees's minion, when her dame perceived, furiosi amulationes, in a jealous humour she dragged her about the house by the hair of the head, and vexed her sore. The wench cried out, 52 53 O mistrees, fortune hath made my body your servant, but not my soul! Affections are free, not to be commanded. Moreover it may be to restrain their ambition, pride, and covetousness, to correct those hereditary diseases of a family, God in his just judgment assigns and permits such matches to be made. For I am of Plato and 50 Bodine's mind, that families have their bounds and periods as well as kingdoms, beyond which

44 Ter. 45 Ter. Heaut. Scen. ult. "He will marry the daughter of rich parents, a red-haired, keen-eyed, bag o'money, cozened wench." 46 Pteleclus et nobil... ambabat puellam, puellae certamen in partes venit, &c. 47 Apul. apol. 48 Gen. xxxvi. 49 Non pecat venialis qui suolorem ducti ob patriarch. 50 Liv. 6. de leg. Ex suo repub. est ut in nuptias juvenes neque pauperum affinitatem fangat, neque divitiam sectentur. 51 Philost. ex Qunian pauper sum, idcirco contemptor et abjector ibi vienar? Amor ipsa mundus est, gratiae et aetas. Her- cules pelle leonis Indius. 52 Juv. 53 Lib. 2. ep. 7. 54 Ediles inquit, non mentem unde nobis mori fortuna servitute. 55 De repub. c. de period. reumus.
for extent or continuance they shall not exceed, six or seven hundred years, as they there illustrate by a multitude of examples, and which Peucer and Melanchthon approve, but in a perpetual tenor (as we see by many pedigrees of knights, gentlemen, yeomen) continue as they began, for many descents with little alteration. However let them, I say, give something to youth, to love; they must not think they can fancy whom they appoint; Amor enim non imperatur, affectus liber si quis alius et ipsis exigat, this is a free passion, as Pliny said in a panegyric of his, and may not be forced: Love creases liking, as the saying is, it requires mutual affections, a correspondence: invito non datur nec auffertur, it may not be learned, Ovid himself cannot teach us how to love, Solomon describe, Apelles paint, or Helen express it. They must not therefore compel or intrude; quis enim (as Fabius urged) amare alieno animo potest? but consider withal the miseries of enforced marriages, take pity upon youth; and such above the rest as have daughters to bestow, should be very careful and provident to marry them in due time. Syracusae cap. 7. ver. 25. calls it a weighty matter to perform, so to marry a daughter to a man of understanding in due time. Virgines enim tempus locandae, as Lemius admonisheth, ibid. 1. cap. 6. Virgins must be provided for in season, to prevent many diseases, of which Rodericus à Castro de morbis mulierum, ibid. 2. cap. 3, and Lod. Mercator ibid. 2. de mulier. affect. cap. 4, de melanch. virginitatem vidit, have both largely discoursed. And therefore as well to avoid these moral maladies, 'tis good to get them husbands betimes, as to prevent other gross inconveniences, and for a thing that I know besides; ubi nuptiarum tempus et ipsis adveniet, as Chrysostom advised, let them not defer it; they perchance will marry themselves else, or do worse. If Nestissus the lawyer do not impose, they may do it by right: for as he proves out of Curtius, and some other civilians, Sylve, supp. lib. 2. numer. 39. A maid past twenty-five years of age, against her parents' consent may marry such a one as is unworthy of, and inferior to her, and her father by law must be compelled to give her a competent dowry. Mistake me not in the mean time, or think that I do apologize here for any headstrong, unruly, wanton flirts. I do approve that of St. Ambrose (Comment in Genesis xxiv. 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 malprct and wanton, if she take upon her to make her own choice; for she should rather seem to be desired by a man, than to desire a man herself. To those hard parents alone I retort that of Curtius, (in the behalf of modest maidens), that are remiss and careless of their due time and riper years. For if they tarry longer, to say truth, they are past date, and nobody will respect them. A woman with us in Italy (saith Aretinus's Lucretia) twenty-four years of age, is old already, past the best, of no account. An old fellow, as Lycistrata confesseth in Aristophanes, etsi sit canus, citato puellam virginem ducat uxor, and 'tis no news for an old fellow to marry a young wench: but as he follows it, mulieris brevis occasio est, etsi hoc non apprehenderit, nemo vult ducere uxor, expectans vero sedet; who cares for an old maid? she may set, &c. A virgin, as the poet holds, lascivus et petulans puella virgo, is like a flower, a rose withered on a sudden.

Let them take time while they may, make advantage of youth, and as he prescribes,

Colligite virgo rosas dum flores novas et nova putes, Et nemo cito eum sic properare tuum."

Let's all love, dum vires amnique simunt, while we are in the flower of years, fit for love matters, and while time serves: for

Soleis occidenti et redire possunt. Noctis enim semel occasi brevis lux, Nox est perpetua una dormienda."

Volat irrevocabilis tempus, time past cannot be recalled. But we need no such


exhortation, we are all commonly too forward: yet if there be any escape, and all be not as it should, as Diogenes struck the father when the son swore, because he taught him no better, if a maid or young man miscarry, I think their parents oftentimes, guardians, overseers, governors, neque vos (saith 39. Chrysostom) a supplicio immunes evadetis, si non statim ad nuptias, &c. are in as much fault, and as severely to be punished as their children, in providing for them no sooner.

Now for such as have liberty to bestow themselves, I could wish that good counsel of the comical old man were put in practice,

If they would care less for wealth, we should have much more content and quietness in a commonwealth. Beauty, good bringing up, methinks, is a sufficient portion of itself, 40. Dos est sua forma puellis, 41. "her beauty is a maiden’s dower," and he doth well that will accept of such a wife. Eubulides, in 42. Aristenetus, married a poor man’s child, facie non illabili, of a merry countenance, and heavenly visage, in pity of her estate, and that quickly. Aconitus 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,

She considered of it, and upon some small inquiry of his person and estate, was married unto him.

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. 43. Dido and Aeneas were accidentally driven by a storm both into one cave, they made a match upon it; Massinissa was married to that fair captive Sophonisba, King Syphax’s wife, the same day that he saw her first, to prevent Scipio Laelius, lest 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 money. Erant olim aurei homines (saith Theocritus) et adamanites redamabant, in the golden world men did so, (in the reign of 44. Oggyes belike, before staggering Ninus began to dominate) if all be truly that is reported: and some few now-a-days will do as much, here and there one; 'tis well done methinks, and all happiness befal them for so doing. 45. Leontius, a philosopher of Athens, had a fair daughter called Athenais, multo corporis lepore ac Venere, (saith mine author) of a comely carriage, he gave her no portion but her bringing up, occulto forma praesagio, 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 emperor’s sister, of whom she was baptised and called Eudocia. Theodosius, the emperor, in short space took notice of her excellent beauty and good parts, and a little after, upon his sister’s sole commendation, made her his wife: ’twas nobly done of Theodosius. 46. Rudophe was the fairest lady in her days in all Egypt; she went to wash her, and by chance, (her maids meanwhile looking but carelessly to her clothes) an eagle stole away one of her shoes, and laid it in Psammeticus the King of Egypt’s lap at Memphis: he wondered at the excellency of the shoe and pretty foot, but more Aquila factum, at the manner of the bringing of it: and caused forthwith proclamation to be made, that she that owned that shoe should come presently to his court; the virgin came, and was forthwith married to the king. I say this was heroically done, and like a prince: I commend him for it, and all such as have means, that will either do (as he did) themselves, or so for love, &c. marry their children. If he be rich, let him take such a one as wants, if
she be virtuously given; for as Syracides, cap. 7, sec. 19, adviseth, "Forego not a wife and good woman; for her grace is above gold." If she have fortunes of her own, let her make a man. Danaus of Lacedamon had a many daughters to bestow, and means enough for them all, he never stood inquiring after great matches, as others used to do, but 79 sent for a company of brave young gallants 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. But in this iron age of ours, we respect riches alone, (for a maid must buy her husband now with a great dowry, if she will have him) covetousness and filthy lucre mars all good matches, or some such by-respects. Crales, a Servian prince (see Nicephorus Gregorius Hom. hist. lib. 6, relates it, was an earnest suitor to Eudoxia, the emperor’s sister; though her brother much desired it, yet she could not abide him, for he had three former wives, all basely abused; but the emperor still, Crales amicitiam magis faciens, because he was a great prince, and a troublesome neighbour, much desired his affinity, and to that end betrothed his own daughter Simonia to him, a little girl five years of age (he being forty-five,) and five 81 years older than 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 sometimes vanity, pride, ambition, do as much harm as wretched covetousness itself in another extreme. If a yeoman have one sole daughter, he must overmatch 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 suppose: a gentleman’s daughter and heir must be married to a knight baronet’s eldest son at least; and a knight’s only daughter to a baron himself, or an earl, and so upwards, her great dower deserves it. And thus striving for more honour to their wealth, they undo their children, many discontents follow, and oftentimes they ruinate their families. 82 Paulus Jovius gives instance in Galeatus the Second, that heroical Duke of Milan, exterces affinitates, decoras quod regio fastu, sed sibi et posteriis damnosus et fere exitiales quasvis; he married his eldest son John Galeatus to Isabella the King of France his sister, but she was socero tam gravis, ut ducem nullis aureorum consideri, her entertainment at Milan was so costly that it almost undid him. His daughter Violanta was married to Lionel Duke of Clarence, the youngest son to Edward the Third, King of England, but, ad ejus adventum tante opes tam admirabili liberalitate profuse sunt, ut opulentissimorum regum splendorem superasse videretur, he was welcomed with such incredible magnificence, that a king’s 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 relatae mensae dapes decem millibus hominum sufficerent, as would serve ten thousand men: but a little after Lionel died, nobis nuptiae et internuptissim coneris operam dans, &c., and to the duke’s great loss, the solemnity was ended. So came titles, honours, ambition, make many brave, but unfortunate matches of all sides for by-respects, (though both crazed in body and mind, most unwilling, averse, and often unmit,) so love is banished, and we feel the smart of it in the end. But I am too lavish peradventure in this subject. Another let or hindrance is strict and severe discipline, laws and rigorous customs, that forbid men to marry at set times, and in some places; as apprentices, servants, collegiates, states of lives in copyholds, or in some base inferior offices, 83 Velis licet in such cases, potiri non licet, as he said. They see but as prisoners through a gate, they covet and catch, but Tantalus a labis, &c. Their love is lost, and vain it is in such an estate to attempt. 84 Gravissimum est adamas nec potiri, "Its a grievous thing to love and not enjoy." They may, indeed, I deny not, marry if they will, and have free choice, some of them; but in the meantime their case is desperate, Lagum auribus teneunt, they hold a wolf by the ears, they must either burn or starve. To cornutum sophisma, hard to resolve, if they marry they forfeit their estates, they are undone, and starve themselves through beggary and want: if they do not marry, in

79 Pausanias lib. 3. de Larcecia. Dimisi qui mueris
80 rant. &c. opti om in pulchris. dedit. ut comum quaebat cum sibi virum dolgere. cupis maximi esse. formae com-
81 placent. * litius coniugiam absurdam tuit. * Socero
82 * quinque circiter annos nato minor.
83 * Vit. Guille-
84 * secondi.
85 * Apulianus in Curs. nobis cupido velit esse
pose a negat.
86 * Anacreon. 56.
this heroic 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 Dicoritis, because God hath so called him to a single life, in taking away the means of marriage. \( ^{35} \) Paul would have gone from Mysia to Bithynia, but the spirit suffered him not, and thou wouldst peradventure be a married man with all thy will, but that protecting angel holds it not fit. The devil too sometimes may divert by his ill suggestions, and mar many good matches, as the same \(^{35} \) Paul was willing to see the Romans, but hindered of Satan he could not. There be those that think they are necessitated by fate, their stars have so decreed, and therefore they grumble at their hard fortune, they are well inclined to marry, but one rub or other is ever in the way; I know what astrologers say in this behalf, what Ptolemy quadrupartit. Tract. 4. cap. 4. Skoner lib. 1. cap. 12. what Leovitius genitur exempl. 1. which Sextus ab Hemina takes to be the horoscope of Hieronymus Wolusus, what Pezelius, Origanaus and Leovitius his illustrator Garceus, cap. 12. what Junctine, Protanus, Campanella, what the rest, (to omit those Arabian conjectures à parte conjugit, à parte lascivia, triplicitates seminis, &c., and those resolutions upon a question, an amica polius, &c.) determine in this behalf, viz. an sit natus conjugem habiturus, facile an difficulter sit sponsam immitterurus, quem conjuges, quo tempore, quales decernantur nato uxore, de mutuo amore conjugem, both in men’s and women’s genitures, by the examination of the seventh house the almuts, lords and planets there, a \( ^{4} \) et \( ^{5} \) a &c., by particular aphorisms, Si dominus \( ^{7} \) in \( ^{7} \) vel secunda nobilium decernit uxorem, semem aut ignobilem si duodecim. Si Venus in \( ^{12} \) &c., with many such, too tedious to relate. Yet let no man be troubled, or find himself grieved with such predictions, as Hier. Wolusus well saith in his astrological dialogue, non sunt pratoriana decreta, they be but conjectures, the stars incline, but not enforce, wisdom, diligence, discretion, may mitigate if not quite alter such decrees, Fortuna sua à ciusque fingitur moribus. \(^{4} \) Qui cauti, prudentes, viti compotes, &c., let no man then be terrified or molested with such astrological aphorisms, or be much moved, either to vain hope or fear, from such predictions, but let every man follow his own free will in this case, and do as he sees cause. Better it is indeed to marry than burn, for their soul’s health, but for their present fortunes, by some other means to pacify themselves, and divert the stream of this fiery torrent, to continue as they are, rest satisfied, iugentes virginitatis florem sic aruisse, deploring their misery with that eunuch in Libanius, since there is no help or reined, and with Jephthah’s daughter to bewail their virginities.

Of like nature is superstition, those rash vows of monks and friars, and such as live in religious orders, but far more tyrannical and much worse. Nature, youth, and his furious passion forcibly inclines, and rageth on the one side; but their order and vow checks them on the other. \(^{39} \) Voloque suo sua forma repugnat. What merits and indulgences they heap onto themselves by it, what commodities, I know not; but I am sure, from such rash vows, and inhuman manner of life, proceed many inconveniences, many diseases, many vices, masturbation, syphilis, \(^{39} \) priapisms, melancholy, madness, fornication, adultery, buggery, sodomy, theft, murder, and all manner of mishiefs : read but Bale’s Catalogue of Sodomites, at the visitation of abbey here in England, Henry Stephans. his April, for Herodotus, that which Uricus writes in one of his epistles, \(^{40} \) that Pope Gregory when he saw 600 skulls and bones of idiots taken out of a fishpond near a nunnery, thereupon retracted that decree of priests’ marriages, which was so much given of such a slaughter, was much grieved at it, and purified himself by repentance." Read many such, and then ask

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Footnotes:
- \(^{35} \) Continenti docem ex fide postulet quin certum sit cum vocari ad calidum qui demis, &c. \(^{36} \) Act. xvi. 7.
- \(^{37} \) Rom. i. 19.
- \(^{38} \) S. Or. 7. 9.
- \(^{39} \) Thes. 2. 11.
- \(^{40} \) Ovid. i. Met.
what is to be done, is this vow to be broke or not? No, saith Bellarmine, cap. 38. "Lib. de Monach. melius est scortari et urbi quam de voto calibus ad nuptias transire, better burn or fly out, than to break thy vow. And Coster in his Eucharist. de calibus, sacerdotum, saith it is absolutely gravius peccatum, "a greater sin for a priest to marry, than to keep a concubine at home." Gregory de Valence, cap. 6. de calibus, maintains the same, as those of Essai and Montanists of old. Insomuch that many votaries, out of a false persuasion of merit and holiness in this kind, will sooner die than marry, though it be to the saving of their lives. 77 Anno 1419. Pius 2. Pope, James Rosa, nephew to the King of Portugal, and then elect Archbishop of Lisbon, being very sick at Florence, 77 "when his physicians said him, that his disease was such, he must either lie with a wench, marry, or die, cheerfully chose to die." Now they commended him for it; but St. Paul teacheth otherwise, "Better marry than burn," and as St. Hierome gravely delivers it, "Alius sunt ieges Caesarum, alius Christi, aliud Papinniunus, aliud Paulus noster praecipit, there's a difference between God's ordinances and men's laws: and therefore Cyprian Epist. 8. boldly denouncing, inimium est, adulterum est, sacrilegum est, quodunque humano furore statuatur, vi dispositio divina violetur, it is abominable, impious, adulterous, and sacrilegious, what men make and ordain after their own furies to cross God's laws. 80 Georgius Wicellus, one of their own arch divines (Inspect. eccles. pag. 18) exclaims against it, and all such rash monastical vows, and would have such persons seriously to consider what they do, whom they admit, ne in posterum quanentar de imanibus stupris, lest they repent it at last. For either, as he follows it, 90 you must allow them concubines, or suffer them to marry, for scarce shall you find three priests of three thousand, qui per aetem non aemul, that are not troubled with burning lust. Wherefore I conclude it is an unnatural and impious thing to bar men of this Christian liberty, too severe and inhuman an edict.

Many laymen repine still at priests' marriages above the rest, and not at clergymen only, but of all the greater sort and condition, they would have none marry but such as are rich and able to maintain wives, because their parish belike shall be destitute with orphans, and the world full of beggars: but 1 these are hard-hearted, unnatural, monsters of men, shallow politicians, they do not 4 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 Sir William Alexander's Book of Colonies, Orpheus Junior's Golden Fleece, Captain Whitburne, Mr. Hagtorm, &c. and they shall surely be otherwise informed. Those politic Romans were of another mind, they thought their city and country could never be too populous. 3 Adrian the emperor said he had rather have men than money, malle se hominum adiectione ampliare imperium, quam pecunia. Augustus Caesar made an oration in Rome ad calibus, to persuade them to marry; some countries compelled them to marry of old, as 4 Jews, Turks, Indians, Chinese, amongst the rest in these days, who much wonder at our discipline to suffer so many idle persons to live in monasteries, and often marvel how they can live honest. 5 In the isle of Maragnan, the governor and petty king there did wonder at the Frenchmen, and admire how so many francs, and the rest of their company could live without wives, they thought it a thing impossible, and would not believe it. If these men should but survey our multitudes of religious houses, observe our numbers of monasteries all over Europe, 18 nunneries in Padua, in Venice 34 cloisters of monks, 28 of uses, &c. ex uncie monete, 180 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 Tertullian's mind, that

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Footnotes:

77 Sti uotbat, quam adoni concubinam alit. 78 Alphonse Giesonius lib. de gest. pontificum. 79 Cum medicus wonderunt ut aut subretent aut unta uteretur, sic mortem vitari posse mortem potius intrumpit exspectavit. 80 Epist. 30. 81 Vide vitam ejus edit. 1622. by J. 82 Lidgate, in Chaucer's Flower of Cartesius. 83 Tis not multitude but idleness which causeth beggary. 84 Or to set them work, and bring them up to some honest trades. 85 Dion. Cassius, lib. 56. 86 Stichus barbarus. 87 Claude Albaville in his hist. of the Frenchmen to the Isle of Maragnan. An. 1614.
few can continue but by compulsion. "O chastity (saith he) thou art a rare goddess in the world, not so easily got, seldom continue: thou mayest now and then be compelled, either for defect of nature, or if discipline persuade, decree enforce; or for some such by-respects, sullenness, discontent, they have lost their first loves, may not have whom they will themselves, want of means, rash vows, &c. But can he willingly contain? I think not. Therefore, either out of commiseration of human imbecility, in policy, or to prevent a far worse inconvenience, for they hold some of them as necessary as meat and drink, and because vigour of youth, the state and temper of most men's bodies do so furiously desire it, they have heretofore in some nations liberally admitted polygamy and stews, a hundred thousand courtesans in Grand Cairo in Egypt, as Radzivilus observes, are tolerated, besides boys: how many at Fez, Rome, Naples, Florence, Venice, &c., and still in many other provinces and cities of Europe they do as much, because they think young men, churchmen, and servants amongst the rest, can hardly live honest. The consideration of this believe made Vibius, the Spaniard, when his friend Crassus, that rich Roman gallant, lay hid in the cave, ut voluptatis quam etas 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 Swiss soldiers do now commonly their wives. But, because this course is not generally approved, but rather contradicted as unlawful and abhorred, in most countries they do much encourage them to marriage, give great rewards to such as have many children, and mulct those that will not marry, Jus trium liberorum, and in Agellius, lib. 2. cap. 15. Elian. lib. 6. cap. 5. Valerius, lib. 1. cap. 9. We read that three children freed the father from painful offices, and five from all contribution. "A woman shall be saved by bearing children." Epictetus would have all marry, and as Plato will, de legibus, he that marrieth not before 35 years of his age, must be compelled and punished, and the money consecrated to Juno's temple, or applied to public uses. They account him, in some countries, unfortunate that dies without a wife, a most unhappy man, as Boetius infers, and if at all happy, yet infortunio felix, unhappy in his supposed happiness. They commonly deplore his estate, and much lament him for it: O, my sweet son, &c. See Lucian, de Luctu, Sands fol. 83, &c.

Yet, notwithstanding, many with us are of the opposite part, they are married themselves, and for others, let them burn, fire and flame, they care not, so they be not troubled with them. Some are too curious, and some too covetous, they may marry when they will both for ability and means, but so nice, that except as Theophrastus the emperor was presented, by his mother Europsis, 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, what's marriage but a matter of body? why should free betriage be entrenched on, confined or obliged, to this or that man or woman, with these manacles of body and goods? &c. There are those too that dearly love, admire and follow women all their lives long, sponsi Penelope, never well but in their company, wistfully gazing on their beauties, observing close, hanging after them, dallying still with them, and yet dare not, will not marry. Many poor people, and of the meaner sort, are too distrustful of God's providence, they will not, dare not for such worldly respects, fear of want, woes, miseries, or that they shall light, as Lemnus saith, on a scold, a slut, or a bad wife. And therefore, Tristem Juventum venere desertis, column, they are resolved to live single, as Junonia deducerit et publica flat. Hes. Consol. 3. pros. 7. Nic. Hil. Epic. philos. 12. Qui se casiprotro matrimonii alligari non patiantur. Lem. lib. 4. 13. de occult. nat. Abhorrent multi a matrimonio, ne moran sam, querant, anemam, an amarae eorum perfectione confariant. Senec. Hippi. 18. Senec. Hippi. 19. Nulla est esse priscus, melius
"nil calibe vitā," and ready with Hippolitus to abjure all women, "Detesor omnes, horreo, fugio, exercor, &c. But,

"Hippolite neces quis fugit vita bonum,
Hippolite necis"

"alas, poor Hippolitus, thou knowest not what thou sayest, '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 grammar to his horn book, or else with kissing and dalliance she will hinder his study; if foul with scolding, he cannot well intend to do both, as Philippus Beroaldus, that great Bononian doctor, once writ, impediri enim studia literarum, &c., but he recanted at last, and in a solemn sort with true conceived words he did ask the world and all women forgiveness. But you shall have the story as he relates himself, in his Commentaries on the sixth of Apuleius. For a long time I lived a single life, et ab uxorre ducenda semper abhorrei, nec quicquam libero lecto censui jucundius. I could not abide marriage, but as a rambler, erraticus ac volatilis amator (to use his own words) per multiplicus amores discurrebam, I took a snatch wherever I could get it; nay more, I railed at marriage downright, and in a public auditory, when I did interpret that sixth Sature of Juvenal, out of Plutarch and Seneca, I did heap up all the dictories I could against women; but now recant with Stesichorus, palinodiam cano, nec poniet censeris in ordine maritorum, I approve of marriage, I am glad I am a married man, I am heartily glad I have a wife, so sweet a wife, so noble a wife, so young, so chaste a wife, so loving a wife, and I do wish and desire all other men to marry; and especially scholars, that as of old Martia did by Hortensius, Terentia by Tullius, Calphurnia to Plinius, Pudentilla to Apuleius, hold the candle whilst their husbands did meditate and write, so theirs may do them, and as my dear Camilla doth to me. Let other men be averse, rail then and scoff at women, and say what they can to the contrary, vir sine uxor malorum expera est, &c., a single man is a happy man, &c., but this is a toy. Nec dulces amores sperne puer, neque tu choredus; these men are too distrustful and much to blame, to use such speeches, Parcere pauco et diffundere crimina amnes. "They must not condemn all for some." As there be many bad, there be some good wives; as some be vicious, some be virtuous. Read what Solomon hath said in their praises, Prov. xiii. and Syracides, cap. 26 et 30, "Blessed is the man that hath a virtuous wife, for the number of his days shall be double. A virtuous woman rejoiceth her husband, and she shall fulfill the years of his life in peace. A good wife is a good portion (and xxxvi. 24), an help, a pillar of rest, columna quietis, Qui caput uxorrem, fratem capit aequo sororem. And 30, "He that hath no wife wandereth to and fro mourning." Minuuntur atque conjuge cura, women are the sole, only joy, and comfort of a man's life, born ad usum et laum hominum, armamentum familias.

A wife is a young man's mistress, a middle age's companion, an old man's nurse. Particeps laorum et trium, a prop, a help, &c.

"Optima viri possitio est uxor benevolae,
Minimae iram et aversae animam ejus caliginis."

"Man's best possession is a loving wife, She tempers anger and diverts all strife."

There is no joy, no comfort, no sweetness, no pleasure in the world like to that of a good wife,

"Quam chim chara domi conjuge, fidusque maritus
Unamnis degunt"—

That our Latin Homer, she is still the same in sickness and in health, his eye, his hand, his bosom friend, his partner at 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 Apollo's Oracle, that if he could

Hor. 30 Hor. Scaev. Silvius de dictis Sigismundi. Hen-
sius Primiero. 31 Habeas uxorom ex animi sententia
Camillam Paleotti Jurisconsulti filium. 32 Legenti-
bus et mediantebus candelis et candelabrum inae-
rent. 33 Hor. "Neither desires agreeable love, nor
uirith."

34 Óvid. 35 Aphra. "He

who chooses a wife, takes a brother and a sister."

36 Lechus. "The delight of mankind, the source of
life, the blandishments of youth, delicious cares of ey-
the wishes of old men, the hopes of young."

37 Hor. cor. Essays. 38 Inv. "How harmoniously
a loving wife and constant husband lead their lives."

39 Hor. 30 Hor. Scaev. Silvius de dictis Sigismundi. Hen-
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get anybody to die for him, he should live longer yet, but when all refused, his parents, esti decrepiti, friends and followers forsook him, Alcestis, 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 Fulgous relates it) in the kingdom of Naples, at plough by the sea-side, saw his wife carried away by Mauritanian pirates, 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 galley-slave, his drudge, willing to endure any misery, so that he might but enjoy his dear wife. The Moors seeing the man's constancy, and relating the whole matter to their governors at Tunis, set them both free, and gave them an honest pension to maintain themselves during their lives. I could tell many stories to this effect; but put case it often prove otherwise, because marriage is troublesome, wholly therefore to avoid it, is no argument; he that will avoid trouble must avoid the world. (Eusebius praepar. Evangel. 5. cap. 50.) Some trouble there is in marriage I deny not, Elsi grave sit matrimonium, saith Erasimus, eductar tamen multis, &c., yet there be many things to sweeten it, a pleasant wife, placens uxor, pretty children, dulces nati, delicia filiorum hominum, the chief delight of the sons of men; Eccles. ii. 8. &c. And howsoever though it were all troubles, utiuitatis publicae causa devorandum, grave quid libenter subendum, it must willingly be undergone for public good's sake,

Malam est mulier, sed necessarium malum. They are necessary evils, and for our own ends we must make use of them to have issue, Supplet Venus ac restituit humanum genus, and to propagate the church. For to what end is a man born? why lives he, but to 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, his firmissimum imperii monumentum, the sole and chief prop of an empire. Indignè vivit per quem non vivit et alter, which Pelopidas objected to Epaminondas, he was an unworthy member of a commonwealth, that left not a child after him to defend it, and as Trismegistus to his son Tatus, have no commerce with a single man. Holding belike that a bachelor could not live not honestly as he should, and with Georgius Weclitus, a great divine and holy man, who of late by twenty-six arguments commends marriage as a thing most necessary for all kind of persons, most laudable and fit to be embraced: and is persuaded withal, that no man can live and die religiously, and as he ought, without a wife, persuasus neminem posse neque piè vivere, neque bene mori extra uxorem, he is false, an enemy to the commonwealth, injurious to himself, destructive to the world, an apostate to nature, a rebel against heaven and earth. Let our willful, obstinate, and stale bachelors ruminate of this, if we could live without wives, as Marcellus Numidicus said in Agellius, we would all want them; but because we cannot, let all marry, and consult rather to the public good, than their own private pleasure or estate. It was an happy thing, as wise Euripides hath it, if we could buy children with gold and silver, and be so provided, sine nubiliorum congressu, without women's company; but that may not be:

Necessity therefore compels us to marry.

Hist. lib. 4. 16 Hist. lib. 4. 16 Palingenius. "He lives contemptibly by whom no other lives." 26 Brason, lib. 7. cap. 23. 26 Noi societatem habere, &c. 6 Lib. 1 cap. 6. 8. inquit, Quis tueri sine uxore esse possit, omnes carceremus; sed quodiam sic est, salutis posteri publicae quam valuissimi condimentum. 28 Latius forest si liberos suos et argento mercari, &c. 8 Seneca Hyp.

1. Hast thou means? thou hast none to help and increase it.—2. Hast none? thou hast none to help and increase it.—3. Art in prosperity? thine happiness is doubled.—4. Art in adversity? she'll comfort, assist, bear a part of thy burden to make it more tolerable.—5. Art at home? she'll drive away melancholy.—6. Art abroad? she looks after thee going from home, wishes for thee in thine absence, and joyfully welcomes thy return.—7. There's nothing delightful without society, no society so sweet as marriage.—8. The band of conjugal love is adamantine.—9. The sweet company of kinemns increaseth, the number of parents is doubled, of brothers, sisters, nephews.—10. Thou art made a father by a fair and happy issue.—11. Moses cursest 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 knows it not? but how easy a matter is it to answer these motives, and to make an *Antiparodia* quite opposite unto it? To exercise myself I will essay:

1. Hast thou means? thou hast one to spend it.—2. Hast none? thy beggary is increased.—3. Art in prosperity? thy happiness is ended.—4. Art in adversity? like Job's wife she'll aggravate thy misery, vex thy soul, make thy burden intolerable.—5. Art at home? she'll scold thee out of doors.—6. Art abroad? If thou be wise keep thee so, she'll perhaps graft home in thine absence, scowl on thee coming home.—7. Nothing gives more content than solitariness, no solitariness like this of a single life.—8. The band of marriage is adamantine, no hope of losing it, thou art undone.—9. Thy number increaseth, thou shalt be devoured by thy wife's friends.—10. Thou art made a cornuto by an unchaste wife, and shalt bring up other folks' children instead of thine own.—11. Paul commendst marriage, yet he prefers a single life.—12. Is marriage honourable? What an immortal crown belongs to virginitas?

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 nomen* what they say?): so can I conceive peradventure, and so canst thou: when all is said, yet since some be good, some bad, let's put it to the venture. I conclude therefore with Seneca,"

"*cei Toro viduo jacet? Trustem juvenatum solve: nunc luxus rape, Effunde habeas, optimo vitae dies Effuere probabae."

"Why dost thou lie alone, let thy youth and best days to pass away?" Marry whilst thou mayest, *donce viventi cunentes abest morosa*, whilst thou art yet able, yet lusty, *Etige cui dictas, tu mihi sola places*, make thy choice, and that freely forthwith, make no delay, but take thy fortune as it falls. *'Tis true,

*" " calaminous et qui inciderit In malum uxoram, folia quia in bonam,"

'Tis a hazard both ways I confess, to live single or to marry, *Nam et uxorae ducere, et non ducere malum est*, it may be bad, it may be good, as it is a cross and calamity on the one side, so 'tis a sweet delight, an incomparable happiness, a blessed estate, a most unspeakable benefit, a sole content, on the other; 'tis all in the proof. Be
not then so wayward, so covetous, so distrustful, so curious and nice, but let's all marry, mutuo foresent amplexus; "Take me to thee, and thee to me;" to-morrow is St. Valentine's day, let's keep it holiday for Cupid's sake, for that great god Love's sake, for Hymen's sake, and celebrate Venus' vigil with our ancestors for company together, singing as they did,

"Crasam et qui unaquum amavit, quique amavit, cras amet,\nVor novam, vor jas canorum, vor natus orbis est,\nVere concordant amores, vere subunit alites,\nEt nemo conus resolvit, &c.——\nCras amet, &c.——

"Let those love now who never loved before.\nAnd those who always loved now love the more;\nSweet loves are born with every opening spring;\nBirds from thee under boughs their pledges sing," &c.

Let him that is averse from marriage read more in Barbarus de re uxor. lib. 1. cap. 1. Lennius de institut. cap. 4. P. Godefrides de Amor. lib. 3. cap. 1. Nevisanus, lib. 3. Alex. ab Alexandro, ibid. 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 penitential ditties, desire to be reconciled to the deity of this great god Love, go a pilgrimage to his shrine, offer to his image, sacrifice upon his altar, and be as willing at last to embrace marriage as the rest.

There will not be found, I hope, \"No, not in that severe family of Stoics, who shall refuse to submit his grave beard, and supercilious looks to the clipping of a wife,\" or disagree from his fellows in this point. \"For what more willingly (as Varro holds) can a proper man see than a fair wife, a sweet wife, a loving wife?\" can the world afford a better sight, sweeter content, a fairer object, a more gracious aspect?

Since then this of marriage is the last and best refuge, and cure of heroic love, all doubts are cleared, and impediments removed; I say again, what remains, but that according to both their desires, they be happily joined, since it cannot otherwise be helped? God send us all good wives, every man his wish in this kind, and me mine.

\"And God that all this world hath yuought\nSend him his Love that hath so deere bought.\n
If all parties be pleased, ask their banns, \"tis a match.\" Fuitur Rhodante sponsa, sponso Dosicle, Rhodante and Dosicles shall go together, Clitiphon and Leuceipe, Theagines and Chariclea, Poliarchus hath his Argenis, Lysander Calista, to make up the mask) \"Politurque sub puere Iphita Lanthi.\n
\"Sad Troilus in last and in quest\nIs wth Cresceul, his own heart sweet.\n
And although they have hardly passed the pikes, through many difficulties and delays 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 comedy with a wedding, and shaking of hands, let's shut up our discourse, and end all with an Epithalamium.

\"Feliciter nuptis, God give them joy together.\" Hymen O Hymenae, Hymen ads O Hymenae! Bonum factum, \"tis well done, Hand equidem sine mente reor, sine numine Divum, \"tis a happy conjunction, a fortunate match, an even couple,

\"Ambo animis, ambo prstantes viribus, ambo\nFortuses amis?\"——

\"they both excel in gifts of body and mind, are both equal in years,\" youth, vigour, alacrity, she is fair and lovely as Lais or Helen, he as another Charinus or Alcibiades,

\"Liberos date.\"—— \"Then modestly go sport and toy, \nAnd let's have every year a boy.\"

\"Go give a sweet smell as incense, and bring forth flowers as the lily;\" that we may say hereafter, Scitus Mecator natus est Pamphilo puere. In the meantime I say,

\"Ovid.\n\"Epist. 4. 1. 2.\n\"Jacundiores multo et saeviores longe post moestias turbato amantium nuptiam.\n\"Olim meminisse juvat.\n\"Quid expectatis, natus fluent nuptias, the music, guests, and all the good cheer is within.\n\"The conclusion of Chaucer's poem of Troilus and Creced.\n\"Catalus.\n\"Catalus. 1.\n\"Secundus Sylvar. lib. Jam virgo thalamum mitit unde me redit, marite cura.\n\"Excl. xxxvi. 11.
And in the morn betime, as those Lacedemonian lasses saluted Helena and Menelaus, singing at their windows, and wishing good success, do we at yours:

"Salve O sponsa, salve fides, det vos libat Latona Felicem solem, Venus des det aquam amorem
Inter vos mutua; Saturnus durabilis divinitas,
Durante in pectora mutuo amoris inspirantis,
Et deduceris." —

Even all your lives long,

"Contingat vos libarum concordia,
Corinsula vivacitas." —

Let the Muses sing, (as he said;) the Graces dance; not at their weddings only but all their days long; so couple their hearts, that no irksomeness or anger ever beard them: let him never call her other name than my joy, my light, or she call him otherwise than sweetheart. To this happiness of theirs, let not old age any ait detract, but as their years, so let their mutual love and comfort increase. And when they depart this life,

"Concordes quotiens vixere tot annos,
Auferat hora dies eadem, nec concubitus novum
Busta sua videat, nec sit tumultuandus ab ilia." —

"Because they have so sweetly liv'd together,
Let not one die a day before the other,
He bury her, she him, with even face,
One hour their souls let jointly separate." —

"Fortunati ambo ei quid mea carmina possunt,
Nulla dies quam memori vos extem avit." —

Atque haec de amore dixisse sufficiat, sub correctione, quod ait ille, cujusque melius sentientes. Plura qui volet de remedii amoris, legat Jasonem Pratensenem, Archidum, Montaltum, Sacarnarolium, Langium, Vallescum, Crismonomum, Alexandrum Benedictum, Laurentium, Valleriolum, et Poets Nasonem, et nostratibus Chaucerum &c., with whom I conclude,

"For my words here and every part,
I speak them all under correction,
Of you that thinking have to love's art.
And put it all in your discretion,
To interest or make diminution,
Of my language, that if you hearken,
But now to purpose of my rather speech."

SECT. III. MEMB. I.

SUBSECT. I.—Jealousy, its Equivocations, Name, Definition, Extent, several kinds: of Princes, Parents, Friends. In Beasts, Men: before marriage, as Coriace; or after, as in this place.

VALESCUS de Taranta cap. de Melanchol. Aelian Montaltus, Felix Plinius, Guianerius, put jealousy for a cause of melancholy, others for a symptom; because melancholy persons amongst these passions and perturbations of the mind, are most obnoxious to it. But methinks for the latitude it hath, and that prerogative above other ordinary symptoms, it ought to be treated of as a species apart, being of so great and eminent note, so furious a passion, and almost of so great extent as love itself, as Benedetto Varchi holds, "no love without a mixture of jealousy," qua non scelat, non amat. For these causes I will dilate, and treat of it by itself, as a bastard-branch or kind of love-melancholy, which, as heroic love goeth commonly before marriage, doth usually follow, torture, and crucify in like sort, deserves therefore to be rectified alike, requires as much care and industry, in setting out the several causes of it, prognostics and cures. Which I have more willingly done, that
Jealousy of Princes

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 anywise affected with it.

Jealousy is described and defined to be "a certain suspicion 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 foreigner should participate or share with him in his love. Or (as Scaliger adds) a fear of losing her favour whom he so earnestly affects."

Cardan calls it "a zeal for love, and a kind of envy lest any man should beguile us." Ludovicus Vives defines it in the very same words, or little differing in sense.

There be many other jealousies, but improperly so called all; as that of parents, tutors, guardians over their children, friends whom they love, or such as are left to their wardship or protection.

As the old man in the comedy cried out in a passion, and from a solicitous fear and care he had of his adopted son; not of beauty, but lest they should miscarry, do amiss, or any way discredit, disgrace (as Vives notes) or endanger themselves and us. Egeus was so solicitous for his son Theseus (when he went to fight with the Minotaur) of his success, lest he should be foiled. Prona est timori semper in pejus fides. We are still apt to suspect the worst in such doubtful cases, as many wives in their husband's absence, fond mothers in their children's, lest if absent they should be misled or sick, and are continually expecting news from them, how they do fare, and what is become of them, they cannot endure to have them long out of their sight: oh my sweet son, O my dear child, &c. Paul was jealous over the Church of Corinth, as he confesseth, 2 Cor. xi. 12. "With a godly jealousy, to present them a pure virgin to Christ; and he was afraid still, lest as the serpent beguiled Eve, through his subtility, so their minds should be corrupt from the simplicity that is in Christ."

God himself, in some sense, is said to be jealous, "I am a jealous God, and will visit." so Psalm Lxxix. 5. "Shall thy jealousy burn like fire for ever?" But these are improperly called jealousies, and by a metaphor, to show the care and solicitude they have of them. Although some jealousies express all the symptoms of this which we treat of, fear, sorrow, anguish, anxiety, suspicion, hatred, &c., the object only varies. That of some fathers is very eminent, to their sons and heirs; for though they love them dearly being children, yet now coming towards man's estate they may not well abide them, the son and heir is commonly sick of the father, and the father again may not well brook his eldest son, inde simulatam, plerumque contentiones et inimicitia; but that of princes is most notorious, as when they fear co-rivals (if I may so call them) successors, emulators, subjects, or such as have offended. Omniaque potestas impatientes consortis erit: they are still suspicious, lest their authority should be diminished, as one observes; and as Commonbath hath, it cannot be expressed what slender causes they have of their grief and suspicion, a secret disease, that commonly lurks and breeds in princes' families. Sometimes it is for their honour only, as that of Adrian the emperor, that killed all his emulators. Saul envied David; Dominian Agri-cola, because he did excel him, obscure his honour, as he thought, eclipse his fame. Juno turned Pratus' daughters into kine, for that they contended with her for beauty; Cyparisse, king Eteocles' children were 'envyed of the goddesses for their excellent good parts, and dancing amongst the rest, saith Constantine, and for that cause flung headlong from heaven, and buried in a pit, but the earth took pity of them, and brought out Cypress trees to preserve their memories. Niobe, Arachne, and Marsyas, can testify as much. But it is most grievous when it is for a kingdom.
itself, 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 sovereignty by force and fear. Quod civilis tener te invitis sciases, &c., as Phalaris, Dionysius, Periander held theirs. For though fear, cowardice, and jealousy, in Plutarch's opinion, be the common causes of tyranny, as in Nero, Caligula, Tiberius, yet most take them to be symptoms. For what slave, what hangman (as Bodine well expresseth this passion, l. 2. c. 5. de rep.) can so cruelly torture a condemned person, as this fear and suspicion? Fear of death, many, torments, are those furies and vultures that vex and disquiet tyrants, and torture them day and night, with perpetual terrors and affrights, envy, suspicion, fear, desire of revenge, and a thousand such disagreeing perturbations, turn and afflict the soul out of the hinges of health, and more grievously wound and pierce, than those cruel masters can exasperate and vex their apprentices or servants, with clubs, whips, chains, and tortures. Many terrible examples we have in this kind, amongst the Turks especially, many jealous outrages; Selimus killed Kornutus his youngest brother, five of his nephews, Mustapha Bassa, and divers others. Bajazet the second Turk, jealous of the valour and greatness of Achmet Bassa, caused him to be slain. 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 coming to the crown: 'tis all the solemnity they use at their fathers' funerals. What mad pranks in his jealous fury did Herod of old commit in Jewry, when he massacred all the children of a year old? Valens the emperor in Constantinople, when he left no man alive of quality in his kingdom that had his name begun with Theo; Theodotus, Theognostus, Theodosius, Theodulfs, &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 Jo. Basilius, that Muscovian tyrant, practised of late? It is a wonder to read that strange suspicion, which Suetonius reports of Claudius Caesar, and of Domitian, they were afraid of every man they saw; and which Herodian of Antoninus and Geta, those two jealous brothers, the one could not endure so much as the other's servants, but made away him, his chiefest followers, and all that belonged to him, or were his well-wishers. Maximinus perceiving himself to be odious to most men, because he was come to that height of honour out of base beginnings, and suspecting his mean parentage would be objected to him, caused all the senators that were nobly descended, to be slain in a jealous humour, turned all the servants of Alexander his predecessor out of doors, and slew many of them, because they lamented their master's 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 Curtius) affection 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 affording us many notable examples. Henry the Third of France, jealous of Henry of Lorraine, Duke of Guise, anno 1588, caused him to be murdered in his own chamber. Louis the Eleventh was so suspicious, he durst not trust his children, every man about him he suspected for a traitor; many strange tricks Comines tells of him. How jealous was our Henry the Fourth of King Richard the Second, as long as he lived, after he was deposed? and of his own son Henry in his latter days? which the prince well perceiving, came to visit his father in his sickness, in a wretched velvet gown, full of eyelet holes, and with needles sticking in them (as an emblem of jealousy), and so pacified his suspicious father, after some speeches and protestations, which he had used to that purpose. Perpetual imprisonment, as that of Robert...
Jealousy of Beasts.

Duke of Normandy, in the days of Henry the First, forbidding marriage to some persons, with such like edicts and prohibitions, are ordinary in all states. In a word (as he said) three things cause jealousy, a mighty state, a rich treasure, a fair wife; or where there is a cracked tulle, much tyranny, and exactions. In our state, as being freed from all these fears and miseries, we may be most secure and happy under the reign of our fortunate prince:

His fortune hath indebted him to none
But to his people universally;
And not to them but for their love alone,
Which they account as placed worthily.

He is so set, he hath no cause to be
Jealous, or dreadful of disloyalty;
The potential whereon his greatness stands,
Is held of all our hearts, and all our hands.

But I rove, I confess. These equivocations, jealousies, and many such, which crucify 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 canbrook no co-rival, or endure any participation: and this jealousy belongs as well to brute beasts, as men. Some creatures, saith Vives, swans, doves, cocks, bulls, &c., are jealous as well as men, and as much moved, for fear of communion.

In bulls, horses, goats, this is most apparently discerned. Bulls especially, alium in pascuis non admitit, he will not admit another bull to feed in the same pasture, saith Oppin: which Stephanus Bathorius, late king of Poland, used as an impress, with that motto, Regnum non capitis duos. R. T. in his Blason of Jealousy, telleth a story of a swan about Windsor, that finding a strange cock with his mate, did swim I know not how many miles after to kill him, and when he had so done, came back and killed his hen; a certain truth, he saith, done upon Thames, as many watermen, and neighbour gentlemen, can tell. Fidem suam libret; for my part, I do believe it may be true; for swans have ever been branded with that epithet of jealousy.

Some say as much of elephants, that they are more jealous than any other creatures whatsoever; and those old Egyptians, as Pierius informeth us, in express, in their hieroglyphics, the passion of jealousy by a camel; because that fearing the worst still about matters of venery, he loves solitudes, that he may enjoy his pleasure alone, et in quoscumque obvius insurget, Zelotypia stimulus agitatus, he will quarrel and fight with whatsoever comes next, man or beast, in his jealous fits. I have read as much of crocodiles; and if Peter Martyr’s authority be authentic, legat. Babylonice, lib. 3. you shall have a strange tale to that purpose confidently related. Another story of the jealousy of dogs, see in Hieron. Fabricius, Tract. 3. cap. 5. de loquela animalium.

But this furious passion is most eminent in men, and is as well amongst bachelors as married men. If it appear amongst bachelors, we commonly call them rivals or co-rivales, a metaphor derived from a river, rivales, à rivo; for as a river, saith Acron in Hor. Art. Poet. and Donat. in Ter. Eumuch. divides a common ground between two men, and both participate of it, so is a woman indifferent between two suitors, both likely to enjoy her; and thence comes this emulation, which breaks out many times into tempestuous storms, and produceth lamentable effects, murder itself, 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 another’s noses; they are most impatient of any flout, disgrace, lest emulation or participation in that kind. Lacerat laceratum Largi moridax Memninus. Memninus the Roman (as Tully tells the story, de oratore, lib. 2.), being co-rival with Largus Terracina, bit him by the arm, which fact of his was so famous, that it afterwards grew to a proverb in those parts. Phaedria could not abide his co-rival Thraso; for when Parmeno de-
manded, 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 co-rival if he could." Constantine, in the eleventh book of his husbandry, cap. 11, hath a pleasant tale of the pine-tree; "she was once a fair maid, whom Pineus and Bores, two co-rivals, dearly sought; but jealous Bores broke her neck, &c. And in his eighteenth chapter he telleth another tale of "Mars, that in his jealousy slew Adea. Petronius calleth this passion amantium, furiosum emulationem, a furious emulation; and their symptoms are well expressed by Sir Geoffrey Chaucer in his first Canterbury Tale. It will make the nearest and dearest friends fall out; they will endure all other things to be common, goods, lands, moneys, participate of each pleasure, and take in good part any disgraces, injuries in another kind; but as Propertius will describes it in an elegy of his, in this they will suffer nothing, have no co-rivals.

This jealousy, which I am to treat of, is that which belongs to married men, in respect of their own wives; to whose estate, as no sweetness, pleasure, happiness can be compared in the world, if they live quietly and lovingly together; so if they disagree or be jealous, those bitter pills of sorrow and grief, disastrous mischiefs, mischances, tortures, gripings, discontents, are not to be separated from them. A most violent passion it is where it taketh place, an unpeachable torment, a hellish torture, an infernal plague, as Ariosto calls it, "a fury, a continual fever, full of suspicion, fear, and sorrow, a martyrdom, a mirth-marring monster. The sorrow and grief of one woman jealous of another, is heavier than death, Ecclus. xxviii. 7.

12 "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 itself: as Benedetto Varchi proves out of that select sonnet of Giovanni de la Casa, that reverend lord, as he styles him.

SUBSECT. II.—Causes of Jealousy. 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 man's 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 promises, their aphorisms are to be read in Alphubator, Pontamus, Schoner, Junctine, &c. Bohn, cap. 5. meth. hist. ascribes a great cause to the country or clime, and discovered largely there of this subject, saying, that southern men are more hot, lascivious, and jealous, than such as live in the north; they can hardly contain themselves in those hotter climes, but are most subject to prodigious lust. Leo Afer telleth incredible things almost, of the lust and jealousy of his countrymen of Africa, and especially such as live about Carthage, and so doth every geographer of them in Asia, Turkey, Spaniards, Italians. Germany hath not so many drunkards, England and Frenchmen, France dancers, Holland mariners, as Italy alone hath jealous husbands. As in Italy some account them of Piacenza more jealous than the rest. In Germany, France, Britain, Scandia, Poland, Muscovy, they are not so troubled with this malady, although Damianus à Goes, which I do much wonder at, in his topography of Lapland, and Herbastian of Russia, against the stream of all other geographers, would fasten it upon those northern inhabitants. Altomarius Poggius, and Munzer in his description of Baden, reports that men and women of all sorts go commonly

11 "Tu mihi vel ferro pectus, vel perde venenum,
A dominâ tantum te modo tolle mel;
Te solem vitre te corporia casâ libebit,
Te dominum admittit rebus amice meis.
Lecto te solenum, lecto te deprecor uno,
Rivalem possum non ego ferre Jovem."

12 "Stab me with sword, or poison strong
Give me to work my bane:
So thou court not my love, so thou
From mistress mine refrain.
Command myself, my body, purple,
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 myself I crave,
Nay, Jove himself I'll not endure
My rival for to have."
into the baths together, without all suspicion, "the name of jealousy (saith Münster) is not so much as once heard of among them." In Friesland the women kiss him they drink to, and are kissed again of those they pledge. The virgins in Holland go hand in hand with young men from home, glide on the ice, such is their harmless liberty, and lodge together abroad without suspicion, which rash Sansovinus an Italian makes a great sign of unchastity. In France, upon small acquaintance, it is usual to court other men's 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 Greeks, on the other side, have their private baths for men and women, where they must not come near, nor so much as see one another: and as Bodine observes lib. 5. de repub. "the Italians could never endure this," or a Spaniard, the very conceit of it would make him mad: and for that cause they lock up their women, and will not suffer them to be near men, so much as in the church, but with a partition between. He telleth, moreover, how that when he was ambassador in England, he heard Mendoza the Spanish legate finding fault with it, as a filthy custom 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 custom 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 emperor for a decree of his made to this effect, *Libens ne viri simul cum mulieribus in ecclesia interissent:* for being prodigiously naught himself, *aliorum naturam ex sua vitiosa mente spectavit,* he so esteemed others. But we are far from any such strange conceits, and will permit our wives and daughters to go to the tavern with a friend, as Aubanus saith, *modo absit lascivia,* and suspect nothing, to kiss coming and going, which, as Erasmus writes in one of his epistles, they cannot endure. England is a paradise for women, and hell for horses: Italy a paradise for horses, hell for women, as the divert goes. Some make a question whether this headstrong passion rage more in women than men, as Montaigne l. 3. But sure it is more outrageous in women, as all other melancholy is, by reason of the weakness of their sex. Scaliger Poet. lib. cap. 13. concludes against women: *Sed necque fulvis apud media tam fulvis in ira est,*

*Pulvisque rapidae sicut rotat ore canis.*

*Nec leo,"* &c.

Some say red-headed women, pale-coloured, black-eyed, and of a shrill voice, are most subject to jealousy.

*"High colour in a woman choler shows,
Naught are they, peevish, proud, malicious;
But west of all, red, shrill, and jealous."*

Comparisons are odious, I neither parallel them with others, nor debase them any more: men and women are both bad, and too subject to this pernicious infirmity. It is most part a symptom and cause of melancholy, as Plater and Valescus teach us: melancholy men are apt to be jealous, and jealous apt to be melancholy.

*Pale jealousy, child of inextinct love,
Of heart-sick thoughts which melancholy bred,
A Bell-tormenting fear, no faith can move,
By discontent with deadly poison fed;*  

*With headless youth and error vainly led,
A mortal plague, a virtue-drowning flood,
A hellish fire not quenched but with blood.*

If idleness concur with melancholy, such persons are most apt to be jealous; *uis Nevisanus* note, "an idle woman is presumed to be lascivious, and often jealous." *Mulier cum sola cogitat, male cogitat:* and *uis not unlikely, for they have no other business to trouble their heads with.*

More particular causes be these which follow. Impotency first, when a man is
not able of himself to perform those dues which he ought unto his wife: for though he be an honest liver, hurt no man, yet Trebius the lawyer may make a question, an *suum cuique tribuas*, whether he give every one their own; and therefore when he takes notice of his wants, and perceives her to be more craving, clamorous, insatiable and prone to lust than is fit, he begins presently to suspect, that wherein he is defective, she will satisfy herself, she will be pleased by some other means. Cornelius Gallus hath elegantly expressed this humour in an epigram to his Lychoris.

> "Jamque alias juvenes aliasque requirit amores,  
> Me vocat imbusque deceptumque semen."  
> *Ecc."

For this cause is most evident in old men, that are cold and dry by nature, and married *succi pennis*, to young wanton wives; with old doing Janivere in Chaucer, they begin to mistrust all is not well,

> "She was young and he was old,  
> And therefore he feared to be a cuckold.

And how should it otherwise be? old age is a disease of itself, loathsome, full of suspicion and fear; when it is at best, unable, unfit for such matters. *Tam apta nuptia quim bruma messibus,* as welcome to a young woman as snow in harvest, saith Nevisinus: *Et si capis juvencim, faciet tibi cornua,* marry a lusty maid and she will surely graft horns on thy head. *All women are slippery, often unfaithful to their husbands* (as Æneas Sylvius epist. 38. seconda), but to old men most trescherous: they had rather *mortem amplexerint,* lie with a corse than such a one: *Oderunt illum pueri, conœmunt mulieres.* On the other side many men, saith Hieronymus, are suspicious of their wives, *if they are lightly given, but old folks above the rest.* Insumuch that she did not complain without a cause in *Apuleius,* of old a bald bedridden knave she had to her good man: *"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 bedful of bones, *he keeps all the doors barred and locked upon me, woe is me, what shall I do?* He was jealous, and she made him a cuckold for keeping her up: suspicion without a cause, hard usage is able of itself to make a woman fly out, that was otherwise honest,

> "_piernea nova tractatio pravas"_  
> *Ecco facit._

"bad usage aggravates the matter." *Nam quando mulieres cognoscunt maritum be advertere, licetius peccant,* as Nevisinus holds, when a woman thinks her husband watcheth her, she will sooner offend; *Liberius peccant, et pudor omnis absit,* rough handling makes them worse: as the goodwife of Bath in Chaucer brags,

> *In his own grace I made him frie  
> for anger and for every jealoosie._

Of two extremes, 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 *Senior Deliro on his Fallace,* to be too effeminate, or as some do, to be sick for their wives, bred children for them, and like the *Tiberini lie in for them,* as some birds hatch eggs by turns, they do all women’s offices: Celsius Rhodiginus *ant. lect. lib. 6. cap. 24.* makes mention of a fellow out of Seneca, that was so besotted on his wife, he could not endure a moment out of her company, he wore her scarf when he went abroad lest his heart, and would never drink but in that cup she began first. We have many such fondlings that are their wives’ pack-horses and slaves, *nam grave malum est superrens virum sum,* as the comical poet hath it, there’s no greater misery to a man than to let his wife domineer) to carry her muff, dog, and fan, let her wear the breeches, lay out, spend, and do what she will, go and come whither, when she will, they give consent.

> "Here, take my muff, and, do you hear, good man;  
> Now give me pearle, and carry you my fan," &c.

> "poaeit pallam, redimica, teneas;  
> Curre, quid hic cresas! vulgo vult tua sana,  
> Tu pete lecticas._

> "And now she requires other youths and other  
> loves, calls me an imbécile and detrect old man._

> *Quum securibus iunctis  
> fessime, sembis infulimation.*  
> *Mimnermus._

> *Vix aliquis non impudica, et quam non suspectam  
> iuravit quis habet._

> *Lib. 6. de natur. homin._

> *Promisses patre meo seniorem maritum nux,  
> sum cum cucurbita calviorem et quo visus puero pamiliorem._

> *Chatoer._

> *Every man out of his homunc.*
many brave and worthy men have trespassed in this kind, multos foris claros domestica hae destructum infania, and many noble senators and soldiers (as Pliny notes) have lost their honour in being xorii, so sottishly overruled by their wives; and therefore Cato in Plutarch made a bitter jest on his fellow-citizens, the Romans, "we govern all the world abroad, and our wives at home rule us." These offend in one extreme; but too hard and too severe, are far more offensive on the other. As just a cause may be long absence of either party, when they must of necessity be much from home, as lawyers, physicians, mariners, by their professions; or otherwise make frivolous, impertinent journeys, tarry long abroad to no purpose, lie out, and are gadding still, upon small occasions, it must needs yield matter of suspicion, when they use their wives unkindly in the meantime, and never tarry at home, it cannot use but engender some such conceit.

"Exor si cessa amare te cogitat
Aut tene sauci, aut potare, aut animo ossequi,
Ex timo bene esse soli, quum sibi sit malo." 

If thou be absent long, thy wife then thinks,
Th' art drunk, at ease, or with some pretty minx,
'Tis well with thee, or else beloved of some,
Whilst she poor soul doth fare full ill at home.

Hippocrates, the physician, had a smack of this disease; for when he was to go home as far as Abdera, and some other remote cities of Greece, he writ to his friend Dionysius (if at least those Epistles be his) to oversee his wife in his absence, and his house with her father and mother, who he knew would have a care of her; yet that would not satisfy his jealousy, he would have his special friend Dionysius to dwell in his house with her all the time of his peregrination, and to observe her behaviour, how she carried herself in her husband’s absence, and that she did not lust after other men. For a woman had need to have an overseer to keep her honest; they are bad by nature, and lightly given all, if they be not curbed in time, as an unpruned tree, they will be full of wild branches, and degenerate of a sudden. Especially in their husband’s absence: though one Lucretia were trusting, and one Penelope, yet Clytemnestra made Agamemmon euckold; and no question there but too many of her conditions. If their husbands tarry too long abroad upon unnecessary business, well may they suspect: or if they run one way, their wives at home will fly out another, Quid pro quo. Or if present, and give them not that content which they ought, Primum ingratia, max invisa noctes quae per somnum transigrantur, they cannot endure to lie alone, or to fast long. Peter Godfredus, in his second book of Love, and sixth chapter, hath a story out of St. Anthony’s life, of a gentleman, who, by that good man’s advice, would not meddle with his wife in the passion week, but for his pains she set a pair of horns on his head. Such another he hath out of Abstemius, one persuaded a new married man, to forbear the three first nights, and he should all his lifetime after be fortunate in cattle, but his impatient wife would not tarry so long: well he might speed in cattle, but not in children. Such a tale hath Heinsius of an impotent and slack scholar, a mere 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, genus gratus, corpore glabulus, arte multiasi, et fortun predicta, like that Apollo in Apuleius. The first night, having liberally taken his liquor (as in that country they do) my fine scholar was so fuzzled, 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 rubetem, when the fair morn with purple hue &c. shine, he made an excuse, I know not what, out of Hippocrates Cous, &c., and for that time it went current: but when as afterward he did not play the man as he should do, she fell in league with a good fellow, and whilst he set up late at his study about those criticisms, mending some hard
place in Festus or Pollux, came cold to bed, and would tell her still what he had done, she did not much regard what he said, &c. She would have another matter mended much rather, which he did not conceive was corrupt;" thus he continued at his study late, she at her sport, alibi enim festivus noctes agitabat, hating all scholars for his sake, till at length he began to suspect, and turned a little yellow, as well he might; for it was his own fault; and if men be jealous in such cases (as oft it falls out) the mends is in their own hands, they must thank themselves. Who will pity them, saith Neander, or be much offended with such wives, si decepta prius viros decipient, et cornutos reddant, if they deceive those that cozened them first. A lawyer's wife in Aristeneus, because her husband was negligent in his business, quando lecto danda opera, threatened to cornute him: and did not stick to tell Philion, one of her gossips, as much, and that aloud for him to hear: "If he follow other men's matters and leave his own, I will have an orator shall plead my cause." I care not if he know it.

A fourth eminent cause of jealousy may be this, when he that is deformed, and as Pindar is of Vulcan, sine gratis natus, his nose, ragged, yet virtuously given, will marry some fair nice piece, or light housewife, begins to misdoubt (as well he may) she doth not affect him. "Lis est cum fortis magna pudicitiae, beauty and honesty have ever been at odds. Abraham was jealous of his wife because she was fair: so was Vulcan of his Venus, when he made her creaking shoes, saith "Philostatus, me macharetur, sandalo scilet defferente, that he might hear them when she stirred, which Mars indigné ferre, was not well pleased with. Good cause had Vulcan to do as he did, for she was not a nester than she should be. Your face faces have commonly this fault; and it is hard to find, saith Francis Philæphus in an epistle to Saxola his friend, a rich man honest, a proper woman not proud or unchaste. "Can she be fair and honest too?"

He that marries a wife that is snowy fair alone, let him look, saith "Barbarus, for no better success than Vulcan had with Venus, or Claudius with Messalina. And tis impossible almost in such cases the wife should contain, or the good man not be jealous: for when he is so defective, weak, ill-proportioned, unpleasing in those parts which women most affect, and she most absolutely fair and able on the other side, if she be not very virtuously given, how can she love him? and although she be not fair, yet if he admire her and think her so, in his conceit she is absolute, he holds it impossible for any man living not to dote as he doth, to look on her and not lust, not to covet, and if he be in company with her, not to lay siege to her honesty: or else out of a deep apprehension of his infirmities, deformities, and other men's good parts, out of his own little worth and desert, he distrusts himself: (for what is jealousy but distrust?) he suspects she cannot affect him, or be not so kind and loving as she should, she certainly loves some other man better than himself.

"Nevisanu, lib. 4. num. 72, will have barrenness to be a main cause of jealousy. If her husband cannot play the man, some other shall, they will leave no remedies unessayd, and thereupon the good man grows jealous; I could give an instance, but be it as it is.

I find this reason given by some men, because they have been formerly taught themselves, they think they may be so served by others, they turned up trump before the cards were shuffled: they shall have therefore legem talionis, like for like.

"Ipsa minor docuit, quae possit ludeere parto,
Custodes, sed non promovit arte mea."  
"Wretched as I was, I taught her how to be
And now none own my tricks are put upon me."

Mala mens, malus animus, as the saying is, ill dispositions cause ill suspicions.

- There is none jealous, I durst pawn my life, But he that hath defiled another's wife, And for that he himself hath gone astray, He straightforward thinks his wife will tread that way."

Alius alterius loci emendationem serio optabat, quem corruptam esse ille non invent. Such another tale is in Neander de Jocoso riso, his first tale. Ed. I. & Ep. 3. his puerilitas negotios operam dare sui aegligentis, erit aliquis mihi orator qui tem nomen agat. (vid. rara est concordia formae atque pudicitia. Ed. 3.) Sedest. Quod aedificavit aequa substantia.
Mem. 1. Subs. 2.] \hspace{0.7cm} \textbf{Causes of Jealousy.}

To these two above-named causes, or incendiaries of this rage, I may very well annex those circumstances of time, place, persons, by which it ebbs and flows, as fuel of this fury, as 49 Vives truly observes; and such like accidents or occasions, proceeding from the parties themselves, or others, which much aggravate and intend this suspicious humour. For many men are so lasciviously given, either out of a depraved nature, or too much liberty, which they do assume unto themselves, by reason of their greatness, in that they are noble men, (for licentia pecceandia, et multiplo peccontentium are great motives) though their own wives be never so fair, noble, virtuous, honest, wise, able, and well given, they must have change.

49 Qui cum legitiimia junguntur infidei, 
Virtute egregia, fastisque domosque puella, 
Sertia tanari, sedaque lapus in fornniis querunt, 
Et per nihilium nova carpe ruana gaudia tentant."

51 Who being match'd to wives most virtuous, 
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 virtuous lady, and loved Acte, a base queen in respect. 51 Cerinthus rejected Sulpitia, a nobleman's daughter, and courted a poor servant maid. ——\textit{tanta est alienae in messe voluptas}, for that 52 stolen waters be more pleasant: or as Vitellius the emperor was wont to say, \textit{Jucundiores amores, qui cum periculo habentur}, like stolen venison, still the sweetest is that love which is most difficultly attained: they like better to hunt by stealth in another man's walk, than to have the fairest course that may be at game of their own.

52 "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. 57 Nessus, the centaur, was by agreement to carry Hercules and his wife over the river Evenus; no sooner had he set Dejanira 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 poisoned arrow, shot him to death. 57 Neptune saw by chance that Thessalian Tyro, Euippus' wife, he forthwith, in the fury of his lust, counterfeited her husband's habit, and made him cuckold. Tarquin heard Collatine commend his wife, and was so far enraged, that in the midst of the night to her he went. 59 Theseus stole Ariadne, vi rapuit that Trazenian Anaxa, Antiopa, and now being old, Helen, a girl not yet ready for a husband. Great men are most part thus affected, as "a horse they neigh," saith 59 Jeremiah, after their neighbours' wives, ——\textit{ut visis pullus adhinnit equid}: 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 Amphitraptor, a bull, a swan, a golden shower, and played many such bad pranks, too long, too shamef ul to relate.

Or that they care little for their own ladies, and fear no laws, they dare freely keep whores at their wives' noses. 'Tis too frequent with noblemen to be dishonest; \textit{Pietas, probitas, fides, privata bona sunt,} as 70 he said long since, piety, chastity, and such like virtues 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 engraved in one ring, we may truly hold of chaste potentates of our age. For great personages will familiarly run out in this kind, and yield occasion of offence. 57 Montaigne, in his Essayes, gives instance in Caesar, Mahomet the Turk, that sacked Constantinople, and Ladislaus, king of Naples, that besieged Florence: great men, and great soldiers, are commonly great, &c., \textit{probatum est}, they are good doers. Mars and Venus are equally balanced in their actions,

70 "Mittis in galea sidum nasci credo columnar, 
Apparet Marti quam sist amica Venus."

Especially if—they be bald, for baled men have ever been suspicious (read more in Aristotle, \textit{Sect. 4. prob. 19.), as Galba, Otho, Domitian, and remarkable Caesar amongst
the rest. "Urbani servate uiores, machum calvum adducimus": besides, this bold Cæsar, saith Curio in Sueton, was omnium mulierum vir: "he made love to Eunoe, queen of Mauritania; to Cleopatra; to Posthumia, wife to Sergius Sulpicius; to Lollia, wife to Gabinius; to Tertulla, of Crassus; 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, he had a license to lie with whom he list. Inter alios honoros Cæsari decretos (as Sueton, cap. 52. de Julio, and Dion, lib. 44. relate) jussi illi datum, cum quibuscumque faminis se jungendi. Every private history will yield such variety of instances: otherwise good, wise, discreet men, virtuous and valiant, but too faulty in this. Primus had fifty sons, but seventeen alone lawfully begotten. "Philippus Bonus left fourteen bastards. Lorenzo de Medici, a good prince and a wise, but, saith Machiavel, "prodigiously lascivious. None so valiant as Castruccius Castracanu, but, as the said author hath it, "none so incontinent as he was. And 'tis not only predominant in grandees this fault: but if you will take a great man's testimony, this familiar with every base soldier in France, (and elsewhere, I think). "This vice ('tis mine author) is so common with us in France, that he is of no account, a mere coward, not worthy the name of a soldier, that is not a notorious whoremaster." In Italy he is not a gentleman, that besides his wife hath not a curtean and a mistress. "'Tis no marvel, then, if poor women in such cases be jealous, when they shall see themselves manifestly neglected, contemned, loathed, unkindly used: their disloyal husbands to entertain others in their rooms, and many times to court ladies to their faces: other men's wives to wear their jewels: how shall a poor woman in such a case moderate her passion? "Quis tibi nunc Dido cernentia talia sensus?

How, on the other side, shall a poor man contain himself from this feral malady, when he shall see so manifest signs of his wife's inconstancy? when, as Milo's wife, she doates upon every young man she sees, or, as "Martial's Sota, — descris sequitur Cilium marito," "deserts her husband and follows Cilus." 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: Juvenal's Iberina to a hair, she is as well pleased with one eye as one man. If a young gallant come by chance into her presence, a fastidious brisk, that can wear his clothes well in fashion, with a lock, jingling spur, a feather, that can cringe, and withal compliment, 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 clothes! "Quam seae oris fercns, quam foris pectoris integra, how bravely did he discourse, ride, sing, and dance, &c., and then she begins to loathe her husband, repugnant osculatur, to hate him and his filthy beard, his goshtich complexion, as Doris said of Polyphemus, "totus qui sanicm, totus ut hircus olit, he is a rammy fulsome fellow, a goblin-faced fellow, he smells, he stinks, Et carpe sinal alliumque ruetam — "si quando ad thalamum, &c., how like a dizzard, a fool, an ass, he looks, how like a clown he behaves himself! "she will not come near him by her own good will, but wholly rejects him, as Venus did her fuliginous Vulcans, at last, Nec Deus hunc mensis, Dac nec dignata cubili est." So did Lucretia, a lady of Sena, after she had but seen Euryalus, in Eurialium tota ferebat, domum rerum, &c., she would not hold her eyes off him in his presence, — "tantum egregius decus enitet ore, and in his absence could think of none but him, odis virum, she loathed her husband forthwith, might not abide him:

"Et conjugalis negligentia fortis, virgo
Presente, acerbo manu at fastidio:" | "All against the laws of matrimony.
She did abhor her husband's plus menas."

and sought all opportunity to see her sweetheart again. Now when the good man shall observe his wife so lightly given, "to be so free and familiar with every gallant, her immodesty and wantonness," (as "Camerarius notes") it must needs yield matter
of suspicion to him, when she still pranks up herself beyond her means and fortunes, makes impertinent journeys, unnecessary visitations, stays out so long, with such and such companions, so frequently goes to plays, masks, feasts, and all public meetings, shall use such immodest gestures, free speeches, and withal show some distaste of her own husband; how can he choose, "though he were another Socrates, but be suspicious, and instantly jealous?" "Socrates tandem tandem faciet trans oendere 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 hoc te facit), they pretend love, honour, chastity, and seem to respect them before all men living, saints in show, 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 queen, a 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 swoon (like Jocund's wife in Ariosto, when her husband was to depart), and yet arrant, &c. they care not for him.

"Aye me, the thought (quoth she) makes me so 'traid, That scarce the breath abideth in my breast; Peace, my sweet love and wife, Jocund said, And weeps as fast, and comforts her his best, &c. All this might not assuage the woman's pain, Needs must I discourse you once again, Nor how to keep my life I can devise,

"The doleful and nights I shall sustain, From meat my mouth, from sleep will keep mine eyes, &c. That very night that went before the morrow, That he had pointed surely to depart, Jocund's wife was sick, and swooned for sorrow Amid his arms, so heavy was her heart."

And yet for all these counterfeit tears and protestations, Jocund coming back in all haste for a jewel he had forgot,

"His chaste and yoke-fellow he found Yoked with a knave, all honesty neglected, The adulterer sleeping very sound.

"Yet by his face was easily detected: A beggar's hat brent by him from his eradle, And now was riding on his master's saddle."

Thus can they cunningly counterfeit, as Platina describes their customs, "kiss their husbands, whom they had rather see hanging on a gallows, and swear they love him dearer than their own lives, whose soul they would not ransom for their little dog's;"

"simul si permutatio detur, Morte vtri cупiant animam servare estella."

Many of them seem to be precise and holy forsooth, and will go to such a church, to hear such a good man by all means, an excellent man, when 'tis for no other intent (as he follows it) than "to see and to be seen," to observe what fashions are in use, to meet some pandar, bawd, monk, friar, or to entice some good fellow. For they persuade themselves, as Neiviansus shows, "That it is neither sin nor shame to lie with a lord or parish priest, if he be a proper man;" and though she kneel often, and pray devoutly, "tis (saith Platina) not for her husband's welfare, or children's good, or any friend, but for her sweetheart's return, her pander's health." If her husband would have her go, she feigns herself sick, "Et simulatur subito condoluisse caput: her head aches, and she cannot stir: but if her paramour ask as much, she is for him in all seasons, at all hours of the night. In the kingdom of Malabar, and about Goa in the East Indies, the women are so subtle that, with a certain drink they give them to drive away cares as they say, "they will make them sleep for twenty-four hours, or so intoxicate them that they can remember nothing of that they saw done, or heard, and, by washing of their feet, restore them again, and so make their husbands cuckold 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 pi€nd navi vectorem tolebat. But as he said,
Both, to say truth, are often faulty; men and women give just occasions in this humour of discontent, aggravate and yield matter of suspicion: but most part of the chief causes proceed from other adventitious accidents and circumstances, though the parties be free, and both well given themselves. The indiscreet carriage of some lascivious gallant (et à contra of some light woman) by his often frequenting of a house, bold unseemly gestures, may make a breach, and by his over-familiarity, if he be inclined to yellowness, colour him quite out. If he be poor, basely born, saith Benedetto Varchi, and otherwise unhandsome, he suspects him the less; but if a proper man, such as was Alcibiades in Greece, and Castruccius Castrcanus in Italy, well descended, commendable for his good parts, he taketh on the more, and watcheth his doings. Theodosius the emperor gave his wife Eudoxia a golden apple when he was a suitor to her, which she long after bestowed upon a young gallant in the court, of her especial acquaintance. The emperor, espying this apple in his hand, suspected forthwith, more than was, his wife’s dishonesty, banished him the court, and from that day following forbade to accompany her any more. A rich merchant had a fair wife; according to his custom he went to travel; in his absence a good fellow tempted his wife; she denied him; yet he, dying a little after, gave her a legacy for the love he bore her. At his return, her jealous husband, because she had got more by land than he had done at sea, turned her away upon suspicion.

Now when those other circumstances of time and place, opportunity and importance shall concur, what will they not effect?

"Fair opportunity can win the coyest she that is, when winde takers time, as he'll be sure he will no miss: Then he that loves her gamsome vein, and tempers toys with art, Brings love that swimmeth in her eyes to dive into her heart."

As at plays, mask, great feast 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 compliment, a sweet smile, ingratiates himself with an amplification of speech, as that merry companion in the Satyr did to his Glycerium, adasidens et interem palmam amabiliter concutens,

"Quod meus hortus habet sumus impune liebit, Si dederis nobis quod tuis hortus habet;"

with many such, &c., and then as he saith,

*She may no while in chastity abide, That is assayd on every side.

For after a great feast, Fino sapit sumus nescit amica virum. Noah (saith Hierome) "showed his nakedness in his drunkenness, which for six hundred years he had covered in soberness." Lot lay with his daughters in his drink, as Cyneras with Myrrha, quid enim Venus abris curat? The most continent may be overcome, or if otherwise they keep bad companies, they that are modest of themselves, and dare not offend, confirmed by others, grow impudent, and confident, and get as ill habit.

"Alia questus gratiâ matrimonioum corrupsit, Alia pecenas multas vult morbi habere socias."

Or if they dwell in suspected places, as in an infamous inn, near some stews, new monks, friars, Nevisanus adds, where be many tempters and solicitors, idle persons that frequent their companies, it may give just cause of suspicion. Martial of old inveighed against them that counterfeited a disease to go to the bath; for so many times,

"Jannes Sylvius puts in a caveat against princes' courts, because there be tot formos juvenes qui primit, so many brave suitors to tempt, &c. If you leave her is"

--- reticeto

Genius Penelope venit, abit Helena."
Symptoms of Jealousy.

such a place, you shall likely find her in company you like not, either they come to her, or she is gone to them." "Kornmannus makes a doubting jest in his lascivious country, Virginis illibata censeatur ne castitas ad quam frequentur accendant scholaris? And Baldus the lawyer scoffs on, quum scholaris, inquit, loquitur cum puellis, non prasumitur et diecres, Pater noster, when a scholar talks with a maid, or another man’s wife in private, it is presumed he saith not a pater noster. Or if I shall see a monk or a friar climb up a ladder at midnight into a virgin’s or widow’s chamber window, I shall hardly think he then goes to administer the sacraments, or to take her confession. These are the ordinary causes of jealousy, which are intended or remitted as the circumstances vary.

MEMB. II.

SUBSECT. I.—Symptoms of Jealousy, Fear, Sorrow, Suspicion, strange Actions, Gestures, Outrages, Locking up, Oaths, Trials, Laws, &c.

Of all passions, as I have already proved, love is most violent, and of those bitter potions which this love-melancholy affords, this bastard jealousy is the greatest, as appears by those prodigious symptoms which it hath, and that it produceth. For besides fear and sorrow, which is common to all melancholy, anxiety of mind, suspicion, aggravation, restless thoughts, paleness, meagreness, neglect of business, and the like, these men are farther yet misaffected, and in a 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 Chrysostom 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 discontented, more sad, nihil tristius, more than ordinarily suspicious. Jealousy, saith Vives, "begets unquietness in the mind, night and day: he hunts after every word he hears, every whisper, and amplifies it to himself (as all melancholy men do in other matters) with a most unjust calumny of others, he misinterprets everything is said or done, most apt to mistake or misconstrue," he prays into every corner, follows close, observes to a hair. "Tis proper to jealousy so to do,

"Pale hag, infernal fury, pleasure's smart,
Every's observer, prying in every part."

Besides those strange gestures of staring, frowning, grinning, rolling of eyes, menacing, ghastly looks, broken pace, interrupt, precipitate, half-turns. He will sometimes sigh, weep, sob for anger. "Nempe nos imbrues etiam ista tonitura fundunt,"—swear and belie, slander any man, curse, threaten, brawl, scold, fight; and sometimes again flatter and speak fair, ask forgiveness, kiss and coll, condemn his rashness and folly, vow, protest, and swear he will never do so again; and then eftsoons, impatient as he is, rave, roar, and lay about him like a madman, thump her sides, drag her about perchance, drive her out of doors, send her home, he will be divorced forthwith, she is a whore, &c., and by and by with all submission compliment, entreat her fair, and bring her in again, he loves her dearly, she is his sweet, most kind and loving wife, he will not change, nor leave her for a kingdom; so he continues off and on, as the toy takes him, the object moves him, but most part brawling, 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 a heron when she fishes, still prying on all sides; or as a cat doth...
a mouse, his eye is never off her's; he gloats 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 inquiring, mandring, gazing, listening, afflicted 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 the poet,

"Omnia me terrent, timidus sum. ignoce timor.
Et miser in tunica suspicio esse vivam.
Me ledid ei multa tibi dabit oculta mater.
Me soror, et cum quid dormit amica simul."

"Each thing affrights me, I do fear,
Ah pardon me my fear.
I doubt a man is hid within
The clothes that thou dost wear."

Is it not a man in woman's apparel? is not somebody in that great chest, or behind the door, or hangings, or in some of those barges? may not a man steal in at the window with a ladder of ropes, or come down the chimney, have a false key, or get in when he is asleep? If a mouse do but stir, or the wind blow, a casement clatter, that's the villain, there he is: by his good-will no man shall see her, salute her, speak with her, she shall not go forth of his sight, so much as to do her needs.

"Non ita bene argus, &c. Argus did not so keep his cow, that watchful dragon the golden fleece, or Cerberus the coming in of hell, as he keeps his wife. If a dear friend or near kinsman come as guest to his house, to visit him, he will never let him be out of his own sight and company, lest, peradventure, &c. If the necessity of his business be such that he must go from home, he doth either lock her up, or commit her with a deal of injunctions and protestations to some trusty friends, him and her he sets and bribes to oversee: one servant is set in his absence to watch another, and all to observe his wife, and yet all this will not serve, though his business be very urgent, he will when he is halfway come back in all post haste, rise from supper, or at midnight, and be gone, and sometimes leave his business undone, and as a stranger court his own wife in some disguised habit. Though there be no danger at all, no cause of suspicion, she live in such a place, where Messalina herself could not be dishonest if she would, yet he suspects her as much as if she were in a bawdy-house, some prince's court, or in a common inn, where all comers might have free access. He calls her on a sudden all to nought, she is a strumpet, a light housewife, a bitch, an arrant whore. No persuasion, no protestation can divert this passion, nothing can ease him, secure or give him satisfaction. It is most strange to report what outrageous acts by men and women have been committed in this kind, by women especially, that will run after their husbands into all places and companies, as Jovianus Pontanus's wife did by him, follow him whithersoever he went, it matters not, or upon what business, raving like Juno in the tragedy, miscalling, cursing, swearing, and mistrusting every one she sees. Gomesius in his third book of the Life and Deeds of Francis Ximenius, sometime archbishop of Toledo, hath a strange story of that incredible jealousy of Joan queen of Spain, wife to King Philip, mother of Ferdinand and Charles the Fifth, emperors; when her husband Philip, either for that he was tired with his wife's jealousy, or had some great business, went into the Low Countries: she was so impatient and melancholy upon his departure, that she would scarce eat her meat, or converse with any man; and though she were with child, the season of the year very bad, the wind against her, in all haste she would to sea after him. Neither Isabella her queen mother, the archbishop, or any other friend could persuade her to the contrary, but she would after him. When she was now come into the Low Countries, and kindly entertained by her husband, she could not contain herself, "but in a rage ran upon a yellow-haired wench," with whom she suspected her husband to be naught, "cut off her hair, did beat her black and blue, and so dragged her about." It is an ordinary thing for women in such cases to scratch the faces, slit the noes of such as they suspect; as Henry the Second's importune Junio did by Rosamond at Woodstock; for she complains in a "modern poet, she scarce spake,

"But flies with eager fury to my face,
Off-riding me most unwomanly disgrace.
Look how a tigress, &c."

"So fell she on me in outrageous wise,
As could disdain and jealousy devise."
Symptoms of Jealousy.

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 Tacitus observes, the hatred of a jealous woman is inseparable against such as she suspects.

"Winds, weapons, flames make not such hurtly hurt, As raving women turn all topsy-turvy."

do did Agrippina by Lollia, and Calphurnia in the days of Claudius. But women are sufficiently curbed in such cases, the rage of men is more eminent, and frequently put in practice. See but with what rigour those jealous husbands tyrannise over their poor wives. In Greece, Spain, Italy, Turkey, Africa, Asia, and generally all those hot countries, Mulieres vestre terra vestra, arate sicut vultis, Mahomet in his Alcoran gives this power to men, your wives are as your land, till them, use them, entreat them fair or foul, as you will yourselves. Mecator lege durd viuunt mulieres, they lock them still in their houses, which are so many prisons to them, will suffer nobody to come at them, or their wives to be seen abroad, nec campos liceat lustrore 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 vasculos castrant inumeros ut regi serviant, saith Riccious, they geld innumerable infants" to this purpose; the King of China "maintains 10,000 eunuchs in his family to keep his wives." The Xeriffes of Barbary keep their courtzains in such a 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 leomed eunuchs (for the white serve for other ministries) to this purpose sent commonly from Egypt, deprived in their childhood of all their privities, and brought up in the seraglio at Constantinople to keep their wives; which are so penned up they may not confer with any living man, or converse with younger women, have cucumber or carrot sent into them for their diet, but sliced, for fear, &c. and so live and are left alone to their unchaste thoughts all the days of their lives. The vulgar sort of women, if at any time they come abroad, which is very seldom, to sit one another, or to go to their baths, are so covered, that no man can see them, the matrons were in old Rome, lectica aut sella tecta vecta, by Dion and Seneca ecoradd, Velata toto incedunt, which Alexander ab Alexandro relates of the Parthians, lib. 5. cap. 24. which, with Andreas Tiracquellius his commentator, I rather think should be understood of Persians. I have not yet said all, they do not only lock them up, sed et pudendis seras adhibent: hear what Bembus relates lib. 6. of his Venetian history, of those inhabitants that dwell about Quilloa in Africa. Lusint, inquit, quodumque civitates adierant, qui natis statim feminis naturam consumunt, moad urinae exitus ne impeditur, casque quam adoleverint sic consutas in matrimonium collocant, ut sponsi prima cura sit congruainas puella oras ferro intersecluderent, n a some parts of Greece at this day, like those old Jews, they will not believe their wives are honest, nisi pannum menstruatione prima nocte videant: our countryman, 'Sands, in his peregrination, saith it is severely observed in Zanzynthus, or Zante; and Leo Afer in his time at Fez, in Africa, non credunt virginem esse nisi videant sanctum mappam; si non, ad parentes pudore rejecitur. Those sheets are publicly known by their parents, and kept as a sign of incorrupt virginity. The Jews of old examined their maids ex tenue membrana, called Hymen, which Laurentius in his anatomy, Columbus lib. 12. cap. 16. Capivaccius lib. 4. cap. 11. de uteri affectibus, vincent, Alcarius Genuensis quasit. med. cent. 4. Hieronymus Mercurialis consult. Ambros. Pareus, Julius Casar Claudinius Respons. 4. as that also de rupturn venaum ut vangis fluxat, copiously confute; 'tis no sufficient trial they contend. And yet others again defend it, Gaspar Bartholinus Institut. Anat. lib. 1. cap. 31. Pinaeus of Paris, Albertus Magnus de secret. mulier. cap. 9. & 10. &c. and think they speak
too much in favour of women. Ludovicus Bonciclus ibid. 4. cap. 2. multib. naturalis illum ueri laborum constrictionem, in qua virgininitatem consistere volub. astringebus medicinis fieri posse vendi, et si deflorate sint, astuta mulieres (inquil) nos fallunt in his. Idem Alarius Crucis Genesius istorum fere verba. Idem Avicenna lib. 3. Deo. 20. Tract. 1. cap. 47. Rhasis Continent. lib. 24. Rodericus ad Castro de nat. mul. lib. 1. cap. 3. An old bawdy nurse in Aristocetus, (like that Spanish Celestina, qua quinque mille virgines fuit mulieres, totidem mulieres esse suas virgines) when a fair maid of her acquaintance wept and made her moan to her, how she had been deflowered, and now ready to be married, was afraid it would be perceived, comfortably replied, Noili vereri filia, &c. "Fear not, daughter, I'll teach thee a trick to help it." Sed hoc extra callam. To what end are all those astrological 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 piss, 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 jealousy, Numer. v. 14. Adulteries Deut. cap. 22. v. xxii. as amongst the Hebrews, amongst the Egyptians (read Hebrews l. 1. c. 5. de mor. gen. of the Carthaginesians, 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 pieces, burned, vivi-comburius, buried alive, with several expurgations, &c. are they not as many symptoms of incredible jealousy? we may say the same of those vestal virgins that fetched water in a sieve, as Tatius did in Rome, anno ab. urb. condita 800. before the senators; and Emilia, virgo innocens, that ran over hot iron, as Emma, Edward the Confessor's mother did, the king himself being a spectator, with the like. We read in Nicephorus, that Chunequenda the wife of Henricus Bavarius emperor, suspected of adultery, insinuata adulterii per ignitos vomeres illa transiti, trod upon red hot coulers, and had no harm; such another story we find in Regino lib. 2. In Aventinus and Sigonius of Charles the Third and his wife Richarda, Ann. 887, that was so purged with hot irons. Pansaith, 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 Secundus, in his description of Europe, c. 46. relates as much, that it was commonly practised at Diana's temple, for women to go barefoot over hot coals, to try their honesty: Plinius, Sallus, and many writers, make mention of Gerania's temple, and Dionysius Halicarnassianus, lib. 3. of Memmon's statue, which were used to this purpose. Tatius 55. 6. of Pan his cave, (much like old St. Wilfrid's needle in Yorkshire) wherein they did use to try maids, whether they were honest; when Leucipp went in, superstitius exaudiris sonus capit 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 quest. 6. de potentia, &c. ascribes it to good angels. Some, saith Austin, compel their wives to swear they be honest, as if perjury were a lesser sin than adultery; some consult oracles, as Phaera thatblind king of Egypt. Others reward, as those old Romans used to do; if a woman were contented with one man, Coronae pudicitiae donabatur, she had a crown of chastity bestowed on her. When all this will not serve, saith Alexander Gaguisius, cap. 5. de scriptum. Muscovite, the Muscovites, if they suspect their wives, will betest them till they confess, and if that will not avail, like those wild Irish, be divorced at their pleasures, or else knock them on the head, as the old Gauls have done in former ages. Of this tyranny of jealousy read more in Parthenius Erotes. cap. 10. Camerarius cap. 53. hor. subsec. et cent. 2. cap. 34. Caelia's epistles, Tho. Chaillong des repub. Ang. lib. 9. Ariosto lib. 31. stas 1. Felix Palterus observat. lib. 1. &c.
MEMB. III.

Prognostics of Jealousy. Despair, Madness, to make away themselves and others.

Those who are jealous, most part, if they be not otherwise relieved, 
proceed from suspicion to hatred, from hatred to frenzy, madness, injury, murder and despair.

In their madness many times, saith 44 Vives, they make away themselves and others. Which induceth Cyprian to call it, Fœcundam et multiplicem perniciem, fontem cladium et seminarium defctorum, a fruitful mischief, the seminary of offences, and fountain of murders. Tragical examples are too common in this kind, both new and old, in all ages, as of 45 Cephalus and Procris, 46 Phæreus of Egypt, Tereus, Atreus, and Thyestes. 47 Alexander Phæreus was murdered of his wife, ob pellicatus suspicionem. Tully saith. Antoninus Verus was so made away by Lucilla; Demetrius the son of Antigonus, and Nicanor, by their wives. Hercules poisoned by Dejanira, 48 Cæcina murdered by Vespasian, Justinia, a Roman lady, by her husband. 49 Amestrís, Xeres's wife, because she found her husband's cloak in Masista's house, cut off Masista, his wife's paps, and gave them to the dogs, flayed 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.

50 Paulus Æmilius, in his history of France, hath a tragical story of Chilpericus the First his death, made away by Ferdegunde his queen. In a jealous humour he came from hunting, and stole behind his wife, as she was dressing and combing her head in the sun, gave her a familiar touch with his wand, which she mistaking for her lover, said, "Ah Landre, a good knight should strike before, and not behind." but when she saw herself betrayed by his presence, she instantly took order to make away himself. Hierome Osorius, in his 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, 51 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.

Guisanerius cap. 36. de agritud. matr. speaks of a silly jealous fellow, that seeing his child new-born included in a cauld, thought sure a 52 Franciscan that used to come to his house, was the father of it, it was so like the friar's cowl, and thereupon threatened the friar to kill him: Fulgousus of a woman in Narbonne, that cut off her husband's privities in the night, because she thought he played false with her. The story of Jonoises Bassa, and fair Manto his wife, is well known to such as have read the Turkish history; and that of Joan of Spain, of which I treated in my former section. Her jealousy, saith Gomesius, was the cause of both their deaths: King Philip died for grief a little after, as 53 Martian his physician gave it out, and she for her part after a melancholy discontented life, misspent in lurking-holes and corners, made an end of her miseries. 54 Felix Plater, in the first book of his observations, hath many such instances, of a physician of his acquaintance, 55 that was first mad through jealousy, and afterwards desperate: 56 of a merchant 57 that killed his wife in the same humour, and after precipitated himself: 58 of a doctor of

44 Animis dolores et zeolotypis si duius perserverent, deponentes reddunt. Aen. comment. in par. art. Galeni. 45 Arioesta, lib. 31. sect. 6. 46 De animis, c. 3. de zeolotyp transit in rhabem et odium, et nibi et aliis violentas sepe manus inflictant. 47 Higinus, cap. 169. Ovid. &c. 48 Phæus Egypt ex cœcitate oraculums consulens, visum ei reditiorum accepit, si cœculos absuisset loto mulieris quæ aliorum virorum esset expers; Alcides urinam expertos nihilo profect, et aliorum fructa, castra obsides (ex excepta quæ quidem curia tius fit) iuxnum in locum concrets concenmavit. Herod. Exerc. 49 Offic. lib. 2. 50 Aureolus Victor. 51 Herod. lib. 9. In Calliope. Masista uxor excurriserat, mammillas presciendi, asco canibus aligiet, liburnæ aurea presciendi, lato, longum, &c. 52 Judas fores curando intenta capillum in sole peclin, &c

marito per iurum leviter percussa furto superivante virga, suis suborto, mi Landricis disiti. froniem vir fortis petet. &c. Marito consiste attonitis. cum Landricis ex ujus mortem conspirat, et statim inter vassal dum effect. 53 Quis uxor uxor habebat, Gotherinus principem quemdam virum quid uxor omni occisus adiutisset, ingenti uxor et uxor occis, in facie, et tibi us abscidit, unde mutum cedet. 54 Quis quid infans natus involuere esset parentem, crebisset sum filium fratrum Francisci, &c. 55 Zeolotypies regiones regio mortem accipicavit paulo post, ut Martianus medicus multi retinet. Ille aeterni aube side opeia inaequata in lateribus se subducente praesagitione animi religio tempus consumpt. 56 A zeolotypus redactus ad in sinum et desperationem. 57 Uxor in intereminde desperabat ex uxor uxor gessisse.
law that cut off his man's nose: of a painter's wife in Basil, anno 1600, that was mother of nine children and had been twenty-seven years married, yet afterwards jealous, and so impatient that she became desperate, and would neither eat nor drink n her own house, for fear her husband should poison her. 'Tis a common sign his; for when once the humours are stirred, and the imagination misaffected, it will vary itself in divers forms; and many such absurd symptoms will accompany, even madness itself. Skenkies observat. lib. 4. cap. de Uter. hath an example of a jealous woman that by this means had many fits of the mother: and in his first book of some that through jealousy ran mad: of a baker that gelded himself to try his wife's honesty, &c. Such examples are too common.

MEMEB. IV.

SUBJECT I.— Cure of Jealousy; by avoiding occasions, not to be idle: of good counsel; to contemn it, not to watch or lock them up: to dissemble it, &c.

As of all other melancholy, some doubt whether this malady may be cured or no, they think 'tis like the "gout, or Switzers, whom we commonly call Walloons, those hired soldiers, if once they take possession of a castle, they can never be got out.

"Qui timet ut sus sit, ne quis sibi subtrahat libam, \nile Machaonia viæ ope salvus erit."

"This is the cruel wound against whose heart,
No liquor's force prevails, or any pleurer,
No skill of stems, no depth of magic 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 dense,
As it may rightly call be incurable."

Yet what I have formerly said of other melancholy, I will say again, it may be cured or mitigated at least by some contrary passion, good counsel and persuasion, if it withstand in the beginning, maturely resisted, and as those ancients hold, "the nails of it be pared before they grow too long." No better means to resist or repel it than by avoiding idleness, to be still seriously busied about some matters of importance, to drive out those vain fears, foolish fantasies and irksome suspicions out of his head, and then to be persuaded by his judicious friends, to give ear to their good counsel and advice, and wisely to consider, how much he discreditus himself, his friends, dishonours his children, disgraces 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 sotith, how odious; for as "Hierome will hath it, Odium sui facit, et ipsa nonissime sibi odio est, others hate him, and at last he hates himself for it; how harebrain a disease, mad and furious. If he will hear them speak, no doubt he may be cured. "Joan, queen of Spain, of whom I have formerly spoken, under pretence of changing air was sent to Complutum or Alcada de las Heneras, where Ximenius the archbishop of Toledo then lived, by his good counsel (as for the present she was) she might be rased. "For a disease of the soul, if concealed, tortures and overturns it, and by no physic can sooner be removed than by a discreet man's comfortable speeches." I will not here insert any consolatory sentences to this purpose, or forestall any man's invention, but leave it every one to dilate and amplify as he shall think fit in his own judgment: let him advise with Siracides cap. 9. 1. "Be not jealous over the wife of thy bosom:" read that comfortable and pithy speech to this purpose of Ximenius, in the author himself, as it is recorded by Gomaeius; consult with Chaloner lib. 9. de repub. Anglor. or Caedia 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 suspicion alone, and so fostered by a sinister conceit. If she be not dishonest, he troubles and macerates himself without a cause; or put case which is the worst, he be a cuckold, it cannot be helped, the more he stirs in it, the more he aggravates his own misery. How much better were it in such a case to dissemble or content it? why should that be feared which cannot be redressed? multa tandem deposuerunt (saith 62 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 than women? 'Tis some comfort in such a case to have companions, Solamen miseris socios habuisse doloris; Who can say he is free? Who can assure himself he is not one de pretorio, 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 man's 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 66 Leo Afer, in many parts of Africa (if she be past fourteen) there's not a nobleman that marries a maid, or that hath a chaste wife; 'tis so common; as the moon gives horns once a month to the world, do they to their husbands at least. And 'tis most part true which that Caledonian lady, 64 Argetocovus, a British prince's wife, told Julia Augusta, when she took her up for dishonesty, "We Britons are naught at least with some few choice men of the better sort, but you Romans lie 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 65 Dion Nicaeus relates in his life, tria millia machorum, three thousand cuckold-makers, or natura monetam adulterantes, as Philo calls them, false coiners, and clippers of nature's money, were summoned into the court at once. And yet, Non omnem molitor que fluit undam videt, the miller sees not all the water that goes by his mill; 67 no doubt, but, as in our days, these were of the commonalty, all the great ones were not so much as called in question for it. 68 Martial's Epigram I suppose might have been generally applied in those licentious times, Omnia solus habes, &c., thy goods, lands, money, wits are thine own, Usorem sed habes Candidæ cum populo; but neighbour Candidus your wife is common: husband and euckold in that age it seems were reciprocal terms; the emperors themselves did wear Actæon's badge; how many Caesars might I reckon up together, and what a catalogue of cornuted kings and princes in every story? Agamemnon, Menelaus, Philippus of Greece, Ptolomeus of Egypt, Lucullus, Caesar, Pompeius, Cato, Augustus, Antonius, Antoninus, &c., that wore fair plumes of bull's feathers in their crests. The bravest soldiers and most heroic spirits could not avoid it. They have been active and passive in this business, they have either given or taken horns. 69 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 t, was an arrant honest woman. Parcerem libenter (saith mine 70 author) Heroinam lassæ majestati, si non historia veritas aurem vellicaret, I could willingly wink at a fair lady's 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, virtuous men and women, whom fame, zeal, fear of God, religion and superstition contains: and yet for all that, we have 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 enjoin them to carry water in a sieve, 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 eas'd? By suing a divorce? this is hard to be effected: si non castæ, tamen caução they carry the matter so cunningly, that though it be as common as simony, as clear and as manifest as the nose in a man's face, yet it cannot be evidently proved, or they likely

63 De anima. 60 Lib. 2. 64 Argetocovi Caledoni Reguli alex. Julius Augustus eius ipse mancerent quod in honeste versaretur. respondet, nos cum optimis viris connectasset旭cum habemus; vos Romanos autem circute passum homines constatunt. 65 Leges de mocritis facit, ex civibus plures in jus vocati. 60 Epig. 36. 67 Assar Arthuri; parcerem libenter heroi. 68 Marum laessæ majestati, si non historia veritas aurem vellicaret, Leland. 69 Leland's sexist. A thirt.
taken in the fact: they will have a knave Gallus to watch, or with that Roman
Sulpitius, all made fast and sure,

"Ne se Cadurcis destinatum famula,
Nudam Caleno concumbentem videste."

"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 virtue of necessity, and conceal it. Yes, but the world takes notice of it,
'tis in every man's mouth: let them talk their pleasure, of whom speak they not in
this sense? 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: "Bethink thyself, hast thou
not done as much for some of thy neighbours? why dost thou require that of thy
wife, which thou wilt not perform thyself? Thou rangest like a town bull, "why
art thou so incensed if she treads away?"

"Be it that some woman break chastis wedlock's
laws,
And leaves her husband and becomes unchaste;
Yet commonly it is not without cause,
She sees her man in sin her goods to waste,
Ea semper studiit, saith "Nevisanum, pares reddere vices, she will quit it if she
can. And therefore, as well advieth Siracides, cap. ix. 1. "teach her not an evil leson
against thyself," which as Jansenius, Lyranus, on his text, and Carthusianus in-
terpret, is no otherwise to be understood than that she do the not a mischief. I do
not excuse her in accusing thee; but if both be naught, mend thyself first; for
for the old saying is, a good husband makes a good wife.

Yea but thou repliest, 'tis not the like reason betwixt man and woman, through
her fault my children are bastards, I may not endure it; "Sit amarullente, sit impri-
rosa prodiga, &c. Let her scold, brawl, and spend, I care not, 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 diverb is, Non patitur tacem
fama, fides, occlus. 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 possesso sine soco,
there is no sweet content in the possession of any good thing without a companion.
this only excepted, I say, This. And why this? Even this which thou so much
abhorrest, it may be for thy progeny's good, "better be any man's son than thine,
to be begot of base Urs, poor Scius, or mean Merius, the town swineherd's, a shep-
herd's son; and well is he, that like Hercules he hath any two fathers; for thou thyself
nast peradventure more diseases than a horse, more infirmities of body and mind. a
ankedrer soul, rabbed conditions, make the worst of it, as it is vulnus insensibile, or
vulnus insensibile, as it is incurable, so it is insensible. But art thou sure it is so? "pra
agit ille tuas? doth he so indeed?" It may be thou art over-suspicious, 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 much of such
men, then presently she is naught with them; such is thy weakness; whereas charity,
or a well-disposed mind, would interpret all unto the best. St. Francis, by chance seeing
a friar familiarly kissing another man's wife, was so far from misconceiving it, that
he presently knewed down and thanked God there was so much charity left: but
they on the other side will ascribe nothing to natural causes, indulge nothing to
familiarity, mutual society, friendship: but out of a sinister suspicion, 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.

"Nec custodiis si veit alta potest;
Nec mentem servare potes, ipsa omnia servet;
Tribus exquisit, notus adulter emit."

"None can be kept resisting for her part:
Though body be kept close, within her heart
Advocatus lura, t' excludes it there's no air."

Argus with a hundred eyes cannot keep her, et hanc unus sapit sefelli amor, as is

\[6^{*}\]

Argio, -

\[6^{*}\]

Epigram. 

Cognita in sic ait ilia unumque
Secera; an hoc tibi nunc flet dignum sui severa silva
Indulgentis tibi, cur ab uoce exigit quod non ipsa prae-

tet? Prinse t. Yaga ubique sum ipse quaeque volo

\[6^{*}\]

\[6^{*}\]
Hieroie holds, *Uxor impudica servari non potest, pudica non debet, infida custatis est necessitas*, to what end is all your custody? A dishonest woman cannot be kept, an honest woman ought not to be kept, necessity is a keeper not to be trusted. *Difficile custodiatur, quod phares amant*; that which many covet, can hardly be preserved, as *Salisburyensis thinks. I am of Aeneas Sylvius’ mind. 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 denied most, and offend least when they have free liberty to trespass.* It is in vain to lock her up if she be dishonest; *et tyranni cum imperium, as our dear Mr. Aristotle calls it, too tyrannical a task, most unfit for when she perceives her husband observes her and suspects, liberius pececat, saith Neiusus.* *Toxica Zelotypo dedit usor macha marito,* she is exasperated, seeks by all means to vindicate herself, 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.

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 Ulysses ero;* *I shall always be Penelope the wife of Ulysses.* And as Phocion’s wife in *Plutarch,* called her husband “*her wealth, treasure, world, joy, delight, orb and sphere,*” she will her’s. The vow she made unto her good man; love, virtue, religion, zeal, are better keepers than all those looks, ennuchs, prisons; she will not be moved:

*88* *At mihi vel telius optem prius ima debiecat,*
*Auctor consuetudines adligat me fulmine ad umbras,*
*Palliat umbra Erohi, noctemque profundum,*
*Ante pudor quam te violen, aut tua jura revolam.*

*First I desire the earth to swallow me,*
*Before I violate mine honesty,*
*Or thunder from above drive me to hell,*
*With those pale ghosts, and ugly nights to dwell.*

She is resolved with Dido to be chaste; though her husband be false, she will be true: and as Octavia writ to her Antony,

*89* *These walls that here do keep me out of sight,*
*Shall keep me all unspent unto thee,*
*And testify that I will do thee right,*
*I’ll never stain thine house, though thou shame me.*

Turn her loose to all those Tarquins and Satyrs, she will not be tempted. In the time of Valence the Emperor, saith *St. Austin,* one Archidamus, a Consul of Antioch, offered a hundred pounds of gold to a fair young wife, and besides to set her husband free, who was then *sub gravissimis custodiis,* a dark prisoner, *pro unius noctis concubitu:* but the chaste matron would not accept of it. *87* When Ode commended Theana’s fine arm to his fellows, she took him up short, *Sir, tis not common:* she is wholly reserved to her husband. *88* Bilia had an old man to her spouse, and his breath stunk, so that nobody could abide it abroad; *coming home one day he reprehended his wife, because she did not tell him of it:* she vowed unto him, she had told him, but she thought every man’s breath had been as strong as his.

*90* Tigranes and Armea 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? *89* she swore she did not observe him; when he replied again, what then she did observe, whom she looked on? She made answer, her husband, that said he would die for her sake. *Such are the properties and conditions of good women: and if she be well given, she will so carry herself; if otherwise she be naught, use all the means thou canst, she will be naught, Non deest animus sed corrupor,* she hath so many lies, excuses, as a hare hath mases, tricks, panders, bawds, shifts, to deceive, *tis to no purpose to keep her up, or to reclaim her by hard usage.* *Fair means peradventure do make somewhat.*

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*84* Polycr. lib. 8. c. 11. De amor.
*85* Euriel et Lucrat. qui uxorres celatit, qui judicio minus utili-
ter faciant; sunt enim o ingenio mulieres ut id potent-
simum capiant, quod maximim denegaret: si libera-
habent harenas, minus deissant: frater seram ad-
hides, si non sit sponte casta.
*86* Quando cognosc-
cunt maritos huc adversores.
*87* Eusebius. *Open-
sius mundum saum, thesaurum saum,* &c
*88* Virg. *Aen.*
*89* Daniel. *1 de serra. d. in monte ros. 16.*
*90* Quam formosae luxuriae his quidam iniqui ad aquae conversae; at illa, publicae, iniqui, non est.
*91* Bilia Dustinum virum semen habet et spiritum sati-
acum habentem, quem quam quinam exprobroesset, &c.
*92* Namque tibi, Armea, Tigranes videbat esse pul-
*93* Ovid.
aptius ipse tuo. Men and women are both in a predicament in this behalf, no sooner won, and better pacified. Duci volunt, non cogi: though she be as arrant a scold as Xanthippe, as cruel as Medea, as clamorous as Hecuba, as lustful as Messalina, by such means (if at all) she may be reformed. Many patient Grizels, by their obsequiousness in this kind, have reclaimed their husbands from their wandering lusts. In Nova Francia and Turkey (as Leah, Rachel, and Sarah did to Abraham and Jacob) they bring their fairest damsels to their husbands' beds; Livia seconded the lustful appetites of Augustus: Stratonice, wife to King Diotorus, did not only bring Electra, a fair maid, to her good man's bed, but brought upon the children begot on her, as carefully as if they had been her own. Tertius Emilius' wife, Cornelia's mother, perceiving her husband's 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 shown 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 disguise it as I say, or turn it off with a jest: hear Guexera's advice in this case, vel joco excipies, vel silentio eludes; for if you take exceptions at everything your wife doth, Solomon's wisdom, Hercules' valour, Homer's learning, Socrates' patience, Argus' vigilance, will not serve turn. Therefore Minus notum, a less mischief, Nevisanu holds, dissimulare, to be Cunorum empor, a buyer of cradles, as the proverb is, than to be too solicitous. A good fellow, when his wife was brought to bed before her time, bought half a dozen of cradles beforehand for so many children, as if his wife should continue to bear children every two months. Pertinax the Emperor, when one told him a fiddler was too familiar with his empress, made no reckoning of it. And when that Macedonian Philip was upbraided with his wife's dishonesty, cum tot victor regnorum ac populorum esset, &c, a conqueror of kingdoms could not tame his wife (for she thrust him out of doors), he made a jest of it. Sapiences portant cornua in pectore, stulti in fronte, said Nemesanu, wise men bear their horns in their hearts, fools on their foreheads. Eumenes, king of Pergamus, was at deadly feud with Perseus of Macedonia; insomuch that Perseus hearing of a journey he was to take to Delphos, set a company of soldiers to intercept him in his passage; they did it accordingly, and as they supposed left him stoned to death. The news of this fact was brought instantly to Pergamus; Attalus, Eumenes' brother, proclaimed himself king forthwith, took possession of the crown, and married Stratonice the queen. But by-and-by, when contrary news was brought, that King Eumenes was alive, and now coming to the city, he laid by his crown, left his wife, as a private man went to meet him, and congratulate his return. Eumenes, though he knew all particulars passed, yet dissembling the matter, kindly embraced his brother, and took his wife into his favour again, as if on such matter had been heard of or done. Jocundo, in Ariosto, found his wife in bed with a knave, both asleep, went his ways, and would not so much as wake them, much less reprove them for it. An honest fellow finding in like sort his wife had played false at tables, and borne a man too many, drew his dagger, and swore if he had not been his very friend, he would have killed 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 adulatory to his charge; the offender holp pursued, confessed it was true; with which confession he was satisfied, and so left him, swearing that if he had denied it, he would not have put it up. How much better is it to do thus, than to macerate himself, impatiently to rave and rage, to enter an action (as Arnoldus Tilius did in the court of Toulouse, against Martin Guerre his fellow-soldier, for that he counterfeited his habit, and was too familiar with his wife), so to divulge his own shame, and to remain for ever a cuckold on record? how much better be Cornelius Tacitus than Publius Cornutus, to condemn in such cases, or take no notice of it? Melius sic errare, quam Zealotypia

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1 Read Petrarch's Tale of Patient Grized in Chaucer.
3 See注2o. Livy.
4 See 2o. Livy.
5 See 2o. Livy.
6 See 2o. Livy.
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curis, saith Erasmus, se conficere, better be a wit and put it up, than to trouble himself to no purpose. And though he will not omnibus dormire, be an ass, as he is an ox, yet to wink at it as many do is not amiss at some times, in some cases, to some parties, if it be for his commodity, or some great man's sake, his landlord, patron, benefactor, (as Callas the Roman saith Plutarch did by Mæcenas, and Phyllus of Argos did by King Philip, when he promised him an office on that condition he might lie with his wife) and so let it pass:

39 "Quem me haud penitet, S accumulator mundum dividere cum Jove."

"if it never troubles me (saith Amphitrio) to be corrupted by Jupiter, let it not molest thee then;" be friends with her;

39 Tu cum Alcmena uxore antiquam in gratiam reddi."

"Receive Alcmena to your grace again;" let it, I say, make no breach of love between you. Hownsoever the best way is to connem it, which Henry II. king of France advised a courtier of his, jealous of his wife, and complaining of her unchasteness, to reject it, and comfort himself; for he that suspects his wife's incontinency, and fears the Pope's curse, shall never live a merry hour, or sleep a quiet night: no remedy but patience. When all is done according to that counsel of Næsianus, si vitium uxoris corrigi non posset, ferendum est: if it may not be helped, it must be endured. Date veniam et suscitete tacei, tis Sophocles's advice, keep it to thyself, and which Chrysostom calls palaestra philosophiae, et domesticum gymnasion a school of philosophy, put it up. There is no other cure but time to wear it out, Injuriam remedium est oblivio, as if they had drunk a draught of Lethe in Troadonius's den; to conclude, age will bereave her of it, dies dolorem minuit, time and patience must end it.

39 "The mind's affections patience will appease, It passions killeth, and healeth each disease."

Subsect. II.—By prevention before, or after Marriage, Plato's Community, marry a Courtesan, Phillers, Stews, to marry one equal in years, fortunes, of a good family, education, good place, to use them well, &c.

Or 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, wives and children, all as one: and which Caesar in his Commentaries observed of those old Britons, 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 Turkey. The Nicholas, a set that sprang, saith Austin, from Nicholas the deacon, would have women indifferent; and the cause of this filthy sect, was Nicholas the deacon's jealousy, for which when he was condemned to purge himself of his offence, he broached his heresy, that it was lawful to lie with one another's wives, and for any man to lie with his: like to those Anabaptists in Munster, that would consort with other men's wives as the spirit moved them: or as Mahomet, the seducing prophet, would needs use women as he list himself, to beget prophets; two hundred and five, their Alcoran saith, were in love with him, and he as able as forty men. Amongst the old Carthaginians, as Bohemus relates out of Sableucus, the king of the country lay with the bride the first night, and once in a year they went promiscuously all together. Munster Cosmog. lib. 3. cap. 497. ascribes the beginning of this brutish custom (unjustly) to one Picardus, a Frenchman, that invented a new sect of Adalmites, 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

39 Amator. dial. 39 Plautus, ex eut. Amphit. 39 De Rom. 39 T. Daniel conjurant. French. 39 Lib. 3. num. 81. 39 T. Lib. de hero. Quam de se faceret culpere, pugari se causa permissae fuit ut e qui velit atacteret; ejus ejus fatum in sectam tur- pistantiam vexit est, quod placet ut simul indolens fami-

norum... 39 Sleiden. Com. 39 Alcoran. 39 Alcoran edit. et Bibliae. 39 De mor. gent. lib. 1. cap. 8. 39 Nuptias regis de virginisnam exhibentur. 39 Launoni. 39 exiguum nautam, nec personam et statum nobilis servitutis, in quia quisque per virgenes accipere, manus servas esse

balit. 39 74
met, "and without all respect of age, persons, conditions, catch that catch may, every man took her that came next," &c.; some fasten this on those ancient Bohemians and Russians: 10 others on the inhabitants of Mambrinum, in the Lucerne valley in Piedmont; and, as I read, it was practised in Scotland amongst Christians themselves, until King Malcolm's time, the king or the lord of the town had their maidenheads. In some parts of India in our age, and those 11 islanders, 12 as amongst the Babylonians of old, they will prostitute their wives and daughters (which Chalcondila, a Greek modern writer, for want of better intelligence, puts upon us Britons) to such travellers or seafaring men as come amongst them by chance, to show how far they were from this feral vice of jealousy, and how little they esteemed it. The kings of Calecut, as Lod. Vertomannus relates, will not touch their wives, till one of their Birmi or high priests have lain first with them, to sanctify their wombs. But those Essai and Montanists, two strange sects of old, were in another extremity, they would not marry at all, or have any society with women, 13 because of their intemperance they held them all to be naught." Nevisanus the lawyer, lib. 4. num. 38. syb. nupt. would have him that is inclined to this malady, to prevent the worst, marry a queen, Captiens meretricem, hoc habet saltem bonum quod non decipitur, quae scit eam sic esse, quod non contingit aliis. A fornicator in Seneca constructed two wenchens in a night; for satisfaction, the one desired to hang him, the other to marry him. 14 Hierome, king of Syracuse in Sicily, espoused himself to Pitho, keeper of the stews; and Ptolemy 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. 15 A citizen of Eugubine galled himself to try his wife's honesty, and to be freed from jealousy; so did a baker in Basil, to the same intent. But of all other precedents in this kind, that of Combalus is most memorable; who to prevent his master's suspicion, for he was a beautiful young man, and sent by Seleucus his lord and king, with Stratonice the queen to conduct her into Syria, fearing the worst, galled himself before he went, and left his genitals behind him in a box sealed up. His mistress by the way fell in love with him, but he not yielding to her, was accused to Seleucus of incontinency, (as that Bellerophon was in like case, falsely traduced by Sthenobia, to King Prastus 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 showing his privileges, which to the admiration of the beholders he had formerly cut off. The Lydians used to geld women whom they suspected, saith Leonicus rer. hist. lib. 3. cap. 49. as well as men. To this purpose Saint Francis, because he used to confess women in private, to prevent suspicion, and prove himself a maid stripped himself before the Bishop of Assise and others: and Friar Leonard for the same cause went through Viterbium in Italy, without any garments.

Our Pseudocatholics, to help these inconveniences which proceed from jealousy, to keep themselves and their wives honest, make severe laws; against adultery present death; and withal fornication, a venal 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 men's hearts; and for this end they have whole colleges of courtezans in their towns and cities. Of 16 Cato's mind belike, that would have his servants (cum ancillis congregatori causa, definito arcis, ut graviora factore curaret, ceteris interim interdicat) familiar with some such feminine creatures, to avoid worse mischiefs in his house, and made allowance for it. They hold it impossible for idle person, a young, rich, and
lusty, so many servants, monks, friars, to live honest, too tyrannical a burden to compel them to be chaste, and most unfit to suffer poor men, younger brothers and soldiers at all to marry, as those diseased persons, notaries, 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 filters, spells, charms to keep men and women honest. 22 Mulier ut alienum virum non admittat preter suum: Accipe fel hirci, et adipem, et exsicca, calescat in oculo, &c., et non alium preter et amabit. In Alexi. Porta, &c., plura invencies, et multo his absurdiore, uti et in Rashi, ne mulier virum admittat, et maritum solum diligit, &c. But these are most part Pagan, impious, irreligious, absurd, and ridiculous devices.

The best means to avoid these and like inconveniences are, to take away the causes and occasions. To this purpose 23 Varro writ Satyram Menippem, but it is lost. 24 Patrius prescribes four rules to be observed in choosing of a wife (which who so will may read); Eunsea, the Spaniard, in his 45. c. Amphitheat. Amoris, sets down six special cautions for men, four for women; Sam Neander out of Shonbernerus, five for men, five for women; Anthony Guijarra many good lessons;

25 Cleobulus two alone, others otherwise; as first to make a good choice in marriage, to invite Christ to their wedding, and which 26 St. Ambrose adviseth, Deum conjungi præsidem habere, and to pray to him for her, (A Domino enim datur uxor prudens, Prov. xix.) not to be too rash and precipitate in his election, to run upon the first he meets, or dote on every stout fair piece he sees, but to choose her as much by his ears as eyes, to be well advised whom he takes, of what age, &c., and cautious in his proceedings. An old man should not marry a young woman, nor a young woman an old man, Quam male inequales veniunt ad arata juvenes! such matches must needs minister a perpetual cause of suspicion, and be distasteful to each other.

22 “Nec tuis ut in tamulis, super aethera cadaver bubo, Tuis aequo Sophoclem nostra puellis sedet.” 23 “Night crows on tombs, owl sits on carcass dead, So lies a witch with Sophocles in bed.”

For Sophocles, as 24 Athenæus describes him, was a very old man, as cold as January, a bed-fellow of bones, and doted yet upon Archippus, a young courtezan, than which nothing can be more odious. 25 Senex maritus uxori juveni ingratus est, an old man is a most unwelcome guest to a young wench, unable, unfit:

26 “Amplexus suis fugiant poelia, Omnus horret aut Venusta Hemenque.”

As and 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 efferens, for either he must let his mill lie 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 crebre nuptie. And as 27 Tully farther inveighs, “his unfit for any, but ugly and filthy in old age.” 28 Turpe sensitis amor, one of the three things 29 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, et à voluptatibus deserti, pecquant animo, and makes a question whether in some cases it be tolerable at least for such a man to marry, —qui Venenum affectat sine viribus, “that is now past those venerous exercises,” 30 as a gelded man lies with a virgin and sighs, 31 Ecclus. xxx. 20, and now complains with him in Petronius, funerata est haec pars jam, quae fuit olim Achillea, he is quite done,

30 “Vixit puella super idoneus, Et militavit non sine gloria.”

But the question is whether he may delight himself as those Priapean popes, which, in their decrepit age, lay commonly between two wenches every night, contactus for-
morsa, et contrectatione, num adhuc gaudeas; and as many doting aires do to their own shame, their children's undoing, and 'heir families' confusion: he abhors it, tanquam ab agresti et furioso domino fugiendum, it must be avoided as a bedlam master, and not obeyed.

**"Alceo—**

Ipsa facies profert nubentibus, et males Hymenae
Triste ululat.**——

the devil himself makes such matches. **Levinus Lemnus 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 effete and old: the second when they marry unequally for fortunes and birth: the third, when a sick impotent person weds one that is sound, novae nuptae specie frustratur: many dislikes instantly follow." Many doting dizzards, it may not be denied, as Plutarch confesseth, **"recreate themselves with such obsolete, unseasonable and filthy remedies (so he calls them), with a remembrance of their former pleasures, against nature they stir up their dead flesh:"** but an old lecher is abominable; *mulier tertiis nubeta, Nevisanus holds, præsumitur lubrica, et instans, a woman that marries a third time may be presumed to be no honester than she should. Of them both, thus Ambrose concludes in his comment upon Luke, **"they that are coupled together, not to get children, but to satisfy their lust, are not husbands, but fornicators,"** with whom St. Austin consents: matrimony without hope of children, *non matrimonium, sed concubium dicit 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 achoretic dizzard, that hath one foot in his grave, *à silicet, shall flicker after a young wench that is blithe and bonny,**

**"salutarisque
Verbo passero, et albis columba."**

What can be more detestable?

"Tu cano capite amas senesque requiem
Jam plebem stulta, animantium futilis,
Sane hircus tu osculare mulierem?
Utne alros vomitum potius excutias."

"Thou old goat, hoary lecher, naughty man,
With sinking breath, art thou in love?
Must thou be flattering? she spews to see
Thy filthy face, it doth so move."

Yet, as some will, it is much more tolerable for an old man to marry a young woman (our ladies' match they call it) for *cras erit mulier,* as he said in Tully. Cato the Roman, Critobulus in *Xenophon,* *"Tyrasquam dii, late, Julius Scaliger, &c., and many famous precedents we have in that kind; but not à contra: tis not held fit for an ancient woman to match with a young man. For as Varro will, *Deus dum ludit morti delitias facit, tis Charon's match between *Cascus and Casca,* and the devil himself is surely well pleased with it. And, therefore, as the *poet inveighs, thou old Vetsutina bed-ridden queen, that art now skin and bones,"

"Cui tres capelli, quantoque sunt dente,
Peritus curas, cruentaque formica,
Ruptuosaque que geris aulo frontem,
Et arenarum cavasque parum maneas."

"That hath three hairs, four teeth, a breast
Like grasshopper, an ant's crest,
A skin more ragged than thy coat,
And drugs like spider's web to boot."**

Must thou marry a youth again? And yet *ducentas ire nuptiam 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, si quâ coles aptè nubere, nubâ parti, tis my counsel, saith An**

**"Alceo himself holds the torch at such nuptials, and malicious Hymen sadly bows.** — [Lap. 2. init. ad optimam vitam; maxima mortalitatem parum preceptantam et inconsiderabilitatem, idque est que minus apta est, quonsa sensus animaliacos, sensus moribundae, dives pauperi, &c. **Obsoleto, intempestivo, turpi remedio indulgent se uti; recordatione postternum evapistantem et separantem naturam, politiorem carnem et enectam existat.** — Lib. 2. \***

**Qui vero non procerdum prœdixit, et explevavit**

his causis sub invicem copulans, non tam quæ parabant quam fœnarii hababant.** — [Lap. 5. int. ad optimam vitam; maxima mortalitatem para principiantem et inconsiderabilitatem, idque est que minus apta est, quousa sensus animaliacos, sensus moribundae, dives pauperi, &c. **Obsoleto, intempestivo, turpi remedio indulgent se uti; recordatione postternum evapissant am et separantem naturam, politiorem carnem et enectam existat.** — Lib. 3. \***

**Vide Thaini historiam.** — [Lap. 9. int. ad optimam vitam; maxima mortalitatem para principiantem et inconsiderabilitatem, idque est que minus apta est, quousa sensus animaliacos, sensus moribundae, dives pauperi, &c. **Obsoleto, intempestivo, turpi remedio indulgent se uti; recordatione postternum evapissant am et separantem naturam, politiorem carnem et enectam existat.** — Lib. 3. \***

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thony Guiverra, to choose such a one. *Civis Civem ducat, Nobilis Nobilis, let a citizen match with a citizen, a gentleman with a gentlewoman; he that observes not this precept (saith he) non gencrum sed malum Genium, non nurum sed Jurium, non vita Comitem, sed litis Jomitem domi habebit, instead of a fair wife shall have a fury, for a fit son-in-law a mere fiend, &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 virtue and good education which Musonius and Antipater so much inculcate in Stobecus:

If, as Plutarch adviseth, one must eat modium satis, a bushel of salt with him, before he choose his friend, what care should be had in choosing a wife, his second self, how solicitous 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. 56 Coquage god of cuckold's, as one merrily said, accompanies the goddess Jealousy, both follow the fairest, by Jupiter's 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. Suspicions plena res est, et insidiarum, beauty (saith 57 Chrysostom) is full of treachery and suspicion: 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. 58 Francis Sforza, Duke of Milan, 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 laws, and Morus in his Utopian Commonwealth approves.

In Italy, as a traveller observes, if a man have three or four daughters, or more, and they prove fair, they are married eftsoons: if deformed, they change their lovely names of Lucia, Cynthia, Camena, call them Dorothy, Ursula, Bridget, and so put them into monasteries, as if none were fit for marriage, but such as are eminently fair: but these are erroneous tenets: a modest virgin well conditioned, to such a fair snout-piece, is much to be preferred. If thou wilt avoid them, take away all causes of suspicion and jealousy, marry a coarse piece, fetch her from Cassandra's 59 temple, which was wont in Italy to be a sanctuary of all deformed maids, and so shalt thou be sure that no man will make thee cuckold, but for spite. A citizen of Bizance in France had a filthy, dowdy, deformed slut to his wife, and finding her in bed with another man, cried out as one amazed; _O miser! qua te necessitas hoc adegit?_ O thou wretch, 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 extreme, 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 60 Salisbury adviseseth, _ne si alteram aspexeris, mox cam sordere putes_, as the Knight in Chaucer, that was married to an old woman,

> And all day after bid him as an eat,  
> So soon was his wife looked so foul.

Have a care of thy wife's complexion, lest whilst thou seest another, thou loathest her, she prove jealous, thou naught,

> Si tibi deformis conjux, si serva venusta,  
> Ne utar serva._

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 custodire quod pluris amant._ And as the bragging soldier vaunted in the comedy, *ninet est miseria pulchrum esse hominem nimis._ Scipio did never so hardly besiege Carthage, as these young gallants will beset thine house, one with wit or person, another with

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56 "Parental virtue is a rich inheritance, as well as that chastity which habitually avoids a second husband." 57 _Hom. 56._ Qua pulchrum habet uxorem, nihil peius habere potest. 58 _Arnaeus._ 59 _Hieron. Hal._ 60 _Colomei edit._ 1290. _Nomina trism. Ger._ f. 304, displicuit quod domine filiabus immutament nomen indicit in _Baptismi, et pro Catharina, Margareta, &c._ ne quid deest ad luxuriam, appellant ipse nominibus Cynthia, Camena, &c. 61 _Lemius de var. lib. 3. c. 43._ _Avitus virginnem deorninam Cassandrum templum._ Plutarch. 62 _Polycrat. 1. 8. cap. 11._ 63 "If your wife seem deformed, your maid beautiful, still abstain from the latter."
wealth, &c. If she be fair, saith Guazzo, she will be suspected howsoever. Both extremes are naught, Pulchra citio adamatur, fissa 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 friend to take statum formam, si vis habere incolumem pudicitiam, one of a middle size, neither too fair nor too foul, nec formosa magis quam mili cestis 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 Salisburyensia, ceteris paribus, both rich alike, endowed alike, majori miseriae deformis habetur quam formosae servatur, I had rather marry a fair one, and put it to the hazard, than be troubled with a blowze: but do as thou wilt, I speak only of myself.

Howsoever, quod iterum mame, 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.

He that marries a wife out of a suspected inn or alehouse, buys a horse in Smithfield, and hires a servant in Paul’s, as the diverb is, shall likely have a jade to his horse, a knave for his man, an arrant honest woman to his wife. Filia praesumill, esse matri similis, saith B a mother, such a daughter, male corei malum ovum, to her kind.

If the mother be dishonest, in all likelihood the daughter will matrizar, take after her in all good qualities.

Credens Pasiphae non tuae potentiae futuram
Tauripetam f.—

If the dam trot, the foal will not amble. My last caution is, that a woman do not bestow herself upon a fool, or an apparent melancholy person; jealousy is a symptom of that disease, and fools have no moderation. Justinia, a Roman lady, was much persecuted, and after made away by her jealous husband, she caused and enjoined this epitaph, as a caveat to others, to be engraven on her tomb:

Discite ab exemplo Justinia, discite patres,
Ne nubat falso filia vestra viro,” &c.

Learn parents all, and by Justinia’s case
Your children to no dizzards for to place.

After marriage, I can give no better admonitions than to use their wives well, and which a friend of mine told me that was a married man, I will tell you as good cheap, saith Nicostatus in Stobeus, to avoid future strife, and for quietness sake, when you are in bed, take heed of your wife’s flattering speeches over night, and curtin 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 Nevisanvs observes, because their husbands are so hard, and keep them so short in diet and apparel, paupertas cogit cas meretrici, 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 wife’s beauty himself, and besides would needs have him see her naked. Whilst they give their wives too much liberty to gad abroad, and bountiful allowance, they are accessory to their own miseries; animae uxorum pessimae olen, as Plautus Jobes, they have deformed souls, and by their painting and colours procure odium marit, their husband’s hate, especially—-cium miseré viscantur labra marit. Besides, their wives (as Basil notes) Impudenteri se exponunt masculorum aspectibus, jactantes unicae,

500 Love-Melancholy. [Part. 3. Sec. 3.

Cure of Jealousy.

which made Phidias belike at Elis paint Venus treading on a tortoise, a symbol of
women's silence and housekeeping. For a woman abroad and alone, is like a deer
broke out of a park, quam mille venatores insequuntur, whom every hunter follows;
and besides in such places she cannot so well vindicate herself, but as that virgin
Dinah (Gen. xxxiv. 2.) "going for to see the daughters of the land," lost her virginity,
she may be defiled and overtaken of a sudden: Imbelles dama quid nisi
prada sumus?39

And therefore I know not what philosopher he was, that would have women come
but thrice abroad all their time, 40-41 to be baptized, married, and buried; 42 but he was
too strait-laced. Let them have their liberty in good sort, and go in good sort, modó
non annos viginti atatis suae domi relinguant, as a good fellow said, so that they look
not twenty years younger abroad than 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, silent and
patient; if they be incensed, angry, chid a little, their wives must not 43 game 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 husband's impatience, told her an excellent remedy for it, and gave her withal
a glass of water, which when he brawled 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 suc-
cess, and at length seeing her neighbour, gave her great thanks for it, and would
needs know the ingredients, 44 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 45 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, aeconomia incumbentes, be sober, thrifty, wary,
circumspect, modest, and compose themselves to live to their husbands' means, as a
good housewife should do,

flowski ever lit good to keep them private, not in prison;

Read more of this subject, Horol, princ. lib. 2. per totum. Arnissus, polit. Cyprian,
Tertullian, Bossus de mulier. apparat. Godefridus de Amor. lib. 2. cap. 4. Levinus
Lemnins cap. 54. de institut. Christ. Barbarus de re uxor. lib. 2. cap. 2. Francisius Pa-
tritius de institut. Reipub. lib. 4. Tit. 4. et 5. de officio maritt et uxoris, Christ. Fonesca

These cantions concern him; and if by those or his own discretion otherwise he
cannot assist 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.
Nevisinus makes a question whether a young physician ought to be admitted
in cases of sickness, into a new-married man's house, to administer a julep, a syrup, or
some such physic. The Persians of old would not suffer a young physician to come

---That a matron should not be seen in public with
out her husband as her spokesman.
---Helpless
deer, what are we but a prey?" 39
Ad baptissamum,
matrihnum et tautosum. 40 Non vociferator illa
maritus cognominat. 41 Præsum aperiens ostendit
e et non aquam sed silentium incrudem moderat.
"Horae" princ. lib. 2. cap. 5. Diligentia cavendum summarys in manus
huius illustris ne frequenter exeat. 42 Chaloner.
"One who delights in the labour of the dissent, and
beguiles the hours of labour with a syring; he should
assume an air of virtuous beauty when she is busiest at
the wheel and the spindle with her" 43 Nevisinus.
"Whoever guards his wife with bolts and bars,
will repent his narrow policy." 44 Lib. 3. c. 4.
amongst women. Apollonides Cous made Artaxerxes cuckold, and was after buried alive for it. A goaler in Aristæneus 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 unluckily made him a cornuto. Menelaus gave good welcome to Paris a stranger, his whole house and family were at his command, but he ungraciously stole away his best beloved wife. The like measure was offered to Agis king of Lacedemon, by Alcibiades an exile, for his good entertainment, he was too familiar with Timea 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, scoff at, hate them, as in such cases commonly they do, "is a human infirmity, a miserably vexation, and they should not add grief to grief, nor aggravate their misery, but seek to please, and by all means give them content, by good counsel, removing such offensive objects, or by mediation of some discreet friends. In old Rome there was a temple erected by the matrons to that Viriplaca Dea, another to Venus verticordia, quæ maritos uxoribus reddet benevolos, whither (if any difference happened between 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 Juno's temple) and make their prayers for conjugal peace; before some indifferent arbitrators and friends, the matter was heard between 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 virtue, contra hostium injustias, et conjugatios 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 Turkey 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 cuckold; or else I would have them observe that strict rule of Alphonse, 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 et partibus odiosi intestinis aut imperanibus, sed mutuo et amico anisciis et odeadienibus, otherwise (as they hold) there will be intolerable enmities between them: or else get them sigillium verum, a characteristic seal stamped in the day and hour of Venus, when she is fortunate, with such and such set words and charms, which Villanovanus and Leo Susius prescribe, ex sigillis magicis Salomonis, Hermetis, Raguini, &c., with many such, which Alexis, Albertus, and some of our natural magicians put upon us: ut mulier cum aliquo adulterarent non possit, incide de capillis ejus, &c., and he shall surely be gracious in all women's 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 Feliscus 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, innumeratas propemodum vitias habemus, et caelum viros, we should have 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 care and molestation of watching his wife. One other sovereign remedy I could repeat, an especial antidote against jealousy, an excellent cure, but I am not now dis-
SECT. IV. MEMB. I.

SUBSECT. I.—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 abted: but whether this subdivision of Religious Melancholy be warrantable, it y be controverted.

Ps. "Pergite Pilipes, medio nec calle vagas tamen
Linquite me, quä nulla pedum vestigia docent,
Nulla rosae cursum instarata signa priores."

have no pattern to follow as in some of the rest, no man to imitate. No physician d as yet distinctly written of it as of the other; all acknowledge it a most notable symptom, some a cause, but few a species or kind. 83 Arcteus, Alexander, Rhasis, Aiva, and most of our late writers, as Gordonius, Fuchsius, Flater, Bruel, Montal, &c. repeat it as a symptom. 8 Some seem to be inspired of the Holy Ghost, some upon them to be prophets, some are addicted to new opinions, some for tell strange things, de statu mundi et Antichristi, saith Gordonius. Some will prophesy of the fall of the world to a day almost, and the fall of the Antichrist, as they have been injected or brought up; for so melancholy works with them, as Laurentius holds. They have been precisely given, all their meditations tend that way, and in conscienc produce strange effects, the humour imprints symptoms according to their several inclinations and conditions, which makes Guainerius and Felix Plater put so much devotion, blind zeal, fear of eternal punishment, and that last judgment for cause of those enthusiasts and desperate persons: but some do not obscure like a distinct species of it, dividing love melancholy into that whose object is men; and into the other whose object is God. Plato, in Convivio, makes mention of two distinct furies: and amongst our Neoterics, Hercules de Saconia lib. 1. ac. med. cap. 16. cap. de Melanch. doth expressly treat of it in a distinct species. Love melancholy (saith he) is twofold; the first is that (to which peradventure we will not vouchsafe this name or species of melancholy) affection of those which God for their object, and are altogether about prayer, fasting, &c., the other about men. 83 Peter Forestus in his observations delivereth as much in the same words: and Felix Platerus de mentis alienat. cap. 3. frequentissima est ejus species, in qua mensa sepsissime multum fui impeditus; 84 is a frequent disease; and they have a sound of what they say, forth of Arcteus and Plato. 85 Arcteus, 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. 86 Plato in his Phaedrus hath these words, "Apollo's priests in Delphos, and at Dodona, in their fury do many petty feats; and benefit the Greeks, but never in their right wits." He makes them mad, as well he might; and he that shall but consider that superstition of old,

1 Ye gods avert such a pestilence from the world."
2 called religious because it is still conversant about gods and such divine objects.
3 Grotaius. "Pro
4, ye masses, nor desert me in the middle of my prayer, where no footsteps lead me, no wheeltracks unite the traces of former chariots." 87 Lib. 1.
86 nonnumi opinionibus additis sunt, et futura se doceo amantur.
87 Atiu viracula quid sunt
88 Atiu viracula quid sunt
89 Atiu viracula quid sunt
90 Atiu viracula quid sunt
91 Atiu viracula quid sunt
92 Atiu viracula quid sunt
93 Atiu viracula quid sunt
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99 Atiu viracula quid sunt
100 Atiu viracula quid sunt
101 Atiu viracula quid sunt

those prodigious effects of it (as in its place I will shew the several furies of our fatidici dii, pythonissas, sibyls, enthusiasm, pseudoprophets, heretics, and schismatics in these our latter ages) shall instantly confess, that all the world again cannot afford so much matter of madness, so many stupendous symptoms, as superstition, heresy, schism have brought out: that this species alone may be paralleled to all the former, has a greater latitude, and more miraculous effects; that it more besots and infatuates men, than any other above named whatsoever, does more harm, works more disquietness to mankind, and has more crucified the souls of mortal men (such hath been the devil's craft) than wars, plagues, sicknesses, dearth, famine, and all the rest.

Give me but a little leave, and I will set before your eyes in brief a stupendous, vast, infinite ocean of incredible madness and folly: a sea full of shelves and rocks, sands, guls, euripes and contrary tides, full of fearful monsters, uncouth shapes, roaring waves, tempests, and siren calms, halyconian seas, unspeakable misery, such comedies and tragedies, such absurd and ridiculous, feral and lamentable suits, that I know not whether they are more to be pitied or derided, or may be believed, but that we daily see the same still practised in our days, fresh examples, nosta nostia, 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 bosoms.

But before I can come to treat of these several errors and obliquities, their causes, symptoms, affections, &c., I must say something necessarily of the object of this love, God himself, what this love is, how it allureth, whence it proceeds, and (which is the cause of all our miseries) how we mistake, wander and swerve from it.

Amongst all those divine attributes that God doth vindicate to himself, eternity, omnipotency, immutability, wisdom, majesty, justice, mercy, &c., his 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. xxvii. 4. And out of Sion, which is the perfection of beauty, hath God shined, Psal. l. 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. 1024 "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 comeliness of creatures, how should we be ravished with that admirable lustre of God himself?" If ordinary beauty have such a prerogative and power, and what is amiable and fair, to draw the eyes and ears and hearts and affections of all spectators unto it, to move, win, entice, allure: how shall this divine form ravish our souls, which is the fountain and quintessence of all beauty? Cellum pulchrum, sed pulchrior cari fabricator; if heaven be so fair, the sun so fair, how much fairer shall he be, that made them fair? "For by the greatness and beauty of the creatures, proportionally, the maker of them is seen," Wis. xiii. 5. If there be such pleasure in beholding a beautiful person alone, and as a plausible sermon, he so much affect us, what shall this beauty of God himself, that is infinitely fairer than all creatures, men, angels, &c. Omnis pulchritudo forma hominum, angelorum, et rerum omnium pulcherrimarum ad Dei pulchritudinem coelestis est et tenebrae, all other beauties are night itself, mere darkness to this our inexplicable, incomprehensible, unspeakable, eternal, infinite, admirable and divine beauty. This lustre, pulchritudo omnium pulcherrimarum. This beauty and "splendour 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 relics they have yet left of God's 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 goodness, to adore and seek him; the magnificence and structure of the world itself, and all of his creatures, his goodness, providence, protection, enforce them to love him, seek him, fear him, though a wrong way to adore him: but for us that

1024 Deus bonus, justus, pulcher, iustitiae Deorum, sive pulcher, res, genes, caelestis, in excellentiam, omnium pulcher; a Deo, a Deo, est, omnia quae sunt cum Deo, sunt pulchra. Aeternam deorum, angelorum, &c. et quae sunt iuxta Deum, quae sunt caelestes, pulchra, pulchra. Pulchra est semper Deus.
are christians, regenerate, that are his adopted sons, illuminated by his word, having
the eyes of our hearts and understandings opened; how far doth he offer and
expose himself? Ambitus nos Deus (Austin saith) donis et formis sus, he woos us by
his beauty, gifts, promises, to come unto him; ""the whole Scripture is a message,
an exhortation, a love letter to this purpose;"" to incite us, and invite us, "God's
epistle, as Gregory calls it, to his creatures. He sets out his son and his church in
that epithalamium or mystical song of Solomon, to enamour us the more, comparing
his head to fine gold, his locks curled and black as a raven, Cant. iv. 5. his eyes
like doves on rivers of waters, washed with milk, his lips as lilies, drooping down
pure juice, his hands as rings of gold set with chrysolite: and his church to a vine-
yard, a garden inclosed, a fountain of living waters, an orchard of pomegranates,
with sweet scents of saffron, spike, calamus and cinnamon, and all the trees of in-
cense, as the chief spices, the fairest amongst women, no spot in her, ""his sister, his
spouse, undefiled, the only daughter of her mother, dear unto her, fair as the moon,
pure as the sun, looking out as the morning;"" that by these figures, that glass, these
spiritual eyes of contemplation, we might perceive some resemblance of his beauty,
the love between his church and him. And so in the xlv. Psalm this beauty of his
church is compared to a queen in a vesture of gold of Ophir, embroidered raiment
of needlework, that the king might take pleasure in her beauty."" To incense us
further yet, "John, in his apocalypse, makes a description of that heavenly Jeru-
sa le, the beauty, of it, and in it the maker of it; ""Likening it to a city of pure
gold, like unto clear glass, shining and garnished with all manner of precious stones,
having no need of sun or moon: for the lamb is the light of it, the glory of God
doth illuminate it: to give us to understand the infinite glory, beauty and happiness
of it."" Not that it is no fairer than these creatures to which it is compared, but
that this vision of his, this lustre of his divine majesty, cannot otherwise be ex-
pressed to our apprehensions, "no tongue can tell, no heart can conceive it," as Paul
saith. Moses himself, Exod. xxxii. 18. when he desired to see God in his glory,
was answered that he might not endure it, no man could see his face and live. Sensibile forte destruit sensum, a strong object overcometh the sight, according to
that axiom in philosophy: fulgorem solis ferre non potes, multo magis creatoris;
if thou canst not endure the sunbeams, how canst thou endure that fulgur and bright-
ness of him that made the sun? The sun itself and all that we can imagine, are
but shadows of it, "his visio praecellens, as "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; ""as But this is an im-
mortal vision, a divine beauty, an immortal love, an indefatigable love and beauty,
with sight of which we shall never be tired nor wearied, but still the more we see
the more we shall covet them."" For as one saith, where this vision is, there is ab-
solute beauty; and where is that beauty, from the same fountain comes all pleasure
and happiness; neither can beauty, pleasure, happiness, be separated from his vision
or sight, or his vision, from beauty, pleasure, happiness."" In this life we have but
a glimpse of this beauty and happiness: we shall hereafter, as John saith, see him
as he is: thine eyes, as Isaiah promiseth, xxxiii. 17. ""shall behold the king in his
glory,"" then shall we be perfectly enamoured, have a full fruition of it, desire, be
hold and love him alone as the most amiable and fairest object, or sumnum bonum,
or chiefest good.

This likewise should we now have done, had not our will been corrupted; and
as we are enjoined to love God with all our heart, and all our soul: for to that end
were we born, to love this object, as "Melanthon discourses, and to enjoy it.
"And him our will would have loved and sought alone as our sumnum bonum, or

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* In Paul. laev. missid ad nos Epistolae et totam
  *scripturam, quibus nobis fecerat amans desiderium.
  *Epist. 48. 1. 4. quid est tota scriptura nisi Epistola om-
  *nipotentialis Deus ad creaturam suam? *Cap. vi. 8.
  *Cap. xxxii. 11.
* In Paul. laev. omnes pulchri-
  *tudines terrae auri, argenti, nemorum et camporum
  *pulchritudinem Solis et Lune, stellarum, omnis pulchra
  *superans.
  *Immortalis hic visus immortalem amor,
  *indefinexus amor et visio.
  *Oscarius; ubicunque visio
  *et pulchritudo divinae aspectus, ibi volupias ex cedere
  *fonte omnium beatitudine, nec absque aspectus voluptas,
  *neque ibi voluptas aspectus separati potest. *Léon
  *Hebraea. Dehincur an humana felicitas Deus cognos-
  *cendo an amans termisector.
  *Laev. de mund. Ad hoc objectum amandum et taurum ubi
  *visum; et hunc expatiatus; unumque mansuras, huncque
  *volentas, ut sumnum bonum, et ostensa tur non omnes
  *ordinam.
Religious Melancholy.

[Part 3. Sec. 4]

principal good, and all other good things for God's sake: and nature, as she proceeded from it, would have sought this fountain; but in this infirmity of human nature this order is disturbed, our love is corrupt: 39 and a man is like that monster in 40 Plato, composed of a Scylla, a lion and a man; we are carried away headlong with the torrent of our affections: the world, and that infinite variety of pleasing objects in it, do so allure and enamour us, that we cannot so much as look towards God, seek him, or think on him as we should: we cannot, saith Austin, Rempl. cælestem cogitare, we cannot contain ourselves from them, their sweetness is so pleasing to us. Marriage, saith 41 Gualter, detains many; 42 a thing in itself 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, whilst they rather strive to please, satisfy their guts and belly, than to serve God and nature. 43 Some are so busied about merchandise to get money, they lose their own souls, whilst covetously carried, and with an insatiable 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.

44 In this world there be so many beautiful objects, splendours and brightness of gold, majesty of glory, assistance of friends, fair promises, smooth words, victories, triumphs, and such an infinite company of pleasing beauties to allure us, and draw us from God, that we cannot look at him. 45 And this is it which Christ himself, those prophets and apostles so much thundered against, 1 John, xvii. 15, dehort us from; 46 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. 47 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. No man, saith our Saviour, can serve two masters, but he must love the one and hate the other, &c., 48 bonos vel malos more, boni vel mali facium amores, Austin well infers: and this is that which all the fathers inculcated. He cannot (49 Austin admoniseth) be God's friend, that is delighted with the pleasures of the world: 50 make clean thine heart, purify thine heart; if thou wilt see this beauty, prepare thyself 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: 51 so saith Gregory cited by 52 Bonaventure. And as 53 Philo Judæus seconde him, 54 he that loves God, will soar aloft and take him wings; and leaving the earth fly up to heaven, wander with sun and moon, stars, and that heavenly troop, God himself being his guide. 55 If we desire to see him, we must lay aside all vain objects, which detain us and dazzle our eyes, and as 56 Ficinus adviseth us, get us solar eyes, spectacles as they that look on the sun: to see this divine beauty, lay aside all material objects, all sense, and then thou shalt see him as he is. Thou covetous wretch, as 57 Austin expostulates, why dost thou stand gaping on this dress, muck-hills, filthy excrements? behold a far fairer object, God himself woes thee; behold him, enjoy him, he is sick for love. Cant. v. he invoceth 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. 58 Wisdom cries 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 than gold or precious stones; no pleasures can be compared to it: leave all then and follow her, rer exhortor & amici et obserro. In 59 Ficinus's 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.
whom alone, saith \textit{Plotinus}, \textit{we must forsake the kingdoms and empires \textit{of} the whole earth, sea, land, and air, if we desire to be ingrafted into him, leave all and follow him.} \textit{	extsuperscript{22}}

\textit{Now, forasmuch as this love of God is a habit infused of God, as \textsuperscript{20}Thomas holds, 1. 2. \textit{quest. 23.} \textit{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 rays, and perform those duties that he requires of us, Deut. vi. and Josh. xxiii. \textit{4 to love God above all, and our neighbour as ourself, to keep his commandments. In this we know, saith John, c. v. 2, we love the children of God, when we love God and keep his commandments.} \textit{	extsuperscript{23}}

\textit{This is the love of God, that we keep his commandments; he that loveth not, knoweth not God, for God is love, \textit{cap. iv. 8, and he that dwelleth in love, dwelleth in God, and God in him;} \textit{for love presupposeth knowledge, faith, hope, and unites us to God himself, as \textsuperscript{24}Leon Hebræus delivereth unto us, and is accompanied with the fear of God, humility, meekness, patience, all those virtues, and charity itself. For if we love God, we shall love our neighbour, and perform the duties which are required at our hands, to which we are exhorted, 1 Cor. xv. 4, 5; Ephes. iv.; Colos. iii.; Rom. xii. We shall not be envious or puffed up, or boast, disdain, think evil, or be provoked to anger, \textit{but suffer all things; endeavour to keep the unity of the spirit in the bond of peace.} \textit{Forbear one another, forgive one another, clothe the naked, visit the sick, and perform all those works of mercy, which \textsuperscript{25}Clemens Alexandrinus calls \textit{amoris et amicitis impetionem et extentionem, the extent and complement of love; and that not for fear or worldly respects, but \textit{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 \textsuperscript{26}defective, in worldly things too excessive, there is a jar in both. We love the world too much; God too little; our neighbour not at all, or for our own ends. \textit{Vulgus amicitias utile probat.} \textit{The chief thing we respect is our commodity; and what we do is for fear of worldly punishment, for vain-glory, praise of men, fashion, and such by respects, not for God’s sake. We neither know God aright, nor seek, love or worship him as we should. And for these defects, we involve ourselves into a multitude of errors, we swerve from this true love and worship of God: which is a cause unto us of unspeakable miseries; running into both extremes, we become fools, madmen, without sense, as now in the next place I will show you.}

The parties affected are innumerable almost, and scattered over the face of the earth, far and near, and so have been in all precedent ages, from the beginning of the world to these times, of all sorts and conditions. For method’s sake I will reduce them to a two-fold division, according to those two extremes of excess and defect, impiety and superstition, idolatry and atheism. Not that there is any excess of divine worship or love of God; that cannot be, we cannot love God too much, or do our duty as we ought, as Papists hold, or have any perfection in this life, much less supererogate: when we have all done, we are unprofitable servants. But because we do \textit{aliiad agere, zealous without knowledge, and too solicitous about that which is not necessary, busying ourselves about impertinent, needless, idle, and vain ceremonies, \textit{populo ut placierent, as the Jews did about sacrifices, oblations, offerings, incense, new moons, feasts, &c., but Isaiah taxeth them, i. 12, \textit{who required this at your hands?} \textit{We have too great opinion of our own worth, that we can satisfy the law: and do more than is required at our hands, by performing those evangelical counsels, and such works of supererogation, merit for others, which Bellarmine, Gregory de Valentina, all their Jesuits and champions defend, that if God should deal in rigour with them, some of their Franciscans and Dominicans are so pure, that nothing could be objected to them. Some of us again are too dear, as we think, more divine and sanctified than others, of a better mettite, greater gifts, and with that proud Pharisee, contain others in respect of ourselves, we are better Christians, better learned, choice spirits, inspired, know more, have special revelation, perceive God’s}}
secrets, and thereupon presume, say and do that many times which is not befitting to be said or done. Of this number are all superstitious idolaters, ethnics, Mahometans, Jews, heretics, enthusiasts, divinators, prophets, sectaries, and schismatics. Zanchius reduceth such infidels to four chief sects; but I will insist and follow mine own intended method: all which with many other curious persons, monks, hermits, &c., may be ranged in this extreme, and fight under this superstitious banner, with those rude idiots, and infinite swarms of people that are seduced by them. In the other extreme or in defect, march those impious epicures, libertines, atheists, hypocrites, infidels, worldly, secure, impudent, unthankful, and carnal-minded men, that attribute all to natural causes, that will acknowledge no supreme power; that have cauterised consciences, or live in a reprobrate sense; or such desperate persons as are too distrustful of his mercies. Of these there be many subdivisions, diverse degrees of madness and folly, some more than other, as shall be shown in the sometome; and yet all miserably out, perplexed, doting, and beside themselves for religion's sake. For as Zanchy well distinguished, and all the world knows religion is twofold, true or false; false is that vain superstition of idolaters, such as were of old, Greeks, Romans, present Mahometans, &c. Timorem deorum inanem, truly could term it; or as Zanchy defines it, Ubis falsi dix, aut falsa cultu colitur Deus, when false gods, or that God is falsely worshipped. And 'tis a miserable plague, a torture of the soul, a mere madness, Religiosa insanias, Meteran calls it, or insanias error, as Seneca, a frantic error; or as Austin, Insanum 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, uti superbia, avaritia, superstitio, saith Plin. lib. 7. cap. 1. atque etiam post saecul de futuro, which wrings his soul for the present, and to come: the greatest misery belongs to mankind, a perpetual servitude, a slavery, Ex timore timor, a heavy yoke, the seal of damnation, an intolerable burden. They that are superstitious are still fearing, suspecting, vexing themselves with auguries, prodigies, false tales, dreams, idle, vain works, unprofitable labours, as Boterus observes, curd mentis ancipite versatur: enemies to God and to themselves. In a word, as Seneca concludes, Religio Deus colit, superstitio destruit, superstition destroys, but true religion honours God. True religion, ubi verus Deus verë cultur, where the true God is truly worshipped, is the way to heaven, the mother of virtues, love, fear, devotion, obedience, knowledge, &c. It tears 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 repose. Jugum suave, et leve, a light yoke, an anchor, and a haven. It adds courage, boldness, and begets generous spirits: although tyrants rage, persecute, and that bloody Lictor or sergeant be ready to martyr them, aut lita, aut morere, (as in those persecutions of the primitive Church, it was put in practice, as you may read in Eusebüs and others) though enemies be now ready to invade, and all in an uproar, Si fractus illabatur orbis, inapvados ferient ruina, though heaven should fall on his head, he would not be dismayed. But as a good Christian prince once made answer to menacing Turk, facie scelerata hominum arma contermini, qui de praesidio tuus es: or as Phalaris write to Alexander in a wrong cause, he nor any other enemy could terrify him, for that he trusted in God. Si Deus nobiscum, quis contra nos? In all calamities, persecutions whatsoever, as David did, 2 Sam. ii. 22, he will sing with him, "the Lord is my rock, my fortress, my strength, my refuge, the tower and horn of my salvation," &c. In all troubles and adversities, Psal. xlv. 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 said Austin) vita vite mortalís, the life of this our mortal life, hope of immortal, 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 miseries: superstition torments, and is from the devil, the author of lies; but this is from God himself, as Lucian, that Antiochian priest, made his divine confession in Eusebüs, Doctor nobis de Deo Deus est, God is the author of our religion himself, las vae...
is our rule, a lantern to us, dictated by the Holy Ghost, he plays upon our hearts as many harpsstrings, 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 itself, and all the faculties of it, _totum compositum_, all is mad and dotes; now for the extent, as I say, the world itself is the subject of it, (to omit that grand sin of atheism,) 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 idolatry and superstition (for that comprehends all) hath infatuated in all ages, besotted by this blind zeal, which is religion's ape, religion's bastard, religion's shadow, false glass. For where God hath a temple, the devil will have a chapel: where God hath sacrifices, the devil will have his oblations: where God hath ceremonies, the devil will have his traditions: where there is any religion, the devil will plant superstition; and 'tis a pitiful sight to behold and read, what tortures, miseries, it hath procured, what slaughter of souls it hath made, how it raged amongst those old Persians, Syrians, Egyptians, Greeks, Romans, Tuscans, Gauls, Germans, Britons, &c. *Britannia jam hodie celebrat tam attentatem, saith* Pliny, *tantis ceremoniis (speaking of superstition) ut dedisse Persius videri possit.* The Britons are so stupendously 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 truly observes, may stand amazed, and never enough wonder at it; and thank God withal, that by the light of the Gospel, we are so happily freed from that slavish idolatry in these our days. 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! *Divisum imperium cum Jove Daemon habet.*

The patriarchs and their families, the Israelites a handful in respect, Christ and his apostles, and not all of them, neither. Into what straits hath it been compassed, a little flock! how hath superstition on the other side dilated herself, error, ignorance, barbarism, folly, madness, deceived, triumphed, and insulted over the most wise discreet, and understanding man, philosophers, dynasts, monarchs, all were involved and overshadowed in this mist, in more than Cimmerian darkness. *Adeo ignara superstitione mentes hominum depravata, et nonnumquam sapientum animos transversos agit.* At this present, _quota pars!_ How small a part is truly religious! How little in respect! Divide the world into six parts, and one, or not so much, is christians; idolaters and Mahometans possess almost Asia, Africa, America, Magellanica. The kings of China, great Cham, Siam, and Borneo, Pegu, Deccan, Narsinga, Japan, &c., are gentiles, idolaters, and many other petty princes in Asia, Monomotapa, Congo, and I know not how many negro princes in Africa, all Terra Australis incognita most of America pagans, differing all in their several superstitions; and yet all idolaters. The Mahometans extend themselves over as the great Turk's dominions in Europe, Africa, Asia, to the Xerifics in Barbary, and its 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 devil rageth: those at odds, or differing among themselves, some for Ali, some Enbocar, for Amor, and Ozimen, those four doctors, Mahomet's successors, and are subdivided into seventy-two inferior sects, as Leo Afer reports. The Jews, as a company of vagabonds, are scattered over all parts; whose story, present estate, progress from time to time, is fully set down by Mr. Thomas Jackson, Doctor of Divinity, in his comment on the creed. A fifth part of the world, and hardly that, now professeth CHRIST, but so inlarled and interlaced with several superstitions, that there is scarce a sound part to be found, or any agreement amongst them. Presbyter John, in Africa, lorn of those Abyssinians, or Ethiopians, 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 paganism, that they keep little more than a bare title of chris-
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tianity. 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. 4 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, Jacobins, Syrians, Armenians, Georgians, &c., scattered over Asia Minor, Syria, Egypt, &c., Greece, Walachia, Circassia, Bulgaria, Bosnia, Albania, Illyricum, Slavonia, Croatia, Thrace, Servia, Rascia, and a sprinkling amongst the Tartars, the Russians, Muscovites, and most of that great duke’s (czar’s) subjects, are part of the Greek Church, and still Christians: but as one saith, temporis successus multas illi addiderunt superstitiones. In process of time they have added so many superstitions, they be rather semi-christians than otherwise. That which remains is the Western Church with us in Europe, but so eclipsed with several schisms, heresies and superstitions, that one knows not where to find it. The papists have Italy, Spain, Savoy, part of Germany, France, Poland, and a sprinkling in the rest of Europe. In America, they hold all that which Spaniards inhabit, Hispания Nova, Castella Aurea, Peru, &c. In the East Indies, the Philippine, some small holds about Goa, Malacca, Zelan, Ormus, &c., which the Portuguese got not long since, and those land-leaping Jesuits have essayed in China, Japan, as appears by their yearly letters; in Africa they have Melinda, Quilca, Mombaze, &c., and some few towns, they drive out one superstition with another. Poland is a receptacle of all religions, where Samosetians, Socinians, Photinians (now protected in Transylvania and Poland), Arrians, anabaptists are to be found, as well as in some German cities. Scandia is christian, but 4 Damianus A-Goas, the Portugal knight, complains, so mixed with magic, pagan rites and ceremonies, they may be as well counted idolaters: what Tacitus formerly said of a like nation, is verified in them, 4 A people subject to superstition, contrary to religion. 7 And some of them as about Lapland and the Pilipians, the devil’s possession to this day, Misera hæc gens (saith mine author) Satane hæc possessor, et quod maxime mirandum et dolendum, and which is to be admired and pitied; if any of them be baptized, which the kings of Sweden much labour, they die within seven or nine days after, and for that cause they will hardly be brought to Christianity, but worship still the devil, who daily appears to them. In their idolatrous courses, Gandentibus diis patria, 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 mixed. And yet the emperor himself, dukes of Lorraine, Bavaria, and the princes electors, are most part professed papists. And though some part of France and Ireland, Great Britain, half the cantons in Switzerland, and the Low Countries, be Calvinists, more delectable than the rest, yet at odds amongst themselves, not free from superstition. And which 4 Brochard, the monk, in his description of the Holy Land, after he had censured the Greek church, and showed their errors, concluded at last, Favit Deus et Latius multa irrepererint stultitiae, I say God grant there be no poppers in our church. As a dam of water stopped in one place breaks out into another, so doth superstition. I say nothing of Anabaptists, Socinians, Brownists, Familists, &c. There is superstition in our prayers, often in our hearing of sermons, bitter contentions, invectives, persecutions, strange conceits, besides diversity of opinions, schisms, factions, &c. But as the Lord (Job xlii. cap. 7. v.) said to Eliphaz, the Temanite, and his two friends, 4 his wrath was kindled against them, for they had spoken of him things that were right. 8 we may justly of these seismatics and heretics, how wise socier in their own conceits, non recte loquantur de Deo, they speak not, they think not, they write not well of God, and as they ought. And therefore, Quid queso mi Dorpi, as Erasmus concludes to Dorpius, hisce Theologis faciamus, aut quid precemur, nisi forte sadelem medicum, qui cerebro medeatur? What shall we wish them, but sanam mentem, and a good physician? But more of their differences, paradoxes, opinions, mad pranks, in the symptoms: I now hasten to the causes.
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Causes of Religious Melancholy. 601

Sect. II.—Causes of Religious melancholy. From the Devil by miracles, apparitions, oracles. His instruments or factors, politicians, Priests, Impostors, Heretics, blind guides. In them simplicity, fear, blind zeal, ignorance, solitariness, curiosity, pride, vain-glory, presumption, &c. his engines, fasting, solitariness, hope, fear, &c.

We are taught in Holy Scripture, that the "Devil rangeth abroad like a roaring lion, still seeking whom he may devour"; and as in several shapes, so by several engines and devices he goeth about to seduce us; sometimes he transforms himself into an angel of light; and is so cunning that he is able, if it were possible, to deceive the very elect. He will be worshipped as God himself, and is so adored by the heathen and esteemed. And in imitation of that divine power, as Eusebius observes, to abuse or emulate God's 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 allissimo, 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 devil in several shapes talks with them: in the 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, Alexiacus, Apollo thomos, pestifer et malorum depulsor), raising wars, seditions by spectrums, troubling their consciences, driving them to despair, tears of mind, intolerable pains; by promises, rewards, benefits, and fair means, he raiseth such an opinion of his deity and greatness, that they dare not do otherwise than adore him, do as he will have them, they dare not offend him. And to compel them more to stand in awe of him, he sends and cures diseases, disquiets their spirits (as Cyprian saith), torments and terrifies their souls, to make them adore him; and all his study, all his endeavours is to divert them from true religion to superstition: and because he is damned himself, and in an error, he would have all the world participate of his errors, and be damned with him. The primum mobile, therefore, and first mover of all superstition, is the devil, that great enemy of mankind, the principal agent, who in a thousand several shapes, after diverse fashions, with several engines, illusions, and by several names hath deceived the inhabitants of the earth, in several places and countries, still rejoicing at their falls. All the world over before Christ's time, he freely domineered, and held the souls of men in most slavish subjection (saith Eusebius) in diverse forms, ceremonies, and sacrifices, till Christ's coming, as if those devils of the air had shared the earth amongst them, which the Platonists held for gods (Lucus decorum sumus), and were our governors and keepers. In several places, they had several rites, orders, names, of which read Wierus de praestigiis daemonum, lib. 1. cap. 5. Strozius, Cicogna, and others; Adonis amongst the Syrians; Adramalech amongst the Capernaites, Asinias amongst the Emathites; Astartes with the Sidonians; Astaroth with the Palestineans; Dagon with the Philistines; Tartary with the Hanaii; Melchonis amongst the Ammonites; Beli the Babylonians; Beelzebub and Baal with the Samaritans and Moabites; Aphis, Isis, and Osiris amongst the Egyptians; Apollo Pythis at Delphos, Colophon, Ancyra, Cuma, Erythra; Jupiter in Crete, Venus at Cyprus, Juno at Carthage, Eculearius 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, Japan, &c., what strange idols, in what prodigious forms, with what absurd ceremonies are they adored? What strange sacraments, like ours of Baptism and the Lord's Supper,
what goodly temples, priests, sacrifices they had in America, when the Spaniards first landed there, let Acosta the jesuit relate, *lib. 5. cap. 1, 2, 3, 4, &c.* and how the devil imitated the Ark and the children of Israel’s coming out of Egypt; with many such. For as Lipsius well discoursed out of the doctrine of the Stoics, *maximis capitans adorationem hominum,* now and of old, they still and most especially desire to be adored by men. See but what Vertomannus, *I. 5. c. 3.* Marcus Polius, Lerneus, 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 Chinese, so perspicacious in all other things should be so guilied, 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, Arians, and Papists above the rest, miserably infatuated! *Mars, Jupiter, Apollo, and Æsculapius,* have resigned their interest, names, and offices to Saint George.

*De bellorum rector, quem nostra juvenas* Pro Navorti colit,*)

St. Christopher, and a company of fictitious saints, *Venus* to the Lady of Loretto. And as those old Romans had several distinct gods, for divers offices, persons, places, so have they saints, as *Lavater well observes out of Lactantius,* *mutato nomine tenent,* *'tis the same spirit or devil that deludes them still. The manner how,* as I say, *is by rewards, promises, terrors, affrights, punishments. In a word, fair and foul means, hope and fear.* *How often hath Jupiter, Apollo, Bacchus, and the rest, sent plagues in Æsculapius,* Greece and Italy, because their sacrifices were neglected?*

*Di multa neglecti dedeiunt* Hesperia maia lectuosa,*)

to terrify them, to arouse them up, and the like: see but Livy, Dionysius Halicarnassensis, Thucydides, Pausanius, Philostratus, *Polybius,* before the battle of *Canas,* *prodigiis signis, ostentis, tempora cuncta, private etiam ades scabetum.* *Cænus* reigned in Ætolia, and because he did not sacrifice to Diana with his other gods (see more in Labanius his Diana), she sent a wild boar, *insolitum gigantum, qui terras et homines miseret depascit.* to spoil both men and country, which was afterwards killed by Meleager. So Plutarch in the Life of Lucullus relates, how Mithridates king of Pontus, at the siege of Cizicum, with all his navy, was overthrown by Prosperpin, for neglecting of her holy day. She appeared in a vision to Aristagoras in the night, *Cras inquit tybicinum Lybicum cum tygicinum pontico committam* (= to-morrow I will cause a contest between a Lybian and a Pontic minstrel), and the day following this enigma 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 Lebada, of Jupiter Ammon in Egypt. Amphiareus in Ætica, &c.; what strange cures performed by Apollo and Æsculapius? Juno’s image and that of *Fortune speke,* *Castor and Pollux fought in person for the Romans against Hannibal’s army, as Pallas, Mars, Juno, Venus, for Greeks and Trojans,* &c. Amongst our pseudocatholics nothing so familiar as such miracles; how many cures done by our lady of Loretto, at Sichem! of old at our St. Thomas’s shrine, &c. *St. Sabine was seen to fight for Arnulfus, duke of Speleto. St. George fought in person for John the Bastard of Portugal, against the Castilians; St. James for the Spaniards in America. In the battle of Bannockburn, where Edward the Second, our English king, was foiled by the Scots, St. Philan’s arm was seen to fight (if *Hector Beethoven doth not impose), that was before shot up in a silver capace; another time, in the same author, St. Magnus fought for them. Now for visions, revelations, miracles, not only out of the legend, out of purgatory, but everyday comes news from the Indies, and at home read the Jesuits’ Letters,"

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(*) *Lib. 4. cap. 8. prop.*

(*) *Bapt. Marz. 4. Fast.*

(*) *De nat. deorum lib. 1.*

(*) *Æquin Venus Trocru Pallac ma-

(*) *Jo. Molanin lib. 3. cap. 26.*

(*) *Pet. Oe-

(*) *de Joanne primo Portugallise Regis strenue pu-

(*) *Part. 1.

(*) *Pond. Virg. lib. 1. de por-

(*) *Hart. 1. 3. ed. 6.*

(*) *Lib. 5. Fast.*

(*) *Graurh.

(*) *Lego me dicantis mulieres Dom. Halicarn."

(*) *Tully.*
Ribadineira, Thurnelius, Acosta, Lippomannus, 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, are politicians, statesmen, priests, heretics, blind guides, impostors, pseudoprophets, to propagate his superstition. And first to begin of politicians, it hath ever been a principal axiom with them to maintain religion or superstition, which they determine of, alter and vary upon all occasions, as to them seems best, they make religion mere policy, a cloak, a human invention, nihil aqua valet ad regendos vulgi animos ac superstition, as Tacitus and Tully hold. Austin, l. 4. de civitate. Dei. c. 9. censures Scævola saying and acknowledging expedire civitates religionis 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 gullled, let it be gull'd, 'tis good howsoever to keep it in subjection. 'Tis that Aristotle and Plato inculcate in their politics, "Religion neglected, brings plague to the city, opens a gap to all naughtiness." 'Tis that which all our late politicians ingeminate. Cromerus, l. 2. pol. hist. Boterus, l. 3. de incrementis urbium. Clapmarius, l. 2. c. 9. de Arcanis rerum, cap. 4. lib. 2. polit. Captain Machiavel will have a prince by all means to counterfeit religion, to be superstitious in show at least, to seem to be devout, frequent holy exercises, honour divines, love the church, affect priests, as Numas, Lycurgus, and such law-makers were and did, non ut his fidei habeant, sed ut subditos religionis metu facilius in officio continent, to keep people in obedience. "Nam naturaliter (as Cardan writes) lex Christiana lex est pietatis, justiciae, fidei, simplicitatis, &c. But this error of his, Innocentius Jentilettus, a French lawyer, theorem. 9. comment. 1. de Relig. and Thomas Bozius in his book de rebus gentium et Regnorum have copiously confuted. Many politicians, I dare not deny, maintain religion as a true means, and sincerely speak of it without hypocrisy, are truly zealous and religious themselves. Justice and religion are the two chief props and supports of a well-governed commonwealth; but most of them are but Machiavellians, counterfeiters only for political ends; for solus rex (which Campanella, cap. 18. atheismi triumphati observes), as amongst our modern Turks, reipub. Finis, as knowing magnus ejus in animos imperium; and that, as Sabellicus delivers, "A man without religion, is like a horse without a bridle." No way better to curb than superstition, to terrify men's consciences, and to keep them in awe: they make new laws, statutes, invent new religions, ceremonies, as so many stalking horses, to their ends. Hec enim (religio) si falsa sit, dummodo vera credatur, animorum ferociam domat, libidine coeerei, subditos principi obsequientes efficit. Therefore (saith Polybius of Lycurgus), did he maintain ceremonies, not that he was superstitious himself, but that he had perceived mortal men more apt to embrace paradoxes than aught else, and durst attempt no evil things for fear of the gods. This was Zamoloch's stratagem amongst the Thracians, Numas' plot, when he said he had conference with the nymph Algeria, and that of Sertorius with a hart; to get more credit to their decrees, by deriving them from the gods; or else they did all by divine instinct, which Nicholas Damascen well observes of Lycurgus, Solon, and Minos, they had their laws dictated, monte sacro, by Jupiter himself so Mahomet referred his new laws to the angel Gabriel, by which direction he gave out they were made. Caligula in Dion feigned 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. et 12. were Religione maxime moti, most superstitious); and did curb the people more by this means, than by force of arms, or severity of human laws. Sola plebecula cam agnoscerebat (saith Vainius, dial. 1. lib. 4. de admirandis naturæ arcarnis) speaking of religion, que facile decipitur, magnates vero et philosophi ne quaquam, your grandees and philosophers had
no such conceit, sed ad imperii conformationem et amplificationem quam sine praeterea
religionis tueri non poterant; and many thousands in all ages have ever held as much,
Philosophers especially, animadvertunt hi semper haec esse fabellas, atiamen ob
metum publica potentialis silere cogerantur they were still silent for fear of laws, &c.
To this end that Syrian Phryresides, Pythagoras his master, broached in the East
amongst the heathens, first the immortality of the soul, as Strusecius did in Egypt,
with a many of feigned gods. Those French and Briton Druids in the West first
taught, saith "Cesar, non interire animas (that souls did not die), "but after death
to go from one to another, that so they might encourage them to virtue." "Twas
for a politic end, and to this purpose the old poets feigned those elysian fields, their
Hecus, Minos, and Rhadamanthus, their infernal judges, and those Stygian lakes,
fiery Phlegethons, Pluto’s kingdom, and variety of torments after death. Those that
had done well, went to the elysian fields, but evil doers to Cocytus, and to that
burning lake of "hell with fire and brimstone for ever to be tormented.
"Tis this
which Plato labours for in his Phedon, et 9. de rep. The Turks in their Alcoran,
when they set down rewards, and several punishments for every particular virtue and
vice, "when they persuade 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 by
that tract which John Baptist Alqui, that Mauritian priest, now turned Christian,
hath written in his confutation of the Alcoran. After a man’s death two black angels,
Nunquir and Nequir (so they call them) come to him to his grave and punish him
for his predecessor sins; if he lived well, they torture him the less; if ill, per indemni-
tias cruciatus ad diem judicium, they incessantly punish him to the day of judgment.
Nemo viviscum qui ad horum mentionem non lotus horret et contemneti, the thought
of this crucifies them all their lives long, and makes them spend their days in fasting
and prayer, ne mala haec contingant, &c. A Tartar prince, saith Marcus Polus, lib. 1.
cap. 28. called Senex de Montibus, the better to establish his government amongst
his subjects, and to keep them in awe, found a convenient place in a pleasant valley,
environed with hills, in "which he made a delicious park full of odoriferous
flowers and fruits, and a palace of all worldly contents," that could possibly be de-
vised, music, pictures, variety of meats, &c., and chose out a certain young man,
whom with a "soporiferous potion he so benumbed, that he perceived nothing:
"and so fast asleep as he was, caused him to be conveyed into this fair garden:"
where after he had lived awhile in all such pleasures a sensual man could desire, "He
cast him into a sleep again, and brought him forth, that when he awakened he might
tell others he had been in Paradise." The like he did for hell, and by this means
brought his people to subjection. Because heaven and hell are mentioned in the
scriptures, and to be believed necessary by Christians: so cunningly can the devil
and his ministers, in imitation of true religion, counterfeit and forge the like, to cir-
cumvent and delude his superstitious followers. Many such tricks and impostures
are acted by politicians, in China especially, but with what effect I will discourse in
the symptoms.

Next to politicians, if I may distinguish them, are some of our priests (who make
religion policy), if not far beyond them, for they domineer over princes and states-
men themselves. Carnificinm exercent, one saith they tyrannise over men’s con-
sciences more than any other tormentors whatsoever, partly for their commodity and
gain; Religionem enim omnium abusus (as "Postellus holds), quastus scilicet sacrif-
cum in causa est: for sovereignty, credit, to maintain their state and reputation, out
of ambition and avarice, which are their chief supporters: what have they not made
the common people believe? Impossibilities in nature, incredible things; what de-
vices, traditions, ceremonies, have they not invented in all ages to keep men in obe-
dience, to enrich themselves? Quibus quastui sunt capit superstitione animi, sa-
ith Livy saith. Those Egyptian priests of old got all the sovereignty into their hands,
and knowing, as Curtius insinuates, nulla res efficacius multitudinem regit quam superstition; melius catibus quam ducibus parent, vani religione capit, etiam impotentem feminam; the common people will sooner obey priests than captains, and nothing so forcible as superstition, or better than blind zeal to rule a multitude; have so terrified and galled them, that it is incredible to relate. All nations almost have been besotted in this kind; amongst our Britons and old Gauls the Druids; magi in Persia; philosophers in Greece; Chaldeans amongst the Oriental; Brachmanni in India; Gymnosophists in Ethiopia; the Turditanes in Spain; Augurs in Rome, have insulted; Apollo's priests in Greece, Phaeades and Pythonisse, by their oracles and phantasm; Amphiarus and his companions; now mahometan and pagan priests, what can they not effect? How do they not inflame the world? Adeo ubique (as Scaliger writes of the mahometan priests), tum gentium tum locorum, gens ista sacrorum ministra, vulgi sectat specus, ad ea que 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 rages in the West, that three-headed Cerberus hath played his part. Whose religion at this day is mere policy, a state wholly composed of superstition and wit, and needs nothing but wit and superstition to maintain it, that useth colleges and religious houses to as good purpose as forts and castles, and doth more at this day by a company of scribbling parasites, fiery-spirited friars, zealous anchorites, hypocritical confessors, and those pretorian soldiers, his Janissary jesuits, and that dissociable society, as Languis terms it, postremus diaboli conatus et suceuli excrementum, that now stand in the fore front of the battle, will have a monopoly of, and engross all other learning, but domineer in divinity, Excipiant soli totius vulnera bellii, and fight alone almost (for the rest are but his dromedaries and asses), than ever he could have done by garrisons and armies. What power of prince, or penal law, be it never so strict, could enforce men to do that which for conscience sake they will voluntarily undergo? And as to fast from all flesh, abstain from marriage, rise to their prayers at midnight, whip themselves, with stupendous fasting and penance, abandon the world, wilful poverty, perform canonical and blind obedience, to prostrate their goods, fortunes, bodies, lives, and offer up themselves at their superior's 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), arcane illius theologiae, quod apud eos regnat, caput est, nullum esse deum, they hold there is no God, as Leo X. did; Hildebrand the magician, Alexander VI, Julius II., mere 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 lowest priests are prefered to be cardinals, and the baddest men amongst the cardinals is chosen to be pope, that is an eclipse, 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 judgment, paradise, immortality of the soul, are all.

"Dreams, toys, and old wives' tales." Yet as so many inestones to make other tools cut, but cut not themselves, though they be of no religion at all, they will make others most devout and superstitious, by promises and threats, compel, enforce from, and lead them by the nose like so many bears in a line; when as their end is not to propagate the church, advance God's kingdom, seek His glory or common good, but to enrich themselves, to enrage 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, since the world wishes to be gulled, let it be gulled; "tis fit it should be so. And for which Austin cites Varro to maintain his Roman religion, we may better apply to them: nulla vera, quae vulgus scire non est utile; pietate falsa, quae tamen uterat existimare populum expediet; 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, unjustifiable subtleties, impostures, illusions, new doctrines, paradoxes, traditions, false miracles, which they have still forged, to enthral, circumvent and subjugate them, to maintain their own estates. One while by bulls, pardons, indulgences, and their doctrines of good works, that they may 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 ass to carry burdens. They have so amplified Peter’s patrimony, that from a poor bishop, he is become Rex Regum, Dominus dominantium, a demigod, as his canonists make him (Felinus and the rest), above God himself. And for his wealth and temporalities, is not inferior to many kings: his cardinals, princes’ companions; and in every kingdom almost, abbots, priors, monks, friars, &c., and his clergy, have engrossed a third part, half, in some places all, into their hands. Three princes, electors in Germany, bishops; besides Magdeburg, Spire, Salzburg, Breme, Bamberg, &c. In France, as Bodine lib. de repub. gives us to understand, their revenues are 12,300,000 livres; and of twelve parts of the revenues in France, the church possesseth seven. The Jesuits, a new sect, begun in this age, have, as 7 Middendorpius and 8 Pelagius reckon up, three or four hundred colleges in Europe, and more revenues than many princes. In France, as Arnoldus proves, in thirty years they have got bis centum librarium millia annua, 200,000l. I say nothing of the rest of their orders. We have had in England, as Armachanus demonstrates, above 80,000 friars at once, and as 9 Speed collects out of Leland and others, almost 600 religious houses, and near 200,000l. in revenues of the old rent belonging to them, besides images of gold, silver, plate, furniture, goods and ornaments, as 10 Weever calculates, and esteems them at the dissolution of abbey, worth a million of gold. How many towns in every kingdom hath superstition enriched? What a deal of money by musty relics, images, idolatry, have their mass-priests engrossed, and what sums have they scraped by their other tricks! Loretto in Italy, Walsingham in England, in those days. Ubi omnia auro nitent, “where everything shines with gold,” saith Erasmus, St. Thomas’s shrine, &c., may witness. 11 Delphos so renowned of old in Greece for Apollo’s oracle, Delos commune conciliaedium et emporium sola religionem manitum; Dodona, whose fame and wealth were sustained by religion, were not so rich, so famous. If they can get but a relic of some saint, the Virgin Mary’s picture, idol or the like, that city is for ever made, it needs no other maintenance. Now if any of these their impostures or juggling tricks be counteracted, or called in question: if a magnanimous or zealous Luther, an heroic Luther, as 12 Dithmarus calls him, dare touch the monks’ bellies, all is in a combustion, all is in an uproar: Demetrius and his associates are ready to pull him in pieces, to keep up their trades, 13 “Great is Diana of the Ephesians:” with a mighty shout of two hours long they will roar and not be pacified.

Now for their authority, what by auricular confession, satisfaction, penance, Peter’s keys, thunderings, excommunications, &c., roaring bulls, this high priest of Rome, shaking his Gorgon’s head, hath so terrified the soul of many a silly man, insulted over majesty itself, and swaggered generally over all Europe for many ages, and still doth to some, holding them yet as in slavish subjection, as never tyrannising Spaniards did by their poor negroes, or Turks by their galley-slaves. 14 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 emperors could never achieve with forty legions of soldiers,” deposed kings, and crowned them again with his foot, made friends, and corrected at his pleasure, &c. 15 “Tis a wonder,” saith Machiavel. Florentine, his. lib. 1. “What slavery King Henry II. endured for the death of Thomas à Beckett, what things he was enjoined by the Pope, and how he submitted himself to do that which in our times a private man would not endure,” and all through super-
stition. Henry IV. disposed of his empire, stood barefooted with his wife at the gates of Canossus. Frederic the Emperor was trodden on by Alexander III., another held Adrian's stirrup, King John kissed the knees of Pandulphos the Pope's legate, &c. What made so many thousand Christians travel from France, Britain, &c., into the Holy Land, spend such huge sums of money, go a pilgrimage so familiarly to Jerusalem, to creep and crouch, but slavish superstition? What makes them so freely venture their lives, to leave their native countries, to go seek martyrdom in the Indies, but superstition? To be assassins, to meet death, murder kings, but a false persuasion of merit, of canonical or blind obedience which they instil into them, and animate them by strange illusions, hope of being martyrs and saints: such pretty feasts can the devil work by priests, and so well for their own advantage can they play their parts. And if it were not yet enough, by priests and politicians to delude mankind, and crucify the souls of men, he hath more actors in his tragedy, more ironies in the fire, another scene of heretics, factious, ambitious wits, insolent spirits, schismatics, impostors, false prophets, blind guides, that out of pride, singularity, vain-glory, blind zeal, cause much more madness yet, set all in an uproar by their new doctrines, paradoxes, figments, crotchets, make new divisions, subdivisions, new sects, oppose one superstition to another, one kingdom to another, commit prince and subjects, brother against brother, father against son, to the ruin and destruction of a commonwealth, to the disturbance of peace, and to make a general confusion of all estates. How did those Arrians rage of old? How many did they circumvent? Those Pelagians, Manichees, &c., their names alone would make a just volume. How many sly souls have impostors still deluded, drown away, and quite alienated from Christ! Lucian's Alexander Simon Magus, whose statue was to be seen and adored in Rome, saith Justin Martyr, Simoni deo sancto, &c., after his decease. Apollonius Tanais, Cynops, Euno, who by counterfeiting some new ceremonies and juggling tricks of that Dea Syria, by spitting fire, and the like, got an army together of 40,000 men, and did much harm: with Eudo de stellis, of whom Nubrigensis speaks, lib. 1. cap. 19, that in King Stephen's days imitated most of Christ's 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 illiterate fellow took upon him to be a prophet, and preach, John Beheim by name, a neatherd at Nicholhausen, he seduced 30,000 persons, and was taken by the commonalty to be a most holy man, come from heaven. Tradesmen left their shops, women their distaffs, servants ran from their masters, children from their parents, scholars left their tutors, all to hear him, some for novelty, some for zeal. He was burnt at last by the Bishop of Wurtzburg, and so he and his heresy vanished together. How many such impostors, false prophets, have lived in every king's reign? what chronicles 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 by the blast of every wind, a rude inconstant multitude, a silly company of poor souls, that follow all, and are cluttered together like so many pebbles in a tide. What prodigious follies, madness, vexations, persecutions, absurdities, impossibilities, these impostors, heretics, &c., have thrust upon the world, what strange effects shall be shown in the symptoms.

Now the means by which, or advantages the devil and his infernal 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 cannons and principal engines, with their objects, reward and punishment, purgatory, Limbus Patrum, &c. which now more than ever tyrannise; for what province is free from atheism, superstition, idolatry, schism, heresy, impiety, their factors and followers? thence they proceed, and from that same decayed image of God, which is yet remaining in us.
Our own conscience doth dictate so much unto us, we know there is a God and nature doth inform us; *Nulla gens tam barbara (saith Tully) cui non insident hos persamio Deum esse; sed nec Seytha, nec Gracius, nec Persa, nec Hyperboraeus dissentiens* (as Maximius Tyrius the Platonist ser. 1. farther adds) *nec continens nec insanum habitator*, let him dwell where he will, in what coast soever, there is no nation so barbarous that is not persuaded there is a God. It is a wonder to read of that infinite superstition amongst the Indians in this kind, of their tenets in America, *pro suo quaque libro varias res venerabantur superstitione, plantas, animalia, montes, &c. omne quo 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 declares his handy work,* Psalm xix. *"Every creature will evince it;" Præsentemque refert qualibet herba deum. Nolentes sciunt, sententur inviti, as the said Tyrius proceedit, will or nil, they must acknowledge it.* The philosophers, Socrates, Plato, Plotinus, Pythagoras, Trismegistus, Seneca, Epicetius, those Magi, Druids, &c. went as far as they could by the light of nature; *nulla praecella, de natura Des scripta relinquunt, writ many things well of the nature of God, but they had but a confused light, a glimpse,*

*Quale per in certam lunam sub luce maligna.*

*Et iter in sylvis.*

"as he that walks by moonshine in a wood," they groped in the dark; they had gross knowledge, as he in Euripides, *O Deus quicquid es, sive calum, sive terra, sive alius quid, and that of Aristotle, Ens eunum misere mei.* And so of the immortality of the soul, and future happiness. *Immortalitatem animæ (saith Hieron) Pythagoras somniavit, Democritus non credidit in consolationem damnationis suo Socrates in carcerem disputavit; Indus, Persa, CARTHUS, &c. Philosophantur.* So some said this, some that, as they conceived themselves, which the devil perceiving, led them farther out (as *Lemmius observes*) and made them worship him as their God with stocks and stones, and torture themselves to their own destruction, as he thought fit himself, inspired his priests and ministers with lies and fictions to prosecute the same, which they for their own ends were as willing to undergo, taking advantage of their simplicity, fear and ignorance. (For the common people are as a flock of sheep, a rude, illiterate rout, void many times of common sense, a mere beast, *belba mulitum caudum*, will go whithersoever they are led: as you lead a ram over a gap by the horns, all the rest will follow. *Non quæ cupiunt, sed quæ iubent, 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.* *26 Qui Christum negant malè perant, acclamant est Decies, for two hours' space; qui Christum non colunt, Augusti inimici sunt, acclinam est ter decies;* and by and by idolaters again under that Apostate Julianus; all Arrians under Constantius, good catholics again under Jovinianus, *"And little difference there is between the discretion of men and children in this case, especially of old folks and women, as Cardan discourseth, when as they are tossed with fear and superstition, and with other men's folly and dishonesty."* So that I may say their ignorance is a cause of their superstition, a symptom, and madness itself: *Suppliciit causa est, suppliciumque sui.* Their own fear, folly, stupidity, to be explored lethargy, is that which gives occasion to the other, and pulls these miseries on their own heads. For in all these religions and superstitions, amongst our idolaters, you shall find that the parties first affected, are silly, rude, ignorant people, old folks, that are naturally prone to superstition, weak women, or some poor, rude, illiterate persons, that are apt to be wrought upon, and gulled in this kind, prom. without either examination or due consideration (for they take up religion a trust, as at merrers' they do their wares) to believe anything. *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

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22 Zanchius. 22 Virg. 6. Ao. 23 Superstitio ex ignarantia divinitatis egregia, ex vitiosa animacula. e. 26. Parum vagis distai sapiens in errorem se peracti, quos animos humana, et mulierum, cum male ut superstiti loquere et alie deviendi ex impudica simplici aetate. 24 Vit. Constant. 27 De ternum variata, 1. 3. Ignorantia divinitatis egregia, ex vitiosa animacula. e. 26. Parum vagas distai sapiens in errorem se peracti, quos animos humana, et mulierum, cum male ut superstiti loquere et alie deviendi ex impudica simplici aetate. 28 Seecon. 29 Vide Baromum 3 Ananum ad annum.
these times can amply witness. This hath been the devil's practice, and his infernal ministers in all ages; not as our Saviour by a few silly fishermen, to confound the wisdom of the world, to save publicans and sinners, but to make advantage of their ignorance, to convert them and their associates; and that they may better effect what they intend, they begin, as I say, with poor, 33 stupid, illiterate persons. So Mahomet did when he published his Alcoran, which is a piece of work (saith Bredenbachius) full of nonsense, barbarism, confusion, without rhyme, reason, or any good composition, first published to a company of rude rustics, hogg-rubbers, that had no discretion, judgment, art, or understanding, and is so still maintained. 34 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, must be believed implicitè, upon pain of death no man must dare to contradict it. 35 God and the emperor, &c. 36 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 Latin, and to some few alone, feeding the slavish people in the meantime with tales out of legends, and such like fabulous narrations? Whom do they begin with but collapsed ladies, some few tradesmen, superstitious old folks, illiterate persons, weak women, discontented, rude, silly companions, or sooner circumvent? So do all our schismatics and heretics. Marcus and Valentine heretics, in Irenæus, seduced first I know not how many women, and made them believe they were prophets. 37 Friar Cornelius of Dort seduced a company of silly women. What are all our anabaptists, brownists, barrowists, familialists, but a company of rude, illiterate, capricious, base fellows? What are most of our papists, but stupid, ignorant and blind bayards? how should they otherwise be, when as they are brought up and kept still in darkness? 38 39 If their pastors (saith Lavater) have done their duties, and instructed their flocks as they ought, in the principles of christian religion, or had not forbidden them the reading of scriptures, they had not been as they are. 40 But being so misled all their lives in superstition, and carried hood-winked like hawks, how can they prove otherwise than blind idiots, and superstitious asses? what else shall we expect at their hands? Neither is it sufficient to keep them blind, and in cimmerian darkness, but withal, as a schoolmaster doth by his boys, to make them follow their books, sometimes by good hope, promises and encouragements, but most of all by fear, strict discipline, severity, threats and punishment, do they colloque and soothe up their silly auditors, and so bring them into a fools' paradise. Rex eris aionu, si recté facies, do well, thou shalt be crowned; but for the most part by threats, terrors, and affrights, they terrify and terrify their distressed souls: knowing that fear alone is the sole and only means to keep men in obedience, according to that heimisticium of Petronius, primus in orbe deos facit timor, the fear of some divine and supreme powers, keeps men in obedience, makes the people do their duties: they play upon their consciences; 41 which was practised of old in Egypt by their priests; when there was an eclipse, they made the people believe God was angry, great miseries were to come; they take all opportunities of natural causes, to delude the people's senses, and with fearful tales out of purgatory, feigned apparitions, earthquakes in Japonia or China, tragical examples of devils, 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 offend the least tradition, tread, or scarce look away: Deus bone (Lavater exclaims) quot hoc commentum de purgatorio miseré afferit! good God, how many men have been miserably afflicted by this fiction of purgatory!

To these advantages of hope and fear, ignorance and simplicity, he hath several engines, traps, devices, to batter and enthrall, omitting no opportunities, according to men's several inclinations, abilities, to circumvent and humour them, to maintain his superstitions, sometimes to stupefy, besot them: sometimes again by oppositions,

33 In all superstition wise men follow fools. 34 Bacon's Essays. 35 Petreius, Hieroc. ca. 3. totum scriptum conversione sine ordine vel colore, atque semel et ramificatione ad rusticissimos, idem dedit, rusticissimos, et profanes agrostes, qui nullum crat discretionum, ut judicarem, posseunt. 36 Lab. I. cap. 9. Valent. hieroc. 9. 37 Metzmann. Hist. Belg. 38 Si doctores suum faciunt officium, et plebem sedem commissam recte instituissent de doctrina christianæ capit. nec sacris scripturis interdissidant, de multis quercuba exspectant, sensissent. 39 Curtius ii. 4. 40 See more in Renaissance Examen Concil. 41 De Purgatorio Part i. c. 10. part 3. cap. 13. et 14.

factions, to set all at odds and in an uproar; sometimes he infects one man, and makes him a principal agent; sometimes whole cities, countries. If of meaner sort, by stupidity, canonical obedience, blind zeal, &c. If of better note, by pride, ambition, popularity, vain-glory. If of the clergy and more eminent, of better parts than the rest, more learned, eloquent, he puffs them up with a vain conceit of their own worth, scientias infalitos, they begin to swell, and scorn all the world in respect of themselves, and thereupon turn heretics, schismatics, broach new doctrines, frame new crochets and the like; or else out of too much learning become mad, or out of curiosity they will search into God’s 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, celatum terram 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. 39 Donatus, when he saw Cecilianus preferred before him in the bishopric of Carthage, turned heretic, and so did Arian, because Alexander was advanced: we have examples at home, and too many experiments of such persons. If they be laymen of better note, the same engines of pride, ambition, emulation and jealousy, take place, they will be gods themselves: 40 Alexander in India, after his victories, became so insolent, he would be adored for a god: and those Roman emperors came to that height of madness, they must have temples built to them, sacrifices to their deities, Divus Augustus, D. Claudius, D. Adrianus: 41 Heliogabalus, “put out that vestal fire at Rome, expelled the virgins, and banished all other religions all over the world, and would be the sole God himself.” Our Turks, China kings, great Chams, and Mongors do little less, assuming divine and bombast titles to themselves; the meaner sort are too credulous, and led with blind zeal, blind obedience, to prosecute and maintain whatsoever their seditious 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 itself, than omit or abjure the least tittle of it, and to advance the common cause, undergo any miseries, turn traitors, assassins, pseudo-martyrs, with full assurance and hope of reward in that other world that they shall certainly merit by it, win heaven, be canonized for saints.

Now when they are truly possessed with blind zeal, and misled with superstition, he hath many other baits to inveigle and inductate them farther yet, to make them quite mortified and mad, and that under colour of perfection, to merit by penance, going woe-ward, whipping, alms, fastings, &c. An. 1320, there was a sect of 42 whippers in Germany, that, to the astonishment of the beholders, lashed, and cruelly tormented themselves. I could give many other instances of each particular. But these works so done are merititious, ex opere operato, ex condigno, for themselves and others to make them maceate and consume their bodies, specie virtutis et umbra, those evangelical counsels are propounded, as our pseudo-catholics call them, canonical obedience, wilful poverty, 43 vows of chastity, monery, and a solitary life, which extend almost to all religions and superstitions, to Turks, Chinese, Gentiles, Arians, Greeks, Latins, and all countries. Amongst the rest, fasting, contemplation, solitariness, are as it were certain rams by which the devil doth batter and work upon the strongest constitutions. Nonnulli (saith Peter Forestus) ob longas inmedias, studia et meditations caelestes, de rebus sacris et religione semper agitans, by fasting overmuch, and divine meditations, are overcome. Not that fasting is a thing of itself to be discouraged, for it is an excellent means to keep the body in subjection, a preparation to devotion, the physic of the soul, by which chaste thoughts are engendered, 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, 44 sometimes
immoderate. "The mother of health, key of heaven a spiritual wing to create us, the chariot of the Holy Ghost, bower 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 his apostles made use of it; but when by this means they will supererogate, and as Erasmus well taxeth, 

*Caelum non suffecere putant suis meritis, Heaven is too small a reward for it; they make choice of times and meats, buy and sell their merits, attribute more to them than to the ten Commandments, and count it a greater sin to eat meat in Lent, than to kill a man, and as one sayeth, Plus respicuint assum piscem, quam Christum crucifixum, plus salomonem quam Solomonem, quibus in ore Christus, Epictetus in corde," pay more respect to a broiled fish than to Christ crucified, more regard to salmon than to Solomon, have Christ on their lips, but Epictetus in their hearts," when some counterfeit, and some attribute more to such works of theirs than to Christ's death and passion; the devil 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 devils amongst hermits, anchorites, never any visions, phantasms, apparitions, enthusiasms, prophets, any revelations, but immoderate fasting, bad diet, sickness, melancholy, solitariness, or such some things, were the precedent causes, the forerunners or concomitants of them. The best opportunity and sole occasion the devil takes to delude them. 

Marcilius Cognatus, *lib. 1. cont. cap. 7.* hath many stories to this purpose, of such as after long fasting have been seduced by devils; and "'tis a miraculous thing to relate (as Cardan writes) what strange accidents proceed from fasting; dreams, superstition, contempt of torments, desire of death, prophecies, paradoxes, madness; fasting naturally prepares men to these things." Monks, anchorites, and the like, after much empeness, become melancholy, vertiginous, they think they hear strange noises, confer with hobgoblins, devils, rivel up their bodies, *et dumi hostem insequimur, saith Gregory, civem quem diligitur, trucidamus, they become bare skeletons, skin and bones; *Carnibus abstenentes proprias carnes devorari, ut nil prater cœm et ossa sit reliquum.* Hilarion, as 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 illeheaded, heard every night infants cry, oxen low, wolves howl, lions roar (as he thought), clattering of chains, strange voices, and the like illusions of devils." Such symptoms are common to those that fast long, are solitary, given to contemplation, overmuch solitariiness and meditation. Not that these things (as I said of fasting) are to be discommended of themselves, but very behovell in some cases and good: sobriety and contemplation join our souls to God, as that heathen Porphyrie can tell us. 

"Ecclesiastic is a taste of future happiness, by which we are united unto God, a divine melancholy, a spiritual wing Bonaventure terms it, to lift us up to heaven; but as it is abused, a mere dotage, madness, a cause and symptom of religious melancholy. "If you shall at any time see (saith Guainerius) a religious person over-superstitious, too solitary, or much given to fasting, that man will certainly be melancholy, thou mayest boldly say it, he will be so." P. Forestus hath almost the same words, and Cardan *subít. lib. 15. et cap. 40. lib. 8. de rerum varietate," solitariness, fasting, and that melancholy humour, are the causes of all hermits' illusions." 

Lavater, *de spect. cap. 19. part. 1. and part. 1. cap. 10.* puts solitariness a main cause of such spectrums and apparitions; none, saith he, so melancholy as monks and hermits, the devil's bath melancholy; "none so subject to visions and dotage in this kind, as such as live solitary lives, they hear and act strange things in their dotage." Poly-
dore Virgil, lib. 2. prodigii, "holds that those prophecies and monks' revelations, nuns, dreams, which they suppose come from God, to proceed wholly ab instinctu demonum, by the devil's means; and so those enthusiasts, anabaptists, pseudo-prophets from the same cause. 54 Fracastorius, lib. 2. de intellect. will have all your pythonesse, sybils, and pseudo-prophets to be mere melancholy, so doth Wierus prove, lib. 1. cap. 8. et cap. 7. and Arculanus in 9 Rhais, that melancholy is a sole cause, and the devil together, with fasting and solitariness, of such sybilles prophecies, if there were ever such, which with 55 Casaubon 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 Pythonesse witches, Apollo's priests, the devil's ministers, (they were no better) and conceal them from his own prophets; for these sybils set down all particular circumstances of Christ's coming, and many other future accidents far more perspicuous and plain than ever any prophet did. But, howsoever, there be no Phæbades or sybils, I am assured there be other enthusiasts, prophets, d[i]i Patidici, Magi, (of which read Jo. Boissardus, who hath laboriously collected them into a great 56 volume of late, with elegant pictures, and epitomised their lives) &c., ever have been in all ages, and still proceeding from those causes. 57 qui visiones suas enarrant, somniant futura, prophetis, et ejusmodi delirii agitati, Spiritum Sanctum sibi communicari putant. That which is written of Saint Francis' five wounds, and other such monastical effects, of him and others, may justly be referred to this our melancholy; and that which Matthew Paris relates of the 58 monk of Evesham, who saw heaven and hell in a vision; of 59 Sir Owen, that went down into Saint Patrick's purgatory in King Stephen's days, and saw as much; Walsingham of him that showed as much by Saint Julian. Beda, lib. 5. cap. 13. 15. et 20. reports of King Sebba, lib. 4. cap. 11. eccles. hist. that saw strange 60 visions; and Stumpnus Helvet Cornic, a cobbler of Basle, that beheld rare apparitions at Augsburg, 61 in Germany. Alexander ab Alexandro, gen. dier. lib. 6. cap. 21. of an enthusiastic prisoner, (all out as probable as that of Eris Arminius, in Plato's tech dialogue de Republic that revived again ten days after he was killed in a battle, and told strange wonders, like those tales Ulysses related to Alcimus in Homer, or Lucian's vera historia itself) was still after much solitariness, fasting, or long sickness, when their brains were added, and their bellies as empty of meat as their heads of wit. Florilegus hath many such examples, fol. 191. one of Saint Gultake of Crowdait that fought with devils, but still after long fasting, much solitariness, 62 the devil persuaded him therefore to fast, as Moses and Elias did, the better to delude him. 63 In the same author is recorded Carolus Magnus vision An. 155 of ecstacies, wherein he saw heaven and hell after much fasting and meditation. So did the devil of old with Apollo's priests. Amphiamus and his fellows, those Egyptians, still enjoin long fasting before he would give any oracles, triduum à cibo et vice abstinierent, 64 before they gave any answers, as Volaterran lib. 13. cap. 4. records, and Strabo Geog. lib. 14. describes Charon's den, in the way between Tralles and Nisa, whither the priests led sick and fanatie men: but nothing performed without long fasting, no good to be done. That scooting 65 Lucian conducts his Menippos to hell by the directions of that Chaldean Mithrobzaranes, but after long fasting, and such like idle preparation. Which the Jesuit's right well perceiving of what haste this fasting and solitary meditation is, to alter men's 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, 66 they bring him into a melancholy dark chamber, where he shall see no light for many days together, no company, little meat, ghastly pictures of devils all about him, and leave him to lie as he will himself, on the bare floor in this, as they call it, on his back, side, belly, till by the strange usage they make him quite mad and beside himself.

54 Sibyllæ, Pythii, et prophætæ qui divinare solent, omnes fanatici sunt melancholici. 55 Exercit. c. 1. 56 De divinatione et magia præstigia, cap. 13. cap. 25. Ident. 57 Post. 15 diem præcepit et jejunia, miraculis videbat visions. 58 Fol. 84. vita Stephani, et fol. 177. post trium mensium iacetam et inanguam peces habet, quibus comedunt et hibernant. 59 Post contemplationem in ecstacy, sic Hieros was whipped for reading Tully; see millions of examples in our annals. 60 Vida, describes the manner of it. 61 Gregory, Jacobus de Voragine, Lippomannus, Hieronymus, John Major de vita patrum, &c. 62 Fol. 186 post abstinence curas minus illusiones demonum sibi divinæ. 63 Fol. 135. post sermones meditatus in vigilia dicet dominicæ videbat quæ pænaea. 64 Ubi multa dies manent jejuni consilio sed axiæ excita invocantes. 65 In Neronianæ. Et eorum gesta habet, quibus aquæ, lactea so dixit, &c.
And then after some ten days, as they find him animated and resolved, thy
make
use
of him. The devil hath many such factors, many such engines, which what
effect they produce, you shall hear in the following symptoms.

**Subsect. III.—Symptoms general, love to their own sect, hate of all other
religions, obstinacy, pecuniaries, ready to undergo any danger or cross for it; Martyrs,
blind zeal, blind obedience, fastings, vows, belief of incredibilities, impossibilities:
Particular of Gentiles, Mahometans, Jews, Christians; and in them, heretics old
and new, schismatics, schoolmen, prophets, enthusiasm, &c.**

**Fleat Heraclitus, an rideat Democritus?** in attempting to speak of these
symptoms, shall I laugh with Democritus, or weep with Heraclitus? they are so ridiculous
and absurd on the one side, so lamentable and tragic on the other: a mixed scene
offers itself, so full of errors and a promiscuous variety of objects, that I know not
in what strain to represent it. When I think of the Turkish paradise, of those Jewish
fables, and pontifical 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 toys and
trifles, desperate, and now ready to die, I cannot but weep with Heraclitus. When
I see a priest say mass, with all those apish gestures, murmuring, &c. read the cus-
toms of the Jews’ synagogue, or Mahomet Meschites, I must needs *laugh at their
folly, risum teneatis amici?* but when I see them make matters of conscience of
such toys and trifles, to adore, the devil, to endanger their souls, to offer their chil-
dren to their idols, &c. I must needs condole their misery. When I see two sup-
erstitious orders contend *pro aris et focis,* with such have and hold, *de lanà caprinà,*
some write such great volumes to no purpose, take so much pains to so small effect,
their satires, invectives, apologies, dull and gross fictions; when I see grave learned
men rail and scold like butter-women, methinks *tis* pretty sport, and fit *for Cal-
phurnius and Democritus to laugh at.* But when I see so much blood spilt, so many
murders and massacres, so many cruel battles fought, &c. *tis a sifter subject for
Heraclitus to lament.* *As Merlin when he sat by the lake side with Vortigern,
and had seen the white and red dragon fight, before he began to interpret or to speak, in
fletum prorupit,* fell a weeping, and then proceeded to declare to the king what it
meant. I should first pity and bewail this misery of human kind with some passion-
ate preface, wishing mine eyes a fountain of tears, as Jeremiah did, and then to
my task. For it is that great torture, that infernal plague of mortal men, omnium
pestum pestilentissima superstition, and able of itself alone to stand in opposition to
all other plagues, miseries and calamities whatsoever; far more cruel, more pesti-
ferous, 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 itself, a plague, a fire: an inundation hurts one pro-
vince 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; *superstitione imbutus animus numquam quietus esse
potest,* no peace, no quietness. True religion and superstition are quite opposite,
longè diversa carnificina et pietas, as Lactantius describes, the one erects, the other
dejects; *illorum pietas, nera impiecius*; the one is an easy yoke, the other an in-
tolerable burden, an absolute tyranny; the one a sure anchor, a haven; the other a
tempestuous ocean; the one makes, the other mars; the one is wisdom, the other
is folly, madness, indiscretion; the one unfeigned, the other a counterfeit; the one
a diligent observer, the other other an ape; one leads to heaven, the other to hell.
But these differences will more evidently appear by their particular symptoms. What
religion is, and of what parts it doth consist, every catechism will tell you, what
symptoms it hath, and what effects it produceth: but for their superstitions, no
tongue can tell them, no pen express, they are so many, so diverse, so unceasing, so

68 Variae mappa composere risum vix poterat. *de Insula.* 69 Cicero I. de Rhetu. 70 Pleno rideat Calpurnius exa. Hor. 67 Alcaeus.
The Turks at this day count no better of us than of dogs, so they commonly call us graniers, infidels, miscreants, make that their main quarrel and cause of Christian persecution. If he will turn Turk, he shall be entertained as a brother, and had in good esteem, a Mussulman or a believer, which is a greater tie to them than any animosity 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 Messiah should be a common saviour to us all, and rather, as Luther writes, that they that now scoff at them, curse them, persecute and revile them, shall be collets and brethren with them, or have any part or fellowship with their Messiah, they would crucify their Messiah ten times over, and God himself, his angels, and all his creatures, if it were possible, though they endure a thousand hells for it. Such is their malice towards us. Now for Papists, what in a common cause for the advance...
ment of their religion they will endure, our traitors and pseudo-catholics 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 Cabrières, the Spanish inquisition, the Duke of Alva's tyranny in the Low Countries, the French massacres and civil wars. 74 "Tantum religio potuit suadere malorum?" 75 "Such wickedness did religion persuade?" Not there only, but all over Europe, we read of bloody battles, racks and wheels, seditions, factions, oppositions.

175 "...obvia signia
Signa, pares aquilas, et pila ministria pilis."

Invectives and contentions. They had rather shake hands with a Jew, Turk, or, as the Spaniards do, suffer Moors to live amongst them, and Jews, than Protestants; my name (saith 76 Luther) is more odious to them than any thief or murderer. 77 So it is with all heretics and schismatics whatsoever: and none so passionate, violent in their tenets, opinions, obstinate, wilful, refractory, peevish, factious, singular and stiff in defence of them; they do not only persecute and hate, but pity all other religions, account them damned, blind, as if they alone were the true church, they are the true heirs, have the fee-simple of heaven by a peculiar donation, tis entailed on them and their posterities, their doctrine sound, per fumum aureum de calo delapsa doctrina, let down from heaven by a golden rope, 78 they alone are to be saved. The Jews at this day are so incomprehensibly proud and churlish, saith 77 Luther, that soli salvati, soli domini terrarum salutari volunt. And as 76 Buxtorfius adds, so ignorant and self-willed withal, that amongst their most understanding rabbins you shall find nought but gross dotage, horrible hardness of heart, and stupendous obstinacy, in all their actions, opinions, conversations: and yet so zealous with all, that no man living can be more, and vindicate themselves for the elect people of GOD. 79 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, but they can be saved. 79 "Zealous (as Paul saith, Rom. x. 2.) without knowledge," they will endure any misery, any trouble, suffer and do what which the sunbeams will not endure to see, Religionia acti Furis, all extremities, losses and dangers, take any pains, fast, pray, vow chastity, wilful poverty, forsake all and follow their idols, die a thousand deaths as some Jews did to Pilate's soldiers, in like case, exertos probentem jugulos, et manifeste pro se ferentes, (as Josephus hath it) cariorem esse riu sibi legis patriae observationem, rather than abjure, or deny the least particle of that religion which their fathers profess, and they themselves have been brought up in, be it never so absurd, ridiculous, they will embrace it, and without farther inquiry or examination of the truth, though it be prodigiously false, they will believe it; they will take much more pains to go to hell, than they shall do to heaven. Single out the most ignorant of them, convince his understanding, show him his errors, grossness, and absurdities of his sect. Non persuasibilis ctiam dispositae persusseris, he will not be persuaded. As those pagans told the Jesuits in Japan, 80 they would do as their forefathers have done; and with Ralthole the Frisian Prince, go to hell for company, if most of their friends went thither: they will not be moved, no persuasion, no torture can stir them. So that papists cannot brag of their vows, poverty, obedience, orders, merits, martyrdoms, fastings, alms, good works, pilgrimages: much and more than all this, I shall show 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 Æthnics in Japan, the Bannians in Guzart, the Chinese idolaters, 81 Americans of old, in Mexico especially, Mahometan priests, he shall find the same government almost, the same orders and ceremonies, or so like, that they may seem all apparently to be derived from some heathen spirit, and the Roman hierarchy no better than the rest. In a word, this is common to all superstition, there is nothing so mad and absurd, so ridiculous, impossible, incredible,
which they will not believe, observe, and diligently perform, as much as in them lies; nothing so monstrous to conceive, or intolerable to put in practice, so cruel to suffer, which they will not willingly undertake. So powerful a thing is superstition. 44 O Egypt (as Trismegistus exclaims) thy religion is fables, and such as posterity will not believe.45 I know that in true religion itself, many mysteries are so apprehended alone by faith, as that of the Trinity, which Turks especially deride, Christ’s incarnation, resurrection of the body at the last day, quod idem credendum (saith Tertullian) quod incredible, &C. many miracles not to be controverted or disputed of. 46 Mirari non rimari suprema vera est, saith 47 Gerhardus; et in divinis (as a good father informs us) quaedam credenda, quaedam admiranda, &C. some things are to be believed, embraced, followed with all submission and obedience, some again admired. Though Julian the apostate scoff at Christians in this point, quod captivus intellectum in obsequium fidei, saying, that the Christian creed is like the pythagorean Ipsa 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 praestantiae, and much more divine; and as Thomas will, pie consideri semper suppetunt rationes, ostendentes credibilitatem in mysteriis supernaturis, we do absolutely believe it, and upon good reasons, for as Gregory well informeth us; Fides non habet merum, ubi humana ratio quarr optimam experimentum; that faith hath no merit, is not worth the name of faith, that will not apprehend without a certain demonstration: we must and will believe God’s word; and if we be mistaken or err in our general belief, as 48 Richardus de Sancto Victore vows he will say to Christ himself at the day of judgment; “Lord, if we be deceived, thou alone hast deceived us;” thus we plead. But for the rest I will not justify that pontifical consubstantiation, that which 49 Mahometans and Jews justly except at, as Campanella confesseth, Atheismi triumphat. cap. 12. fol. 125, difficilimum dogma esse, nec alium subiectum magis hareticorum blasphemius, et alitis iridibus politiciun rerum periret. They hold it impossible, Deum in pane manducari; and besides they scoff at it, vide gentem comend institutum Deum suum, inquit quidam Maurus. 50 Hunc Deus muscae et vermes irriterat, quum ipsum polluit et devorant, subditus est igni, aqua, et latrones furantur, piedad auream humi prorsum, et se tamen non defendit hic Deus. Qui fieri potest, ut sit integer in singulis hostis particularis, idem corpus numero, tam multis locis, carlo, terra, &c. But he that shall read the 51 Turks’ Alcoran, the Jews’ Talmud, and papists’ golden legend, in the mean time will swear that such gross fictions, fables, vain traditions, prodigious paradoxes and ceremonies, could never proceed from any other spirit, than that of the devil himself, which is the author of confusion and lies; and wonder withal how such wise men as have been of the Jews, such learned understanding men as Averroes, Avicenna, or those heathen philosophers, could ever be persuaded to believe, or to subscribe to the least part of them: aut fraudem non detegere; but that as 52 Vanninus answers, ob publice potestas formidinem allatam philosophi non audebant, they durst not speak for fear of the law. But I will descend to particulars; read their several symptoms and then guess.

Of such symptoms as properly belong to superstition, or that religious ignorance, I may say as of the rest, some are ridiculous, some again feral to relate. Of those ridiculous, there can be no better testimony than the multitude of their gods, those absurd names, actions, offices they put upon them, their feasts, holy days, sacrifices, adorations, and the like. The Egyptians that pretended so great antiquity, 300 kings before Amasis: and as Mela writes, 13,000 years from the beginning of their chronicles, that bragged so much of their knowledge of old, for they invented arithmetic, astronomy, geometry: of their wealth and power, that vaunted of 20,000 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 Osiris, and after, such men as were beneficial to them, or any creature that did them good. In the city of Bubast there they adored a cat, saith Herodotus. Isis and storks, an ox (saith Pliny) 53 looks and onions, Macrobius,
Symptoms of Religious Melancholy.

Scoffing Lucian in his *vera Historia*: which, as he confesseth himself, was not persuasively written as a truth, but in comical fashion to glance at the monstrous fictions and gross absurdities of writers and nations, to deride without doubt this prodigious Egyptian idolatry, feigns this story of himself: that when he had seen the Elysian fields, and was now coming away, Rhadamanthus 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 Hydambria in the island 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 Syrie. Morney cap. 22. de veritat. relig. Guliel. Stuckius *Sacrorum Sacrificiorumque Gentil. descript.* Peter Faber Semester, l. 3. c. 1, 2, 3. Selden de die Syris, Purchas' pilgrimage, Rosinus of the Romans, and Lilius Giraldeus of the Greeks. The Romans borrowed from all, besides their own gods, which were *majorum* and *minorum gentium*, as Varro holds, certain and uncertain; some celestial, select, and great ones, others indigenous and Semi-dei, Lares, Lemures, Dioscuri, Soteres, and Parastates, *diu tutelares* amongst the Greeks: gods of all sorts, for all functions; some for the land, some for sea; some for heaven, some for hell; some for passions, diseases, some for birth, some for weddings, husbandry, woods, waters, gardens, orchards, &c. All actions and offices, Pax-Quies, Salus, Libertas, Felicitas, Strenua, Stimula, Horta, Pan, Sylvanus, Priapus, Flora, Cloacina, Stercuitus, Febris, Pallor, Invidia, Protervia, Ritis, Angeron, Volupia, Vacuna, Virilias, Veneranda, Pales, Neptunia, Doris, kings, emperors, valiant men that had done any good offices for them, they did likewise canonise and adore for gods, and it was usually done, *usitatam apud antiquos*, as Jac. Boissardus well observes, *deificare homines qui beneficis mortales juvarent*, and the devil was still ready to second their intents, *statim se ingessit illorum sepulchris, statius, templis, aris*, &c. he crept into their temples, statues, tombs, altars, and was ready to give oracles, cure diseases, do miracles, &c. as by Jupiter, Æsculapius, Tiresias, Apollo, Mopsus, Amphiarautus, &c. *di et Semi-dii*. For so they were *Semi-dii, demi-gods*, some *medii inter Deos et homines*, as Max. *Tyrius*, the Platonist, *ser. 26. et 27*, maintains and justifies in many words. When a good man dies, his body is buried, but his soul, *ex homine daemon evadit*, becomes forthwith a semi-god, nothing disparaged with malignity of air, or variety of forms, rejoice at, exults and sees that perfect beauty with his eyes. Now being deified, in commiseration he helps his poor friends here on earth, his kindred and allies, informs, succour, &c. puniseth 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 soldiers to this day; Æsculapius all sick men, the Dioscuri sea-faring men, &c. and sometimes upon occasion they show themselves. The Dioscuri, Hercules and Æsculapius, he saw himself (or the devil in his likeness) *non sommiens sed vigilans ipse vidi.* So far Tyrius. And not good men only do they thus adore, but tyrants, monsters, devils, (as Stuckius inveighs) Nero's, Domitians, Heliogabales, beastly women, and arrant whores amongst the rest. For all intents, places, creatures, they assign gods; 

*Et dominus, teets, thermis, et equis solent Assigneare solent genio*—

saith Prudentius. Cuna for cradles, Diverra for sweeping houses, Nodina knots, Prema, Parnunda, Hymen, Hymenues, for weddings; Comus the god of good fellows, gods of silence, of comfort, Hebe goddess of youth, *Mena menstruum*, &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 Jupiter's

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*Prudentius. Having proceeded to deify leeks and onions, you, oh Egypt, worship such gods.* *Praefat.* *Tiguri, fol. 1044.* *Rosin, antiqu.* *Dom. i. 2. c. 1. et divinæe.* *Lib. de divinâe et magiciis prestigii in Mopsu.* *Commo Paccio Interpreter. nihil ab aeris caligine aut figurârum varietate impediatur merum pulchritudinem meruit, excultae et miseriosius nos, cognatos amicos qui adhuc morantur in terra tuctur, errantibus secenti, &c. Deus hoc jusit ut essent gentii diitutelares hominum, honores juventes, malos punitores, &c.* *Sacrorum graec.* *descript. non bene, mortuas claras, &c. ex ymogenia specie dies saltus, qui genues humanos hanc, &c. &c. portentosam immittit divs.*
head. Hesiod reckons up at least 30,000 gods, Varro 300 Jupiters. As Jeremy told them, their gods were to the multitude of cities;

And which was most absurd, they made gods upon such ridiculous occasions; "As children make babies (so saith Morneus), their poets make gods," et quos adorant in templis, ludunt in Thetearis, as Lactantius scoffs. Saturn, a man, gilded himself, did eat his own children, a cruel tyrant driven out of his kingdom by his son Jupiter, as good a god as himself, a wicked lascivious paltry king of Crete, of whose rapes, lusts; murders, villainies, a whole volume is too little to relate. Venus, a notorious strumpet, as common as a barber's 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, ceremonios, hymnis, et cantici celebrant; their errors, luctus et gaudia, amores, iras, nuptias et liberorum procreationes (as Eusebius well taxeth), weddings, mirth and mournings, loves, anger, and quarrelling they did celebrate in hymns, and sing of in their ordinary songs, as it were publishing their villainies. But see more of their originals. When Romulus was made away by the sedition of the senators, to pacify the people, Julius Prisculus gave out that Romulus was taken up by Jupiter into heaven, and therefore to be ever after adored for a god amongst the Romans. Syriaeans of Egypt had one son, whom he dearly loved; he erected his statue in his house, which his servants did adorn with garlands, to pacify their master's wrath when he was angry, so by little and little he was adored for a god. This did Semiramis for her husband Belus, and Adrian the emperor by his minion Antinous. Flora was a rich harlot in Rome, and for that she made the commonwealth her heir, her birthday was solemnised 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 Diocles of Haliarnassus relates, because at their entreaty Coriolanus desisted from his wars, consecrated a church Fortune muliebri; and Venus Barbata had a temple erected, for that somewhat was amiss about hair, and so the rest. The citizens of Alaba, a small town in Asia Minor, to curry favour with the Romans, who then warred in Greece with Persians of Macedon, were formable to these parts, consecrated a temple to the City of Rome, and made her a goddess, with annual games and sacrifices; so a town of houses was defied, 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 Tulliolis might be made a goddess, and adored as Juno and Minerva, and as well she deserved it. Their holy days and adorations were all out as ridiculous; those Lupercals of Pan. Florales of Flora, Bona dea, Anna Perenna, Saturnials, &c., as how they were celebrated with those lascivious and wanton gestures, bald ceremonies, by what bawdy press how they hang their noses over the smoke of sacrifices, saith Lucian, and lick blood like flies that was spilled about the altar. 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 lignos deos, et fabros inveni qui fercrunt, contentmuni, they adore work, content the workman; and as Tertullian follows it, Si homines non essent dixi propiti, non essent dii, had it not been for men, they had never been gods, but blocks, and stupid statues in which men swallow; birds make their nests, spiders their webs, and in their very mouths did their excrements. Those images, I say, were all out as gross as the shapes in which they did represent them: Jupiter with a ram's head, Mercury a dog's, Pan like a goat. Hercule with three heads, one with a beard, another without; see more in Catullus and Verriani of their monstrous forms and ugly pictures: and, which was absurd yet, they told them these images came from heaven, as that of Minerva in her temple at Athens, quod est calce cendid ass credebant accole, saith Pausianias. They
formed some like storks, apes, bulls, and yet seriously believed: and that which was impious and abominable, they made their gods notorious whoresmasters, incestuous Sodomites (as commonly they were all, as well as Jupiter, Mars, Apollo, Mercury, Neptune, &c.), thieves, slaves, drudges (for Apollo and Neptune made tiles in Phrygia), kept sheep. Hercules emptied stables, Vulcan a blacksmith, 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 brutal, some to whine, lament, and roar, as Isis for her son and Cenocephalus, as also all her weeping priests; Mars in Homer to be wounded, vexed; Venus ran away crying, and the like; than which what can be more ridiculous? *Nonne ridiculum lugere quod colas, vel colere quod lugaeas?* (which Minutius objects) *Si dix, cur plangulis? si mortuis, curadoratis?* that it is no marvel if Lucian, that adamanite persecutor of superstition, and Pliny could so scoff at them and their horrible idolatry as they did; if Diogoras took Hercules' image, and put it under his pot to sooth his pottage, which was, as he said, his 13th labour. But see more of their popgeries in Cypr. 4. tract. de Idol. varietat. Chrysostom aduers. Gentil. Arnobius ad. Gentes. Austin. de civ. dei. Theodoret. de c urat. Grec. affect. Clemens Alexandrinus, Minutius Felix, Eusebius, Lactantius, Stuckius, &c. Lamentable, tragi-cal, and fearful those symptoms are, that they should be so far forth affrighted with their fictitious gods, as to spend the goods, lives, fortunes, precious time, best days in their honour, to sacrifice unto them, to their inestimable loss, such hecatombs, so many thousand sheep, oxen with gilded horns, goats, as Creusus, king of Lydia, Marcus Julianus, surnamed ob crebras hostias Victimarius, et Tauricremus, and the rest of the Roman emperors usually did with such labour and cost; and not emperors only and great ones, pro communi bono, were at this charge, but private men for their ordinary occasions. Pythagoras offered a hundred oxen for the invention of a geometrical problem, and it was an ordinary thing to sacrifice in Lucian's time, "a heifer for their good health, four oxen for wealth, a hundred for a kingdom, nine bulls for their safe return from Troy to Pylus," &c. Every god almost had a peculiar sacrifice—the Sun horses, Vulcan fire, Diana a white hart, Venus a turtle, Ceres a hog, Proserpine a black lamb, Neptune a bull (read more in Stuckius at large), besides sheep, cocks, corals, frankincense, to their undoings, as if their gods were affected with blood or smoke. "And surely (saith he) if one should but repeat the popgeries of mortal men, in their sacrifices, feasts, worshipping their gods, their rites and ceremonies, what they think of them, of their diet, houses, orders, &c., what prayers and vows they make; if one should but observe their absurdity and madness, he would burst out a laughing, and pity their folly." For what can be more absurd than their ordinary prayers, petitions, requests, sacrifices, oracles, devotions? of which we have a taste in Maximus Tyrius, rerum. 1. Plato's Alcibiades Secundus, Persius Sat. 2. Juvenal. Sat. 10. there likewise exploded, Maestant optimas et pingues hostias deo quasi eurienti, profundum visum tanguam sitiens, lumina ascendunt velut in tellus agentes (Lactantius, lib. 2. cap. 6). As if their gods were hungry, athirst, in the dark, they light candles, offer meat and drink. And what so base as to reveal their counsels and give oracles? *viscerum sterquilinis,* out of the bowels and excremental parts of beasts? sordidos deos Varro truly calls them therefore, and well he might. I say nothing of their magnificent and sumptuous temples, those majestic structures: to the roof of Apollo Didymus' temple, *ad branchidas*, as Strabo writes, a thousand oaks did not suffice. Who can relate the glorious splendour, and stupend magnificence, the sumptuous building of Diana at Ephesus, Jupiter Ammon's temple in Africa, the Pantheon at Rome, the Capitol, the Sarapion at Alexandria, Apollo's temple at Daphne in the suburbs of Antioch. The great temple at Mexico so richly adorned,
and so capacious (for 10,000 men might stand in it at once), that fair Pantheon of Cusco, described by Acosta in his Indian History, which eclipses both Jews and Christians. There in old Jerusalem, as some write, 408 synagogues; but new Cairo reckons up (if Radziwills may be believed) 6800 mosques; Fez 400, whereof 50 are most magnificent, like St. Paul’s in London. Helena built 300 fair churches in the Holy Land, but one Bassa hath built 400 mosques. The Mahometans have 1000 monks in a monastery; the like saith Acosta of Americans; Riccius of the Chinese, for men and women, fairly built; and more richly endowed some of them, than Arras in Artois, Fulda in Germany, or St. Edmund’s-Bury in England with us: who can describe those curious and costly statues, idols, images, so frequently mentioned in Pausanias? I conceal their donaries, pendants, other offerings, presents, to these their fictitious gods daily consecrated. 37 Alexander, the son of Amyntus, king of Macedonia, sent two statues of pure gold to Apollo at Delphos. 38 Croesus, king of Lydia dedicated a hundred golden tiles in the same place with a golden altar: no man came empty-handed to their shrines. But these are base offerings in respect; they offered men themselves alive. The Leucadians, as Strabo writes, sacrificed every year a man, aevurncanda deorum ira causa, to pacify their gods, de monitis præcipuò dejecterent, &c. and they did voluntarily undergo it. The Decii did so sacrifice, Dis manibus; Curtius did leap into the gulf. Were they not all strangely deluded to go so far to their oracles, to be so galled by them, both in war and peace, as Polybius relates (which their argus, priestis, vestal virgins can witness), to be so superstitious, that they would rather lose goods and lives than omit any ceremonies. or offend their heathen gods? Nicias, that generous and valiant captain of the Greeks, overthrew the Athenian navy, by reason of his too much superstition, because the augurs told him it was ominous to set sail from the haven of Syracuse whilst the moon was eclipsed: he tarried so long till his enemies besieged him, he and all his army were overthrown. The 30 Parthians of old were so sottish in this kind, they would rather lose a victory, nay lose their own lives, than fight in the night, 31 was against their religion. The Jews would make no resistance on the Sabbath, when Pompeius besieged Jerusalem; and some Jewish Christians in Africa, set upon by the Goths, suffered themselves upon the same occasion to be utterly vanquished. The superstition of the Dibrenses, a bordering town in Epirus, besieged by the Turks, is miraculous almost to report. Because a dead dog was flung into the only fountain which the city bad, they would die of thirst all, rather than drink of that unclean water, and yield up the city upon any conditions. Though the praetor and chief citizens began to drink first, using all good persuasions, their superstition was such, no saying would serve, they must all forthwith die or yield up the city. Vix ausum ipse credere (saith 32 Barletius) tantam superstitionem, vel afferent levissimum hanc causam tanta rei vel magis ridiculum, quam non dubitem ritum potius quam admirationem posteris excitaturam. The story was too ridiculous, he was ashamed to report it, because he thought nobody would believe it. It is stupend to relate what strange effects this idolatry and superstition hath brought forth of the latter years in the Indies and those bordering parts: 33 in what feral shapes the devil is adored, ne quid mali intendat, as they say; for in the mountains between Scanderoon and Aleppo, at this day, there are dwelling a certain kind of people called Coords, coming of the race of the ancient Parthians, who worship the devil and allege this reason in so doing: God is a good man and will do no harm. but the devil is bad and must be pleased, lest he hurt them. It is wonderful to tell how the devil deludes them, how he terrifies them, how they offer men and women sacrifices unto him, a hundred at once, as they did infants in Crete at Saturn of old, the fairest children, like Agamemnon’s Iphigenia, &c. 34 At 35 Mexico, when the Spaniards first overcame them, they daily sacrificed vita hominum coruda e vivente corpors extracta, the hearts of men yet living, 20,000 in a year (Acosta lib. 5. cap. 29) to their idols made of flour and men’s blood, and every year 6000 infants of both sexes:

and as prodigious to relate, how they bury their wives with husbands deceased, tis fearful to report, and harder to believe,

27 "Nam certamen habent labi sermones vivi, sed mortuum mori,"

and burn them alive, best goods, servants, horses, when a grandee dies, twelve thousand 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, as the Bannians about Surat, they of China, that for superstition’s sake never eat flesh nor fish all their lives, never marry, but live in deserts and by-places, and some pray to their idols twenty-four hours together without any intermission, biting of their tongues when they have done, for devotion’s sake. Some again are brought to that madness by their superstitious priests (that tell them such vain stories of immortality, and the joys of heaven in that other life), that many thousands voluntarily break their own necks, as Cleombrato Ambcoriatus, auditors of old, precipitate themselves, that they may participate of that unspeakable happiness in the other world. One poisons, another strangles himself, and the King of China had done as much, deluded with the vain hope, had he not been detained by his servant. But who can sufficiently tell of their several superstitions, vexations, follies, torments? I may conclude with 21 Possevinus, Religiosa asperiores milites, homines et feris; superstition est hominibus feriae, religion makes wild beasts civil, superstition makes wise men beasts and fools; and the discreetest that are, if they give way to it, are no better than dizzards; may more, if that of Plotinus be true, is unus religiosis scopus, ut eis colimus solum similem famus, that is 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 die gentium daemonia, 22 but to become devils themselves? 23 Tis therefore exitius error, et maximus periculosus, a most perilous and dangerous error of all others, as 24 Plutarch holds, turbulenta passio hominum consternans, 25 a pestilent, a troublesome passion, that utterly undoth men. Unhappy superstition, Pliny calls it, morte non finitur, death takes away life, but not superstition. Impious and ignorant are far more happy than they which are superstitions, no torture like to it, none so comitante, so general, so destructive, so violent.

In this superstitious row, Jews for antiquity may go next to Gentiles: what of old they have done, what idolatries they have committed in their groves and high places, what their Pharisees, Sadducees, Scribes, Esser, and such sectaries have maintained, I will not so much as mention: for the present, I presume no nation under heaven can be more sottish, ignorant, blind, superstition, wilful, obstinate, and peevish, tiring themselves with vain ceremonies to no purpose; he that shall but read their rabbin's ridiculous comments, their strange interpretation of scriptures, their absurd ceremonies, fables, childish tales, which they steadfastly believe, will think they be scarce rational creatures; their foolish 25 customs, when they rise in the morning, and how they prepare themselves to prayer, to meet, with what superstitions washings, how to their sabbath, to their other feasts, weddings, burials, &c. Last of all, the expectation of their Messiah, and those figures, miracles, vain pomp that shall attend him, as how he shall terrify the Gentiles, and overcome them by new diseases; how Michael the archangel shall sound his trumpet, how he shall gather all the scattered Jews in the Holy Land, and there make them a great banquet, 26 "Wherein shall be all the birds, beasts, fishes, that ever made, a cup of wine that grew in Paradise, and that hath been kept in Adam’s cellar ever since." 27 At the first course shall be served in that great ox in Job iv. 10, “that every day feeds on a thousand hills,” 28 Psalm. l. 10., that great Leviathan, and a great bird, that laid an egg

24 M. Polaez, L. Vertomannus navig. lib. 6. cap. 9. 25 P. Martyr, Ocean. dec. 26 Propertius lib. 3. eleg. 12. 27 There is a contest amongst the living wives as to which shall follow the husband, and not be allowed to die for him is accounted a disgrace." 28 Matthaei Moscov. 29 Epiotus, Jesuit. anno 1549. ad Xavert et soc. 30 Immedius et cc. 31 Michael Synag. Jud. c. 4. Inter precandum neminem ponit urbas attingat, vel pulchrum, aut per segetes ut vocamus coniunctam, et innumeros animales, univox, quas in omnibus creaturas. 32 Dom. c. 5. et seq. cap. 36. 33 Num. 19. 34 Salm. 110. 35 Mose. 36 Mose. 37 Domin. 38 Mose. 39 Num. 40 Mose. 41 Mose. 42 Mose. 43 Num. 44 Mose. 45 Mose.
so big, "that by chance tumbling out of the nest, it knocked down three hundred tall cedars, and breaking as it fell, drowned one hundred and sixty villages:" this bird stood up to the knees in the sea, and the sea was so deep, that a hatchet would not fall to the bottom in seven years: of their Messiah's wives and children; Adam and Eve, &c., and that one stupend fiction amongst the rest: when a Roman prince asked of rabbi Jehosua ben Hanania, why the Jews' God was compared to a lion; he made answer, he compared himself to no ordinary lion, but to one in the wood Ela, which, when he desired to see, the rabbin prayed to God he might, and forthwith the lion set forward. But when he was four hundred miles from Rome he so roared that all the great-bellied women in Rome made abortions, the city walls fell down, and when he came a hundred miles nearer, and roared the second time, their teeth fell out of their heads, the emperor himself fell down dead, and so the lion went back." With an infinite number of such lies and forgeries, which they verily believe, feed themselves with vain hope, and in the mean time will by no persuasions be diverted, but still crucify their souls with a company of idle ceremonies, live like slaves and vagabonds, will not be relieved or reconciled.

Mahometans are a compound of Gentiles, Jews, and Christians, and so absurd in their ceremonies, as if they had taken that which is most sottish out of every one of them, full of idle fables in their superstitious law, their Alcoran itself a gallimaufry of lies, tales, ceremonies, traditions, precepts, stolen from other sects, and confusedly heaped up to delude a company of rude and barbarous clowns. As how birds, beasts, stones, saluted Mahomet when he came from Mecca, the moon came down from heaven to visit him, how God sent for him, spake to him, &c., with a company of stupend fragments of the angels, sun, moon, and stars, &c. Of the day of judgment, and three sounds to prepare to it, which must last fifty thousand years of Paradise, which wholly consists in coeundi et comedendi voluptate, and proceris hominibus scriptum, bestiali beatitudo, is so ridiculous, that Virgil, Dante, Lucian nor any poet can be more fabulous. Their rites and ceremonies are most vain and superstitious, wine and swine's flesh are utterly forbidden by their law, 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; they fast a month together many times, and must not eat a bit till sun be set. Their kalenders, dervises, and tolerachers, &c. are more abstemious some of them, than Carthusians. Franciscans, Anchorites, forsake all, live solitary, fare hard, go naked, &c. 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 sovereign virtue to purge them of all sins, and no man can be saved that hath not been washed in it. For which reason they come far and near from the Indies; Maximus gentium omnium confessor est; and infinite numbers yearly resort to it. Others go as far as Mecca to Mahomet's tomb, which journey is both miraculous and meritorious. The ceremonies of flinging stones to stone the devil, of eating a camel at Cairo by the way; their fastings, their running till they sweat, their long prayers, Mahomet's temple, tomb, and building of it, would ask a whole volume to dilate: and for their pains taken in this holy pilgrimage, all their sins are forgiven, and they reputed for so many saints. And diverse of them with hot bricks, when they return, will put out their eyes, "that they never after see any profane thing, bite out their tongues," &c. They look for their prophet Mahomet as Jews do for their Messiah. Read more of their customs, rites, ceremonies, in Lonicera Turic. hist. tom. 1. from the tenth to the twenty-fourth chapter. Bredenbachius, cap. 4. 5. 6. Leo Afer. lib. 1. Busbequius Sabellicus, Purchas, lib. 3. cap. 3. et 4. 5. Tlieodorus Bibiliander, &c. Many foolish ceremonies
you shall find in them; and which is most to be lamented, the people are generally so curious in observing of them, that if the least circumstance be omitted, they think they shall be damned, "tis an irremissible offence, and can hardly be forgiven. I kept in my house amongst my followers (saith Busbeiquis, sometime the Turk's 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 mind, would weep and "grieve many days after, torment himself for his foul offence. Another Turk being to drink a cup of w'ee in his cellar, first made a huge noise and filthy faces, "to warn his soul, as he said, that it should not be guilty of that foul fact which he was to commit. With such toys as these are men kept in awe, and so cowed, that they dare not resist, or offend the least circumstance of their law, for conscience-sake misled by superstition, which no human edict otherwise, no force of arms, could have enforced.

In the last place are Pseudo-Christians, in describing of whose superstitious symptoms, as a mixture of the rest, I may say that which St. Benedict once saw in a vision, one devil in the market-place, but ten in a monastery, because there was more work; in populous cities they would swear and forswear, lie, falsify, deceive fast enough of themselves, one devil could circumvent a thousand; but in their religious houses a thousand devils could scarce tempt one silly monk. All the principal devils, I think, busy themselves in subverting Christians; Jews, Gentiles, and Mahometans, are extra caulem, out of the fold, and need no such attendance, they make no resistance, "eos enim pulsare negligitis, quos quies certa possidere ostis, they are his own already: but Christians have the shield of faith, sword of the Spirit to resist, and must have a great deal of battery before they can be overcome. That the devil is most busy amongst us that are of the true church, appears by those several oppositions, heresies, schisms, which in all ages he hath raised to subvert it, and in that of Rome especially, wherein Antichrist himself now sits and plays his prize. This mystery of iniquity began to work even in the Apostles' time, many Antichrists and heretics were abroad, many sprung up since, many now present, and will be to the world's end, to dementate men's minds, to seduce and captivate their souls. Their symptoms I know not how better to express, than in that twofold division, of such as lead, and are led. Such as lead are heretics, schismatics, false prophets, impostors, and their ministers: they have some common symptoms, some peculiar. Common, as madness, folly, pride, insolency, arrogancy, singularity, peevishness, obstinacy, impudence, scorn and contempt of all other sects: Nullius addici 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 tertis, they are only wise, only learned in the truth, all damned but they and their followers, cedem scripturarum faciunt ad materialiam 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 Bernard (erreneously some say) speaks of P. Aliardus, omnes patres sic, atque ego sic. Though all the Fathers, Councils, the whole world contradict it, they care not, they are all one: and as Gregory well notes "of such as are vertiginous, they think all turns round and moves, all err: when the error is wholly in their own brains. Magallianus, the Jesuit, in his Comment on 1 Tim. xvi. 20, and Alphonsus de castro lib. 1. adversus haereses, gives two more eminent notes or probable conjectures to know such men by, (they might have taken themselves by the nose when they said it) First they affect novelties and toys, and prefer falsehood before truth; 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 symptoms are prodigious paradoxes, new doctrines, vain phantasms, which are many and diverse as they

624 themselves. Nicholas of old, would have wives in common: Montanists will not marry at all, nor Tutilian, forbidding all flesh, Severians wine; Adamians go naked, because Adam did so in Paradise; and some barefoot all their lives, because God, Exod. iii., and Joshua v. bid Moses so to do; and Isaiah xx. was bid put off his shoes; Manichees hold that Pythagorean transmigration of souls from men to beasts; the Circumcellions in Africa, with a mad cruelty made away themselves, some by fire, water, breaking their necks, and seduced others to do the like, threatening some if they did not, with a thousand such; as you may read in Austin (for there were fourscore and eleven heresies in his times, besides schisms and smaller factions) Epiphanius, Alphonsus de Castro, Danes, Ga., Pratesius, &c. Of prophets, enthusiasts and impostors, our Ecclesiastical stories afford many examples; of Elias and Christ, as our Eudo de stellis, a Briton in King Stephen's time, that went invisible, translated himself from one to another in a moment, fed thousands with good cheer in the wilderness, and many such; nothing so common as miracles, visions, revelations, prophecies. Now what these brain-sick heretics 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 cattle, scab in sheep. Nulla scabies, as he said, superstitione scabiosis; as he that is bitten with a mad dog bites others, and all in the end become mad; either out of affection of novelty, simplicity, blind zeal, hope and fear, the giddy-headed multitude will embrace it, and without further examination approve it.

Sed vetera querimus, these are old, hac prius fuer. In our days we have a new scene of superstitious impostors and heretics. A new company of actors, of Antichrists, that great Antichrist himself: a rope of hopes, 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, sovereignty, greatness, and to enrich themselves, brought in such a company of human traditions, purgatory, Limbus Patrum, Infantum, and all that subterranean geography, mass, adoration of saints, altars, fastings, bulls, indulgences, orders, friars, images, shrines, marty relics, excommunications, confessions, satisfactions, blind obediencies, vows, pilgrimages, peregrinations, with many such curious toys, 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 itself 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, Porphyry the Platonist, Celsus the physician, Libanius the Sophister; by those heathen emperors, Huns, Goths, and Vandals. What each of them did, by what means, at what times, qibitus auxilia, superstition climbed to this height, tradition increased, and Antichrist himself came to his estate, let Magdeburgenses, Kennisius, Osiander, Bale, Mornay, Fox, Usher, and many others relate. In the mean time, he that shall but see their profane rites and foolish customs, how superstitiously kept, how strictly observed, their multitude of saints, images, that raddle of Romish duties, for trades, professions, diseases, persons, offices, countries, places; St. George for England; St. Denis for France, Patrick, Ireland; Andrew, Scotland; Jago, Spain; &c. Gregory for students; Luke for painters; Cosmus and Damian for philosophers; Cripin, shoemakers; Katherine, spinners; &c. Anthony for pigs; Gallus, geese; Wenceslaus, sheep; Pelagius, oxen; Sebastian, the plague; Valentine, falling sickness: Apollonia, tooth-ache; 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 Loretto's rich gowns, her donaries, the cost bestowed on images, and number of suitors; St. Nicholas Burge in France; our St. Thomas's shrine of old at Canterbury; those relics at Rome, Jerusalem, Genoa, Lyons, Fra...
tum, St. 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 hours of the night to mass, come barefoot,
&e.); 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 40,000 years to come, their processions on set days, their strict
fastings, monks, anchorites, friar mendicants, Franciscans, Carthusians, &c. Their
vigils and fasts, their ceremonies at Christmas, Shrove-tide, Candlemas, Palm-Sunday,
Blaise, St. Martin, St. Nicholas' day; their adorations, exorcisms, &c., will think all
those Grecian, Pagan, Mahometan superstitions, gods, idols, and ceremonies, the
name, time and place, habit only altered, to have degenerated into Christians. Whilst
they prefer traditions before Scriptures; those Evangelical Councils, poverty, obe-
dience, vows, alms, fasting, supererogations, before God's Commandments; their
own ordinances instead of his precepts, and keep them in ignorance, blindness, they
have brought the common people into such a case by their cunning conveyances,
strict discipline, and servile education, that upon pain of damnation they dare not
break the least ceremony, tradition, edict; hold it a greater sin to eat a bit of meat
in Lent, than kill a man: their consciences are so terrified, that they are ready to
despair if a small ceremony be omitted; and will accuse their own father, mother,
brother, sister, nearest and dearest friends of heresy, if they do not as they do, will
be their chief executioners, and help first to bring a faggot to burn them. What
mult, what penance soever is enjoined, they dare not but do it, tumble with St.
Francis in the mire amongst hogs, if they be appointed, go woolward, whip them-
sew, build hospitals, abbeys, &c., go to the East or West Indies, kill a king, or
run upon a sword point: they perform all, without any muttering or hesitation,
believe all.

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 galled and
tortured by their superstitions, their own too credulous simplicity and ignorance,
their epicurean popes and hypocritical cardinals laugh in their sleeves, and are merry
in their chambers with their punks, they do indulgere genio, and make much of them-
sew. The middle sort, some for private gain, hope of ecclesiastical preferment,
(quae expedivit psallaco sumum zain) popularity, base flattery, must and will believe
all their paradoxes and absurd tenets, without exception, and as obstinately maintain
and put in practice all their traditions and idolatrous ceremonies (for their religion is
half a trade) to the death; they will defend all, the golden legend itself, with all the
lies and tales in it: as that of St. George, St. Christopher, St. Winifred, St. Denis,
&e. It is a wonder to see how Nic. Harpsfield, that pharisical imposter, amongst
the rest, Ecclesiast. Hist. cap. 22. sec prim. sex., puzzles himself to vindicate that
ridiculous fable of St. Ursula and the eleven thousand virgins, as when they live;79
how they came to Cologne, by whom martyred, &c., though he can say nothing for
it, yet he must and will approve it: nobilitavi (inquit) hoc saeculum Ursula cum
comitibus, cujus historia utinam tam miki esset expedita et certa, quum in animo meo
certum ac expeditum est, eam esse cum sodalibus beatam in calis virgineum. They
must and will (1 say) either out of blind zeal believe, vary their compass with the
rest, as the latitude of religion varies, apply themselves to the times and seasons,
and for fear and flattery are content to subscribe and to do all that in them lies to
maintain and defend their present government and slavish religious schoolmen,
canonists, jesuits, friars, priests, orators, sophisters, who either for that they had nothing
else to do, luxuriant wis-knew not otherwise how to busy themselves in those idle
times, for the Church then had few or no open adversaries, or better to defend their
lies, fictions, miracles, transubstantiations, traditions, pope's pardons, purgatories,
masses, impossibilities, &c. with glorious shows, fair pretences, big words, and
plausible wis, have coined a thousand idle questions, nice distinctions, subtleties,
Obs and Solis, such tropological, allegorical expositions, to solve all appearances.
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objections, such quirks and quiddities, quodlibetaries, as B. saith of Ferribrique and Strode, instances, ampliations, decrees, glosses, canons, that instead of sound commentaries, good preachers, are come in a company of mad sophisters, primo secundo secundarii, sectaries, Canonists, Sorbonists, Minorities, with a rabble of idle controversies and questions, "an Papa sit Deus, an quasi Deus? An participet utramque Christi naturam?" Whether it be as possible for God to be a humble bee or a gourd, as a man? Whether he can produce respect without a foundation or term, make a whore a virgin? Fetch Trajan's soul from hell, and how? With a rabble of questions about hell-fire: whether it be a greater sin to kill a man, or to clout shoes upon a Sunday? Whether God can make another God like unto himself? Such, saith Ken- niusis, are most of your schoolmen, (mere alchemists) 200 commentators on Peter Lombard; (Pitiusus catal. scriptorum Anglic. reckons up 180 English commentators alone, on the matter of the sentences, Scotists, Thomists, Reals, Nominalis, &c. and so perhaps that of St. Austin may be verified. Indocti rapiunt calum, docti interim descendunt ad infernum. Thus they continued in such error, blindness, decrees, sophisms, superstitions; idle ceremonies and traditions were the sum of their new-coined holiness and religion; and by these knavery 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 mixed, lay hid and obscure to speak of, till Luther's time, who began upon a sudden to detect and as another sun to drive away those foggy mists of superstition, to restore it to that purity of the primitive Church. And after him many good and godly men, divine spirits, have done their endeavours, and still do.

"And what their ignorance esteemed so holy, Our wiser ages do account as folly."

But see the devil, that will never suffer the Church to be quiet or at rest: no garden so well tilled but some noxious weeds grow up in it, no wheat but it hath some tares: we have a mad giddy company of precisians, schismatics, and some heretics, even in our own bosoms in another extreme. "Dum vivant stulti vitis contraaria currunt." That out of too much zeal in opposition to Antichrist, human traditions, those Romish rites and superstitions, will quite demolish all, they will admit of no ceremonies at all, no fasting days, no cross in baptism, kneeling at communion, no church music, &c., no bishops' courts, no church government, rail still our church discipline, will not hold their tongues, and all for the peace of Sion! No, not so much as degrees some of them will tolerate, or universities. All human learning, (tis cloaca diaboli) hoods, habits, cap and surplice, such as were things indifferent in themselves, and wholly for ornament, decency, or distinction's 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 holidays, or honest recreations, as of hunting, hunting, &c., no churches, no bells some of them, because papists use them, no discipline, no ceremonies but what they invent themselves; no interpretations of scriptures, no comments of fathers, no councils, but such as their own fantastic 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 council with God himself, and know all his secrets, "Per capillos spiritum sanctum tenent, et omnia sciunt cum sint asini ossa obstatnissimi, a company of giddy heads will take upon them to define how many shall be saved and who damned in a parish, where they shall sit in heaven, interpret Apocalypses, (Commentatores precipites et vertiginosos, one calls them, as well might) and those hidden mysteries to private persons, times, places, as their own spirit informs them, private revelations shall suggest, and precisely set down what the world shall come to an end, what year, what month, what day. Some of them again have such strong faith, so presumptuous, they will go into infected houses, expel devils; and fast forty days, 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 Amsterdam 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 Creținick, Knipperdolling, and their associates, those madmen of Munster in Germany; what strange enthusiasms, sottish revelations they had, how absurdly they carried themselves, deluded others; and as profane Machiavel in his political disputations holds of Christian religion, in general it doth enervate, debilitate, take away men’s spirits and courage from them, simpliciores reddit homines, breeds nothing so courageous soldiers as that Roman: we may say of these peculiar sects, their religion takes away not spirits only, but wit and judgment, and deprives them of their understanding; for some of them are so far gone with their private enthusiasms and revelations, that they are quite mad, out of their wits. What greater madness can there be, than for a man to take upon him to be a God, as some do? to be the Holy Ghost, Elias, and what not? In 57 Poland, 1518, in the reign of King Sigismond, one said he was Christ, and got him twelve apostles, came to judge the world, and strangely deluded the commons. 58 One David George, an illiterate painter, not many years since, did as much in Holland, took upon him to be the Messiah, and had many followers. Benedictus Victorinus Faerventins, consil. 15, writes as much of one Honorius, that thought he was not only inspired as a prophet, but that he was a God himself, and had 59 familiar conference with God and his angels. Lavat. de spect. c. 2. part. 8. hath a story of one John Sar- torious, that thought he was the prophet Elias, and cap. 7. of diverse 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: Hackett that said he was Christ; Coppinger and Arlington his disciples; 60 Burechet 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 days, go with Daniel to the lion’s den; some foretell strange things, some for one thing, some for another. Great precisions 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 however they may see to be discreet, and men of understanding in other matters, discourse well, losam habent imaginationem, they are like comets, round in all places but where they blaze, eat are sani, they have impregnable wis many of them, and discreet otherwise, but in this their madness and folly breaks out beyond measure, in infinitum erumpit studuit. They are certainly far gone with melancholy; if not quite mad, and have more need of physic than many a man that keeps his bed, more need of hellebore than those that are in Bedlam.

Subsect. IV.—Prognostics of Religious Melancholy.

You may guess at the prognostics by the symptoms. What can these signs foretell otherwise than folly, dotage, madness, gross ignorance, despair, obstinacy, a reprobat sense, 77 a bad end? What else can superstition, heresy produce, but wars, tumults, uproars, torture of souls, and despair, a desolate land, as Jeremy teacheth, cap. vii. 34. when they commit idolatry, and walk after their own ways? how should it be otherwise with them? what can they expect but 78 blasting, famine, dearness, and all the plagues of Egypt, as Amos denounceth, cap. iv. vers. 9. 10. to be led into captivity? If our hopes be frustrate, 79 we sow much and bring in little, eat and have not enough, drink and are not filled, clothe and be not warm, &c. Haggar i. 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 stayed his dew, the earth his fruit. 80 Because we are superstitions, irreverent, we do not serve God as we ought, all these plagues and miseries come upon us; what can we look for else but

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15 Ait. Gaeuin. 22 Discipulis ac vitis mirum in modum popularum decrpt. 23 Guercin, descript. Belg. com. uta. de cultu, his discipulis, ubi potius quosque ubi insanae corporis mortuæ, placet; Montanus se habet, ibidem honoratus. 84 Hen. Nicholaus al Lindei 139, such a one. 34 See Can- ders Annal. 92. 355. 35 Arius his bow is burst; Montanaus hanged himself, &c. Unda de cultu.
mutual wars, slaughters, fearful ends in this life, and in the life to come eternal damnation? What is it that hath caused so many feral battles to be fought, so much Christian blood shed, but superstition! That Spanish inquisition, racks, wheels, tortures, tortments, whence do they proceed? from superstition. Bodine the Frenchman, in his

method. hist. accounts Englishmen barbarians, for their civil wars: but let him read

those Pharsalian fields fought of late in France for their religion, their massacres, wherein by their own relations in twenty-four years, I know not how many millions have been consumed, whole families and cities, and he shall find ours to be but revivals to theirs. But it hath ever been the custom of heretics and idolaters, when they are plagued for their sins, and God's just judgments come upon them, not to acknowledge any fault in themselves, but still impute it unto others. In Cyprian's time it was much controverted between 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), 141 is that there were not such ordinary showers in winter, the ripening heat in summer, so seasonable springs, fruitful autumns, no marble mines in the mountains, less gold and silver than of old; that husbandmen, seamen, soldiers, all were scanty, justice, friendship, skill in arts, all was decayed, and that through Christians' default, and all their other miseries from them, quod di nostri à nobis 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, death, famine, fire, inundations, plagues, and many feral diseases rage amongst us, sed non ut tu quieris ista accident quod di vestri à nobis non colantur, sed quod à nobis non colatur Deus, a quibus nec queritur, 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 heretics, we them; the Turks esteem of both as infidels, and we them as a company of pagans, Jews against all; when indeed there is a general fault in us all, and something in the very best, which may justly deserve God's wrath, and pull these miseries upon our heads. I will say nothing here of those vain cares, torments, needless works, penance, pilgrimages, pseudomartyrdom, &c. We heap upon ourselves unnecessary troubles, observations; we punish our bodies, as in Turkey (saith Busbequins leg. Turcic. ep. 3.) 142 one did, that was much affected with music, and to hear boys sing, but very superstitious; an old eyeball coming to his house, or a holy woman, (as that place yields 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 beheaded with jewels, all at once into the fire. He was served in silver plate, and had goodly household stuff; 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 Jew nor Christian then living in Constantinople, might drink any wine at all. 143 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 bind the consciences upon pain of damnation. 'First Friday,' saith Erasmus, 'then Saturday,' et nunc periculatibus detis Mercurii, and Wednesday now is in danger of a fast. 144 And for such like toys, some so miserably afflict themselves, to despair, and death itself, rather than offend, and think themselves good Christians in it, when as indeed they are superstitious Jews. 145 So saith Leonards Fuchsius, a great physician in his time. 'We are tortured in Germany with these popish edicts, our bodies so taken down, our goods so diminished, that if God had not sent Luther, a worthy man, in time, to redress

141 S. Cap. 142 Popenierius Lutins pref. hist. Rich. Dnoth. 143 Advers. gentes lib. 1 postquam in mundo Christiana gens coepit, terram orbem perisse, et multis malis affectum esse genus humanum videmus. 144 Quod nec hyena, nec scvata tanta imbrion copia, nec fogibus terrendi seita Sagittaria, nec verum temperie saita tam lecta sint, nec arboris foliis autarnn, funduli, manus de montibus inaurum structur, muro sua, cunctis, secum atque ingenii poetarum, cum musica carentum; sed hoc nume substiutum Sybillam, ut in eis eterris immanatem.

[Part. 3. Sec. 4]
these mischiefs, we should have eaten hay with our horses before this." As in fasting, so in all other superstitious edicts, we crucify one another without a cause, barring ourselves of many good and lawful things, honest disports, pleasures and recreations; for wherefore did God create them but for our use? Feasts, mirth, music, hawking, hunting, singing, dancing, &c. non tam necessitatis nostris Deus inservit, sed in deliciis amanur; as Seneca notes, God would have it so. And as Plato, 2. de legibus gives out, Deos laboriosum hominum vitam miseratos, the gods in commissation of human estate sent Apollo, Bacchus, and the Muses, qui cum coluptate trupiae et sultiones nobis ducent, to be merry with mortals, to sing and dance with us. So that he that will not rejoice and enjoy himself, making good use of such things as are lawfully permitted, non est temperatus, as he will, sed superstitionis. "There is nothing better for a man, than that he should eat and drink, and that he should make his good enjoy in his labor," Eccles. ii. 24. And as one said of hawking and hunting, tot solatia in hae agri orbis calamitae mortutibus taeidis deus objectit, I say of all honest recreations, God hath therefore indulged them to refresh, ease, solace and comfort us. But we are some of us too stern, too rigid, too precise, too grossly superstitious, and whilst we make a conscience of every toy, with touch not, taste not, &c., as those Pythagoreans of old, and some Indians now, that will eat no flesh, or suffer any living creature to be killed, the Bannians about Guzzera; we tyrannise over our brother's soul, lose the right use of many good gifts; honest sports, games and pleasant recreations; punish ourselves without a cause, lose our liberties, and sometimes our lives. Anno 1270, at Magdeburg in Germany, a Jew fell into a privy upon a Saturday, and without help could not possibly get out; he called to his fellows for succour, but they denied it, because it was their Sabbath, non hicbat 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 Monday. We have myriads of examples in this kind amongst those rigid sabbatarians, and therefore not without good cause. Intolerabilem perturbationem Seneca calls it, as well he might, an intolerable perturbation, that causeth such dire events, folly, madness, sickness, despair, death of body and soul, and hell itself.

Subsect. V.—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 reign a thousand years on earth before the end, as the Millenarians will have him. They are generally so refractory, self-conceited, obstinate, so firmly addicted to that religion in which they have been bred and brought up, that no persuasion, no terror, no persecution, can divert them. The consideration of which, hath induced many commonwealths to suffer them to enjoy their consciences as they will themselves: a toleration of Jews is in most provinces of Europe. In Asia they have their synagogues: Spaniards permit Moors to live amongst them: the Moguillians, 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 Corneillus was formerly accepted, Jew, Turks, Anabaptists, &c. If he be an honest man, live soberly, and civilly in his profession, (Volkelius, Creullius, and the rest of the Socinians, that now nestle themselves about Cracow and Rakow in Poland, have renewed this opinion) serve his own God, with that fear and reverence as he ought. Sua cuique civitati (Lael) religio sit, nostra nobis, Tully thought fit every city should be free in this behalf, adore their own Custodes et Topicos Deos, tutelar

3 c 2
Religious Melancholy.

and local gods, as Symmachus calls them. Isocrates advises Demonicus, "when he came to a strange city, to worship by all means the gods of the place," et usque quemque, Topicum deum sic coli oportere, quomodo ipsae praeceperit: which Cecilius in Minutius secundus, and would have every nation sacrorum ritus gentiles habere et deos colere muniores, keep their own ceremonies, worship their peculiar gods, which Pomponius Mela reports of the Africans, Deos suis 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 universality of God, Deum sestum quem se ostendunt, nec videt, discurren tem silicet et ubique presen tem, in omnium morum, actus et occulta, cogitationes inquirentem, &c., as Christians do: let every province enjoy their liberty in this behalf, worship one God, or all as they will, and are informed. The Romans built altars Diis Asiae, Europe, Lybiae, diis ignotis et peregrinis: others otherwise, &c. Plinius Secundus, as appears by his Epistle to Trajan, would not have the Christians so persecuted, and in some time of the reign of Maximinus, as we find it registered in Eusebius lib. 9. cap. 9. there was a decree made to this purpose, Nullus cogatur invitus ad hunc vel illum deorum cultum, "let no one be compelled against his will to worship any particular deity," and by Constantine in the 19th year of his reign as Baronius informeth us, Nemo alter exhbicet molestiam, quod cujusque animus vult, hoc quisque transigit, new gods, new lawgivers, new priests, will have new ceremonies, customs and religions, to which every wise man as a good formalist should accommodate himself.

Saturnus perit, perierunt et sua jura, Sub Jove nunc mundus, juxta equire Jovis."

The said Constantine the emperor, as Eusebius writes, stung down and demolished all the heathen gods, silver, gold statues, altars, images and temples, and turned them all to Christian churches, infectus gentilium monumentis ludibrio exposuit; the Turk now converters them again to Mahometan mosques. The like edict came forth in the reign of Arcadius and Honorius. Symmachus the orator in his days, to procure a general toleration, used this argument, "Because God is immense and infinite, and his nature cannot perfectly be known, it is convenient he should be as diversely worshipped, as every man shall perceive or understand." It was impossible, he thought, for one religion to be universal: you see that one small province can hardly be ruled by one law, civil or spiritual; and "how shall so many distinct and vast empires of the world be united into one? It never was, never will be." Besides, if there be infinite planetary and firmamental worlds, as "some will, there be infinite genii or commanding spirits belonging to each of them; and so, per 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 calls them, "and according to the quarter they hold," their own institutions, revelations, orders, oracles, which they dictate from time to time, or teach their own priests or ministers. This tenet was stiffly maintained in Turkey not long since, as you may read in the third epistle of Busbequius, "that all those should participate of eternal happiness, that lived a holy and innocent life, what religion soever they professed." Rustam 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 Jews, Gentiles, infidels, that are out of the fold, they can be content to give them all respect and favour, but by no means to such as are within the precincts of our own church, and called Christians, to no heretics, schismatics, or the like; let the Spanish insurrection, that fourth fury, speak of some of them, the civil wars and massacres in France, our Marian times. Magillians the Jesuit will not admit of concurrence with a heretic, but severity and rigour to be used, non illis verba reddere, sed furca, facere operet; and Theodosius is commended in Nicephorus, lib. 12. cap. 15. "That he put all heretics to silence." Bernard. Epist. 180, will have ciues law,

11 Numen venerant prescriptum quod civitas culta. 12 Dedito dier. 13 Annum. liv. 10 ad annum 24th l. 14 Cyrod. "Saturn is dead, his laws died with him; now that Jupiter rules the world, let us obey his laws." 15 In epist. Syn. "Quin deus immensus autaquam, quia aquis aliquid de Deo percepit aut intelligent. 16 Cum pannelia Caesareus, et alii. 17 Eternae latitudinis consuetudo fure, qui sancta Innocentiae esse vident, tranquillitatem omniumque ille religiosos sequi voluit. 18 Comment. in C. Tium. 19 Mor. et alii. 20 Quod multo potes, quem ergo est, ut diverse ratione colurit, quod hereticas habeat.
fire and sword for heretics, compel them, stop their mouths not with disputations, or refuse them with reasons, but with fists;" and this is their ordinary practice. Another company are as mild on the other side; to avoid all heart-burning, and contentious wars and uprars, they would have a general toleration in every kingdom, no mulct at all, no man for religion or conscience be put to death, which the French historian much favours; our late Socinians defend; Vaticanus against Calvin in a large Treatise in behalf of Servetus, vindicates; Castilto, &c., Martin Ballius and his companions, maintained this opinion not long since in France, whose error is confuted by Beza in a just volume. The medium is best, and that which Paul prescribes, Gal. i.  4 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 et alteram admonitionem haereticum devita, he must be excommunicate, as Paul did by Hymenæus, delivered over to Satan. Immedicabile vulnus ense recidendum est. As Hippocrates said in physic, I may well say in divinity, Quae ferro non curantur, ignis curat. For the vulgar, restrain them by laws, mulcts, burn their books, forbid their conventicles; for when the cause is taken away, the effect will soon cease. Now for prophets, dreamers, and such rude silly fellows, that through fasting, too much meditation, preciseness, or by melancholy, are dis-tempered: the best means to reduce them ad sanam mentem, is to alter their course of life, and with conference, threats, promises, persuasions, to intermix physic. Hercules de Saxonia had such a prophet committed to his charge in Venice, that thought he was Elias, and would fast as he did; he dressed a fellow in angel's attire, that said he came from heaven to bring him divine food, and by that means stayed his fast, administered his physic; so by the meditation of this forged angel he was cured. Rhasis an Arabian, cont. lib. 1. cap. 9, speaks of a fellow that in like case complained to him, and desired his help: "I asked him (saith he) what the matter was; he replied, I am continually meditating of heaven and hell, and methinks I see and talk with fiery spirits, and 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 persuasion, partly by physic, and so have I done by many others." We have frequently such prophets and dreamers amongst us, whom we persecute with fire and faggot: I think the most compeassion cure, for some of them at least, had been in Bedlam. Sed de his satis.

MEMB. II.

SUBSECT. I.—Religious Melancholy in defect; parties affected, Epicures, Atheists, Hypocrites, worldly secure, Carnalists; all impious persons, impudent sinners, &c.

In that other extreme or defect of this love of God, knowledge, faith, fear, hope, &c. are such as err both in doctrine and manners, Sadducees, Herodians, libertines, politicians: all manner of atheists, epicures, infidels, that are secure, in a reprobate sense, fear not God at all, and such are too distrustful and timorous, as desperate persons be. That grand sin of atheism or impiety, Melanchthon calls it monstran melancholiam, monstrous melancholy; or venenatam melancoliam, poisoned melancholy. A company of Cyclops or giants, that war with the gods, as the poets feigned, antipodes to Christians, that scoff at all religion, at God himself, deny him and all his attributes, his wisdom, power, providence, his mercy and judgment.

1. Igne et fuste potius agendum cum hereticis quam cum disputatuis; es alta iniquus, &c. 2. Prefat. Ilust. 3. Quidam compositus est mili de loc morbo, ut depressatus est ut ego illum curarem; ego quamvivi ab eo quod sentierit; respondit, semper imaginor et copto de Deo et angelis, &c. et diem demum sum lac imaginatae, ut nec adam nec dormiam, nec negotis, &c.
That there is either heaven or hell, resurrection of the world to come, credat Judaeus Apella; for their parts they poet's tales, bugbears, Lucian's Alexander; Moses, Mahomet one in their creed. When those bloody wars in France for *Richard Dinoth* were so violently pursued between Hugo was a company of good fellows laughed them all to scorn tious fools, to lose their wives and fortunes, accounting; of the soul, mere fopperies and illusions. Such loose predominant in all kingdoms. Let them contend, pray, that will, for their parts, they fear neither God nor devil; Euripides,

""Hand ultra numina expescentur cæditum, Sed victimæ uni deorum maximo, Venti offent, deos ignorant eastera."

"They are their God is their belly," as Paul saith, Sancta mater solo vivendi causa patato est. The idol, which they wish make; with him in Plautus, mallem hoc mulier me amare have her favour than the gods*. Satan is their guide, the hypocrisy their counsellor, vanity their fellow-soldier, their their captain, custom their rule; temerity, boldness, im- trading, damnation their end. All their endeavours are to be petty, how to please their genius, and to be merry for the post mortem nulla voluptas. The same condition is of one diet, so diet the other." Eccles. iii. 19. The world

* traditur dies die,
Novaque pergent interire Lami.

10 They did eat and drink of old, marry, bury, bought, sold, so do still. 11 Our life is short and tedious, and in the deat discovery, neither was any man known that hath returned from born at all adventure, and we shall be hereafter as though the breath is as smoke in our nostrils, &c., and the spirit 

12. Come let us enjoy the pleasures that are present, let us as in youth, let us fill ourselves with costly wine and oil of our life pass by us, let us crown ourselves with rose-bud, &c. 13 Vivamus mea Lesbia et amemus, &c. Come 14 and please in dalliance, for this is our portion, this is our 
tacitisque senescimus annis. For the rest of heaven and suituous fools believe it: for their parts, they are so far from ful day of judgment that they wish with Nero, Me vivatur times: so secure, so desperate, so immoderate in lust and venge that, as Paterculus said of some catiffs in his time ausi, fortiter executi: it shall not be so wickedly attempted formed, whatever they take in hand. Were it not for God and shame, temporal punishment, and their own infamy exenterate, as so many cannibals eat up, or Cadmus' soldi. These are most impious, and commonly professed atheist of God but to swear by it; that express nought else but 15 or hypocrisy; with Pentheus they neglect and contempt ceremonies of the gods; they will be gods themselves, Divisum imperium cum Jove Caesar habet. Cesar divid Aproyis, an Egyptian tyrant, grew, saith 16 Herodotus, to solency of impiety, to that contempt of Gods and men, the sure, ut a nemine deorum aut hominum sibi cripi posset, to take it from him. 17 A certain blasphemous king of Spn

* Li. 5. Gal. hist. quam plurimi reperti sunt qui tot necessaiae beatae iridibus; at quem de filio, religioso, &c., dicantur, labidrio habebant, nihil episcopam admitter se de futura vita. 10,000 atheists at this day in Paris, Mercerusus thinks. 11 Ver. 12. &c. 12 Time slides away by accumulating. 13 If they eat, be merry, Wh. 1 X. cap. 14. 14 One day succeeds another, and new moana
made an edict, that no subject of his, for ten years' space, should believe in, call on, or worship any god. And as Jovius relates of "Mahomet the Second, that sacked Constantinople, he so behaved himself, that he believed neither Christ nor Mahomet; and thence it came to pass, that he kept his word and promise no farther than for his advantage, neither did he care to commit any offence to satisfy his lust." I could say the like of many princes, many private men (our stories are full of them) in times past, this present age, that love, fear, obey, and perform all civil duties as they shall find them expedient or behooveful to their own ends. Securi adversus Deus, 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 Gods and men. Bulcio Opiliensis, sometime Duke of Silesia, was such a one to a hair; he lived (saith Enaeus Sylvius) at Ursalisia, and was so mad to satisfy his lust, that he believed neither heaven nor hell, or that the soul was immortal, but married wives, and turned them up as he thought fit, did murder and mischief, and what he list himself. This duke hath too many followers in our days: say what you can, dehort, exhort, persuade to the contrary, they are no more moved,—quam si dura silex aut stet Marpesia cautes, than so many stocks, and stones; tell them of heaven and hell, 'tis to no purpose, laterem lavas, they answer as Ataliba that Indian prince did friar Vincent, when he brought him a book, and told him all the mysteries of salvation, heaven and hell, were contained in it: he looked upon it, and said he saw no such matter, asking withal, how he knew it? they will but scoff at it, or wholly reject it. Petronius in Tacitus, when he was now by Nero's command bleeding to death, audiebat amicos nihil referentes de immortalitate animae, aut sapientius plaeitis, sed levia carmina et facilest versus; instead of good counsel and divine meditations, he made his friends sing him bawdy verses and scurrilous songs. Let them take heaven, paradise, and that future happiness that will, bonum est esse hic, it is good being here: there is no talking to such, no hope of their conversion, they are in a reprobat sense, mere carnalisists, chiefly minded men, which howsoever they may be applauded in this life by some few parasites, and held for worldly wise men. They seem to me (saith Melanchon) to be as mad as Hercules was when he raved and killed his wife and children. A milder sort of these atheistical spirits there are that profess religion, but timide et hastanter, 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 urge and answers), besides the covetousness, imposture, and knavery of priests, quae factant (as Postellus observat) ut rebus sacris minus factant fidem; and those religions some of them so fantastical, exorbitant, so violently maintained with equal constancy and assurance; whence they infer, that if there be so many religious sects, and denied by the rest, why may they not be all false? or why should this or that be preferred before the rest? The sceptics urge this, and amongst it is the conclusion of Sextus Empiricus, lib. 8. advers. Mathematicos: after many philosophical arguments and reasons pro and con that there are gods, and again that there are no gods, he so concludes, cum tot inter se pugnant, &c. Una tantum potest esse vera, as Tully likewise disputes: Christians say, they alone worship the true God, pity all other sects, lament their case; and yet those old Greeks and Romans that worshipped the devil, as the Chinese now do, aut deos topicos, their own gods; as Julian 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 commonwealth, better cities, better soldiers, better scholars, better wits. Their gods overcame our gods, did as many miracles, &c. Saint Cyril, Arnobius, Minutius, with many other ancients of late, Lessius, Morneus, Grotius de Verit. Relig. Christianae, Suvanarola de Verit. Fidei Christianae, well defend; but Zanchius, Cam
panella, 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, 30 Nullus esse Deus, inane cursum, Affirmat Seius: probatum, quod so Factem, dum negat hac, vide bestiam. 40 There are no gods, heavens are toys, Seius in public justifies. Because that whilst he desises Their deities, he better thrives.

This is a prime argument: and most part your most sincere, upright, honest, and 30 good men are depressed, "The race is not to the swift, nor the battle to the strong (Eccles. ix. 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 libr. 2. relates), in which at last every man, with great licentiousness, did what he list, not caring at all for God's or men's laws. "Neither the fear of God nor laws of men (saith he) awed any man, because the plague swept all away alike, good and bad; they thence concluded it was alike to worship or not worship the gods, since they perished all alike." Some cavil and make doubts of scripture itself: it cannot stand with God's mercy, that so many should be damned, so many bad, so few good, such have and hold about religions, all stiff on their side, factions alike, thrive alike, and yet bitterly persecuting and damning each other; "It cannot stand with God's goodness, protection, and providence (as Saint Chrysostom in the Dialect of such discontented persons) to see and suffer one man to be lame, another mad, a third poor and miserable all the days of his life, a fourth grievously tormented with sickness and aches, to his last hour. Are these signs and works of God's providence, to let one man be deaf, another dumb? A poor honest fellow lives in disgrace, woe and want, wretched he is; when as a wicked cutiff abounds in superfluity of wealth, keeps whores, parasites, and what he will himself?" Audis Jupiter hac? Talia multa connectentes, longum reprehensionis sermonem erga Dei providentiam contexunt. 32 Thus they mutter and object (see the rest of their arguments in Marcennus in Genesis, and in Campanella, amply confuted), with many such vain cavils, well known, not worthy the recapitulation or answering: whatsoever they pretend, they are interim of little or no religion.

Cousin-germans to these men are many of our great philosophers and deists, who, though they be more temperate in this life, give many good moral precepts, honest, upright, and sober in their conversation, yet in effect they are the same (accounting no man a good scholar that is not an atheist), nimis alium sapiunt, too much learning makes them mad. Whilst they attribute all to natural causes, 33 contiguence of all things, as Melanchton calls them, Pertinax hominum genus, a peevish generation of men, that misled by philosophy, and the devil's 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 dare not publicly profess it. Ask one of them of what religion he is, he scoffingly replies, a philosopher, a Galenist, and with Rabelais a physician, a peripatetic, an epicure. In spiritual things God must demonstrate all to sense, leave a paw 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 signifieth God's ordinary power; or, as Calvin writes, Nature is God's 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 36 Minutilus in Oecesio, and 37 Seneca well discourses with them, libr. 4. de beneficis, 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, \( \text{à quo, et per quem omnia, Nam quocunque vide} \)
\( \text{Deus est, quocunque moveris, \text{\textquotedblleft God is all in all, God is \textquoterighteverywhere, in every place.\textquoteright\textquoteright}} \)
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 \( \text{fatum Stoicis, that} \)
inevitable Necessity in the other extreme, as those Chaldean astrologers of old did,
against whom the prophet Jeremiah so often thundered, and those heathen mathema-
ticians, Nigidius Figulus, magicians, and Priscillianists, whom St. Austin so eagerly
confutes, those Arabian questionaries, Novem Judices, Albumazer, Dorotheus, \&c.,
and our countryman \( \text{Estudius, that take upon them to define out of those} \)
great conjunction of stars, with Ptolemeus, the periods of kingdoms, or religions, of all future
accidents, wars, plagues, schisms, heresies, and what not; all from stars, and such
things, saith Magnus, \( \text{Qua sibi et intelligentiis suis reservavit Deus, which God hath} \)
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
\( \text{de admirandis natura Arcanis, dial. 52. de oraculis, is more free, copious, and open in} \)
this explication of this astrological tenet of Ptolemy, than any of our modern
writers, Cardan excepted, a true disciple of his master Pomponatus; according to
the doctrine of peripatetics, he refers all apparitions, prodigies, miracles, oracles, acci-
cidents, alterations of religions, kingdoms, \&c. (for which he is soundly lashed by
Marinus Mercenus, 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 in-
telligences that move the orbs. \( \text{Intelligentia quas movet orbem mediante caelo, \&c.} \)
Intelligences do all; and after a long discourse of miracles done of old, \( \text{si hæc} \)
damones passist, cur non et intelligentia calorum motrices? 
And as these great conjunctions, aspects of planets, begin or end, vary, are vertical and predominant, so
have religions, rites, ceremonies, and kingdoms their beginning, progress, periods, in
\( \text{uribus, regibus, religionibus, ac in particularibus hominibus, hoc vera ac manifes} \)
ta sunt, ut Aristoteles immure videtur, et quotidiana docet experientia, ut historias per-
legens videbit; quid olim in Gentilis lege Jove sanctius et illustrius? quid nunæ vitæ
magis et exercandum? \( \text{Ia cælestia corpora præ mortalium beneficio religiones ad} \)
fixant, et eum essent influxus, essent lex, \&c. \( \text{And because, according to their tenets, the} \)
world is eternal, intelligences eternal, influences of stars eternal, kingdoms, religions,
alterations shall be likewise eternal, and run round after many ages; \( \text{Alque} \)
terum ad Troiam magnus mittetur Achilles; \( \text{renuascetur religiones, et ceremoniae,} \)
\( \text{res humana in idem residet, nihil mune quod non omne fuit, et post seculum revolu} \)
tionem altius est, erit, \&c. idem specie, saith Vaninus, non individuo quod Plato
significavit. These (saith mine \( \text{author, these are the decrees of peripatetics, which} \)
though I recite, in obsequium Christianæ fidei detestor, as I am a Christian I detest
and hate. Thus peripatetics and astrologians held in former times, and to this effect
of old in Rome, saith Dionysius Halicarnassus, \( \text{lib. 7. when those meteos and pro} \)
digies appeared in the air, after the banishment of Coriolanus, \( \text{\textquoteright Men were diversely} \)
affected: some said they were God's just judgments for the execution of that good
man, some referred all to natural causes, some to stars, some thought they came by
chance, some by necessity? decreed \( \text{ab initio, and could not be altered. The two} \)
last opinions of necessity and chance were, it seems, of greater note than the rest.}

\( \text{\textquoteright They supposed fortune alone gave kingdoms and empires, wealth,} \)
honours, offices, and that for two causes; first, because every wretch was preferred, rich, potent, &c.; secondly, because though never so good, scarce any one enjoyed them long upon better advice to think otherwise, that every man must last of Necessity was Seneca's tenet, that God was alien to second causes, to that inexorable Necessity, that he which was once decreed; sic erat in fateo, it cannot be separat Deus, nulla vis rampit, nulla preces, nec ipsum fuit, and it must for ever stand good, no prayers, no threats, no can alter it. Zeno, Chrysippus, and those other Stoics, as de divinatione, Gellius, lib. 6. cap. 2. &c., maintained, as have been such, that either deny God in all, or in part; so have made a better world, and ruled it more orderly than cogitate at their pleasure from him. That was so in Plato's no gods, others that they care not for men, a middle sort a Deo, unde mala? si sibi Deus, unde mala? So Cotta ad he not all good, or at least tenders not the welfare of such woman told Alexander, if he be not at leisure to hear what doth he reign? Sextus Empiricus hath many such men cavil. So it will ever be, some of all sorts, good, zealous, ambidexters, neutralists, lukewarm, libertines, at these religious sectaries agree amongst themselves, be reciprocate with, or believe any: they think in the meaning and whom Origen confutes). "We Christians adore a per more reason than the barbarous Getes worshipped Zamois, the Thebans Amphiarus, and the Lebadians Trophonius, another, new fangled devices, all for human respects;" gr are as much authentical to them as Scriptures, subtle Sen the St. Paul's, Pindaros' Odes as good as the Prophet Dav chiration equivalent to wise Solomon's Proverbs. They do this and more, some of them, in all places and companies was angry with Heaven, because it thundered, and challe with what madness! saith Seneca; he thought Jupiter could hurt Jupiter." Diagonas, Demonax, Epicurus, Plut Contemptorque Deum Mezentius, "professed atheists all" simple atheists neither, as Cicognia proves, lib. 1. cap. 1. Pagan gods, their plurality, base and fictitious offices, too much, and so doth Erasmus, to vindicate Lucian from so that apologize for Epicurus, but all in vain; Lucian scoffs all, and Lucretius his scholar defends him in it:

He alone, like another Hercules, did vindicate the world in August.  
Pliny, lib. 2. cap. 7. nat. hist. and lib. 7. cap. 55, in exmortality of the soul. Seneca doth little less, lib. 7. ep de consol. ad Martinum, or rather more. Some Greek Ch scul upon Job, that he should deny resurrection, &c., we futes in cap. 7. Job, vers. 9. Aristotle is hardly censured philosophers. St. Justin in Perennetica ad Gentiles, Greg versus Eun., Theodoret, lib. 5. de curat. graec. afec., Pomponianus justifies in his Tract (so styled at least) De ligier (who would forswear himself at any time, saith I:  

**Notation:**

great master Aristotle, and Dandinus, *lib. 3. de anima*, acknowledge as much. Averno opposed all spirits and supreme powers; of late Brunus (inselius Brunus, 44 Kepler calls him), Machiavel, Caesar Vaninus lately burnt at Toulouse in France, and Pet. Aretine, have publicly maintained such atheistical paradoxes, 45 with that Italian Boecaccio with his fable of three rings, &c., ex quo infert haud posse internoce, qua sit verior religio, Judaica, Mahometana, an Christiana, quoniam eadem signa, &c., 46 from which he infers, that it cannot be distinguished which is the true religion, Judaism, Mahommedanism, or Christianity.” 47 &c. 46 Marinus Mercenarius suspects Cardan for his subtleties, Campanella, and Charron’s Book of Wisdom, with some other Tracts, to savour of 47 atheism: but amongst the rest that pestilent book de tribus mundi impostoribus, quem sic horrore (inquit) non legas, et mundi Cymbalum dialogis quaelor contentum, anno 1538, uocetere Peresio, Parisius 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 48 Colerus, as in this age: the like complaint Mercenarius makes in France, 50,000 in that one city of Paris. Frederic the Emperor, as 49 Matthew Paris records licet non sit recipitabile (I use his own words) is reported to have said, Treb præstigiaores, Moses, Christus, et Mahomet, uti mundo dominarentur, totum populum sibi contemporaneum seduxisse. (Henry, the Landgrave of Hesse, heard him speak it.) Si principes imperii institutiones non adhaerent, ego multo meliorem modum credendi et vivendi ordinarem.

To these professed atheists, we may well add that impious and carnal crew of worldly-minded men, impotent sinners, that go to hell 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, 49 past all feeling, have given themselves over to wantonness, to work all manner of uncleanness even with greediness, Ephes. iv. 19. They do know there is a God, a day of judgment to come, and yet for all that, as Hugo saith, *ita comedunt ac dormiunt, ac si diem judicij evasisset; ita ludunt ac rident, ac si in calbis cum Deo regnaret*; they are as merry for all the sorrow, as if they had escaped all dangers, and were in heaven already:

41 “—— Metus omnes, et inexcusable fatum
Subjectis pudibus, strepitumque Acherontis avari.”

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, political Machiavellians and hypocrites, that make a show of religion, but in their hearts laugh at it. *Simulata sanctitas duplex iniquitas*; they are in a double fault, 50 that fashion themselves to this world, 51 which 52 Paul forbids, and like Mercury, the planet, are good with good, bad with bad. When they are at Rome, they do there as they see done, puritans with puritans, papists with papists; omnium horum homines, formalists, ambidexters, lukewarm Laodiceans. 53 All their study is to please, and their god is their commodity, their labour to satisfy their lusts, and their endeavours to their own ends. Whatever they pretend, or in public seem to do.

44 “With the fool in their hearts, they say there is no God.” 54 Heus tu — de Jove quid sentis? 55 “Hulloa! what is your opinion about a Jupiter?” Their words are as soft as oil, but bitterness is in their hearts; like 56 Alexander VI. so cunningly dissimulists, that what they think they never speak. Many of them are so close, you can hardly discern it, or take any just exceptions at them; they are not factious, oppressors as most are, no bribers, no simoniacal contractors, no such ambitious, lascivious persons as some others are, no drunkards, sobrii solem vident orientem, sobrii vident 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 world’s 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

44 Dissert. cum num sicer.
45 Campanella, cap. 38. Atheism. triumphat.
46 Comment. in Gen. cap. 7.
47 So that a man may meet an atheist as soon in his study as in the street.
48 Simonia religio incerto suoreto Gracovius edid. 1688. conclusion ibid est. Etenesque biblici, &c. jam Deus sigillum est.
49 Lib. de immortal. animis.
51 Virg. “They peace fear, fate, and the sound of craving Acheron under their feet.”
52 Rom. 2. 5
53 Omnis Aristippus decuit color, et status, et res.
54 Pro. 21. 1. 
55 Guicciardini.
better how to judge, he that examines the heart, saith they are hypocrites, Cor dolo plenum; sonant vitium percussa maligne, they are not sound within. As it is with writers ofentimes, Plus sanctimonie in libello, quae libelli auctore, 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, read Austin, frequent sermons, and yet profess usurers, mere gripes, tota vitia ratio epicurea est; all their life is epicurism and atheism, come to church all day, and lie with a courtezan at night. Qui curios simulant et Bacchanalia vivunt, they have Esau’s hands, and Jacob’s voice: yea, and many of those holy friars, sanctified men, Cappam, saith Hierom, et ceciliae inuuenta, sed inut latronem tegunt. They are wolves in sheep’s clothing, Introitum turpes, speciosi pelle decorata, “Fair without, and most foul within.” Latet plerunque sub tristi amictu lascivia, et deformis horribili vestis tegetur; oftentimes under a mourning weed lies lust itself, and horrible vices under a poor coat. But who can examine all those kinds of hypocrites, or dive into their hearts? If we may guess at the tree by the fruit, never so many as in these days; show me a plain-dealing true honest man: Et pudor, et probitas, et timor omnis abest. He that shall but look into their lives, and see such enormous vices, men so immoderate in lust, unseemly 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 reproubante 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 shall pull a plague and curse upon their own heads, thesauros etiam 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 Jupiter’s thunder, he was precipitated for his pains, Jupiter intonuit contra, &c. so shall they certainly rue it in the end, (in se spuit, qui in calum spuit), their doom’s at hand, and hell is ready to receive them.

Some are of opinion, that it is in vain to dispute with such atheistical spirits in the meantime, tis not the best way to reclaim them. Atheism, idolatry, heresy, hypocrisy, 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 demum, but several topick gods for several places, and those not to persecute one another for any difference, as Socinus will, but rather love and cherish.

To describe them in particular, to produce their arguments and reasons, would require a just volume, I refer them therefore that expect a more ample satisfaction, to those subtle and elaborate treatises, devout and famous tracts of our learned divines (schoolmen amongst the rest, and casuists) that have abundance of reasons to prove there is a God, the immortality of the soul, &c. out of the strength of wit and philosophy bring irrefragable arguments to such as are ingenuous and well disposed; at the least, answer all envirs and objections to confute their folly and madness, and to reduce them, si fieri possit, ad sanam mentem, to a better mind, though to small purpose many times. Amongst others consult with Julius Cesar Lagalla, professor of philosophy in Rome, who hath written a large volume of late to confute atheists: of the immortality of the soul, Hierom. Montanus de la mortalitate Anima: Lelius Vincentius of the same subject: Thomas Giaminus, and Franciscus Collius de Paganorum animabus post mortem, a famous doctor of the Ambrosian College in Milan. Bishop Fotherby in his Atheomastix, Doctor Dove, Doctor Jackson, Abernethy, Corderoy, have written well of this subject in our mother tongue: in Latin, Colerus, Zanchius, Paleareus, Illyricus, Philippus, Faber Faveninus, &c. But instar omnium, the most copious confuter of atheists is Marinus Mercennus in his Commentaries on Genesis: with Campane, la’s Atheismus Triumphatus. He sets down at large the causes of this brutish passion, (seventeen in number I take it) answers all their arguments and sophisms, which he re-
dueth to twenty-six heads, proving withal his own assertion; "There is a God, such a God, the true and sole God," by thirty-five reasons. His Colophon is how to resist and repress atheism, and to that purpose he adds four especial means or ways, which who so will may profitably peruse.

Subsect. II.—Despair. Depairs, Equivocations, Definitions, Parties and Parts affected.

There be many kinds of desperation, whereof some be holy, some unholy, as one distinguisheth; that unholy he defines out of Tully to be Aegritudinem animi sine uilla 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. 3a. distinct. 40. art. 4. it is Recessus à re desiderata, propter impossibilitatem existimatam, a restraint from the thing desired, for some impossibility supposed. Because they cannot obtain what they would, they become desperate, and many times either yield to the passion by death itself, or else attempt impossibilities, not to be performed by men. In some cases, this desperate humour is not much to be discommended, as in wars it is a cause many times of extraordinary valour; as Joseph. lib. 1. de bello Jud. cap. 14. L. Danaeus in Aphor. polit. pag. 226. and many politicians hold. It makes them improve their worth beyond itself, and of a forlorn impotent company become conquerors in a moment. Una salus victis nullam sperare salutem, "the only hope for the conquered is despair." In such courses when they see no remedy, but that they must either kill or be killed, they take courage, and oftentimes, proter spem, beyond all hope vindicate themselves. Fifteen thousand Locrensens fought against a hundred thousand Crotonienses, and seeing now no way but one, they must all die, thought they would not depart unreavenged, and thereupon desperately giving an assault, conquered their enemies. Nee alia causa victoria (saith Justin mine author) quam quod desperaverant. William the Conqueror, when he first landed in England, sent back his ships, that his soldiers might have no hope of retiring back. Bodice excurse his countrymen’s overthrow at that famous battle at Agincourt, in Henry the Fifth his time, (cu simile, saith Froissard, tota historia producere non possis, which no history can parallel almost, wherein one handful of Englishmen overthrew a royal army of Frenchmen) with this refuge of despair, pauci desperati, a few desperate fellows being compassed in by their enemies, past all hope of life, fought like so many devils; and gives a caution, that no soldiers hereafter set upon desperate persons, which after Frontinus and Vigetius, Guicciardini 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 itself; 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 man’s life. A Tuscan soothsayer, as Paternculus tells the story, perceiving himself and Fulvius Flaccus his dear friend, now both carried to prison by Oppius, and in despair of pardon, seeing the young manweep, quin tu potius hoc inquit facis, do as I do; and with that knocked out his brains against the door-cheek, as he was entering into prison, protinusque illus ex ucapi in capite in carceris januam effuso cerebro exspiravit, and so desperate died. But these are equivocal, improper. "When I speak of despair," saith Zanchie, "I speak not of every kind, but of that alone which concerns God. It is opposite to hope, and a most pernicious sin, wherewith the devil seeks to entrap men." Musculus makes four kinds of desperation, of God, ourselves, our neighbour, or anything to be done; but this division of his may be reduced easily to the former: all kinds are opposite to hope, that sweet moderator of passions, as Simonides calls it; I do not mean that vain hope which fantastical fellows feign to themselves, which according to Aristotle

\[^{12}\] Abernethy, c. 24. of his Physic of the Soul.  
\[^{13}\] Quiesse aequiter victoriae in destinatam mortem consensit, tantumque ardir singularis cepit, ut victores se putarent. Justin. 1. 29.  
\[^{14}\] Postea voluit liter minime intertecinur.  
\[^{15}\] Poster volum.  
\[^{16}\] Super preceptum primum de Relig. et partibus ejus. Non licqueri de omni desperatione, sed tantum de ea qua des perare solent homines de Deo; opponitur spec. et es. pecatum gravissimum, &c.
is insomnum vigilantium, a waking dream; but this divine hope which proceeds from confidence, and is an anchor to a floating soul; spea alit agricolae, even in our temporal affairs, hope revives us, but in spiritual it farther animasth; 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 iii. 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 Patriius holds. Some divide it into final and temporal; "final is incurable, which befalleth reprobates; temporal is a rejection of hope and comfort for a time, which may befall the best of God's children, and it commonly proceeds "from weakness of faith," as in David when he was oppressed he cried out, "O Lord, thou hast forsaken me," but this for a time. This ebbs and flows with hope and fear; it is a grievous sin howsoever: although some kind of despair be not amiss, when, saith Zanchius, we despair of our own means, and rely wholly upon God: but that species is not here meant. This pernicious kind of desperation is the subject of our discourse, homicida animae, 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 chooseth with Job vi. 8. 9. xvii. 5. "Rather to be strangled and die, than to be in his bonds." The part affected is the whole soul, and all the faculties of it; there is a privation of joy, hope, trust, confidence, of present and future good, and in their place succeed fear, sorrow, &c. as in the symptoms shall be shown. The heart is grieved, the conscience wounded, the mind eclipsed with black fumes arising from those perpetual terrors.

Subsect. III. — Causes of Despair, the Devil, Melancholy, Meditation, Distress, Weakness of Faith, Rigid Ministers, Misunderstanding Scriptures, Guilty Consciences, &c.

The principal agent and procurer of this mischief is the devil; those whom God forsakes, the devil by his permission lays hold on. Sometimes he persecutes them with that worm of conscience, as he did Judas, 81 Saul, and others. The poets call it Nemesis, but it is indeed God's just judgment, sero sed serio, he strikes home at last, and setteth upon them as a thief in the night; 1 Thes. ii. 8. This temporary passion made David cry out, "Lord, rebuke me not in thine anger, neither chasten me in thine heavy displeasure; for thine arrows have light upon me, &c. there is nothing sound in my flesh, because of thine anger." Again, I roar for the very grief of my heart: and Psalm xxii. "My God, my God, why hast thou forsaken me, 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 joint, mine heart is like wax, that is molten in the midst of my bowels." So Psalm lxxxviii. 15 and 16 vers. and Psalm cxii. "I am in misery at the point of death, from my youth I suffer thy terrors, doubting for my life; these indignations have gone over me, and thy fear hath cut me off." Job doth often complain in this kind; and those God doth not assist, the devil is ready to try and torment, "still seeking whom he may devour. If he find them merry, saith Gregory, "he tempts them forthwith to some dissolve act; if pensive and sad, to a deeper end." Aut suadendo blanditur, aut minando terret, sometimes by fair means, sometimes again by foul, as he perceiveth men severally inclined. His ordinary engine by which he produceth this effect, is the melancholy humour itself, which is balaret diaboli, the devil's bath; and as in Saul, those evil spirits get in as it were, and take possession of us. Black choler is a shoeing-horn, a bait to allure them, insomuch that many writers make melancholy an ordinary cause, and a symptom of despair, for that such men are most apt, by reason of their ill-disposed temper, to distrust, fear, grief, mistake, and amplify whatsoever they postposensively conceive, or falsely apprehend. Conscientia scrupulosa nascitur ex vitio naturali, compleasia

Melancholia (saith Navarrus cap. 27. num. 282. tom. 2. cas. conscient. The body works upon the mind, by obfuscating the spirits and corrupted instruments, which "Perkins illustrates by simile of an artificer; that hath a bad tool, his skill is good, ability correspondent, by reason of ill tools his work must needs be lame and imperfect. But melancholy and despair, though often, do not always concur; there is much difference: melancholy fears without a cause, this upon great occasion; melancholy is caused by fear and grief, but this torment procures them and all extremity of bitterness; much melancholy is without affliction of conscience, as Bright and Perkins illustrate by four reasons; and yet melancholy alone may be sometimes a sufficient cause of this terror of conscience. Felix Plater so found it in his observations, e melancholicae aliis damnatos se putant, Deo cura 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 God's judgment 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 statum relevantur, Mercennus, dabitani 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 eyes, ne malorum civium prosperous victor successus, because he could not abide to see wicked men prosper, and was therefore ready to make away himself, as Agellius writes of him. Felix Plater hath a memorable example in this kind, of a painter's wife in Basil, that was melancholy for her son's death, and for melancholy became desperate; she thought God would not pardon her sins, "and for four months still raved, that she was in hell-fire, already damned." When the humour is stirred up, every small object aggravates and incenses it, as the parties are addicted. The same author hath an example of a merchant man, that for the loss of a little wheat, which he had over long kept, was troubled in conscience, for that he had not sold it sooner, or given it to the poor, yet a good scholar and a great divine; no persuasion would serve to the contrary, but that for this fact he was damned: in other matters very judicious and discreet. Solitariness, much fasting, divine meditation, and contemplations of God's judgments, most part accompany this melancholy, and are main causes, as Navarrus holds; to converse with such kinds of persons so troubled, is sufficient occasion of trouble to some men. Nonnulli ob longas inediae, studia et meditationes caelestes, de rebus sacris et religione semper agitant, &c. Many, (saith P. Forestus) through long fasting, serious meditations of heavenly things, fall into such fits; and as Lemnis adds, lib. 4. cap. 27. "If they be solitary given, superstitious, precise, or very devout: seldom shall you find a merchant, a soldier, an innkeeper, a bawd, a host, a usurer, so troubled in mind, they have cheverel consciences that will stretch, they are seldom moved in this kind or molested: young men and middle age are more wild and less apprehensive; but old folks, most part, such as are timorous and religiously given." Pet. Forestus observat. lib. 10. cap. 12. de mor-bis cerebris, 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 devils in his chamber, and that he could not be saved; he smelled nothing, as he said, but fire and brimstone, was already in hell, and would ask them, still, if they did not smell as much. I told him he was melancholy, but he laughed me to scorn, and replied that he saw devils, talked with them in good earnest, would spit in my face, and ask me if I did not smell brimstone, but at last he was by him cured. Such another story I find in Plater observat. lib. 1. A poor fellow had done

\[\text{natam se putavit, et quater mensae Geheenam possum sentire.} \]
\[\text{1566. oh trictri duinis scaturat conscientia stimulus agitat, &c.} \]
\[\text{Tom. 2 e. 27. num. 291. conversatio cum scrupulis, vigilia, jejunis.} \]
\[\text{Solitario et superstitione pleniorque exspectatus conscientia, non mercatores, leones, cauponae, sonatorem, &c.} \]
\[\text{ligiis etiam hi nostri sunt conscientiae.} \]
\[\text{Jovines plenique conscientiosis neglegent, scens autem, &c.} \]
\[\text{sed a desperandum.} \]
\[\text{Lib. 39. e. 17.} \]
\[\text{Dum} \]
\[\text{Annunti sollicitur inquit.} \]
some foue offence, and for fourteen days would eat no meate, the divines about him could not ease him, but so: theion of God’s judgments troubles many, Multi ob timorem nerius cap. 5. tract. 15. et suspicione desperabundi sunt that God’s judgments terrified his soul, Psalm cxix. 1. trembleth for fear of thee, and I am afraid of thy judg: cogito (saith Hierome) tuto corpore contremisco, I trem! The terrible meditation of hell-fire and eternal punish: silly soul. What’s a thousand years to eternity? Ubi sempiternus. Mors sine morte, finis sine fine; a finger to endure, the pain is so grievous, we may not abide an: and what shall this unpeakeable fire then be that burns f{ millions of years, in omne acuam in aeternum. O eternity

This meditation terrifies these poor distressed souls, predisposed by melancholy, they religiously given, an: every small object affrights them, the very inconsiderate and misinterpretation of some places of it; as, Many Not every one that saith Lord. Fear not little flock. I heed lest he fall. Work out your salvation with fear: two shall be in a bed, one received, the other left. Str: heaven, and few there who are that enter therein. The party: some fell on barren ground, some was choked nated he hath chosen. He will have mercy on whom I: est volentis nec currentis, sed miserentis Dei. These at: souls of many; election, predestination, reprobation, prey: divers, with a deal of foolish presumption, curiosity, nec: tion, solicitude, wherein they trouble and puzzle them: grace, free will, perseverance, God’s secrets; they w: vealed of God in his word, human capacity, or ignor: importunate inquiry after that which is revealed; mysteries of Sabbaths, laws, duties, &c., with many such whic: schoolmen broach, which divers mistake, misconstrue: their own undoing, and so fall into this gulf. They: they shall know, it, by what signs. And so far forth, nice points, torture and crucify themselves, that they a: get by it is this, they lay open a gap to the devil by do: hell; but the greatest harm of all proceeds from those: frequent cause they are of this malady: and do mon: Erasmus) than they that flatter; great danger on both: asleep in carnal security, the other drives them to desp: well adviseth, We should not meddle with the one of: judgment without mercy; the one alone brings deep: But these men are wholly for judgment; of a rigid disp: no mercy with them, no salvation, no balsam for their di: of nothing but reprobation, hell-fire, and damnation; a: men with burdens grievous to be borne, which they t: finger. ’Tis familiar with our papists to terrify men’s visions, apparitions, to daunt even the most generous

6§ Desperabundus miser perit. 6§ In 17. Johannia. Non pauci se ut cruciunt, et excarnificant in tansum, ut non parum absunt ab insania; neque tamen alium hac mentem exerceo effirissant, quam ut diabolos potentatem recentiores ad desperationem ac infernos producunt. 6§ Drescuisio Nott. lib. 3. cap. 11. Eternity, that word, that tremendous word, more threatening than thunders and the artillery of heaven—Eternity, that word, with out end or origin. No torment affright us which are limited to years; Eternity, eternity, occupies and in flames the heart—this is that daily augments our suf fering, and multiplies our heart-burnings a hundred fold. 6§ Ex crimine ab his qui insensius utrinque pia affectionem desperacionem in alterum sine alio se solvit: justicii in corde salutat. 6§ In Luc. hom. 14 cen tim. com. sepulcrum, avutissim.
as Brentius observes, "of others, bounty, meekness, love, patience, when they themselves breathe nought but lust, envy, covetousness." They teach others to fast, give alms, do penance, and crucify their mind with superstitious observations, bread and water, hair clothes, whips, and the like, when they themselves have all the dainties the world can afford, lie on a down-bed with a courtezans in their arms: *Heu quantum patimur pro Christo*, as he said, what a cruel tyranny is this, so to insult over and terrify men's souls! Our indiscreet pastors many of them come not far behind, whilst in their ordinary sermons they speak so much of election, predestination, reprobation, *ab aeterno*, subtraction of grace, preterition, voluntary permission, &c., by what signs and tokens they shall discern and try themselves, whether they be God's true children elect, *an sint reprobii, pradestinati*, &c., with such scrupulous points, they still aggravate sin, thunder out God's judgments without respect, intempestively nail at and pronounce them damned in all audiitories, for giving so much to sports and honest recreations, making every small fault and thing indifferent an irremissible offence, they so rent, tear and wound men's consciences, that they are almost mad, and at their wits' end.

"These bitter potions (smith Erasmus) are still in their mouths, nothing but gall and horror, and a mad noise, they make all their auditors desperate: many are wounded by this means, and they commonly that are most devout and precise, have been formerly presumptuous, and certain of their salvation; they that have tender consciences, that follow sermons, frequent lectures, that have indeed least cause, they are most apt to mistake, and fall into these miseries. I have heard some complaint of Parson's Resolution, and other books of like nature (good otherwise), they are tooatical, too much dejecting men, aggravating offences: great care and choice, much discretion is required in this kind.

The last and greatest cause of this malady, is our own conscience, sense of our sins, and God's anger justly deserved, a guilty conscience for some foul offence formerly committed,—*O miser Oreste, quid morbi te perdit?* Or: *Conscientia, Sum enim mihi conscius de malis perpetratatis.* "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 ledger book, wherein are written all our offences, a register to lay them up, (which those Egyptians in their hieroglyphics 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 souls. "Sin lies at door," &c. I know there be many other causes assigned by Zanchius, Musculus, and the rest: as incredulity, infidelity, presumption, ignorance, blindness, ingratitude, discontent, those five grand miseries in Aristotle, ignominy, need, sickness, ennui, death, &c.; but this of conscience is the greatest, *Justar ulceris corpus jugiter percipiens:* The scrupulous conscience (as Peter Forestus calls it) which tortures so many, that either out of a deep apprehension of their unworthiness, and consideration of their own absolute life, *acuse themselves and aggravate every small offence, when there is no such cause, mis doubting in the meantime God's mercies, they fall into these inconveniences." The poet calls them "furies dire, but it is the conscience alone which is a thousand witnesses to accuse us, *Necie dieque 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 appanor to summon us, a bailiff to carry us, a serjeant to arrest, an attorney to plead against us, a gaoler to torment, a judge to condemn, still accusing, denouncing, torturing and molesting. As and as the statue of Juno in that holy city near Eu pirates in *Assuria* 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, conventions, actions, our conscience will be still ready to accuse us. After many plea-
sant days, and fortunate adventures, merry tides, this conscience at last doth arrest us. Well he may escape temporal punishment, a bribe a corrupt judge, and avoid the censure of law, and flourish for a time; "for who ever saw (saith Chrysostom) a covetous man troubled in mind when he is telling of his money, an adulterer morn with his mistress in his arms? we are then drunk with pleasure, and perceive nothing; yet as the prodigal son had dainty fare, sweet music at first, merry company, jovial entertainment, but a cruel reckoning in the end, as bitter as wormwood, a fearful visitation commonly follows. And the devil that then told thee that it was a light sin, or no sin at all, now aggravates on the other side, and telleth thee, that it is a most irremissible offence, as he did by Cain and Judas, to bring them to despair; every small circumstance before neglected and contemned, will now amplify itself, rise up in judgment, and accuse the dust of their shoes, dumb creatures, as to Lucian's tyrant, lectus et candela, the bed and candle did bear witness, to torment their souls for their sins past. Tragical examples in this kind are too familiar and common: Adrian, Galba, Nero, Otho, Vitellius, Caracalla, were in such horror of conscience for their offences committed, murders, rapes, extortions, injuries, that they were weary of their lives, and could get nobody to kill them. *Kennethus, King of Scotland, when he had murdered his nephew Malcolm, King Duffe's son, Prince of Cumberland, and with counterfeit tears and protestations dissembled the matter a long time, */ 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 *Cominianus hath written of Louis XI. that French King; of Charles VIII.; of Alphonso, King of Naples; in the fury of his passion how he came into Sicily, and what pranks he played. Guicciardini, a man most unapt to believe lies, relates how that Ferdinand his father's 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 Cominianus) was because he was a vile tyrant, a murderer, an oppressor of his subjects, he bought up all commodities, and sold them at his own price, sold abbeys 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 than they did. Why was Pausanias the Spartan tyrant, Nero, Otho, Galba, so persecuted with spirits in every house they came, but for their murders which they had committed? /* Why doth the devil haunt many men's houses after their deaths, appear to them living, and take possession of their habitations, as it were, of their palaces, but because of their several villanies? Why had Richard the Third such fearful dreams, saith Polydore, but for his frequent murders? Why was Herod so tortured in his mind? because he had made away Marianne his wife. Why was Theodoric, the King of the Goths, so suspicious, and so affrighted with a fish head alone, but that he had murdered Symmachus, and Boethius his son-in-law, those worthy Romans? Celsus, lib. 27. cap. 23. See more in Plutarch, in his tract De his qui sero a Numa pissa

And she is, as *Amianus, lib. 14. describes her, "the queen of causes, and moderator of things," now she pulls down the proud, now she rears and encourageth those that are good; he gives instance in his Eusebius; Nicephorus, lib. 10. cap. 35. eccles. hist. in Maximinus and Julian. Fearful examples of God's just judgment, wrath

13 Prima huc est ultio, quae judicio nemo nocere abhincivit, improba quamvis gratia fallax praeterea

14 De bello Neapol. Thiers de bello

15 Cuius unquam visit avatum inquit, dum diebus adeat, adulterum dum potius


17 Annum conscientia scelesti inquietus, nullum adhuc gaudium, sed semper veritus noetum et

18 Intermin per annum visa horrore plenis patrum

19 De bello Neapol. Thiers de bello

20 Reginia caesarum et arbiter cura,

21 Uunc erectas cervices opprimit, &c.
and vengeance, are to be found in all histories, of some that have been eaten to death with rats and mice, as 41 Pospelii, the second King of Poland, ann. 830, his wife and children; the like story is of Hatto, Archbishop of Mentz, ann. 969, so devoured by these vermin, which howsoever Serrarius the Jesuit Mogunt. rerum lib. 4. cap. 5. impugn by twenty-two arguments, Tritemius, 42 Munster, Magdeburgenses, and many others relate for a truth. Such another example I find in Geraldus Cambrensis Itin. Cam. lib. 2. cap. 2. and where not?

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 despair, or be troubled for his sins; for let him be never so dissolute a caitiff, so notorious a villain, so monstrous a sinner, out of that treasure of indulgences and merits of which the pope is dispenser, he may have free pardon and plenary remission of all his sins. There be so many general pardons for ages to come, forty thousand years to come, so many jubilees, so frequent gal-deliveries out of purgatory for all souls, now living, or after dissolution of the body, so many particular masses daily said in several churches, so many altars consecrated to this purpose, that if a man have either money or friends, or will take any pains to come to such an altar, hear a mass, say so many paternosters, 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 Tetta Camera Apostolica, which was first published to get money in the days of Leo Decimus, that shocking pope, and since divulged to the same ends, sets down such easy rates and dispensations for all offences, for perjury, murder, incest, adultery, &c., for so many grosses or dollars (able to invite any man to sin, and provoke him to offend, methinks, that otherwise would not) such comfortable remission, so gentle and pamble a pardon, so ready at hand, with so small cost and suit obtained, that I cannot see how he that hath any friends amongst them (as I say) or money in his purse, or will at least to ease himself, can any way miscarry or be miscarried, how he should be desperate, in danger of damnation, or troubled in mind. Their ghostly fathers can so readily apply remedies, so cunningly string and unstring, wind and unwind their devotions, play upon their consciences with plausible speeches and terrible threats, for their best advantage settle and remove, erect with such facility and deject, let in and out, that I cannot perceive how any man amongst them should much or often labour of this disease, or finally miscarry. The causes above named must more frequently therefore take hold in others.


As shoemakers do when they bring home shoes, still cry leather is dearer and dearer, may I justly say of those melancholy symptoms: these of despair are most violent, tragical, and grievous, far beyond the rest, not to be expressed but negatively, as it is privation of all happiness, not to be endured; "for a wounded spirit who can bear it?": Prov. xviii. 19. What, therefore, 43 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 showed all his art in expressing a variety of affections, he covered the maid's father Agamemnon's head with a veil, and left it to every spectator to conceive what he would himself; for that true passion and sorrow in summo gradu, such as his was, could not by any art be deciphered. What he did in his picture, I will do in describing the symptoms of despair; imagine what thou canst, fear, sorrow, furies, grief, pain, terror, anger, dismal, ghastly, tedious, irksome, &c. it is not sufficient, it comes far short, no tongue can tell, no heart conceive it. 'Tis an epitome of hell, an extract, a quintessence, a compound, a mixture of all feral maladies, tyrannical tortures, plagues, and perplexities. There is no sickness almost but physic provideth a remedy for it; to every sore chirurgery will provide a slave; friendship helps poverty; hope of liberty causeth imprisonment;
suit and favour revoke banishment; authority and time wear away reproach: but what physic, what chirurgery, what wealth, favour, authority can relieve, bear out, assuage, or expel a troubled conscience? A quiet mind cureth all them, but all they cannot comfort a distressed soul: who can put to silence the voice of desperation? All that is single in other melancholy, Horribile, dirum, pestilens, ater, ferum, concur in this; it is more than melancholy in the highest degree; a burning fever of the soul; so mad, saith 23 Jacchinus, by this misery; fear, sorrow, and despair, he puts for ordinary symptoms 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,

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 23 Lenius) tortured in their souls." It consumeth them to nought, "I am like a pelican in the wilderness (saith David of himself, temporarily afflicted), an owl, because of thine indignation," Psalm cix. 8, 10, and Psalm lv. 4. "My heart breaketh within me, and the terrors of death have come upon me; fear and trembling are come upon me, &c. at death's door," Psalm cviii. 18. "Their soul abhors all manner of meats." Their 77 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' innocence, that he killed not his father, because he so securely slept. Those martyrs in the primitive church were most 80 cheerful and merry in the midst of their persecutions; but it is far otherwise with these men, tossed in a sea, and that continually without rest or intermission, they can think of nought that is pleasant, "their conscience will not let them be quiet," in perpetual fear, anxiety, if they be not yet apprehended, they are in doubt still they shall be ready to betray themselves, as Cain did, he thinks every man will kill him; "and roar for the grief of heart," Psalm xxxviii. 8, as David did; 22 Job did, xx. 3, 21, 22, &c., "Wherefore is light given to him that is in misery, and life to them that have heavy hearts? which long for death, and if it come not, search a more than treasures, and rejoice when they can find the grave." They are generally weary of their lives, a trembling heart they have, a sorrowful mind, and little or no rest. Terror ubique tremor, timor undique et undique terror. "Fears, terrors, and afflictions in all places, at all times and seasons." Cibum et potum pertinaciter asecuravit multi, nodum in scriplo quaeantiales, et culpam imaginantes ubi nulla est. Wierus writes de Lamis lib. 3. c. 7. "they refuse many of them meat and drink, cannot rest, aggravating still and supposing grievous offences where there are none." God's heavy wrath is kindled in their souls, and notwithstanding their continual prayers and supplications to Christ Jesus, they have no release or ease at all, but a most intolerable torment, and insufferable anguish of conscience, and that makes them, through impatience, to murmur against God many times, to rave, to blaspheme, turn atheists, and seek to offer violence to themselves. Deut. xxxviii. 63, 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." 23 Marinus Mercennius, 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 illis Deus (inquit) ut servem illi, quid providit si oruvcrem; si praesens est, cur non succurrit? cur non me carceri, indui, atque: confectum liberat? quid ego feci? &c. absit a me hujusmodi Deus. Another of his acquaintance broke out into like atheistical blasphemies, upon his wife's death raved, cursed, said and did he cared 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, utteries, confer with devils, that they are tormented, possessed, and in hell-fire, already damned, quite forsaken of God, they have no sense or feeling of mercy, or grace, hope of salvation, their sentence of condemnation is already past, and not to be revoked, the devil will certainly have them. Never was any living creature in such torment before, in such a miserable estate, in such distress of mind, no hope, no faith, past cure, reprobate, continually tempted to make away themselves. Sometimes talking with them, they spit fire and brimstone, they cannot but blaspheme, they cannot repent, believe or think a good thought, so far carried; ut cogantur ad impia cogitationum etiam contra voluntatem, said 31 Felix Plater, ad blasphemiam erga deum, ad multa horrenda perpetranda, ad manus violentas sibi inferendas, &c., and in their distracted fits and desperate humours, to offer violence to others, their familiar and dear friends sometimes, or to mere strangers, upon very small or no occasion; for he that cares not for his own, is master of another man's life. They think evil against their wills; that which they abhor themselves, they must needs think, do, and speak. He gives instance in a patient of his, that when he would pray, had such evil thoughts still suggested to him, and wicked 32 meditations. Another instance he hath of a woman that was often tempted to curse God, to blaspheme and kill herself. Sometimes the devil (as they say) stands without and talks with them, sometimes he is within them, as they think, and there speaks and talks as to such as are possessed: so Apollodorus, in Plutarch, thought his heart spaKe within him. There is a most memorable example of 33 Francis Spira, an advocate of Padua, Ann. 1545, that being desperate, by no counsel of learned men could be comforted: he (as he said) the pains of hell in his soul; in all other things he discoursed aright, but in this most mad. Frisnelius, Bullovat, and some other excellent physicians, could neither make him eat, drink, or sleep, no persuasion 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 Crescent 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, Sleiden. com. 25. cap. lib. 3. Whilst I was writing this Treatise, saith Montalbus, cap. 2. de mel. 34 A nun came to me for help, well for all other matters, but troubled in conscience for five years last past; she is almost mad, and not able to resist, thinks she hath offended God, and is certainly damned. 35 Felix Plater hath store of instances of such as thought themselves damned, 36 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 itself is more or less; some will hear good counsel, some will not; some desire help, some reject all, and will not be eased.

Subsect. V.—Prognostics of Despair, Atheism, Blasphemy, violent death, &c.

Most part these kind of persons make 37 away themselves, some are mad, blaspheme, curse, deny God, but most offer violence to their own persons, and sometimes to others. 4 A wounded spirit who can bear? Prov. xviii. 14. As Cain, Saul, Achitophel, Judas, blasphemed and died. Bede saith, Pilate died desperate eight years after Christ. 38 Felix Plater hath collected many examples. 39 A merchant's 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, ay or no? If they die so obstinately and suddenly, that they cannot so much as wish for mercy, the worst is to be suspected, because they die impientent. 39 If their death had been a little more lingering, wherein they might have some leisure in their hearts to cry for mercy,
charity may judge the best; divers have been recovered out of the very act of hanging and drowning themselves, and so brought ad sanam mentem, they have been very penitent, much abhorred their former act, confessed that they have repented in an instant, and cried for mercy in their hearts. If a man put desperate hands upon himself, by occasion of madness or melancholy, if he have given testimony before of his regeneration, in regard he doth this not so much out of his will, as ex ri morbi, we must make the best construction of it, as "Turks do, that think all fools and madmen go directly to heaven.

SUBSET. VI.—Cure of Despair by Physic, Good Counsel, Comforts, &c.

Experience teacheth us, that though many die obstinate and wilful in this malady, yet multitudes again are able to resist and overcome, seek for help and find comfort, are taken in faubius Ereb, from the chaps of hell, and out of the devil’s paws, though they have by obligation, given themselves to him. Some out of their own strength, and God’s assistance, “Though He kill me, (saith Job,) yet will I trust in Him,” out of good counsel, advice and physic. “Bellovacus cursed a monk by altering his habit, and course of life: Plater many by physic alone. But for the most part they must concur; and they take a wrong course that think to overcome this feral passion by sole physic; and they are as much out, that think to work this effect by good service alone, though both be forcible in themselves, yet vis unita forius, they must go hand in hand to this disease:” — alterius sic altera poscit opem. For physic the like course is to be taken with this as in other melancholy: diet, air, exercise, all those passions and perturbations of the mind, &c. are to be rectified by the same means. They must not be left solitary, or to themselves, never idle, never out of company. Counsel, good comfort is to be applied, as they shall see the parties inclined, or to the causes, whether it be loss, fear, be 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 God’s word to their distressed souls, it must be corrected and counterpoised. Many excellent exhortations, phrenetical discourses, are extant to this purpose, for such as are any way troubled in mind: Perkins, Greenham, Hayward, Bright, Abernethy, Bolton. Cullmannus, Helmingius, Calius Secundus, Nicholas Laurentius, are copious on this subject: Azorius, Navarrus, Sayrus, &c., and such as have written cases of conscience amongst our pontifical writers. But because these men’s works are not to all parties at hand, so parlable at all times, I will for the benefit and ease of such as are afflicted, at the request of some friends, recollect out of their voluminous treatises, some few such comfortable speeches, exhortations, arguments, advice, tending to this subject, and out of God’s word, knowing, as Cullmannus saith on the like occasion, “how unavailable and vain men’s councils are to comfort an afflicted conscience, except God’s word concur and be annexed, from which comes life, ease, repentance,” &c. Pre-supposing first that which Beza, Greenham, Perkins, Bolton, give in charge, the parties to whom counsel is given be sufficiently prepared, humbled for their sins, sit for comfort, confessed, tried how they are more or less afflicted, how they stand affected, or capable of good advice, before any remedies be applied: to such therefore as are so thoroughly searched and examined, I address this following discourse.

Two main antidotes, Hemingius observes, opposite to despair, good hope out of God’s word, to be embraced; perverse security and presumption from the devil’s treachery, to be rejected; Ilius salus animae hic pesis; one saves, the other kills, occidunt animam, saith Austin, and doth as much harm as despair itself. Navarrus the casual reckons up ten special cures out of Anton. 1. part. Tit. 3. cap. 10. 1. 4. 2. 3. 4. Avoiding such objects as have caused it. 4. Submission of himself to other men’s judgments. 5. Answer of all objections, &c. All which Cætarus.
Cure of Despair.

Verson, lib. de vit. spura. Sayrus, lib. 1. cons. cap. 14. repeat and approve out of Emanuel Roderiques, cap. 51 et 52. Greenham prescribes six special rules, Cumanus seven. 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.

To pray earnestly to God they may be eased. 5. To expect and implore the prayers of the church, and good men’s advice. 6. Physic. 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, overcome 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.

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, God’s heavy wrath and displeasure so deeply apprehended, that they account themselves reprobates, quite forsaken of God, already damned, past all hope of grace, incapable of mercy, diaboli mancipia, slaves of sin, and their offences so great they cannot be forgiven. But these men must know there is no sin so heinous which is not pardonable in itself, no crime so great but by God’s mercy it may be forgiven. “Where sin aboundeth, grace aboundeth much more,” Rom. v. 20. And what the Lord said unto Paul in his extremity, 2 Cor. xi. 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, Matt. ix. 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, Matt. xi. 28. “Come unto me all ye that are heavy laden, and I will ease you.” Ezek. xxi. 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.” Isaiah xlvi. 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. ciii. 13) hath compassion on his children, so hath the Lord compassion on them that fear him.” And will receive them again as the prodigal son was entertained, Luke xv, 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. ciii. 8. “He will not always chide, neither keep His anger for ever,” 9. “As high as the heaven is above the earth, so great is His mercy towards them that fear Him,” 11. “As far as the East is from the West, so far hath He removed our sins from us,” 12. Though Cain cry out in the anguish of his soul, my punishment is greater than I can bear, 7is not so; thou liest, Cain (saith Austin), “God’s mercy is greater than thy sins. His mercy is above all His works,” Psal. cxlv. 9, able to satisfy for all men’s sins, antilutron, 1 Tim. ii. 6. His mercy is a panacea, a balsam for an afflicted soul, a sovereign medicine, an alexipharmacum for all sins, a charm for the devil; his mercy was great to Solomon, to Manasseh, to Peter, great to all offenders, and whosoever thou art, it may be so to thee. For why should God bid us pray (as Austin infers) “Deliver us from all evil,” nisi ipse misericors perseveraret, if He did not intend to help us? He therefore that doubts of the remission of his sins, denies God’s mercy, and doth Him injury, saith Austin. Yea, but thou repliest, I am a notorious sinner, mine offences are not so great as infinite. Hear Fulgentius, “God’s invincible goodness cannot be overcome by sin, His infinite mercy cannot be terminated by any: the multitude of His mercy is equivalent to His magnitude.” Hear Chrysostom, “Thy malice may be measured, but God’s 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 God’s 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 51 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: Inannis penitentia quam sequens culpa coimpluit, *tis to no purpose for me to repent, and to do worse than ever I did before, to persevere in sin, and to return to my lusts as a dog to his vomit, or a swine to the mire: 52 to what end is it to ask forgiveness of my sins, and yet daily to sin again and again, to do evil out of a habit? I daily and hourly offend in thought, word, and deed, in a relapse by mine own weakness and willfulness: my bonus geniun, my good protecting angel is gone, I am fallen from that I was or would be, worse and worse, “my latter end is worse than my beginning: Si quotidianus pecus, quotidianus, saith Chrysostom, penitentiam age, if thou daily offend, daily repent: 53 if twice, thrice, a hundred, a hundred thousand times, twice, thrice, a hundred thousand times repent.” As they do by an old house that is out of repair, still mend some part or other; so do by thy soul, still reform some vice, repair it by repentance, call to Him for grace, and thou shalt have it; “For we are freely justified by His grace,” Rom. iii. 24. If thine enemy repent, as our Saviour enjoined Peter, forgive him seventy-seven times; and why shouldst thou think God will not forgive thee? Why should the enormity of thy sins trouble thee? God can do it, he will do it. “My conscience (saith 54 Anselm) dictates to me that I deserve damnation, my repentance will not suffice for satisfaction: but thy mercy, O Lord, quite overcometh all my transgressions.” The gods once (as the poets feign) with a gold chain would pull Jupiter out of heaven, but all the other together could not stir him, and yet he could draw and turn them as he would himself; maugre all the force and fury of these infernal fiends, and crying sins, “His grace is sufficient.” Confer the debt and the payment; Christ and Adam; sins, and the cure of it; the disease and the medicine; confer the sick man to his physician, and thou shalt soon perceive that his power is infinitely beyond it. God is better able, as 55 Bernard informeth us, “to help, than sin to do us hurt; Christ is better able to save, than the devil to destroy.” 56 If he be a skilful Physician, as Fulgentius adds, “he can cure all diseases;” if merciful, he will. Non est perfecta bonitas a qua non omnis multa tua vincit; His goodness is not absolute and perfect, if it be not able to overcome all malice. Submit thyself unto Him, as St. Austin adviseth, 57 “He knoweth best what he doth; and be not so much pleased when he sustains thee, as 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. ciii. 19. 20. “And though our sins be as red as scarlet, He can make them as white as snow,” Isai. i. 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 only believe, trust in him, rely on him, be penitent and heartily sorry for thy sins. Repentance is a sovereign remedy for all sins, a spiritual wing to rear us, a charm for our miseries, a protecting amulet to expel sin’s venom, an attractive loadstone to draw God’s mercy and graces unto us. Peccatum culmis, penitentia medicinam: sin made the breach, repentance must help it; howsoever thine offence came, by error, sloth, obstinacy, ignorance, exitur per penitentiam, this is the sole means to be relieved. 58 Hence comes our hope of safety, by this alone sinners are saved, God is provoked to mercy. “This unlooseth all that is bound, enlighteneth darkness, manifests that is broken, puts life to that which was desperately dying;” makes no respect of offences, or of persons. 59 “This doth not repel

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51 Non ut desideraes vos faciam, sed ut aliaeores reddam.
52 Pro pecatis veniam poscer, et malis tu misere, ne novo iterare.
53 Si bis, si ter, si centum, si centenies.
54 Consentissima factis damnationem, penitentia non sufficit ad satisfaciemus; sed una misericordia superat omnes offendentes.
55 Multo efficacior Christus nostra, quam ecclesiae mundum, quam pecas, quas ponant, minister, non sufficient al salvi, quam demum ad perdendum.
56 Peccutum medicus potest omnes irritantes sanare.
57 Omnipotens Deus salvatur, Deus ad manus condicionem praeventur, biser, omnia irrigat tu sobrie, coniuncta iana, confusa multas, desperatae animas.
58 Chrys. hom. 2. de pecc.
59 Etipsa salvi per quem posce tors salvat, Deus ad misericordiam praeventur, biser, omnia irrigat tu sobrie, coniuncta iana, confusa multas, desperatae animas.
Cure of Despair.

fornicator, reject a drunkard, resist a proud fellow, turn away an idolater, but entertain all, communicates itself to all. Who persecuted the church more than Paul, offended more than Peter? and yet by repentance (saith Curysologus) they got both Magisterium et ministerium sanctitatis, the Magistry of holiness. The prodigal son went far, but by repentance he came home at last. "This alone will turn a wolf into a sheep, make a publican a preacher, turn a thorn into an olive, make a debauched fellow religious, a blasphemer sing hallelujah, make Alexander the copper-smith truly devout, make a devil a saint. 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. "A hawk came into the ark, and went out again a hawk; a lion came in, went out a lion; a bear, a bear; a wolf, a wolf; but if a hawk came into this sacred temple of repentance, he will go forth a dove (saith Chrysostom), a wolf go out a sheep, a lion a lamb. "This gives sight to the blind, legs to the lame, cures all diseases, confers grace, expels vice, inserts virtue, comforts and fortifies the soul." Shall I say, let thy sin be what it will, do but repent, it is sufficient. "Quem pariet pectoris pene est innocens. Sis true indeed and all-sufficient this, they do confess, if they could repent; but they are obdurate, they have cauterised consciences, they are in a reprobate sense, they cannot think a good thought, they cannot hope for grace, pray, believe, repent, or be sorry for their sins, they find no grief for sin in themselves, but rather a delight, no groaning of spirit, but are carried headlong to their own destruction, heaping wrath to themselves against the day of wrath." Rom. ii. 5. "Sis a grievous case this I do yield, and yet not to be despairs; God of his bounty and mercy calls all to repentance, Rom. ii. 4, thou mayest 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 buried in sin. "God (saith Fulgentius) is delighted in the conversion of a sinner, he sets no time; prolixitas temporis Deo non prejudicat, aut gravitas peccati, deferring of time or grievousness of sin, do not prejudice his grace, things past and to come are all one to Him, as present: 'tis never too late to repent. "This heaven of repentance is still open for all distressed souls; and howsoever as yet no signs appear, thou mayest repent in good time. "Hear a comfortable speech of St. Austin. Whosoever thou shalt do, how great a sinner soever, thou art yet living; if God would not help thee, he would surely take thee away; but in sparing thy life, he gives thee leisure, and invites thee to repentance. Howsoever as yet, I say, thou perceivest no fruit, no feeling, findest no likelihood of it in thyself, patiently abide the Lord’s good leisure, despair not, or think thou art a reprobate; He came to call sinners to repentance, Luke v. 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 wholly averse from all Divine functions, yet it may revive, as trees are dead in winter, but flourish in the spring! these virtues may lie hid in thee for the present, yet hereafter show themselves, and peradventure already bud, howsoever thou dost not perceive. 'Tis Satan’s policy to plead against, suppress and aggravate, to conceal those sparks of faith in thee. Thou dost not believe, thou sayest, yet thou wouldst believe if thou couldst, 'tis thy desire to believe; then pray, "Lord help mine unbelief:" and hereafter thou shalt certainly believe: "Dabitur situendi, 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 rainbow at the last, and be quite dissipiated by repentance. Be of good cheer; 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, thyself; no time is overpast, 'tis never too late. A desire to repent is repentance itself, though not in nature, yet in

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61 Chrys. hom. 5. 62 Qui torpibus cantilenis aligando ineptavit os, divinis hymnis animanum purgavit. 63 Hom. 5. Introitus hoc quis acceptaber, columba exit; introit lupus, ovis egreditur, &c. 64 Quisque lanegra canat, cecis viximus, chasu pressum, gratiam confortat, &c. 65 Seneca. He who repenteth of his sins to evil sight mineent. 66 De leg. Deus conversio peccatorum; anna tempus vitae conversionis deputatur; pro praeentibus habentur tam pretiositas quam futura. 67 Austin. Sempem penevolentia fortis aperior est ne desperemus. 68 Quo quidem proceris, quantumunque pecerasuis, abite in vos, ut vos, continuo camino ut manate, me vocat Deus, redeat, &c. 69 Matt. xvi. 22. 70 Rom. xxii. 6.
God's acceptance; a willing mind is sufficient. "Blessed
thirst after righteousness," Matt. v. 6. He that is de-
test wisheth for it, shall have it. "The Lord (saith David,
" desire of the poor,« that is, such as are in distress of be-
thou canst not as yet grieve for thy sin, thou hast no foe
canst thou grieve thou dost not grieve? It troubles the
should be so impenitent and hard, thou wouldst have it ot
grieve, to repent, and to believe. Thou lovest God's ci
meantime, hastest them not, persecutest them not, but rath
professor, to be as they are, as thou thyself hast been her
dent token thou art in no such desperate case. "Tis a gox
thy sins are pardonable, thou art, or shalt surely be recont
them that are of a contrite heart," Luke iv. 18. "A tr
want of mercy, is mercy itself; a desire of grace in th
itself; a constant and earnest desire to believe, repent, an
it be in a touched heart, is an acception of God, a r
pentance itself. For it is not thy faith and repentance, as 37
that is available, but God's mercy that is annexed to it, H
deed: so that I conclude, to feel in ourselves the want of
for it, is grace itself. I am troubled with fear my sins
objects: but Bradford answers they are; "For God hath
believing heart, that is, a heart which desirerth to repent
one is taken of him (He accepting the will for the deed,
believing heart.

All this is true thou repliest, but yet it concerns not the
offenders, in common sins, but thine are of a higher strai
Ghost himself, irremissible sins, sins of the first mag
iron, engraved with a point of a diamond. Thou art wo
Jew, or Turk, for thou art an apostate and more, thou ha
renounced God and all religion, thou art worse than Judas
ified Christ: for they did offend out of ignorance, but t
heart there is no God. Thou hast given thy soul to the
jurors do, explicitè et implicitè, by compact, band
fearful case) to satisfy thy lust, or to be revenged of thine
pray, come to church, hear, read, or do any divine duties:
normality and fashion-sake, with a kind of reluctance, "t
ful to thee to perform any such thing, prater voluntatem
never mad?st any conscience of lying, swearing, bearing s
tery, bribery, oppression, theft, drunkenness, idolatry, but
for fear of punishment, as they were most advantageous, a
committed all such notorious sins, with an extraordinary
shouldest love, and loving that thou shouldest hate. Instead
God, repentance, &c., blasphemous thoughts have been ev
even against God himself, the blessed Trinity; the 38 Scriptu
thodical: heaven, hell, resurrection, mere toys and fables, "
sure, vain, ill contrived; religion, policy, and human inven
dace, or for profit, invented by priests and law-givers to
any such supreme power, he takes no notice of our doin
regardeth them not, will not, cannot help, or else he is part
author of sin, a cruel, a destructive God, to create our ac
ternal damnation, to make us worse than our dogs and
govern things better, protect good men, root out wicked li
and flourish? as she raved in the 39 tragedy — perlice:
shine, Susque Perseus aureas stellas habet, where is his pr

37 Abornethy, Perkins, and Divi mihi pervenisse annexa.
38 Omnia inter flamenta maxima sunt religiones. et magicae: lies in a mariae
39 Solia & potius inventa, vel abs wulsum commissum, pons a bono
superstitionum materia, &c.
40 These temptations are God's.
Why doth he suffer Turks to overcome Christians, the enemy to triumph over his church, paganism to domineer in all places as it doth, heresies to multiply, such enormities to be committed, and so many such bloody wars, murders, massacres, plagues, feral diseases! why doth he not make us all good, able, sound? why makes he venomous creatures, rocks, sands, deserts, this earth itself the muck-hill of the world, a prison, a house of correction? *Mentimur regnare Jovem, &c.,* with many such horrible and execrable conceits, not fit to be uttered; *Terribilia de fide, horribilia de Divinitate.* They cannot some of them but think evil, they are compelled volentes nolentes, to blaspheme, especially when they come to church and pray, read, &c., such foul and prodigious suggestions come into their hearts.

These are abominable, unspeakable offences, and most opposite to God, tentations fœda et impia, yet in this case, he or they that shall be tempted and so affected, must know, that no man living is free from such thoughts in part, or at some times, the most divine spirits have been so tempted in some sort, evil custom, omission of holy exercises, ill company, idleness, solitariness, melancholy, or depraved nature, and the devil is still ready to corrupt, trouble, and divert our souls, to suggest such blasphemous thoughts into our fantasies, ungodly, profane, monstrous and wicked conceits: If they come from Satan, they are more speedy, fearful and violent, the parties cannot avoid them: they are more frequent, I say, and monstrous when they come; for the devil he is a spirit, and hath means and opportunities to mingle himself with our spirits, and sometimes more silly, sometimes more abruptly and openly, to suggest such devilish thoughts into our hearts; he insults and domineers in melancholy distempered fantasies and persons especially; melancholy *is balneum diaboli,* as Serapio holds, the devil’s bath, and invites him to come to it. As a sick man frets, raves in his fits, speaks and doth he knows not what, the devil violently compels such crazed souls to think such damned thoughts against their wills, they cannot but do it; sometimes more continuant, or by fits, he takes his advantage, as the subject is less able to resist, he aggravates, extenuates, assures, denies, damns, confounds the spirits, troubles heart, brain, humour, organs, senses, and wholly domineers in their imaginations. If they proceed from themselves, such thoughts, they are remiss and moderate, not so violent and monstrous, not so frequent. The devil commonly suggests things opposite to nature, opposite to God and his word, impious, absurd, such as a man would never of himself, or could not conceive, they strike terror and horror into the parties’ own hearts. For if he or they be asked whether they do approve of such like thoughts or no, they answer (and their own souls truly dictate as much) they abhor them as much as hell and the devil himself; they would fain think otherwise if they could; he hath thought otherwise, and with all his soul desires so to think again; he doth resist, and hath some good motions intermixed now and then: so that such blasphemous, impious, unclean thoughts, are not his own, but the devil’s; they proceed not from him, but from a crazed phantasy, distempered humours, black fumes which offend his brain: they are thy crosses, the devil’s 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 silly 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 dismayed with such kind of suggestions, at least if they please thee not, because they are not thy personal sins, for which thou shalt incur the wrath of God, or his displeasure: contempt, neglect them, let them go as they come, strive not too violently, or trouble thyself too much, but as our Saviour said to Satan in like case, say thou, avoid Satan, I detest thee and them. *Satanæ ex. mala ingerere* (saith Austin) *nostrum non consentire:* as Satan labours to suggest, so must we strive not to give consent, and it will be sufficient: the more anxious and solicitous thou art, the more perplexed, the more thou shalt otherwise be troubled and entangled. Besides, they must know this, all so molested and distempered, that although these be most execrable and grievous sins, they are pardonable yet, through God’s mercy and goodness, they...
may be forgiven, if they be penitent and sorry for them
Rom. xvi. 19. "He did not the good he would do, but it
do; 'tis not I, but sin that dwelleth in me." 'Tis not th
his craft and subtility, his malice: comfort thyself the
grieved, or desirous to be so, these heinous sins shall
God's mercy is above all sins, which if thou dost not find
thou shalt be saved. "No man sins against the Holy
and finally renounceth Christ, and contemneth him and h
which there is no salvation, from which grievous sin,
deliver us." Take hold of this to be thy comfort, and
word, labour to pray, to repent, to be renewed in mind,
diligence." Prov. iv. 13, resist the devil, and he will fly f
unto the Lord with sorrowful Hannah, "pray continually:
David did, Psalm i. "meditate on his law day and night.

Yea, but this meditation is that mars all, and mist
worse, misconceiving all they read or hear, to their own
search and read Scriptures, or divine treatises, the more
a bird in a net, the more they are entangled and precipi
gulf: "Many are called, but few are chosen," Matt. xx.
like places of Scripture misinterpreted strike them with t
whether they be of this number or no: God's eternal de
lute reprobation, and such fatal tables, they form to their c
this rock of despair. How shall they be assured of the
"If the righteous scarcely be saved, where shall the unq
1 Pet. iv. 18. Who knows, saith Solomon, whether he h
souls, how shall they discern they are not reprobates k
discern they are? From the devil can be no certain
beginning; if he suggests any such thing, as too frequer
deceiver, an enemy of human kind, dispute not with h
obstinate refusal, him, as St. Anthony did in the wild
upon in several shapes, or as the collier did, so do th
devil tempted him with the weakness of his faith, and
saved, as being ignorant in the principles of religion, s
know what he believed, what he thought of such and
collier told him, he believed as the church did; but
doth the church believe? as I do (said the collier); and
as the church doth, &c., when the devil could get no ot
Satan summon thee to answer, send him to Christ: he
against cruel death, raging sin, that roaring lion, he is th
and thy life. Though he say, thou art not of the numb
forsaken of God, hold thine own still, hic murus abeneu
wark, a brazen wall to defend thee, stay thyself in that b
be thy comfort, Christ will protect thee, vindicate thee, l
will triumph over the law, vanquish death, overcome th
he say thou art none of the elect, no believer, reject him, otherwise, and mayest so be resolved again; comfort th
not come from the devil, and much less can it be grous
liars, and why shouldst thou distrust? A denying P
adulterous cruel David, have been received; an apostate
no sin at all but impenitency, can give testimony of final
thou then distrust, misdoubt thyself, upon what grow
pinion alone of particularity? Against that, and for th
salvation on the other side, see God's good will towa
his grace is proposed to him, and him, and them, each i
1 Tim. ii. 4. "God will that all men be saved, and ear
truth." 'Tis a universal promise, "God sent not his so

et eum verbum extreme contemnit, nec qua nulla
the world, but that through him the world might be saved." John iii. 17. "He that acknowledges himself a man in the world, must likewise acknowledge he is of that number that is to be saved." Ezek. xxxii. 11. "I will not the death of a sinner, but 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 believeth in the Son, should have everlasting life." John vi. 40. "He would have no man perish, but all come to repentance," 2 Pet. iii. 9. Besides, remission of sins is to be preached, not to a few, but universally to all men, "Go therefore and tell all nations, baptising them," &c. Matt. xxviii. 19. "Go into all the world, and preach the Gospel to every creature," Mark xvi. 15. Now there cannot be contradictory wills in God, he will have all saved, and not all, how can this stand together? be secure then, believe, trust in him, hope well and be saved. Yea, that's the main matter, how shall I believe or discern my security from carnal presumption? my faith is weak and faint, I want those signs and fruits of sanctification, "sorrow for sin, thirsting for grace, groanings of the spirit, love of Christians as Christians, avoiding occasion of sin, endeavour of new obedience, charity, love of God, perseverance. Though these signs be languishing in thee, and not seated in thine heart, thou must not therefore be dejected or terrified; the effects of the faith and spirit are not yet so fully felt in thee; conclude not therefore thou art a reprobate, or doubt of thine election, because the elect themselves are without them, before their conversion. Thou mayest in the Lord's good time be converted; some are called at the eleventh hour. Use, I say, the means of thy conversion, expect the Lord's leisure, if not yet called, pray thou mayest be, or at least wish and desire thou mayest 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 crucify the souls of too many, and set all the world together by the ears. To avoid which inconveniences, and to settle their distressed minds, to mitigate those divine aphorisms, (though in another extreme some) our late Arminians have revived that plausible doctrine of universal grace, which many fathers, our late Lutheran and modern papists do still maintain, that we have free will of ourselves, and that grace is common to all that will believe. Some again, though less orthodoxal, will have a far greater part saved than shall be damned, (as Calixi Secundus stifly maintains in his book, De amplitudine regni cælestis, or some impostor under his name) beatorum numerus multo major quæm damnum. 80 He calls that other tenet of especial election and reprobation, a prejudicate, envious and malicious opinion, apt to draw all men to desperation. Many are called, few chosen, &c. He opposeth some opposite parts of Scripture to it, "Christ came into the world to save sinners," &c. And four especial arguments he produceth, one from God's power. If more be damned than saved, he erroneously concludes, "the devil hath the greater sovereignty! for what is power but to protect? and majesty consists in multitude. "If the devil have the greatest 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, ""We account him a murderer that is necessary only, or doth not help when he can; which may not be supposed of God without great offence, because he may do what he will, and is otherwise necessary, and the author of sin. The nature of good is to be communicated, God is good, and will not then be contracted in his goodness: for how is he the father of mercy and comfort, if his good concern but a few? O envious and unthankful men to think otherwise! Why should we pray to God that are Gentiles, and thank him for his mercies and benefits, that hath damned us all innocuous for Adam's offence, one man's offence, one small offence, eating of an apple? why should we acknowledge him for our governor"
that hath wholly neglected the salvation of our souls, contemned us, and sent to prophets or instructors to teach us, as he hath done to the Hebrews?" 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 believed in Christ, ex paris naturalibus, with the Pelagians, and proves it out of Origen and others. They (sooth Origen) that never heard God's word, are to be excused for their ignorance; we may not think God will be so hard, angry, cruel or unjust as to condemn any man indicet causa. They alone (he holds) are in the state of damnation that refuse Christ's mercy and grace, when it is offered. Many worthy Greeks and Romans, good moral honest men, that kept the law of nature, did to others as they would be done to themselves, as certainly saved, he concludes, as they were that lived uprightly before the law of Moses. They were acceptable in God's sight, as Job was, the Magi, the queen of Sheba, Darius of Persia, Socrates, Aristides, Cato, Curius, Tully, Seneca, and many other philosophers, upright lives, no matter of what religion, as Cornelius, out of any nation, so that he live honestly, call on God, trust in him, fear him, shall be saved. This opinion was formerly maintained by the Valentinian and Basilieden heretics, revived of late in Turkey, of what sect Rustan Bassa was patron, defended by Galeatius, Erasmus, by Zuinglius in expos. fidei ad Regem Galliae, whose tenet Bullinger vindicates, and Gunther approves in a just apology with many arguments. There be many Jesuits that follow these Calvinists in this behalf, Franciscus Buchius Moguntinus, Andraeus Consul. Trident. many schoolmen that out of the 1 Rom. v. 18. 19. are verily persuaded that those good works of the Gentiles did so far please God, that they might vitam aeternam promereri, and be saved in the end. Sesellius, and Benedictus Justinianus in his comment on the first of the Romans, Mathias Ditmarsh the politician, with many others, hold a mediocrity, they may be salutem non indigni but they will not absolutely decreet 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 Pagorum animalibus post mortem, and amply dilated this question, which whose will may peruse. But to return to my author, his conclusion is, that not only wicked lives, blasphemers, reprobatos, and such as reject God's grace, but that the devils themselves shall be saved at last, as Origen himself long since delivered in his works, and our late Socinians defend, Ostorodius, cap. 41. instit. 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 evacescere. For how can he be merciful that shall condemn any creature to eternal unspeakable punishment, for one small temporary fault, all posterity, so many myriads for one and another man's offence, quid meruius ones? But these absurd paradoxes are exploded by our church, we teach otherwise. That this vocation, predestination, election, reprobation, non ex corrupta massa, praviss, fide, as our Arminians, or ex praecisis operibus, as our papists, non ex praeteritione, but God's absolute decreet 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 Adam's fall, as others will, homo lapsus objectum est reprobationis) with perseverance, we must be certain of our salvation, we may fall but not finally, which our Arminians will not admit. According to his immutable, eternal, just decree and counsel of saving men and angels, God calls all, and would have all to be saved according to the efficacy of vocation; all are invited, but only the elect apprehended: the rest that are unbelieving, impenitent, whom God in his just judgment leaves to be punished for their sins, are in a reprobate sense; yet we must not determine who are such, condemn ourselves or others, because we have a universal invitation; all are commanded to believe, and we know not how soon or how late
our end may be received. I might have said more of this subject; but forasmuch as it is a forbidden question, and in the preface or declaration to the articles of the church, printed 1633, to avoid factions and altercations, we that are university divines especially, are prohibited all curious search, to print or preach, or draw the article aside by our own sense and comments upon pain of ecclesiastical censure. I will surcease, and conclude with Erasmus of such controversies: *Pugnet qui voleat, ego censeo leges majorum reverenter susceptandas, et religiosè observandas, velut à Deo profecias; nec esse tutum, nec esse pium, de potestate publica sinistrum concipere aut serere suspicacionem. Et siquid est tyrannidis, quod tamen non cogat ad impitatum, satius est fovere, quim sedilose refluere.*

But to my former task. The last main torture and trouble of a distressed mind, is not so much this doubt of election, and that the promises of grace are smothered and extinct in them, may quite blotted out, as they suppose, but withal God's heavy wrath, a most intolerable pain and grief of heart seizeth on them: to their thinking they are already damned, they suffer the pains of hell, and more than possibly can be expressed, they smell brimstone, talk familiarly with devils, hear and see chimeras, prodigious, uncouth shapes, bears, owls, antiques, black dogs, fiends, hideous outcries, fearful noises, shrieks, lamentable complaints, they are possessed, and through impatience they roar and howl, curse, blaspheme, deny God, call his power in question, abjure religion, and are still ready to offer violence unto themselves, by hanging, drowning, &c. Never any miserable wretch from the beginning of the world was in such a woeful case. To such persons I oppose God's mercy and his justice; *Judicia Dei occulta, non injusta:* his secret counsel and just judgment, by which he spares some, and soffers afflictions others in this life; his judgment is to be adored, trembled at, not to be searched or inquired after by mortal men: he hath reasons reserved to himself, which our frailty cannot apprehend. He may punish all if he will, and that justly for sin; in that he doth it in some, is to make a way for his mercy that they repent and be saved, to heal them, to try them, exercise their patience, and make them call upon him, to confess their sins and pray unto him, as David did, Psalm cxix. 137. *"Righteous art thou, O Lord, and just are thy judgments."* As the poor publican, Luke xixii. 13. *"Lord have mercy upon me a miserable sinner."* To put confidence and have an assured hope in him, as Job had, xiii. 15. *"Though he kill me I will trust in him."* Ure, seca, occide O Domine, (smith Austin) modo serres animam, kill, cut in pieces, burn my body (O Lord) to save my soul. A small sickness; one lash of affliction, a little misery, many times will more humiliate a man, sooner convert, bring him home to know himself, than all those paternal discourses, the whole theory of philosophy, law, physic, 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 God's mercy and justice, of His love and goodness: *perissent nisi perissent,* had they not thus been undone, they had finally been undone. Many a carnal man is lulled asleep in perverse security foolish presumption, is stupefied in his sins, and hath no feeling at all of them: *"I have sinned (he saith) and what evil shall come unto me?"* Eccles. v. 4, and *"Tush, how shall God know it?"* and so in a reprobat sense goes down to hell. But here, Cynthia 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,* Matt. v. 4, a blessed and a happy state, if considered aright, it is, to be so troubled. *"It is good for me that I have been afflicted,"* Psal. ex. *"before I was afflicted I went astray, but now I keep Thy word."* *"Tribulation works patience, patience hope,"* Rom. v. 4, and by such like crosses and calamities we are driven from the stake of security. So that affliction is a school or academy, wherein the best scholars are prepared to the commencements of the Deity. And though it be most troublesome and grievous for the time, yet know this, it comes by God's permission and providence; He is a spectator of thy groans and tears, still present with thee,
the very hairs of thy head are numbered, not one of them can fall to the ground without the express will of God: he will not suffer thee to be tempted above measure, he corrects us all, "numero, pondere, et mensurà, the Lord will not quench the smoking flax, or break the bruised reed, Tentat (saith Austin) non ut obruat, sed ut coronet he suffers thee to be tempted for thy good. And as a mother doth handle her child sick and weak, not reject it, but with all tenderness observe and keep it, so doth God by us, not forsake us in our miseries, or relinquish us for our imperfections, but with all pity and compassion support and receive us; whom he loves, he loves to the end. Rom. viii. "Whom He hath elected, those He hath called, justified, sanctified, and glorified." Think not then thou hast lost the Spirit, that thou art forsaken of God, be not overcome with heaviness of heart, but as David said, "I will not fear though I walk in the shadows of death." We must all go, non ad deliciam sed ad deliciam, but from the cross to the crown, by hell to heaven, as the old Romans put Virtue's temple in the way to that of Honour; we must endure sorrow and misery in this life. "Tis no new thing this, God's best servants and dearest children have been so visited and tried. Christ in the garden cried out, "My God, my God, why hast thou forsaken me?" His son by nature, as thou art by adoption and grace. Job, in his anguish, said, "The arrows of the Almighty God were in him," Job vi. 4. "His fates fought against him, the venom drank up his spirit." cap. xiii. 26. He saith, "God was his enemy, writ bitter things against him (xvi. 9) hated him." His heavy wrath had so seized on his soul. David complains, "his eyes were eaten up, sunk into his head," Ps. vi. 7, "His moisture became as the drought in summer, his flesh was consumed, his bones vexed:" yet neither Job nor David did finally despair. Job would not leave his hold, but still trust in Him, acknowledging Him to be his good God. "The Lord gives, the Lord takes, blessed be the name of the Lord," Job i. 21. "Behold I am vile, I abhor myself, repent in dust and ashes," Job xxxix. 37. David humbled himself, Psal. xxxi. and upon his confession received mercy. Faith, hope, repentance, are the sovereign cures and remedies, the sole comforts in this case; confess, humble thyself, repent, it is sufficient. *Quod purpur non potest, succus potest*, saith Chrysostom; the king of Nineveh's sackcloth and ashes did that which his purple robes and crown could not effect; *Quod diadema non potuit, enim perfect.* Turn to Him, he will turn to thee; the Lord is near those that are of a contrite heart, and will save such as be afflicted in spirit, Ps. xxxiv. 18. "He came to the lost sheep of Israel," Matt. xv. 14. Si cadentem intueretur, elemosina munus proferitur. He is at all times ready to assist. *Ninquant spernit Deus Patientiam si sinceret et 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 ways, *libenter amplis amplis,* He will receive him. *Porcum huius hominis,* saith Austin, *ex persona Dei quia sibi uti non peperti, ignoscam qui 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. xii. 9. Despair not then, faint not at all, be not deflected, but rely on God, call on him in thy trouble, and he will hear thee, he will assist, help, and deliver thee: "Draw near to Him, he will draw near to thee," James iv. 8. Lazarus was poor and full of boils, and yet still he relied upon God. Abraham did hope beyond hope.

Thou exceptest, these were chief men, divine spirits, *Deo cari,* beloved of God, especially respected; but I am a contemptible and forlorn wretch, forsaken of God, and left to the merciless fury of evil spirits. I cannot hope, pray, repent, &c. How often shall I say it? thou mayest perform all those 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 perform not their duties, his eyes are dim, hearing dull, tongue distastes things of pleasant relish, yet nature lies hid, recovereth again, and expelleth all those feeculent matters by vomit, sweat, or some such like evacuations. Thou art spiritually sick, thine heart is heavy, thy mind distressed, thou mayest happily recover again, expel those dismal passions of fear and grief; God did not suffer thee to be tempted above measure;
whom he loves (I say) he loves to the end; hope the best. David in his misery prayed to the Lord, remembering how he had formerly dealt with him; and with that meditation of God's mercy confirmed his faith, and pacified his own tumultuous heart in his greatest agony. "O my soul, why art thou so disquieted within me?" &c. Thy soul is eclipsed for a time, I yield, as the sun is shadowed by a cloud; no doubt but those gracious beams of God's mercy will shine upon thee again, as they have formerly done: those embers of faith, hope and repentance, now buried in ashes, will flame out afresh, and be fully revived. Want of faith, not 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 God's own heart, was so troubled himself; "Awake, why sleepest thou? O Lord, arise, cast me not off; wherefore hidest thou thy face, and forgettest mine affliction and oppression? My soul is bowed down to the dust. Arise, redeem us," &c., Ps. xlv. 22. He prayed long before he was heard, expectans expectavit; endured much before he was relieved. Psal. lxx. 3, he complains, "I am weary of crying, and mine eye is dry, mine eyes fail, whilst I wait on the Lord;" and yet he perseveres. Be not dismayed, thou shalt be respected at last. God often works by contrarieties, he first kills and then makes alive, he woundeth first and then healeth, he makes man sorrow in tears that he may reap in joy; 'tis God's method: he that is so visited, must with patience endure and rest satisfied for the present. The paschal lamb was eaten with sour herbs; we shall feel no sweetness of His blood, till we first feel the smart of our sins. Thy pains are great, intolerable for the time; thou art destitute of grace and comfort, stay the Lord's leisure, he will not (I say) suffer thee to be tempted above that thou art able to bear, 1 Cor. x. 13. but will give an issue to temptation. He works all for the best to them that love God, Rom. viii. 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. xcii. 5. "Great are the troubles of the righteous, but the Lord delivereth them out of all," Ps. xxxiv. 19. "Our light affliction, which is but for a moment, worketh in us an eternal weight of glory," 2 Cor. iv. 18. "Not answerable to that glory which is to come; though now in heaviness," saith 1 Pet. i. 6, "you shall rejoice."

Now last of all to those external impediments, terrible objects, which they hear and see many times, devils, bugbears, and mormoloches, noisome smells, &c. These may come, as I have formerly declared in my precedent discourse of the Symptoms 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 symptoms almost, may reflect and show prodigious shapes, as our vain fear and crazed phantasy shall suggest and feign, as many silly weak women and children in the dark, sick folks, and frantic for want of repast and sleep, suppose they see that they see not; many times such terricula-ments may proceed from natural causes, and all other senses may be deluded. Besides, as I have said, this humour is balneum diaboli, the devil's bath, by reason of the distemper of humours, and inflam organs in us: he may so possess us inwardly to molest us, as he did Saul and others, by God's permission: he is prince of the air, and can transform himself into several shapes, delude all our senses for a time, but his power is determined, he may terrify us, but not hurt; God hath given "His angels charge over us, He is a wall round about his people," Psal. xci. 12. There be those that prescribe physic in such cases, 'tis God's instrument and not unfit. The devil works by mediation of humours, and mixed diseases must have mixed remedies. Levinus Lennius cap. 57 and 58, exhort. ad vit. ep. instil. is very copious on 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. and 6. Wierus de praestigiiis daemonum lib. 5. to Philip Melanchthon, and others, and that Christian armour which Paul prescribes; he sets down certain amulets, herbs, and precious stones, which have marvellous virtues all, pro-ficandus daemonibus, to drive away devils and their illusions. Sapphires, chryscoc-lites, carbuncles, &c. Quæ mira virtute pollent ad tenebras, stryges, inebros, genios.
aceros arcendos, si veterum monumentis habenda fides.

pennroyal, rue, mint, angelica, peony: Rich. Argentine d 20, adds, hypericon or St. John’s wort, perforata herba, drives away devils, and is therefore fuga daemonum: all suffitius, Demonum vexationibus obstiunt, affictas mente veneratis fumis, expel devils themselves, and all devilsish the Emperor Augustus, his physician, cap. 6, de Betonia, purpose; 40 the ancients used therefore to plant it in c held to be an holy herb and good against fearful visions, grew in, and sanctified those persons that carried it about lus in diocoridem. Others commend accurate music, so harp. Fires to be made in such rooms where spirits hat be set up, odours, perfumes, and suffumigations, as the ar stone and bitumen, thur, myrrh, briony root, with many hath collected, lib. 10, de secretis, cap. 10. Ut sulphuritur in vitis albæ aqua, ut dilutius sit sulphur; etur agric (saith Rich. Argentine, lib. de praeotigis daemonum, cap 8 larger receipt to this purpose, which the said Wecker ciphris, vini, bituminis, opopoacis, galbani, castorei, &c. fires and so many lights should be used in such places, E vila et mortis, and Fortunius Lyceu assigns this cause, centur, mali arceantur; “4 because good spirits are well them”? And therefore those old Gentiles, present Mai continual lamps burning in their churches all day and and in their graves; Lucernæ ardentés ex aurō liquefact (saith Lavius), ne demons corpus ladeant; lights ever bu Pythonissae maintained heretofore, with many such, of Reg. cap. 6, quest. 43. Thyreaus, cap. 57, 58, 62, &c. Isagog. de demonibus, &c., see more in them. Cardan w wink altogether in such a case, if he see aught that offen a sword in such places they walk and abide; gladiis eniv a pistol at them, for being aerial bodies (as Calius Rhod tullian, Origen, Psellas, and many hold), if struck, the monly enjoin and apply crosses, holy water, sanctified be of bells, or to that end are they consecrated, and by counterfeit relics, so many masses, peregrinations, oblat not? Alexander Albertinus à Roche, Petrus Thyreaus, with many other pontificial writers, prescribe and set dc cism, as well to houses possessed with devils, as to den of Lemnius’s mind, ‘tis but damnosa adjutatio, au mockery, a counterfeit charm, to no purpose, they are fo absurd 1 story is amongst the rest of a penitent woman France, at St. Bawne, exorcised by Dompheus, Michaelis writing fias. If any man (saith Lemnius) will attempt those juggling circumstances, astrological elections of tir fustin, big, sesquipedal words, spells, crosses, characters use, let him follow the example of Peter and John, swelling terms, cured a lame man. Acts iii. “In the nar walk.” His name alone is the best and only charm aga nious, so doth Origine advise: and so Chrysostom, Hac inigabilis, hact annatura. Nos quid ad hæc diciem bum, saith St. Austin. Many men will desire my course done in this behalf; I can say no more, quam ut vérá su ratur, ad Deum unum fugiamus, let them fly to God als his book, De varii quest. prescribes as a present chart ning of the lxvii. Psalm. Exurgat Deus, dissipentur
remedy is to fly to God, to call on him, hope, pray, trust, rely on him, to commit ourselves wholly to him. What the practice of the primitive church was in this behalf, *Et quis daemonia ejiciendi modus, read Wierus at large, lib. 5. de Cura. Lam. meles. cap. 38. et Deinceps.*

Last of all: if the party affected shall certainly know this malady to have proceeded from too much fasting, meditation, precise life, contemplation of God's judgments (for the devil deceives many by such means), in that other extreme he circumvents melancholy itself, 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 Navarras so much commends, *anertat cogitationem à re scrupulosa, by all opposite means, art, and industry, let him laxare animum, by all honest recreations, refresh and recreate his distressed soul;*? let him direct his thoughts, by himself and other of his friends. Let him read no more such tracts or subjects, hear no more such fearful tones, avoid such companies, and by all means open himself, submit himself to the advice of good physicians and divines, which is contraventio scrupulorum, as 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, headstrong, peevish, wilful, self-conceited (as in this malady they are), but give ear to good advice, be ruled and persuaded; and no doubt but such good counsel may prove as preposterous 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 thrallom; they may ease his afflicted mind, relieve his wounded soul, and take him out of the jaws of hell itself. I can say no more, or give better advice to such as are any way distressed in this kind, than what I have given and said. Only take this for a corollary and conclusion, as thou tenderest thine own welfare in this, and all other melancholy, thy good health of body and mind, observe this short precept, give not way to solitariness and idleness. *Be not solitary, be not idle.*

Vis à dubio liberari? vis quod incertum est evadere? *Age penitentiam dum sanus es; sic agens, dico tibi quod secutus es, quod penitentiam egisti eo tempore quo peccare potuisti.* Austin. "Do you wish to be freed from doubts? do you desire to escape uncertainty? Be penitent whilst rational: by so doing I assert that you are safe, because you have devoted that time to penitence in which you might have been guilty of sin."

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*Navarrus.* +Is. i. 6. *Tomm. 2, cap. 27, num. 282. "Let him avert his thoughts from the painful object."*
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