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

Source
THE ANATOMY OF MELANCHOLY
What it is, with all the kinds, causes, symptoms, prognostics & several cures of it.
In three Sections, with their several Sections, numbers & subsections.
Philosophically, Medically, Historically opened & cut up.

BY
Democritus Junior.
With a Satyrical Preface conducing to the following Discourse.
The Sixth Edition, corrected and augmented by the Author.

Omne multum punctum, qui miscuit utile dulci.
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, CONDUCTING TO THE FOLLOWING DISCOURSE.

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

BY DEMOCRITUS MINOR.

TO WHICH IS PREFIXED AN ACCOUNT OF THE AUTHOR.

Omne tulit punctum, qui miscuit utile dulci.
He that joins instruction with delight,
Profit with pleasure, carries all the votes.

PHILADELPHIA:
J. W. MOORE, 195 CHESTNUT STREET
1855.
HONORATISSIMO DOMINO,
NON MINVS VIRTUTE SUA, QUAM GENERIS SPLENDORE
ILLVSTRISSIMO,
GEORGIO BERKLEIO,
MILITI DE BALNEO, BARONI DE BERKLEY, MOUBREY, SEGRAVE,
D. DE BRUSE,
DOMINO SUO MULTIS NOMINIBUS OBSERVANDO.
HANC SUAM
MEIANCHOLIAE ANATOMEN,
JAM SEXTO REVISAM, D.D.
DEMOCRITUS JUNIOR.
ADVERTISEMEN
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 uninterested. 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 pickers in obscure volumes. The plagiarisms of Tristram Shandy, so successfully brought to light by Dr. Ferriar, 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 Brazen 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 beneficially 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, facetie, and juvenile;

* His elder brother was William Burton, the Leicestershire antiquary, born 24th August, 1573, educated at Sutton Coldfield, admitted commoner, or gentleman commoner, of Brazen Nose College, 1591; at the Inner Temple, 26th May, 1593; B. A. 25th June, 1594; and afterwards a barrister and reporter in the Court of Common Pleas. "But his natural genius," says Wood, "leading 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 accounted, 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 retired 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, called Hanbury.

† This is Wood's account. His will says, Nuneaton; but a passage in this work [see fol. 301.] mentions Sutton Coldfield: 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:

![Calculation of Nativity](image)
Account of the Author.

and under the bust, this inscription of his own composition:

Paucis notus, paucioribus ignotus,
Hic jacet Demoeritus junior
Cui vitam dedit et mortem
Melancholia
Ob. 8 Id. Jan. A. C. mdcxxxix.

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 Registry 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 Bodie 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 Animam Deo Corpus Terre whencesoever it shall please God to call me I give my Land in Higham which my good Father Ralphe Burton of Lindly 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 Lindly Esquire during his life and after him to his Heirs I make my said Brother William likewise mine Executor as well as paying such Annuitie and Legacies out of my Lands and Goods as are hereafter specified I give to my nephew Cassibilan 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 distrain 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 distrain on the Ground if she be not paid after fourteen days at Lindly as the other since is out of the said Land Item I give to my Servant John Upton the Annuity of Forty Shillings out of my said Farme during his life (if till then my Servant) to be paid on Michaelmas day in Lindley each year or else after fourteen days to distrain Now for my goods I thus dispose them First I give an 8th pounds to Christ Church in Oxford where I have so long lived to buy five pounds Lands per Ann. to be Yearly bestowed on Books for the Library Item I give an hundredth 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 thousand pounds per Ann. 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 Saggarse 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 hundredth pound to redeem him Item I give to the Poor of Higham Forty Shillings where my Land is to the poor of Nuneaton where I was once a Grammar Scholar three pound to my Cousin Purfey of Wadlade [Wadley] my Cousin Purfey of Calcott my Cousin Hales of Coventry my Nephew Bradshaw of Orton 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 Purfey of Calcott 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.
Account of the Author.

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 Canons twenty Shillings a piece as a small remembrance to the poor of St. Thomas Parish Twenty Shillings to Bracenose Library five pounds to Mr. Rowe of Oriel College twenty Shillings to Mr. Heywood Axes. To Mr. Metcalfe Axes. To Mr. Sherley Axes. 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 Gerards Herbals to Mrs. Morris my Country Farme 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 Geograher and Ortelius Theatrum Mondi 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 Dornel if he be then of the House To Thomas Iles Doctor Iles his Son Student Salunck on Paurhelia 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 Crips 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 shewed 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 Dr. Prebendari' Eccl Chri' 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, 1625, 1632, 1635, 1651–2, 1660, and 1676, which last, in the titlepage, 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 edit. (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 1621 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.
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 exceller learning. Scarce any book of philology in our land hath, in so short a time, passed so many editions." — Fuller's Worthies, fol. 16.

"This a book so full of variety of reading, that gentlemen who have lost their time, and are put to a push for invention, may furnish themselves with matter for common or scholastical discourse and writing." — Wood's Athenae Oxoniensis, vol. i. p. 628. 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 touches 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. 5vo. 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 II 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 II Penseroso." —After extracting the lines, Mr. Warton adds, "as to the very elaborate work to which these visionary verses 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 singularities 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 cento'; 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 cento. 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 interpolation of his own sentiments. Indeed the bulk of his materials generally overwhelmns 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 Sterne, 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, shew 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 libur, qualis, non ausim dicere, fulix,
Te nisi folieein fecerit Alma dies.
Vade tamen quaeque lubet, quaeque nunc per oras,
Et Gentem Domini fac imitare tui.
I blandas inter Charites, mystamque saluta
Musarum quemvis, si tibi lector erit.
Rura colas, urbem, subeisve palatia regum,
Submissae, placide, te sine dente geras.
Nobilis, aut si quis te forté inspéxerit heros,
Da te migerum, perlegat usque lubet.
Est quod Nobilitas, est quod desideret heros,
Gratior hec forsan charta placere potest.
Si quis morosus Cato, tetricusque Senator,
Hunc etiam librum forté videre velit,
Sive magistratus, tum te reverenter habeto;
Sed nullus; musens non capit Aquile.
Non venat his tempus fugitivum impendere nugis,
Nec tales cupio; par mihi lector erit.
Si matrona gravis casu desverterit istue,
Illustris domina, aut te Comitissa legit:
Est quod displicant, placeat quod forsitan illis,
Ingerere his noli te modò, pande tamen.
At si virgo tuae dignitatis incluya chartas
Tangere, sive schedis hæredit illa tuis:
Da modo te facilem, et quædam folia esse memento
Convenient oculis quæ magis apta suis.
Si generosa ancilla tuos aut alma puella
Visura est ludos, annue, pande lubens.
Dicit utinam nunc ipse meus* (nam diligit igitas)
In presens esset conspiciendus heros.
Ignotus notusve mihi de gente togatæ
Sive agit in ludis, pulпитa sive colet,
Sive in Lyceo, et nagas evoluerit igitas,
Si quædam mendas viderit inspiciens,
Da veniam Authori, dices; nam plurima vellet
Expungi, quæ jam displicuisse seiat.
Sive Melancholicus quisquam, seu blandus
Anator,
Alius aut Civis, seu beně comptus Eques
Huc appellat, age et tutó te crede legenti,
Multa istic forsan non malè nata leget.
Quod fugiat, caveat, quodque amplexabitur, ista
Pagina fortassì promere multa potest.
At si quia Medicus coram te sitstet, amice
Fac circumspectè, et te sine labe geras:

Inveniet namque ipse meus quoque plurima scriptis,
Non leve subsidium quæ sibi forsan erunt.
Si quis Causidicus chartas impingat in istora,
Nil mihi absurdisca, pessimis turbâ vale;
Sit nisí vir bonus, et juris sine fraude peritus,
Tum legat, et forsan doctore inde siet.
Si quis cordatus, facilis, lectorque benignus
Huc oculos vertat, quæ velit ipse legat;
Candidus ignoscet, metuas nii, pande libenter,
Offensus mendis non ict ille tuis,
Laudabit nonnulla. Venit si Rhetor ineptus,
Limata et tersa, et qui bene cocta petit,
Claude clarus librum; nulla hie inerba verba,
Ofrödant stomaquia quem minus apta suam.
At si quis non eximius de plebe poetà,
Annue; namque istic plurima faica leget.
Nos sumus è numero, nullus mihi spiritus Apollo,
Grandiloquus Yates quilibet esse nequit.
Si Criticus Lector, tumidus Censorque molestas,
Zolus et Momus, si rabiosa cohoris:
Ringe, freme, et noli tum pandere, turba maligius
Si occurrit sannis invidiosa stis:
Fac fugias; si nali bibi sit copia cundi,
Cenementes, tacite scemmenta quaque feres.
Frendeat, allateat, vacuas gnarritibas auraes
Implicat, haud eures; hæ placibus notas.
Verum age si forsitan divertat purior hospes,
Ciquae sales, ludi, displicanteque joci,
Objiciatque tibi sordes, laveïque: dices,
Lasevia est Domino et Musa jocosa tuo,
Nec lasciva tamen, si pensiset omne; sed esto;
Sit lasciva licet pagina, vita proba est.
Barbarus, indoctissique rudi spectatur in istam
Si messem intrudat, fuste fugabîs eum,
Fungum pelle procul (jubeo) nam quid mihi fungo?
Convenient stomacho non minus ista suo.
Sed nec pelle tamen; lato omnes acre ceptu,
Quos, quas, vel quales, inde vel undo viros.
Gratus erit quiconque venit, gratissimum hospes
Quicquis erit, facilis difficilisque mihi.
Nam si culpârit, quædam culpâsse juvabit.
Culpando faciet me meliora sequi.
Sed si laudârit, neque laudibus esserat ullis,
Sit satis hisce malis opposuisse bonum.
Hæc sunt quæ nostro placuit mandare libello,
Et quæ dimittens dicere jussit Herus.

* Hæc comiciæ dicta cave ne malè capias.
DEMOCRITUS JUNIOR TO HIS BOOK.

PARAPHRASED METRICAL TRANSLATION.

Do forth my book into the open day;
Happy, if made so by its garish eye.
Yer 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 con 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 cause or wisdom give perchance.
Some surly Cato, Senator austere,
Haply may wish to peep into thy book:
Seem very nothing—tremble and revere:
No forceful eagles, butterflies e’er look.
They love not thee: of them then little seek,
And wish for readers triflers like thyself.
Or fateful matron watchful catch the beck,
Or gorgeous countess full of pride and pelf.
They may say “fish!” 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 cull, he’ll find himself in clover,
Gain sense from precept, laughter from our whin.
Should learned beech with solemn air unfold
Thy leaves, beware, be civil, and be wise:
Thy volume many precepts sage may hold,
His well taught head may find no tripping prize.
Should crafty lawyer trespass on our ground,
Caitiffs avuant! 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;
Not to thy merit will his praise refuse.
Thou may’st be searched for polish’d words and verse
By flippant souter, emptiest of praters:
Tell him to seek them in some awkish 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.
Menac’d by critic with sour bow’d arrow.
Momus or Troilus 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 raiters 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 chid 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 pritcher 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 breadth 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 banquet’s never suit my taste.
Yet, calm and cautious moderate thy ire,
Be ever courteous should the case allow—
Sweet melt 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 FRONTISPIECE.

Ten distinct Squares here seen apart,
Are joined in one by Cutter's art.

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

II. To the left a landscape of Jealousy,
Preseuts itself unto thine eye.
A Kingfisher, a Swan, an Hearn,
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 afore.

The next of solitariness,
A portraiture doth well express,
By sleeping dog, cat: Buck and Doe,
Hares, Conies 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 Cutter, and not me.

I' th' under column there doth stand
_{Inamorato_} with folded hand;
Down hangs his head, terse and polite,
Some ditty sure he doth indite.
His lute and books about him lie,
As symptoms of his vanity.
If this do not enough disclose,
'To paint him, take thyself by th' nose.

V. _Hypochondriacus_ leans on his arm,
Wind in his side doth him much harm,
And troubles him full sore, God knows,
Much 'ain i 1 hath and many woes.
About him pots and glasses lie,
Newly brought from's 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.
Tortured 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 as in a glass,
Thine angry portraiture it was.
His picture keeps still in thy presence;
'Twixt him and thee, there's no difference.

VIII, IX. _Borage_ and _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 '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 lik'st it, so it likes thee.
And I for it will stand in view,
Thine to command. Reader, adieu.
THE AUTHOR'S ABSTRACT OF MELANCHOLY, 

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 phantasm sweet,
Methinks the time runs very fleet.

All my joys to this are folly,
Naught so sweet as melancholy.
When I lie wak'd all alone,
Recounting what I have ill done,
My thoughts on me then tyranny,
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 folly,
None so sweet as melancholy.
When I lie, sit, or walk alone,
I sigh, I grive, making great more,
In a dark grove, or triskeone den,
With discontent and Furies then,
A thousand miseries at once
Mine heavy heart and soul ensonce.

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,
What' 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;
Ne'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 folly,
Naught so sweet as melancholy.
'Tis my sole plague to be alone,
I am a beast, a monster grown,
I will no light nor company,
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 good 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.
DEMOCRITUS JUNIOR

TO THE READER.

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 nolueru, non respondes, quia 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 needs know what he had in his basket, Quum vides velatum, quid inquiris in rem absconditam? It was therefore covered, because he should not know what was in it. Seek not after that which is hid; if the contents please thee, "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 pasquil, a satire, some ridiculous treatise (as I myself should have done), some prodigious tenet, or paradox of the earth's motion, of infinite worlds, in infinito vacuo, ex fortuita 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 branch 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 Praelectionem suo. "Tis not so with me.

Thou thyself art the subject of my discourse.

Quiequid agunt homines, voce, timor, ira, voluptas, Gaudia, discursus, nostri farrago fibellii. What'er men do, vows, fears, in ire, in sport, Joys, wand'rings, are the sum of my report.

My intent is no otherwise to use his name, than Mercurius Gallobelgicus, Mercureius Britannicus, use the name of Mercury, Democritus Christianus, &c.; although there be some other circumstances for which I have masked myself under this vizard, 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 wearisome old man, very melancholy by nature, averse from company in his latter days, and much given to solitariness, a famous philosopher in his age, coesus 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, and the rest of his works do witness. He was much delighted with the studies of husbandry, saith Columella, and often 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 tunes and voices of them. In a word, he was omnifarius doctus, a general scholar, a great student; and to the intent he might better contem-
Democritus to the Reader.

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 loto opificio naturae, de quo non scriptum*. 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, "saying 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, *Autistat nihili nullius te repressit, pars en sum, nullius sum, annum nec spiro, nec sporto*. 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, *nihili et musis in the University, as long almost as Xenocrates in Athens, ad senectum feré to learn wisdom as he did, penned up most part in my study. For I have been brought up in the most flourishing college of Europe, and can brag with Jovius, almost, *in ea luce domicilii Vaceanit, toius orbis celeberrimi, per annos multa opportuamqne 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 *turbine raptus 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 smattering 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 prae artium, to have an oat 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 ubi que 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 expatíated, as having been ever especially delighted with the study of Cosmography. Saturn was lord of my genius, enluminating, &c., and Mars principal significator of manners, in partible 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 preferment 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 nihil theatrum*, sequestered from those tumults and troubles of the world, *Et tanquam in specula positus,* (as he said) in some

---

16

---

18 Sabellianis exempli, lib. 10. Ocelus se privat, ut manus contemplationi operam dare, sublimi vir ingenio, profunda cogitatione, &c. 19 Naturalis, moralis, mathematica, liberae disciplinae, artiumque omnium peritiam colebat. 20 Nothing in nature's power to contrive of which he has not written. 21 Veni Athens, et nemo me scrivit. 22 I can almost tempt and admiration habits. 23 Socrates adapted to portam ambulare, et inde, &c. Hipp. Ep. Damoc. 24 Perpetuus pulmonem agitur solutum Democritus. Juv. Sat. 7. 25 Non sum dignus praestare matella. Mart. 26 Christ Church in Oxford. 27 Praefat. Hift. 28 Keeper of our college library, lately re- vived by Otho Nicolao, Esquire. 29 Scaliger. 30 Somebody in everything, nobody in each thing. 31 In Theat. 32 Phil. Stolz. B. d. 8. Dogmat. c. 9, pars et curiosus ingenii imprudenter, ut sit talis qui nulli relavit, ut exacte num aliquam elaboratur, alia neglegentia, ut artificie, &c. 33 Deliberat gratum de quocunque cibo, et pittas de quocunque dolio ju- cundum. 34 Essays, lib. 3. 35 He (sat) everywhere is nowhere. 36 Praefat. biblioth. 37 Aino forte et fortunati, Mars idem magistri de- minus juxta primam Leoviti regulam. 38 Henricus
high place above you all, like Stoicus Sapiens, omnia secula, præterita presentisque videns, uno velut intuitu. I hear and see what is done abroad, how others run, ride, turmoil, and m accurate themselves in court and country, far from those wrangling lawsuits, aulæ vanitatem, fori ambitionem, ridere mecum soleo: I laugh at all, only secure, lest my suit go amiss, my ships perish, corn and cattle miscarry, trade decay, I have no wife nor children good or bad to provide for. A 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, prodigies, 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, pirates and sea-fights; peace, leagues, stratagems, 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, mummeries, entertainments, jubilees, embassies, tilts and tournaments, triumphs, revels, sports, plays: then again, as in a new shifted scene, treasons, cheating tricks, robberies, enormous villanies in all kinds, funerals, 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 privus privatus; as I have still lived, so I now continue, statu quo prius, left to a solitary life, and mine own domestic discontents: saving that sometimes, ne quid mentiar, as Diogenes went into the city, and Democritus to the heaven to see fashioned, I did for my recreation now and then walk abroad, look into the world, and could not choose but make some little observation, non tam sagax observator, ac simplex recitator, not as they did, to scoff or laugh at all, but with a mixed passion.

66 Blem sapê, jecum vestri movere tumultus.
Ye wrecked maimes, 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 46petulanti splene chachiano, and then again, 47uree bilis fecur, I was much moved to see that abuse which I could not mend. In which passion howsoever I may sympathize with him or them, 'tis for no 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 Democritus, wherein he doth express how coming to visit him one day, he found Democritus in his garden at Abdere, in the suburbs, 48under a shady bower, 49with 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 carcasses of many several beasts, newly by him cut up and anatomised; not that he did concern God's creatures, as he told Hippocrates, but to find out the seat of this altra bilis, or melancholy, whence it proceeds, and how it was engendered in men's bodies, to the intent he might better cure it in himself, and by his writings and observation
Democritus to the Reader.

43 teach others how to prevent and avoid it. Which good intent of his, Hippocrates highly recommended: Democritus Junior is therefore bold to imitate, and because he left it imperfect, and it is now lost, quasi succenturiator Democriti, to revive again, prosecute, and finish in this treatise.

You have had a reason of the name. If the title and inscription offend your gravity, were it a sufficient 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 clay-net, many vain readers will tarry and stand gazing like silly passengers at an autic picture in a painter's shop, that will not look at a judicious piece. And, indeed, as 42 Scaliger observes, "nothing more invites a reader than an argument unlooked for, unthought of, and sells better than a scurrile pamphlet," tum maxime cum noetibus excitat 42 patatum. "Many men," saith Gellius, "are very conceived in their inscriptions;" and able (as 43 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 44 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 45 Rhasis holds: and howbeit, stultus labor est inceptarium, to be busy in toys is to small purpose, yet hear that divine Seneca, aliud agere quam nihil, better do to no end, than nothing. I wrote therefore, and busied myself in this playing labour, otiosas; diligentius ut vitarem torporem fieriandi with Vectius in Macrobius, atq; olim in utile verterem negotium.

41 Simil et lucanda et idonea dicere vitam, Lectorem delactando simul atque monendo. Poeti eam benefit crederint, et simul ceteros habebunt.

To this end I write, like them, saith Lucian, that "recite to trees, and decetum to pillars for want of auditors;" as 42 Paulus Aegina ingeniously conteseth, "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 tuum nihil est, nisi te scire hoc sciat alter). I might be of Thucydides' opinion, 43 "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 44 Ille, impellente genio negotium suscepi, this I aimed at: 45 vel ut lenirem animum scribendo, to ease my mind by writing; for I had gravidum cor, fictionem capit, a kind of imposhume in my head, which I was very desirous to be unladen of, and could imagine no fitter evaucation 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 Aegypt, or my malus genus? and for that cause, as he that is stung with a scorpion, I would expecl clamum clave, 46 comfort one sorrow with another, idleness with idleness, ut ex videra Theriacum, make an antidote out of that which was the prime cause of my disease. Or as he did, of whom 47 Felix Plater speaks, that thought he had some of Aristophanes' frogs in his belly, still crying Brecce, cex, coax, cox, 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 professed 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, 59 that which others hear or read of, I felt and practised myself; they got their knowledge by books, I mine by melancholising. 

Experto credo Roberto. Something I can speak out of experience, eruminabilitis experientia me docuit; and with her in the poet, 60 Haud ignara malis miseris succurrere disce; I would help others out of a fellow-feeling; and, as that virtuous lady did of old, 61 being a leper 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. Yea, but you will infer that this is actum agere, an unnecessary work, crumen bis 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 I have is stolen from others. 62 Dicitque mithi mea pagina fur es. If that severe doom of Symesius be true, 63 it is a greater offence to steal dead men’s labours, than their clothes; 64 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 confidentiam reum, I am content to be pressed with the rest. 65 Tis most true, tenet insanabile multos scribendi coacæthes, and 66 there is no end of writing of books, 67 as the Wise-man found of old, in this scribbling age, especially wherein 68 the number of books is without number, (as a worthy man said,) presses be oppressed, 69 and out of an itching humour that every man hath to show himself, desirous of fame and honour (scribimus indocti doctique) he will write no matter what, and scrape together it boots not whence. 70 Bewitched with this desire of fame, etiam mediis in morbis, to the dispensarage of their health, and scarce able to hold a pen, they must say something, 71 and get themselves a name, saith Scaliger, "though it be to the downfall and ruin of many others." To be counted writers, scripторes ut salutentur, to be thought and held Polymathes and Polyhistors, aud per imperium vulgus ob ventose nomen artis, to get a paper-kingdom: nulla spe questus sed ampla fama, in this precipitate, ambitious age, nunc ut est seculum, inter immaturam eruditionem, ambitiorum et precex (tis Scaliger's census); and they that are scarce auditors, vix auditores, must be masters and teachers, before they be capable and fit hearers. They will rush into all learning, logadam armatum, divine, human authors, rake over all indexes and pamphlets for notes, as our merchants do strange havens for traffic, write great tones, Cum non sint re vera doctores, sed loquaces, 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 names. Ne feriarentur fortasse typographi, vel ideo scribendum est aliquid ut se vivisse testentur. 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. Castrum alias ut libros suos per se gracies alieno adipe suffuciant (so Jovius inveighs). They lard their keen books with the fat of others’ works. Increditi fures, &c. A fault that every writer finds, as I do now, and yet faulty themselves,
Democritus to the Reader.

75 Triorum literarum homines, all thieves; they pilfer out of old writers to stuff up their new comments, scrape Ennius dung-hills, and out of 76 Democritus' pit, as I have done. By which means it comes to pass, 77 that not only libraries and shops are full of our putrid papers, but every close-stool and jakes, Scribunt carmina quae legion cantacenter; they serve to put under pies, to 78 lap spice in, and keep roast-meat from burning. "With us in France," said 79 Scaliger, "every man hath liberty to write, but few ability. 80 Heretofore learning was graced by judicious scholars, but now noble sciences are vilified by base and illiterate scribblers, 81 that either write for vain-glory, need, to get money, or as Parasites to flatter and colleague with some great men, they put out 82 burras, quisquiliadque ineptiasque. 83 Amongst so many thousand authors you shall scarce find one, by reading of whom you shall be any whit better, but rather much worse, quibus infectur potius, quam perfectur, by which he is rather infected than any way perfected.

84 | Qui ta Ia legi, | What once is said and writ, all men must know, |
   | Quid didicit tandem, quid sciit nisi somnia, nugas? | Old wives and children as they come and go.

85 "What a company of poets hath this year brought out," as Pliny complains to Sossius Sinesius. 86 "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 Marts, our domestic Marts brought out? Twice a year, 87 Præferunt se nova inginia et ostentant, we stretch our wits out, and set them to sale, magnus conatus nihil agimus.

So that which 88 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. Qvis tam avidus librorum helluo, who can read them? As already, we shall have a vast Chaos and confusion of books, we are 89 oppressed with them, 90 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 fleeces weaves one piece of cloth, a bee gathers wax and honey out of many flowers, and makes a new bundle of all, Floriferis ut opes in solibus omnia libant, I have laboriously 91 collected this Cento out of divers writers, and that sine injuria, I have wronged no authors, but given every man his own; which 92 Hierom so much commends in Nepoian; 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 Laetanius, that Hilarus, 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
to their affected fine style, I must and will use) sumpsi, non suripui; and what Varro, lib. 6. de re rust. speaks of bees, minimè maleficæ nullius opus vellicantes faciunt deterius, I can say of myself, Whom have I injured? The matter is theirs most part, and yet mine, apparat unde summipit sit (which Seneca approves), aliqui tunam quam unde summipum sit appetit, which nature doth with the aliments of our bodies incorporate, digest, assimilate, I do concogere quod hausit, dispose of what I take. I make them pay, tribute, to set out this my Maceronicon, the method only is mine own, I must usurp that of Wecker è Tér. nihil dictum quod non dictum prius, methodus sola artificæ ostendit, we can say nothing but what hath been said, the composition and method is ours only, and shows a scholar. Orbisius, Aiæus, Avicenna, have all out of Galen, but to their own method, diverso sito, non diversi jude. Our poets steal from Homer; he spews, saith Aiælian, they lick it up. Divines use Austin’s words verbatim still, and our story-dressers do as much; he that comes last is commonly best,

—doneq quid grandius etas
Postera sorsque ferat melior.—

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 a 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 Aiælianus Montaltus, that famous physician, to write de morbis capitís after Jason Pratensis, Heurnius, Hildesheim, &c., many horses to run in a race, one logician, one rhetorician, after another. Oppose then what thou wilt,

Allatres lectus usque nos et usque
Et ganuitibus improbas faecissas.

I solve it thus. And for those other faults of barbarism, Doric dialect, extemporary style, tantologies, apish imitation, a rhaphody of rags gathered together from several dung-hills, excrements of authors, toys and fopperies 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 lost 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 perfunctum ipsis qui peccant, others as absurd, vain, idle, illiterate, &c. Nonnulli alti idem fecerunt; others have done as much, it may be more, and perhaps thou thyself, Noeimus et qui te, &c. We have all our faults; sciemus, et hanc, veniam, &c.; thou censurest me, so have I done others, and may do thee. Cedimus inque vicem, &c.; tis lex talionis, quid pro quo. Go now, censure, criticise, scoff, and rail.

Thus, as when women scold, have I cried whore first, and in some men’s censures I am afraid I have overshoot myself, Laudare se vani, vituperare stulti, as I do not arrogate, I will not derogate. Primum vestrum non sum, nec inus, 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 parasangs, 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 descried by his works, Multò melius ex sermone quinque lineamentis, de morbis hominum judicium; 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 morosi hominum judicis, there is sought not so peevish as men’s judge-
mens: yet this is some comfort, ut palata, sic judicia, our censures are as various as our palates.

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 capit lectoris habent sua fata libelli. That which is most pleasing to one is amarcum sui, most harsh to another. Quod homines, tot sententiae, so many men, so many minds: that which thou condemnest he commends. Quod petit, id sane est invium acidumque dubius. 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 to 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, nisi quid forsas omiissis, quod est animo conceperit, quia dicitio, &c. If ought be omitted, or added, which he likes, or dislikes, thou art mancipium pauce lectiois, an idiot, an ass, nullus es, or plagiarus, a triller, a trivant, thou art an idle fellow; or else it is a thing of mere industry, a collection without wit or invention, a very toy. Facilia sic patuant omnes quae 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?


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, qui similiter in legendos libros, atque in salutandos homines irruunt, non cogitantes quales, sed quibus visibilis induit sint, as Austin observes, not regarding what, but who write, precin habet uactores celebritas, not valuing the metal, but stamp that is upon it, Cauitharum aspicient, 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, quicumque est, omnino contemptu contemptus judicant) some as bees 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, alius tibi quoras diversoriam, 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 Plinius Secundus to Trajan will prove true, Every man's witty labour takes not, except the matter, subject, occasion, and some commending favourite happen to it. If I be taxed, exploded by thee and such, I shall happily be approved and commended by others, and so have been (Expertus loquor), and may truly say with Jovius in like case, (absit verbo jactantia) heroum quorumundam, pontificem, et vironum nobilium familiaritatem et amicitiam, gratiasqae gratias, et multorum bene laudatorum laudes sum inde praeertitus, 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 saires), editum librum continuo mirari homines, atque avidi descripere corpentur, 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.
But it was Democritus his fortune, Idem admirationi et etsurision habitus. "Twas Seneca's fate, that superintendent of wit, learning, judgment, ad supremae doctus, the best of Greek and Latin writers, in Plutarch's opinion; that renowned corrector of vice," as Fabius terms him, "and painful omniscious philosopher, that writ so excellently and admirably well," could not please all parties, or escape censure. How is he vilified by Caligula, Agellius, Fabius, and Lipsius himself, his chief propagator? In co plebraque pertinifonis, saith the same Fabius, many childish tracts and sentences he hath, sermo illaboratus, too negligent often and remiss, as Agellius observes, oratio vulgaris et prostrata, dicaces et inepte, sententia, eruditio plebeia, an Shamefully 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 argutis et incipiis occupatur, intracitus alieci, et parum compositus, sine copia rerum hoc feceit, he jumbles up many things together immethodically, after the Stoics' fashion, parum ordinavit, multa accumularit, &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 tantis philosophis, 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 venose venor suffragia plebis; again, non sum adeo inflorum, I would not be viliified.

25—laudatus abunde,
Non fastidius si tibi, lector, ero.

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

Contemno.

As the barking of a dog, I securely contenm those malicious and seurllie obloquies, flouts, calumnies of railers and detractors; I scorn the rest. What therefore I have said, probeneque medicis,

But in Latin they will not deal; which is one of the reasons Nicholas Car, in his oration of the paucity of English writers, gives, that so many flourishing wits are smothered in oblivion, lie dead and buried in this our nation. Another main fault is, that I have not revised the copy, and amended the style, which now flows remissly, as it was first conceived; but my leisure would not permit; Feci nec quod potui, nec quod volui, I confess it is neither as I would, nor as it should be.

26 Cujus relego scripsisse pudet, quia plurima cerno | When I peruse this tract which I have writ,
Ne quoque quo fuerant judices digne lini. | I am abash'd, and much I hold unfit.

Et quod gravissimum, in the matter itself, many things I disallow at this present, which when I writ, Non cadem est atas, non mens; I would willingly retract much, &c., but 'tis so late, I can only crave pardon now for what is amiss.

I might indeed, (had I wisely done) observed that precept of the poet, nonumque prematur in annum, and have taken more care; or, as Alexander the physician would have done by laps 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, no 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 relation 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 quicquid in buccam venit, in an extemporean style, as 31 I do commonly all other exercises, effulque quicquid dictavit genius neus, 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 31 Ascetia's arrows caught fire as they flew, stains of wit, brave heats, elogies, hyperbolical exornations, elegancies, &c., which many so much affect.

I am 35 aqua potor, drink no wine at all, which so much improves our modern wits, a loose, plain, rude writer, fioem, voco fioem et ligatem ligemem, and as free, as loose, idem calamo quod in mensa, 31 I call a spade a spade, animis hiec scribo, non auribus, I respect matter not words; remembering that of Cardan, verba proper res, non res proper verba: and seeking with Senea, quid scribam, non qucmadmodum, 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 nent phaleres, at nullus verba medullas

Besides, it was the observation of that wise Senea, 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 bustied about toys, there's no solidity in him. Non est ornamentum virile concinitus: as he said of a nightingale, vox es, prae trea 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 vouchesafe to read this treatise, it shall seem no otherwise to thee, than the way to an ordinary traveller, sometimes fair, sometimes foul; here champaign, there inclosed; barren in one place, better soil in another: by woods, groves, hills, dales, plains, &c. I shall lead thee per ardua montium, et iubrica vaUium, et roscida cespitum, et 41 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 industrìa, no man can observe all, which is defective no doubt, may be justly taxed, altered, and avoided in Galen, Aristotle, those great masters. Boni venatoris (42 one holds) plurès foras 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 sulco ducimus, non hoc pulvere desudamus. I am but a smatterer, I confess, a stranger, 43 here and there I pull a flower; I do easily grant, if a rigid censor 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 33 Eusebius, eccles. hist. lib. 6. 34 Stamps pede in uno, as he made verses. 35 Virg. Non endem à summo exspectes, minimoque poeta. 36 Stylus hic nullus, prater parrhasim. 37 Qui rebus se exercet, verba neglectis, et qui callet aemum dicendi, nullam disciplinam habet recognitum. 38 Palin- genius. Words may be rependent with ornament, but they contain no narrow within. 39 Cujuscunque orationem vide politiam et sollicitiam, scio animum in pusillis occupatum, in scriptis nul solidum. Epist. lib. 1. 21. 40 Philostroctus, lib. 8. vit. Apol. Neglegat oratoriam facultatem et penitus superfluobor ejus professores, quod lingua duntaxat, non autem mentem reddentem eruditionem. 41 Hic enim, quod Seneca de Ponto, hos herbas, eloquiam luridam, canis leporum, virgo florem legat. 42 Pet. Nannius. 43 Not in Hor. 44 Non hic colonos domicilium labrò, sed inpuris in muro, hinc inde florem velicum, ut e nis Nium lanus.
he hath done in Cardan's subtleties, as many notable errors as 44 Gul Laurembergius, a late professor of Rostocke, discovers in that anatomy of Laurentius, or Barocius the Venetian in Sacro boseus. And although this be a sixth edition, in which I should have been more accurate, corrected all those former escapes, yet it was magni laboris opus, so difficult and tedious, that as carpenters do find out of experience, 'tis 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, 45 Sint musis socii Charites, Furia omnis abesto, otherwise, as in ordinary controversies, funem contentiosis necatus, sed cui bono? We may contend, and likely misuse each other, but to what purpose? We are both scholars, say,

45———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 bonis moribus, si quid veritati dissentamentum, in sacris vel humanis litteris a me dictum sit, id nec dictum esto. In the mean time I require a favourable censure of all faults omitted, harsh compositions, pleonasmis of words, tautological repetitions (though Seneca bear me out, nunquam nimis dictur, quod nunquam saitis dictur) 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, Athenæus, &c., I have cited out of their interpreters, as the original was not so ready. I have mingled sacra prophanis, but I hope not prophaned, and in repetition of authors' names, ranked them per accidentem, 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 47 authors in all kinds are come to my hands since, and 'tis no prejudice, no such indecorum, or oversight.

46 —— Nunquam ita quicquam bene subjec tua ratione ad vitam fuit, Quin res, etas, usus, semper aliquid aportent novi, Aliquid momentum, ut illa quae scire te credas, nescias, Et quia tibi putaris prima, in exercendo 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 never to put this treatise out again. Ne quid nimis, I will not hereafter add, alter, or retract; I have done. The last and greatest exception is, that I, being a divine, have meddled with physic,

47 —— Tantumne est ab re tua otii tibi, Ailena ut cures, caque nihil quae ad te attinet.

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 50 Lacedemonians were once in counsel about state-matters, a debouched 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 dehonestabatur pessimio 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 rather chosen, and in which I have been more conversant, I could have more willingly

44 Supera his mille notables errores Laurentii de- 46 Adolph. 45 Heaut. Act I. scen. 1. 46 Cellius monstravi, &c. 47 Philo de Con. 48 Virg. lib. IS, cap. 3. 49 Frandesatus, Sennertus, Ferandus, &c. 50 Ter.
Democritus to the Reader.

luxuriated, and better satisfied myself and others; but that at this time I was fatally driven upon this rock of melancholy, and carried away by this by-stream, which, as a rilet, is deducted from the main channel of my studies, in which I have pleased and besued 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 handmaids, 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, &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 hydra's head, *lis itin. general*, one begets another, so many duplications, triplications, and swarms of questions. In sacro bello hoc quod stilis macrone agilis, that having once begun, I should never make an end. One had much better, as 58 Alexander, the sixth pope, long since observed, provoke a great prince than a begging friar, a Jesuit, or a seminary priest, I will add, *incopinabile genus hoc hominum*, they are an irrefragable society, they must and will have the last word; and that with such cagerness, impudence, abominable lying, falsifying, and bitterness in their questions they proceed, that as he 59 said, *furone cacus, an rapid vis aceror, an culpa, responsum dare?* Blind fury, or error, or rashness, or what it is that eggs them, I know not. I am sure many times, which 60 Austin perceived long since, *tempestate contusionis, serenitas charitatis omnubilatur*, with this tempest of contention, the serenity of charity is overclouded, and there be too many spirits confounded 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 61 Fabius said, *It had been much better for some of them to have been born dumb, and altogether illiterate, than so far to dote to their own destruction.*

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

'Tis a general fault, so Severinus the Dane complains 57 in physic, "unhappy men as we are, we spend our days in unprofitable questions and disputations," intricate subtleties, *de lanā caprinā* about moonshine in the water, 62 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 grieved that I have intruded into his profession, I will tell him in brief, I do not otherwise by them, than they do by us. If it be for their advantage, I know many of their sect which have taken orders, in hope of a benefice, 'tis a common transition, and why may not a melancholy divine, that can get nothing but by simony, profess physic? Drusianus an Italian (Crusianus, but corruptly, Thriemius calls him) 64 because he was not fortunate in his practice, forsook his profession, and writ afterwards in divinity." MARELLIS FICINUS was semel et simul; a priest and a physician at once, and 66 T. Linacre in his old age took orders. The Jesuits profess both at this time, divers of them *permussi superium*, chirurgeons, panders, bawds, and midwives, &c. Many poor country-vicars, for want of other means, are driven to their shifts; to turn mountebanks, quack-salvers, empirics, and if our

---

57 Et inde catena quadam fit, quam hanceda etiam ligat, Cardan, Illinius.
58 Malle se bellum cum magno príncipe gerere, quam cum uno ex fratrum mendacitatem ordine. Hor. epod. lib. od. 7.
59 Epist. 56, ad Casstian presb. Lib. 13, cap. 1.
60 Muses nasc. et omni scientia ege satius fuisset, quum sic in propriam pernicem insinuer.
61 But it would be better not to write, for silence is the safer course.
62 Involvi mortuas inutilibus quæstiones ac de sequatis bibliis vitam traducimus, natura principes thesauri, in quibus gravissimæ morenorum medicina collocante sunt, interim intactus reliquinus. Nee in quiete solius reliquinus, sed et alii prohibimus, impedimus, condemnamus, indubbisque affirimus.
64 P. Jovius.
Democritus to the Reader.

27

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 Braunus, and Hieronymus Hemingius, 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 corographical delights, writ 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 an agreement there is betwixt these two professions? A good divine either is or ought to be a good physician, a spiritual physician at least, as our Saviour calls himself, and was indeed, Mat. iv. 23; Luke, v. 18; Luke, vi. 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.

60 ALTERIUS sic altera poscit operam. | ——when in friendship joined
A mutual succour in each other find.

And ’tis proper to them both, and I hope not unbeseeching 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 medicinae 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 Munificent that bountiful prelate, sometimes bishop of Lincoln, when he had built six castles, ad invicem 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 Devises), to divert the scandal or 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, rem 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 Microcosm, is as great a task, as to reconcile those chronological errors in the Assyrian monkry, find out the quadrature of a circle, the greens 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 Theophrastus did

60 M. W. Burton, preface to his description of Leicestershire, printed at London by W. Jaggard, for J. White, 1621. 61 In Hygiasticum, quae eam habe tractatio aliqui videri debet & theologie, &c. auctri de morbo anime. 62 D. Clayton in comitii, anno 1621. 63 Hor. 64 Lib. de pestil. 65 In Newark in Nottinghamsire. Cum duo edicasse castella, ad cilendam structonis invidiam, et expiandam macu-
by his characters, "That our posterity, O friend Policles, shall be the better for this which we have written, by correcting and rectifying what is amiss in themselves by our examples, and applying our precepts and cautions to their own use." And as that great captain Zisca would have a drum made of his skin when he was dead, because he thought the very noise of it would put his enemies to flight, I doubt not but that these following lines, when they shall be recited, or hereafter read, will drive away melancholy (though I be gone) as much as Zisca'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 (as melancholy men 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 loquitur (so said Agrippa de occ. Phil.) et cavent lectores ne cerebrum ipsis excitet. 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 doubts, 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 blush 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 Epicththonius Cosmopolites expressed not many years since in a map) made like a fool's head (with that motto, Caput hellebore 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. Gerbecius in his exposition of Sophiuins' map, approves; the breast lies open from those Acroceranthian hills in Epirus, to the Sinian promontory in Attica; Paga and Magera are the two shoulders; that Isthumus of Corinth the neck; and Peloponnesus the head. If this allusion hold, 'tis sure a mad head; Morca may be Moria; and to speak what I think, the inhabitants of modern Greece swerve as much from reason and true religion at this day, as that Morca 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; Porcii Latro shall plead against us all. For indeed who is not a fool, melancholy, mad?—Qui nol mollitur incepto, who is not brain-sick? Folly, melancholy, madness, are but one disease, Delirium is a common name to all. Alexander, Gordonius, Jason Pratensis, Savanarola, Guianeris, 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, all dispositions beget habits, if they persevere, saith Plutarch, habits either are, or turn to diseases. Thus the same which Tully maintains in the second of his Tusculans, omnia insipicentem animi in morbo sunt, et perturbationem, fools are sick, and all that are troubled in mind: for what is sickness, but 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, discontent, 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 Anticyrae (as in Strabo's time they did) as in our days they run to Compostella, our Lady of Sichem, or Lauretta, to seek for help; that it is like to be as prosperous a voyage as that of Guiana, and that there is much more need of hellebore 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," &c. And ver. 23: "All his days are sorrow, his travel grief, and his heart jaketh no rest in the night." So that take melancholy in what sense you will, properly or improperly, in disposition or habit, for pleasure or for pain, dotage, discontent, fear, sorrow, madness, for part, or all, truly, or metaphorically, 'tis all one. Laughter itself is madness according to Solomon, and as St. Paul hath it, "Worldly sorrow brings 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 sapientiae, 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 condemns all for fools, Psal. xcviii.; xxxii. 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 suffer a little my foolishness, I speak foolishly." "The whole head is sick," saith Esay, and "the heart is heavy," cap. 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 divines; 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 part 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: 79 the "Aberites account virtue madness," and do most men living. Shall I tell you the reason of it? 80 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 pitied their cases; but it fell out otherwise. Fortune was blind and cared not where she stroke, nor whom, without laws, Audabateria instar, &c. folly, rash and inconsiderate, esteemed as little what she said or did. Fortune 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. xxi. 14, held David for a madman. 82 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.;

Democritus to the Reader.

Mark iii.; Acts xxvi. And so were all Christians in 53 Pliny's time, fuerunt et ali simulis dementia, &c. And called not long after, 54 Esaiam sectatores, ceversores hominis, polluti noctes, fanatizc, canes, malefici, venifici, Galliæi homonum, &c. 55 This 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, accommodate so ad cum locum ubi nati sunt, make good bargains, supplant, thrive, patrotn is inserire; solenx ascendenti modos apprehendere, leges, mores, consecutudines recie observare, candida laudare, fortiter defendere, sententias amplecti, dubitare de nullis, credere omnia, accipere omnia, nihil reprehendere, veteraque que promotionem ferunt et securitatem, quæ sine ambage falsicum, reddunt hominem, et vere saptientem apud nos; that cannot temporise as other men do, 56 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. xlix. 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.

Ye a 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, 57 Plato and 58 Xenophon, so much extol and magnify with those honourable titles, "best and wisest of all mortal men, the happiest, and most just;" and as 59 Alcibiades incomparably commends him; Achilles was a worthy man, but Braecides 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 British Druids, Indian Braehmanni, Æthiopian Gynnosophist, Magi of the Persians, Apollohous, of whom Philostratus, Von doctus, sed natus sapiens, wise from his cradle, Epicurus so much admired by his scholar Lucretius:

Qui genus humanum ingenio supervatis, et omnes Partheniæx stellas exortas ut Atheniensis sol,

Or that so much renowned Empedocles,

56 Ut vix humana videatur stirpe creatus.

whose wit excell'd the wits of men as far, As the sun rising doth obscure a star,

All those of whom we read such 59 hyperbolical elogiums, as of Aristotle, that he was wisdom itself in the abstract, 60 a miracle of nature, breathing libraries, as Eunapius of Longinæus, 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 frantet secla futura virum: monarchs, miracles, superintendents of wit and learning, oceanus, phœnix, atlas, monstrum, portentum hominis, orbis universi museum, ultimus humana nature conatus, nature maritus,

—meriti cui doctor orbis
Submissis defert fasces imperium.

As Ælian writ of Protagoras and Gorgias, we may say of them all, tantum à sapienlibus abfuerunt, quantum à viris prius, they were children in respect, infants, not eagles, but kites; nobices, illiterate, Eumachi sapienica. 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. 61 Laëntius, in his book of wisdom, proves them to be dizzards, 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.

Democritus took all from Leucippus, and left, saith he, 62 the inheritance of his folly

61 Lib. 25. Platonis Convivio.
62 Lib. 10. ep. 97.
63 Aug. ep. 178.
64 Quis n'imitis inops, &c.
65 Quid insanius quam pro momento, felicitate aeterni te mancipare suppellice?
66 In fine Parnadon. Hic fuisse fuit amici nostri Ó Enrates, nostros quidem judicio omnium quæ experti simus experti, omni expetitiasubici, et justissimi
67 Xeno. lib. 1. 4. 5 dictis Socratis ad finem, talis est socrates quæ omni opum et felicitissimam statum.
68 Lib. 25. Platonis Convivio.
69 Lucretius.
70 Anaxagoras omnis mentis dictus ab antiquis.
71 Regula nature, nature mirabilum, ipsa eruditorum manentium hominis, sol scientiarum, Margin.
72, antistes literaturam et sapientiam, ut Scipionem olis... Se cal. & Heisenius. Aquila in mundibus, Imperator literaturam, columnam literaturam, abscresce, occluis Europæ, Scaliger.
73 Lib. 3. de sap. c. 17. et 20. omnes Philosophi, aut stulti, aut insani; nulla annus nullus ager militis deliriavt.
74 De Merciorum &c. Leucippon docuus, herediatum stuprum reiquit Epic.
to Epicurus; 29 insani ent i dun sapientia, &c. The like he holds of Plato, Aristippus, and the rest, making no difference 30 betwixt them and beasts, saving that they could speak. 28 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 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 30 Aristophanes calls him, iriscor et ambitiosus, as his master Aristotle terms him, securic Atticus, as Zeno, an 29 enemy to all arts and sciences, as Atheneus, to philosophers and travellers, an omnipiative ass, a cariver, a kind of pedant; for his manners, as Theod. Cynrens describes him, a 28 sodomite, an atheist, (so convict by Anytus) iracundus et ebris, diceax, &c a pot-companion, a sturdy 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 Apollonius, a great wise man, sometime parallelized by Julian the apostate to Christ, I refer you to that learned tract of Elsebius against Hierocles, and for them all to Lucian's Piscator, Icaromenippus, Necessamentia: their actions, opinions in general were so prodigious, absurd, ridiculous, which they broached and maintained, their books and elaborate treatises were full of dogate, which Tully ad Atticum long since observed, delirant plerumq; scriptores in libris suis, their lives being opposite to their words, they commended poverty to others, and were most covetous themselves, exotiled 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 1 Seneca tells them home) could moderate his affections. Their music did show us fliebiles modes, &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 quantum homini satis, 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, &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 omnem. I think all the Anticyrae will not restore them to their wits, if these men now, that held 2 Xenodontus heart, Crates liver, Epicetus lanthon, 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. 26 The wisdom of this world is foolishness with God, earthly and devilish, 2 as James calls it, iii. 15. 26 They were vain in their imaginations, and their foolish heart was full of darkness, Rom. i. 21, 22. 26 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. 4 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. 4 God looked down from heaven upon the children of men, to see if any did understand, 26 Psalm lxxi. 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? 26 In this sense we are all fools, and the Scripture alone is arx Mnævæ, 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 6 Pliny told Trajan, upbraid us of folly," our whole course of life is but matter of laughter: we are so soberly wise; and the world itself, which ought at least to be wise by reason of his antiquity, as 7 Hugo de
Prato Florido will have it, \textit{semper stultissim}, is every day more foolish than other; and the more it is whipped, the worse it is, and as a child will still be crowned with roses and flowers."  

We are aspith in it, \textit{asini bipedes}, and every place is full \textit{inversorum Apuleiorum}, of metamorphosed and two-legged asses, \textit{inversorum Hellenorum}, childish, \textit{pueri instar bimuli}, \textit{etrumula patris dormiciitis in ultio}. Jovianus Pontanos, Antonio Dialo, brings in some laughing at an old man, that by reason of his age was a little fond, but as he admonished there, \textit{Nec miraris \textit{me} hospes de hoc sens,} marvel not at him only, for \textit{tota hae civitates delirium}, all our town dotes in like sort, we are a company of fools. Ask not with him in the poet, \textit{Laren hunc intemperie insanicius agitans semen?} What madness ghosts this old man, but what madness ghosts us all? For we are \textit{ad unum omnes}, all mad, \textit{semel insanius omnes}, not once, but alway so, \textit{et semel, et simul, et semper,} ever and altogether as bad as he; and not \textit{sex bis puer, delira anus}, but say it of us all, \textit{semper pucri,} young and old, all dote, as Lactantius proves out of Seneca; and no difference betwixt us and children, saving that, \textit{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 faulty ourselves, \textit{deliramenta loquesis}, you talk idly, or as \textit{Mitio upbraided Demec, insanis, ausfere,} for we are as mad our own selves, and it is hard to say which is the worst. Nay, 'tis universally so, \textit{Vitam regit fortuna, non sapientia.}  

When \textit{Socratis} 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 it procured him both anger and much envy, yet in all companies he would openly profess it. When \textit{Suppitius} in Pontanos had travelled all over Europe to confer with a wise man, he returned at last without his errand, and could find none. \textit{Cardan} concurs with him, "Few there are (for aught I can perceive) well in their wits."  

So doth \textit{Tully}, \textit{I see everything to be done foolishly and unadvisedly.}  

\textit{Hie sinistrorum, hie dextrorum, unae utrique Erri, nec variis illudibus partitiones omnes.}  

\textit{Tis an inbred malady in every one of us, there is seminariim stultitiae, a seminary of folly,  
which if it be stirred up, or get a-head, will run in infinitum, and infinitely varies, as we ourselves are severally addicted,} saith \textit{Balthazar Castillo: and cannot so easily be rooted out, it takes such fast hold, as Tully holds, \textit{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. \textit{Sic plerumque agitat stultos insecita,} as he that examines his own and other men's actions shall find.  

\textit{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 molchils, the men as emmets, he could discern cities like so many hives of bees, wherein every bee had a sting, and they did nought else but sting one another, some domineering like hornets bigger than the rest, some like fitching wasps, others as

\begin{itemize}
  \item \textit{Insanum te omnes pueri, clamantque pulleae. Hor.}
  \item \textit{Flatus Aubular.}
  \item \textit{Adolph. act. 5. scen. 8.}
  \item \textit{Tully Tuscul. 3. fortune, not wisdom, governs our lives.}
  \item \textit{Plato Apologia Socrates.}
  \item \textit{Ant. Dial. 24.}
  \item \textit{Lib. 3. de sap. pauci ut video sane mentia sunt.}
  \item \textit{Stultus et incans omnia agi video.}
  \item \textit{Insania non omnibus advent. Eras. chil. 3. cent.}
  \item \textit{Nemo mortalis qui non aliqua in re desipit, licet alius ambo laborat, hic libidinis, ille avaritiae, ambitionis, invidiae.}
  \item \textit{Ihor. 1. 2. sat. 5.}
  \item \textit{Lib. de auctio.}
  \item \textit{Est in unuoqoq; nostrum seminarium aliquod stultitiae, quod si quando excitetur, in infinitum facile exsecat.}
  \item \textit{Iprimaquе lux vist prima juroris erat.}
  \item \textit{Tullius, stulti pretendent dies,}
  \item \textit{Illum esse etiam stulti,}
  \item \textit{Diad. contemplices, Tom. 2.}
\end{itemize}
Drives."  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, sollicitus ambiente, callidè litigantes, for toys and trifles, 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 stultì, quenam hec est amentia? O fools, O madmen, he exhails, insana studio, insani labeores, &c. Mad endeavours, mad actions, mad, mad, mad, 25 O seclum insipiens et infacetum, a giddy-headed age. Heraclitus 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 Damogetus, which because it is not impertinent 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. 26 "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." The multitude stood gazing round about to see the congress. Hippocrates, after a little pause, saluted him by his name, whom he resaluted, ashamed almost that he could not call him likewise by his, or that he had forgot it. Hippocrates demanded of him what he was doing: he told him that he was 27 "busy in cutting up several beasts, to find out the cause of madness and melancholy." 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 empty 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 obeyed in many provinces, 28 and yet themselves will know no obedience. 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 man's estate, 29 to despise, neglect, and leave them naked to the world's mercy. 30 Do not these behaviours express their intolerable folly? When men live in peace, they covet war, detesting quietness, 31 deposing kings, and advancing others in their stead, murdering some men to beget children of their wives. How many strange humours 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 plead one against another, 32 the son against the father and the mother, brother against brother, kindred

25 Catullus. 25 Sub ramo medio platanum sedentem, solum, discaelecatem, super lapidem, valde pallidum ac macilentum, promissa barba, librum super genus habebat. 26 De furoris, mania melancholiae scribe, ut sciam quo pacto in hominibus gignatur, flat, crescat, cumuletur, minuterat; nec inquit animalia que vides propter seco, non Dei opera perosus, sed fallis ille; naturam discipiens. 25 Aust. i. i. in Gen. Jumenti & servi tui obssequeum rigide postulam, et tu nullum prestas alis, nec laps Deo. 25 E corea durat, mox fors misericordis. 25 Pueros amant, mox fastidiant. 25 Quid hoc ab insania decent? 25 Reges eligunt, depuant. 25 Contra parentes, fratres, cives, perpetuo rixantur, et intimae agunt.
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 moveable, dear bought, and so cunningly wrought, as nothing but speech wanteth in them, \(^{31}\) and yet they hate living persons speaking to them.\(^{32}\) 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 Thersites was in his body. And now, methinks, O most worthy Hippocrates, you should not reprehend my laughing, perceiving so many fooleries in men; \(^{33}\) 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 is 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 tranquility 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, \(^{34}\) 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 absurdties 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 impieties, as your avarice, envy, malice, enormous villanies, mutines, unsatisfiable 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

---

\(^{31}\) Idola inanimata amant, animata odio habent, sic pontifici.  
\(^{32}\) Credo equidem vivos ducent e marmore vultus.  
\(^{33}\) Sum stultitiam perspici nemo, sed alter alterum derideret.  
\(^{34}\) Denique sit ille qui rondi, cumque habet plus, paupereum metus minus, et finire laborem ineipins, partis quod avebas, utere Her.  
\(^{35}\) Astutam vapidum servat sub pectore vulpes.  
\(^{36}\) Et cum vulgo positus pariit vulpineri Cretean dam cum Crete.
again, fickle and inconstant as they are. When they are young, they would be old, and old, young. "Princes command a private life; private men itch after honour: a magistrate commands 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, saying 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 cover 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 distemperers, 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 sturdy, and when old, a child again, and repentieth 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 pasquals, defaming men of good life, and exult 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 execrable 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 please other men abroad, and go like sluts at home, not caring to please their own husbands whom they should. Seeing men are so sicken, 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 late: 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 had not a wiser, a more learned, a more honest man, and they were much deceived to say that he was that.

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

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. "Tis not one Democritus will serve turn to laugh in these days; we have now need of a
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 Salisburicensis said in his time, totus mundus histrio nem est, 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 sacrae (as Caleaginus willingly foigns in his Apologies) are celebrated all the world over, 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 Carter, &c. If Democritus were alive now, he should see strange alterations, a new company of counterfeit wizards, whiftlers, 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 Cyrus, a Persian prince, bravely attended, rich in gay attire, with a majestic presence, but otherwise an ass. The gods seeing him come in such pomp and state, rose up to give him place, ex habitu hominem mutientes; 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.

"ubique inventes
Stultos avaros, sycophantas prodigos." 

A satirical Roman in his time, thought all vice, folly, and madness were all at full sea, Omne in precipiti vitium stet. 

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 villainies; but we fly higher in madness, far beyond them, 

Mox daturi progeniem vitiosorem,

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, Ruunt urbes, regna transmutation, &c. variatur habitus, leges innovantur, as 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, Labitur et labetur in omnis volubilis occum; our times and persons alter, vices are the same, and ever will be; look how nightly, ageing, 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, nec dum finitus Orestes; we are of the same humours and inclinations as our predecessors were; you shall find us all alike, much at one, we and our sons, et nati notorum, et qui nascuntur ab illis. And so shall our posterity continue to the last. But to speak of times present.

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

35 Polycrat. lib. 2. cap. 8. & Petron. 83 Ubis omnibus delirantis, omnes insanis, &c. hodie nauta, oras philosophos; hodie faber, cras pharmacoopula; hic modo regem agebat multo satellitio, tiera, et spectro ornatia, nunc, vili amicitia centiculo, asinum obliviationem impellit. 84 Caleaginus Apol. Crysalis &ceteris auro dives, manidico pepio et tiara conspicuus, levius abhorrit et nullius consilii, &c. magnis fastu ingredienti assurragulis, &c.

protniQS; vestis illa manidica in alas versa est, et megnalis inde Chrysalides vocant hujusmodi homines. 85 You will meet coves and prodigal sycophants everywhere. 86 Jewer. 87 Jewer. 88 De bello Jud. I. 8. c. 11. Eniquitae vestiram neminem latent, inquit dies singulos certam habilis quis pejor sit. 89 Hor. & 90 Lib. B. Epist. 8. 91 Hor. 92 Superstition est insaniam error. 93 Lib. B. hist. Belg.
Democritus to the Reader.

37

Christians, yet so few imitators of Christ; so much talk of religion, so much science so little conscience; so many preachers, so little practice; such variety of sects, such have and hold of all sides, 65--"obvia signis Signa, &c., such absurd and ridiculous traditions and ceremonies: If he should meet a 66 Capuchin, a Franciscean, a Pharisaical 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 deposite kings with his foot, to tread on emperors' necks, make them stand bare-foot and bare-legged at his gates, hold his bridge and stirrup, &c. (O that Peter and Paul were alive to see this!) If he should observe a 66 Prince creep so devoutly to kiss his toe, and those Red-cap Cardinals, poor parish priests of old, now Princes' companions; what would he say? Caehum ipsum petit turritilitia. Had he made some of our devout pilgrims going bare-foot to Jerusalem, our lady of Laurento, Rome, S. Iago, S. Thomas' Shrine, to creep to those counterfeit and maggot-eaten reliques; had he been present at a mass, and seen such kissing of Paxes, crucifixes, cringes, duckings, their several attires and ceremonies, pictures of saints, 67 indulgences, pardons, vigils, fasting, feasts, crossing, knocking, kneeling at Ave-Marias, bells, with many such; -- jucunda rustic spectacula plebi, 68 praying in giberish, and mumbling of beads. Had he heard an old woman say her prayers in Latin, their sprinkling of holy water, and going a procession, 69

65 incendunt monachorum aegina mile; Quint monorum vexilla, cruces, idolique culta, &c."

Their brevriaries, bulls, hallowed beans, exorcisms, pictures, curious crosses, fables, and baubles. Had he read the Golden Legend, the Turks' Alcoran, 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, 70and yet possess more goods and lands than many princes, to have infinite treasures and revenues; teach others to fast, and play the gluttons themselves; like watermen that row one way and look another. 71 Vow virginity, talk of holiness, and yet indeed a notorious bawd, and famous fornicator, lascivum pecus, a very goat. Monks by profession, 72 such as give over the world, and the vanities of it, and yet a Machiavelian rout 73interested in all manner of state: holy men, peace-makers, and yet composed of envy, lust, ambition, hatred, and malice; fire-brands, adulta patrie pestis, traitors, assassins, hac 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 terre, cum sinu omnium insulsissint). Formalists, out of fear and base flattery, like so many weather-cocks turn round, a rout of temporisers, ready to embrace and maintain all that is or shall be proposed in hope of preferment: another Epicurean company, lying at lurch as so many vultures, watching for a prey of Church goods, and ready to rise by the downfall of any: as 74 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, quid se camque rapid tempestus, to credit all, examine nothing, and yet ready to die before they will adjure any of those ceremonies to which they have been accustomed; others out of hypocrisy frequent sermons, knock their breasts, turn up their eyes, pretend zeal, desire renovation, and yet professed usurers, grippers, monsters of men, devils in their lives, to express nothing less.

66 Lucan. 
65 Father Angelo, the Duke of Joyeux, 
68 giving bare-foot over the Alps to Rome, &c. 
69 as in uitrii uiuent quia patiuntur superstition, invictus tam indecora honestis, tam indicia libertis, tam dissilulii canis, ut nemo fuerit dubitaturas fueris. 
70 si cum paucaurium fuerint. Seence, 
71 Guldi dicam de eorum indigentibus, obligationibus, votis, solutionibus, 
72 jansinis, canibus, somnis, horis, organis, cantilibis, campanis, simulachris, missis, purgatoriis, mittis, brevihis, bullis, lustraibis, aqua, resauria, unciobibus, canalis, caelibus, crucibus, mappis, cereis, thuribus, lucationibus, exorcismis, spulis, legendis, &c. 
73 Baitus de actis Rom. Pont. 
74 Pleading spectacles to the ignorant poor. 
75 Th. Necker. 
76 Dum simuland spernere, acquisivitur sibi 30 annum spatio bis centena millia librarum annua. Arnould. 
77 Et quum interdici de virte coegunt sunt, se in latibiis climus agitant labore nocturno, Acryps. 
78 1 Tim. iii. 13. But they shall prevail no longer, their madness shall be known to all men. 
79 Benig. nitatis simul selebat esse, non licentiam affinis curiam Romanam Budinam. 
80 (sedes) ineditas facturae Democritus, si horum spectatur contingat?)
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 noram furiqose, or to make sport for princes, without any just cause, for vain titles (saith Austin), precedency, some wench, or such like toy, or out of desire of domineering, vainglory, malice, revenge, folly, madness: (goodly causes all, ob quas universus orbis bellis et cadibus miscetur,) whilst statesmen themselves in the mean time 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, torments, calamities, and oppressions that accompany such proceedings, they feel not, take no notice of it. "So wars are begun, by the persuasion of a few debauched, hair-brain, poor, dissolve, hungry captains, parasitical fawners, unquiet hotspurs, restless innovators, green heads, to satisfy one man's private spleen, lust, ambition, avarice, &c.; tales raapiunt scelerata in prelia cause. Flos hominum, proper men, well proportioned, carefully brought up, able both in body and mind, sound, led like so many 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—ignoto exhum clangore remullit, 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 77 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. 58 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 59 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 with sword and famine. At the battle of Cannas, 70,000 men were slain, as 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 brave, 120,000 men lost their lives, besides whole towns, dorps, 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. 81 Who (saith mine author) can be sufficiently amazed at their thirty 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." 82 quis malus genius, qua furia qua pestis, &c.; what plague, what fury brought so devlish, 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 fixi, &c.? I made thee an harmless, quiet, a divine creature: how may God expostulate, and all good men? yet, horum facta (as 83 one condoes) 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 tuor ad astra. When Rhodes was besieged, 84 fosse urbis cadaveribus replte sunt, the ditches were full of dead carcases; and as when the said Solyman, great Turk, beleaguered Vienna, they lay level with the top of the walls. This they make a

27 Ob imanes ditionum titulos, ob preceptum locum, ob interceptam manusceram, vel quod et militiae natur, vel eti anlia, quod cupidum dominandi, libado necendi, &c.
28 Bellum rem plane bellbi nam vocal Marus.
29 Etiam lib. 2
30 Icon. Cosmog. i. 5, c. 3. E.
31 Dict. Celsus.
32 Comines.
33 Lib. 3.
34 Hist. of the siege of Ostend, fol. 23.
35 Erasmus de belle. Ut placidum illud animal benevolentiam natur tam ferina saepe etiam in mutua ratae pecunicia.
37 Jovius.
sport of, and will do it to their friends and confederates, against oaths, vows, promises, by treachery or otherwise; 84—dolus an virtus? quis in hoste requirit? leagues and laws of arms, ("silent leges inter armae") for their advantage, omnia juris, divina, humana, procula et plerunque 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. 86 Rara fides, probitasque viris qui castra sequuntur. Nothing so common as to have 87 & 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 fuerunt hostis, of whom they never had offence in thought, word, or deed. Infinite treasures consumed, towns burned, flourishing cities sacked and ruined, quodque animus menippiss horret, goodly countries depopulated and left desolate, old inhabitants expelled, trade and traffic decayed, maids deflowered, Virgines nondum thalamis jugatas, et comis nondum positis epaphi; chaste matrons cry out with Andromache. 88 Concubitum nocor pati ejus, qui intercimit Hectorum, they shall be compelled peradventure to venture with them, who first killed their husbands: to see rich, poor, sick, sound, lords, servants, codem omnes incommodo matcti, consumed all or maintained, &c. Et quicquid gaudens sclercre animus audet, et pereversa mens, saith Cyprian, and whoseover torment, misery, mischief, hell itself, the devil, 89 fury and rage can invent to their own ruin and destruction; so abominable a thing is 90 war, as Gerbelius concludes, adeo faeda et abominanda res est bellum, ex quo hominem cedes. vastationes, &c., the scourge of God, cause, effect, fruit and punishment of sin, and not tontura humani generis as Tertullian calls it, but ruina. Had Democritus been present at the late civil wars in France, those abominable wars—bellagae matribus detestata, 91—where in less than ten years, ten thousand men were consumed, saith Collignon, twenty thousand churches overthrown; nay, the whole kingdom subverted (as 92 Richard Dinoth adds). So many myriads of the commons were butchered up, with sword, flame, war, tanto odio uirique ut barbari ad abhorrendam laniamentum obstupescunt, with such feral hatred, the world was amazed at it: or at our late Pharsalian fields in the time of Henry the Sixth, betwixt the houses of Lancaster and York, a hundred thousand men slain, 93 one writes; 94 another, ten thousand families were rooted out. "That no man can but marvel, saith Comines, at that barbarous immutability, feral madness, committed betwixt men of the same nation, language, and religion." 95 Quis furor, O cives? 96 "Why do the Gentiles so furiously rage," saith the Prophet David, Psal. ii. 1. But we may ask, why do the Christians so furiously rage? 97 Arma volunt, quere poscent, rapitumque juventus? Unfit for Gentiles, much less for us so to tyranize, as the Spaniard in the West Indies, that killed up in 42 years (if we may believe 98 Bartholomeus à Casa, their own bishop) 12 millions of men, with stupend and exquisite torments; neither should I lie (said he) if I said 50 millions. I omit those French massacres, Sicilian evensongs, 99 the Duke of Alva's tyrannies, our gunpowder machinations, and that fourth fury, as 100 one calls it, the Spanish inquisition, which quite obscures those other persecutions, 101—secutus tota Marts impius orbe. Is not this mundus furiosus, a mad world, as he terms it, insanum bellum? are not these mad men, 102 Scaliger concludes, qui in praelio acerba morte, insanie sui memoriae pro perpetuo teste relinquunt posteriori; 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 103 Heraclitus, or rather howl, 104 roar, and tear his hair in commiseration, stand amazed; or as the poets feign, that Niobe.


was for grief quite stupefied, 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 stillic sucipitur, inimpi geritur, miscre 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 phalae, 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 pleasing, 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 behoveful, et bellatores agricolis civitati sunt utiliores, as Tyrus defends: and valour is much to be commended in a wise man; but they mistake most part, auferre, trucidare, rapere, falsis nominibus virtutem vocant, &c. (Twas Galgacus' observation in Tacitus) they term theft, murder, and rapine, virtue, by a wrong name, rapes, slaughterers, 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 dissolve 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 Pontus 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, Ie sentenced, perdue, give the first onset, stand in the forefront 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 come into imminent dangers, cannon's mouth, &c., ut vulneribus suis ferrum hostium hebetenti, 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 unum extinguitur, 'tis gone in an instant. Of 15,000 prolemaries 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, Salamine, Marathon, Micle, Montinea, Cereonea, Platea. 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-mores worlds for him to conquer, he is admired by some for it, animosa vox videtur, et regia, 'twas spoken like a Prince; but as wise Seneca censures him, 'twas vox iniquissima 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, Non minores fuere pestes mortalium quam inundatio, quam conflagratio, 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 infelixer.
Democritus to the Reader.

"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 18 some hold, it were much better (since wars are the scourge of God for sin, by which he punishments mortal men's peevishness and folly) such brutish stories were suppressed, because ad morum institutionem nihil habent, they conduct not at all to manners, or good life. But they will have it thus nevertheless, and so they put note of 19 divine divinity upon the most cruel and pernicious plague of human kind, 20 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 Africanus is extolled by Ennios: Mars, and 21 Heracles, and I know not how many besides of old, were deified; went this way to heaven, that were indeed bloody butchers, wicked destroyers, and trouble's of the world, prodigious monsters, hell-bounds, feral plagues, devourers, common executioners of human kind, as Lucantius truly proves, and Cyprian to Donat, such as were desperate in wars, and precipitately made away themselves, (like those Celtes in Damascen, with ridiculous valour, ut de decora torum putarent maro ruenti se subdidere, 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, Mactet orbis mutuo sanguine, the earth walls in her own blood, 22 Savit amor ferri et selerati insanii belli; and for that, which it be done in private, a man shall be rigorously executed, 23 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." — 21Prosperum et felix seclus, virtus vocatur.

We measure all as Turks do, by the event, and most part, as Cyprian notes, in all ages, countries, places, seveutice magnitudo impunitatem seceris acquirit, the foolishness of the fact vindicates the offender. 24 One is crowned for that which another is tormented: Ile crucem seceris precium tuli, hic dicdema; made a knight, a lord, an earl, a great duke, (as 25) Agrippa notes) for that which another should have hung in gibbets, as a terror to the rest, 26

"et tamen alter, 81 feceset idem, cadet sub judice morum."

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 26 great man in office may securely rob whole provinces, undo thousands, pill and poll, oppress ad liberalia, fleas, grind, tyrannise, enrich himself by spoils of the commons, be uncontrolled in his actions, and after all, be recompensed with titles, honoured for his good service, and no man dare find fault, or 25 mutter at it. How would our Democritus have been affected to see a wicked caitiff, or 27 27 fool, a very idiot, a fange, a golden ass, a monster of men, to have many good men, wise, men, learned men to attend upon him with all submission, as an appendix to his riches, for that respect alone, because he hath more wealth and money, 25 and to honour him with divine titles, and bombast epithets; 27 to smother him with fumes and eulogies, whom they know to be a dwarf, a fool, a covetous wretch, a beast, &c. 4 because he is rich? To see sub exuvies 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, cankered complexion, a rotten carcass, a viperous mind, and Epicurean soul set out with orient pearls, jewels, diadems, perfumes, curious

12 Quoniam bella acerbellima dei flagella sunt quibus hominum pertinaciam punit, ca perpetua obliquidio sepelienda potius quam memorie mandanda piorques judicant. Rich. Dunoth. prei, hist. Gall. 13 Cruentum hominum generis pestem, et perniciem divinitatis notis insigniam. 14 Et quod dogellum, atque usum habent et ususuram virtus tales. 15 Heraclidi adem porta ad celum putat, qui magnum generis humani partem perdit. 16 Virg. Aenid. 7. 17 Heraclidium quem committit stipulam, crinem est, quum publice geritur, virtus vocatur. Cyprius. 18 Seneca. Successful vice is called virtus. 19 Juv. Sat. 4. 20 Pausa rapiunt, quod Natta reliquit. Tu pessimus omnium latro es, as Demetrius the Pirus to Alexand in Curius. 21 Non aut mutare, &c. Xesp. 22 Improbum et stultum, si divinem multis honos viros in servitutem habitat. 23 Vigeat, detestatur Utiptemiae insaniam, qui divinos honoris esse instande, quos eundem et xares, in cartibus ignoscunt; non alio respectu honorarum, quam quod dixit sin. Ident. lib. 2.
elaborate works, as proud of his clothes as a child of his new coats; 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 sloven 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; Tribunum litum segetem, the Tribunal a labyrinth, so many thousand suits in one court sometimes, so violently followed? To see injustissimum sepe furi presidentem, impium religioni, imperitissimum eruditioni, oliosissimam laboris, monstrum humanitati? 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; 33 evandem furtem faeere et punire. 34 rapinam plecere, quam sit ipse raptor? Laws altered, misconstrued, interpreted pro and con, as the 35 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 arbitration judicis, still the same case, 36 one thrust out of his inheritance, another falsely put in by favour, false forged deeds or wills. Incisa leges negligentur, laws are made and not kept; or if put in execution, 37 they be some silly ones that are punished. As, put ease it be fornication, the father will disinherit or abduct 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, forsoaked, and must do penance to the utmost; a mortal sin, and yet make the worst of it, nunquid aliquid fecit, saith Tranio in the 36 poet, nisi quod faciat sum-nis nisi generibus? he hath done no more than what gentlemen usually do. 37 No- que 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, Sceioque, decebat Crispinum!"

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

88 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 medicina multa fumera, 'tis the governor's fault. Libenitias verberant quain docent, as schoolmasters do rather correct their pupils, than teach them when they do amiss. 39 They had more need provide there should be no 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 lustrales et seculares, by some more comphendious means. 39 Whereas now for every toy and trifle they go to law, 40 Mugit litius insanum forum, et scvit invicem discordantium rabyes, they are ready to pull out one another's throats; and for commodity 41 to squeeze blood. 39 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 harrp advocate, that preys upon them both, and cries Eia Socrates, Eia Xantippe; or some corrupt Judge, that like the 42 Kite in Aesop, 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, 43 omnes hic aut captentur aut captant; aut cadaver que lacerantur, aut corvi qui lacerant, either deceive or be deceived; tear others
or be torn in pieces themselves; like so many buckets in a well, as one riseth another falleth, one's 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 Ana-
charis, wherein they cozen one another, a trap; nay, what's the world itself?
A vast chaos, a confusion of manners, as fickle as the air, domicilium insenorum, 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 notis pugnandum,
aut vincas aut succumbas, in which kill or be killed; wherein every man is for him-
self, 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 Vatinius habit, 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 47 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
recompense, revile him, and when they have made him an instrument of their villany,
as 48 Bajazet the second Emperor of the Turks did by Acomethes 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
godless we adore Dea moneta, Queen money, to whom we daily offer sacrifice,
which steers our hearts, hands, affections, all: that most powerful godless, by
whom we are reared, depressed, elevated, esteemed command of our actions.
for which we pray, run, ride, go, come, labour, and contend as fishes do for an
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 fol-
ly; 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,
cozening, dissembling; 49 of that necessity one must highly offend God if he be con-
formable to the world, 50 Creizare cum Crete, 51 or else live in contempt, disgrace and
misery. One takes upon him temperance, holines, 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. 52 How would Democritus have been affected to see these things!

To see a man turn himself into all shapes like a camelion, or as Proteus, omnia
transformans sese in miracula rerum, to act twenty parts and persons at once, for
his advantage, to temporize 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 mimicis sequeb,
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 domineer 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 Parsons betwixt

47 Quid forum? locus quo alius alium circumvenit.
48 Vastum chaos, larvarum emporium, theatrum hypo-
cribros, &c.
49 Nemo sedum, nemo juvandum, nemo Jovem pluris facit, sed omnes apertis oculis
bona sua computat. Petron.
50 Plutarch. vit.
51 ejus. Indecorum animatis ut calceis ut aut vitris,
quos ubi fracta abjiciemus, nam ut de melipoe dicam,
ne bovem senem vendideram, nemum hominem nati
grandem laboris socium.
52 Jovius. Cum innum-
era alius beneficia rependerere non posset aller, in-
terius jussit.
53 Beneficis quosque hata sunt dum
videntur solvi posse, ubi multum antevenero pra-
sia odium redditor. Tac.
54 Paucis charior est
fides quam pecunia. Salust.
55 Prima fere vota et
concilis, &c.
56 Et genus et formam regina pecu-
nia donat. Quantum quique sua nummorum servat
in arca, tantum habet et fidem.
57 Non a perditia sed
ab ornato et vulgi vocibus habemur excellentes. Car-
dian. 1. 5. de cons.
58 Perjurata suo postposito
minima lucro, Mercator. Ut necessarium sit vel Deo
dispeciere, vel ab hominibus contemni, vexari, neg-
ligi.
59 Qui Curios similibus ab hac me excipiat. Vir.
60 Tregalapho similis volentiaris, sursum homines,
deorsum equi.
Democritus to the Reader.

To see a man protest friendship, kiss his hand, quem mallet truncatum videire, 55 smile with an intent to do mischief, or cozen him whom he salutes, magnify his friend unworthy with hyperbolical eulogiums; his enemy albeit a good man, to vilify and disgrace him, yea all his actions, with the utmost that livor and malice can invent.

To see a servant able to buy out his master, him that carries the mace more worth than the magistrate, which Plato, lib. 11, de leg., absolutely forbids, Epictetus abhors. A horse that tills the field 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;

62 "Rides 1 majore echelmino Concurrectur, ict si facichrymam conspicet amici." 62

Alexander stoope, 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 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, now 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 scrump 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 mels and consumes in an instant.

To see the xωρς. of our times, a man bend all his forces, means, time, fortunes, to be a favorite'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 familiaris, 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 50 paint Thais, play on a fiddle, curl hair, &c., sooner get preferment than a philologer or a poet.

To see a fond mother, like Aesop's ape, hug her child to death, a 71 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; 72 find fault with

62 Preceptis suis cadum promittunt, ipsi interim pulvers terrenis vilia mancipia. 63 .Eneas Silv. 64 .Arridere homines ut seviant, blandiri ut faciant. Cyp. ad Donat. 65 .Love and hate are like the two ends of a perspective glass, the one multiplies, the other makes less. 66 .Misuri locupletiores iis quibus ministratur, servus majores opes habens quam patronos. 67 .Qui terram colunt equi pales pas- cumentum, eui olim bibat avem sazianum, discap- ceaturs discurrit quod alias facit. 68 .Juv. Do you laugh at he is stabbed by still greater laughter? he weeps also when he has beheld the tears of his friend. 69 .Bod. Ep. 5. 4. du repub. cap. 6. 70 .Pli- nius l. 37. cap. 3. capillos habuit succinens, oxinde tactum ut omnes puelle Romanae: colorum illum affectant. 71 .Odis damnatos, Juv. 72 .Ariippa ep. 38. l. 17. Quorum cerebrum est in ventre, ingenium in patinis. 73 .Paul. They eat up my people as bread. 74 .Abubni haberex cucubl Bignor servata centum clavibus, et mero distinguens pavimentum superbio, posticium potiori cuntem. Hor. 75 .Quin Thaidem pingere, infarre tibiam, crepsuerent cora. 76 .Dioscuri spectant lacuam. 77 .Tullius. Est error, proprium stipitum aliorum cernere visib, oblivisci eorum. Idem Aristippus Charidemo apud Lucianum Omnino stituitse cujusdam esse puto, &c.
Democritus to the Reader.

46

others, and do worse themselves; 73 denounce 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 colonel toil and moil, till and drudge for a prodigal idle drone, that devours all the gain, or lasciviously consu-
ments 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 ex-
cutor, 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 quum verberari, die rather than be punished, in a sothith 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; 74 Command a province, and yet his own serv-
ants or children prescribe laws to him, as Themistocles’ son did in Greece; 75: What I will (said he) my mother will, and what my mother will, my father doth. 76 To see horses ride in a coach, men draw it; dogs devour their masters; towers build masons; children rule; old men go to school; women wear the breeches; 77 sheep demolish towns, devour men, &c. And in a word, the world turned upside downward. O viroet Democritus.

77 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 79 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 which Tully so much wished it were written in every man’s forehead, Quid quisque de republica sentiret, what he thought; or that it could be effected in an instant, which Mercury did by Charon in Lucian, by touching of his eyes, to make him discern semel et simul rumores et susurros.

78 Sper hominum aceris, moribus, votumque laboros.
Epist. tuto voluntatis aethere curas.
79 Blind hopes and wishes, their thoughts and affairs,
Whispers and rumours, and those flying cares.

That he could cubicularium obductas foras recludere et secreta cordium penetrare, which 80 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 Oicocauticon, which would so multiply species, that a man might hear and see all at once (as 81 Martianus Capella’s Jupiter did in a spear which he held in his hand, which did present unto him that was daily done upon the face of the earth), observe cuckold’s horns, forgeries of alchemists, the philosopher’s stone, new pro-
jectors, &c., and all those works of darkness, false, 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 Icaro-
nippus in Lucian at Jupiter’s whispering place, 82 and heard one pray for rain, another for fair weather; one for his wife’s, another for his father’s death, &c.; to ask that at 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 ways? Hac sani esse hominum quis sanus juret Orestes?

73 Exercari publice quoque occulto agat. Salvianus lib. de pro. acer. ulciscendis vitis quibus ipsi videri
indulgenti, et passim toti voluntatis aethere curas.
74 Adamus eel. hist. cap. 212. Sipius damnum fuerit, latus esse gloria est: num lachrymas et planctum ceteraque compunctionum genus que nos salubria censamas, ita abominatur Danii, ut nec pro pecunia est nec pro defunctis amicis ulli
ще frequent. 2 Orbi dat leges foras, vix fumulum redeat sine strigilis domini. 3 Quique ego volo ho-
votet mater mea, et quod mater volat, fact pater. 4 Oves, olime mite pecus, nunc tam indomitu et edax
et homines devorant, &c. Morus. Utop. lib. 1. 5 Di-
versus variis tribuit natura flores. 6 Democrit.
ep. pred. Hos, dejeantur et potantae deprehendatas,
hos vomentas, illos litigantes, insidias medientes, et
fragues, versos inanimos, in animorum accusatión
em subscirptos, hos gloria, illos ambiguentes, cupi-
tate, mente capos, &c. 8 Ad Donat. ep. 2. 1. 1. 0
si posses in specula sublimi constitutis, &c. Lib. 1.
d. nephi. In qua quid singuli nationum populi
quotidianis motibus agiarent, relegabatur. 82 O Ju-
pias cantibus mihi aurores heredas, &c. Multos da
Jupiter hominum. Dementia quanta est hominum, tur-
plesima vota diis insurrecta, si quis ab homine auro
contessent; et quod deire homines nolunt, Deo na-
rant. Senec. ep. 40. 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 see 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, Egomet 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 dizzards; and as to sailors, -terreque 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, explose 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 viriest asses that hide their cars 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 placet sibi, ducti, that are not so minded, (quodque volunt homines se bene velle putant,) all fools that think not as he doth: he will not say with Atticus, Suum quisque sponsam, mihi neam, let every man enjoy his own spouse; but his alone is fair, suis amor, Sc., 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 censeat, 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 Esop’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, menum 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 alone were free, and spectators of the rest, accounting it an excellent thing, as indeed it is. Alienum optimum frui insania, to make ourselves merry with other men’s obliquities, when as 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 stultitiae 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 ridiculo haberi, said 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, Hei mihi, insaniere me animi, quam ipsi utroque 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 Ecel. x. 3, points at) out of pride and self-conceit to insult, vilitj, condemn, cenzure, and call other men fools. (Non videmus mancico quod ad torgo 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 piet,y, a dizzard himself make a treatise of wisdom, or with Sallust to rail downright at spoilers of countries, and yet in office to be a most grievous poler himself. This argues weakness, and is an evident sign of such parties' indiscretion. Pecect uter nostrum cruce dignus? "Who is the fool now?" Or else peradventure in some places we are all mad for company, and so 'tis not seen, Saticies erroris et demectiae, pariter absurditatem et admirationem tollit. 'Tis with us, as it was of old (in 'Tully's censure at least) with C. Pimbrilia 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 no notice taken of it.

"Namrum insanum paucis videcetur, e quid nostrum pars hominum non cupientur codem." "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, he be it in action, gesture, speech, a vain humour he hath in building, braying, jangling, spending, gaming, courting, scribbling, prating, for which he is rich alous 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 anabibis insanam, et mentis 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 is an angry man will prefer vengeance, a lascivious his whore, a thief 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 occiditis amici, he cries anon, you have undone him, and as a dog to his vomit, he returns to it again; no persuasion will take place, no counsel, say what thou canst.

"Chames Heet et mare cede — Confusand, surdo narras," demonstrate as Ulysses did to Elpenor and Gryllus, and the rest of his companions "those swinish men," he is irrefragable in his humour, he will be a hog still; bray him in a mortar, he will be the same. If he be in an heresy, or some perverse opinion, settled as some of our ignorant Papists are, convince his understanding, show him the several follies and absurd perjuries of that sect, force him to say, veris vincer, make it as clear as the sun, he will err still, peevish and obstinate as he is; and as he said in hoc erro, liberer erro, nec hunc errorem usueri mihi volo; I will do as I have done, as my predecessors have done, and as my friends now do: I will dote for company. Say now, are these men mad or no, Heus age respond? are they ridiculous? cedo quacvis arbitrum, are they sane mentis, sober, wise, and discreet? have they common sense? — uter est insanior horum? I am of Democritus' opinion for my part, I hold them worthy to be laughed at; a company of brain-sick dizzards, as mad as 16 Orestes and Athanmas, that they may go "ride the ass," and all sail along to the Anticyra, in the "ship of fools" for company together. I need not much labour to prove this which I say otherwise than thus, make any

98 Plautus Menechmi. 99 Governor of Asinich by Caesar's appointment. 100 Nunc sanitatis patrocinium est insanientium turba. Sen. 1 Pro Ros elo Americo, et quod inter omnes costat insanissimus, nisi inter eos, qui ipsi quaque insanunt. 2 Necess esse est cum insanientibus furere, nisi solus reclinique. Petronius. 3 Quoniam non est genus unusum statuitque me insaniam putare. 4 Strutum me fatore, liceat concedere verum, Aequipem insanum. Hor. 5 Odi nec posse cupiunt nec esse quod odii. Ovid. Errore grato libenter omnes insaniant. 6 Amator aequum vis praeponit, truncandum vindictam; fur predam, parasitus gulam, ambitiosus honors, avium opes, &c. odinos loci et accernium. Cardan, 1. d. de conso. 7 Prov. xxvi. 11. 8 Although you call out, and confound the sea and sky, you still address a deaf man. Petron. Gryll. 9 Qui inter hos eminenter, non magis sapientem, quam qui in calcin hc bane oleri. Patron. 10 Pers. 11 Her. 2, ser. which of these is the more mad. 12 Vesvanum exiant guer, ineptamque
solenm 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 I as mad to ask the question; for what said our comical Mercuryl?

"Justum ab injusta petere insipientia est." I'll stand to your censure yet, what think you?

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 quae desipiunt omnes ege ac tu. My first argument is borrowed from Solomon, an arrow drawn out of his sententious quiver, Pro. iii. 7. "Be not wise in thine own eyes." And xxvi. 12, "Sceat thou a man wise in his own conceit? more hope is of a fool than of him." Isaiah pronouncedeth 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 of folly. Many men (saith 18 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, praeproperi, too quick and ready, cito prudentes, cito piis, cito mariti, cito patres, cito sacerdotes, cito 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 greece 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 31 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 Philosophy, &c. Nosira utique regio, saith 22 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, 32 δε το κολοσσον ουδεν βλαπτεί.) 32 Fools (saith David) by reason of their transgressions. &c. Psalm. evii. 17. Hence Musculus infers all transgressors must needs be fools. so we read Rom. ii., "Troubulation 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." Yet ratified by the common consent of all philosophers. "Dishonesty (saith Cardan) is nothing else but folly and madness. 33 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 occidentem, quum procerarct in orientem? that goes backwards all his life, westward, when he is bound to the cast? or hold him a wise man (saith 22 Musculus) that prefers momentary pleasures to eternity, that spends his master's goods in his absence, forwith to be condemned for it?"

Neciquam sapit qui sibi non sapit, who will say that a sick man is wise, that eats and drinks to overthow the temperature 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? 27 Theodoret, out of Plotinus the Platonist, "holds it a ridiculous thing for a man to live after his own laws, to do
that which is offensive to God, and yet to hope that he should save him: and when he voluntarily neglects his own safety, and contends 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 contends; "or rather dead and buried alive," as Philo Judæus 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.

—qui capiet, metuet quoque porro,
Qui metuebat vivit, liber noli non erit unquam." 32

Seneca and the rest of the stoics are of opinion, that where is any the least perturbation, wisdom may not be found. 3 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, morbusve, as Tully determines out of an old poem, no mortal men 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, stupidified and void of common sense: For how (saith he) shall I know thee to be a man, when thou kickest like an ass, neigthest like a horse after women, ravest in lust like a bull, ravenest like a bear, stingest like a scorpion, rakes 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 shall 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, magnificum vocem, an heroic speech, "A fool still begins 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 demen- tem senectutem, Tully exclaims. Therefore young, old, middle age, are all stupid, and dote.

Aeneas Sylvius, amongst many other, sets down three special ways to find a fool by. 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.

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

The Abderites condemned Democritus for a mad man, because he was sometimes sad, and sometimes again prosperity, Hac Patri (saith Hippocrates) ob risum furere et insaniare dicit, 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

---Sapiens sibi quasi imperiosus, &c. Hor. 2. ser. 7.
32 Conclus. Lib. de die, offer. certum est animi morbis laborantes pro moribus consenserant. Lib. de sap. Ubi timor adestr, sapientia adesse nequit. 31 He who is desirous is also fearful, and he who lives in fear never can be free. Quid insanius Xerxe Helles- pontum verberante, &c.
32 Execl. xxii. 12. Where is bitterness, there is no understanding. Prov. xii. 10. An angry man is a fool. 33 Tac. Inscr. In quiris in sape- niis non cadit. Hom. 6. in 2. Epist. ad Cor. Hominem te agnoscere nequeo, cum tanquam anus insanum recalcet, lascivas ut taurus, hinnias ut equus post mulieres, ut ursus ventri indulges, quam rapias ut lupus, &c. at iuxta forum hominis habeo, Id magis terret, quam peram humana specie videre me poterat. 34 Epist. lib. 2. 13. Stultus semper incipit vivere, seda hominum levitas, nova quodquid fundamenta vitia ponere, novas speces, &c. De curat. miser. Stultus, qui quisque quad non ejit inventure, stultus qui quierit quad nocet inventure, stultus qui cum plures habeat calles, deteriorem deligit. Minu valentur omnes deliri, amentes, &c. 35 Ep. aber. 26. Aemilia nostris Rhodos dedi, ne minium rideant, aut nimium strictus sit.
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 fellez idemque sapiens, to be wise and happy, are reciprocal 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?

But where shall such a man be found? If no where, then & diametro, we are all slaves, senseless, or worse. Nemo nullus fellez. But no man is happy in this life, none good, therefore no man wise. 43Rari quippe boni—For one virtue you shall find ten vices in the same party; pauci Promethei, nulli Epimethei. We may peradventure 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, Castilio a courtier, Galen temperament, an aristocracy is described by politicians. But where shall such a man be found?

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

Alexander when he was presented with that rich and costly casket of king Darius, and every man advised him what to put in it, he reserved it to keep Homer's works, as the most precious jewel of human wit, and yet 4 Scaliger upbraids Homer's muse, Nutriceism insane sapiencie, a nursery of madness, 45impudent as a court lady, that blushes at nothing. Jacobus Mycillus, Gilbertus Cognatus, Erasmus, and almost all posterity admire Lucian's luxuriant wit, yet Scaliger rejects him in his censure, and calls him the Cerberus of the muses. Socrates, whom all the world so much magnified, is by Lactantius and Theodoret condemned for a fool. Plutarch extols Sene- ca's wit beyond all the Greeks, nulli secundus, yet 46Seneca 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, subtilty, and wisdom: Archimedes, Galen, Vitruvius, Architas Tarentinus, Euclid, Geber, that first inventor of Algebra, Alkindus the Mathematician, both Arabians, with others. But his triumphi terrarum far beyond the rest, are Ptolomeaus, Plotinus, Hippocrates. Scaliger exercitat, 224, scoffs at this censure of his, calls some of them carpenters and mechanicians, he makes Galen fimbriam Hippocratis, a skirt of Hippocrates: and the said 47Cardan himself elsewhere condemns both Galen and Hippocrates for tediousness, obscurity, confusion. Paracelsus will have them both mere idiots, infants in physics and philosophy. Scaliger and Cardan admire Suisset the Calculator, qui pene modum exsensis humani ingenii, and yet 48Lod. Vives calls them mugas Suissesticos: and Cardan, opposite to himself in another place, contemns those ancient in respect of times present. 49Majoresque nostros ad presentes collatos jusse pueros appellari. In conclusion, the said 50Cardan and Saint Bernard will admit none into this catalogue of wise men, but only prophets and apostles; how they esteem themselves, you have heard before. We are worldly-wise, admire ourselves, and seek for applause: but hear Saint 52Bernard, quanto magis foras es sapiens, tanto magis intus stultus esse, &c.: in omnibus es prudens, circa tripsum 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 iusaniun Bernard calls it (though not as blaspheming 53Vorstius, would infer it as a passion incident to God himself, but) familiar to good men. as
Democritus to the Reader.

51

"nat of Paul, 2 Cor. "he was a fool," &c. and Rom. ix. he wisheth himself to be anathematized for them. Such is that drunkenness which Ficinus speaks of, when the soul is elevated and ravished with a divine taste of that heavenly nectar, which poets deciphered by the sacrifice of Dionysius, and in this sense with the poet, as Austin exhorts us, ad etsxtatem se quisque parct, let's all be mad and drunk. But we commonly mistake, and go beyond our commission, we reel to the opposite part, and as he said of the Greeks, *Fos Graci senser pucri, vos Britanni, Galli, Germani, Itali, &c. you are a company of fools.

Proceed now a 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, *bellua multorum capitum, (a many-headed beast), precipitate and rash without judgment, stultum animal, a roaring rout. *Roger Bacon proves it out of Aristotle, *Vulgaris 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 (vulgus), 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, Oriagnus, 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 lunatic within this sublunar maze.

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

"Ante diem clauso component vesper 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 satirine, 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 artificial, 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 politicks hath proved at large. "As in human bodies (saith 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 incolae nivent as old *Cato said, the people are neat, polite and terse, *ubi bene, beatique vivunt, which our politicians make the

---

64 Virg. I. Eccl. 3.  
65 Ps. inebraninahur ab iber-  
tate dominis.  
66 In Psal. civ. Austin.  
67 In Plat. Tim. Taur. in.  
68 Hor. vulgis in-  
69 sanum.  
70 Patet ea diverso probabilis, &c. ex. Arist.  
72 c. 5. non est judicium in vulgo.  
73 De sophist.-Philosop. l. 1, c. 25 et 10. ejusd. l. Lib. 10. cap. 4.  
74 See  
75 Lipsius epist.  
76 De politi. illustrium Lib. 1. cap. 4.  
77 ut in humanis corporibus varie accident-utiones  
78 corporis, antiquae, et in republica, &c.  
79 *ubi  
80 reges philosophantur, Plato.  
81 Lib. de re rust.
Democritus to the Reader.

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 discontents, common grievances, complaints, poverty, barbarism, beggary, plagues, wars, rebellions, seditions, mutinies, contentions, idleness, riot, epicurism, the land lie tilluted, 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; had 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 clime, 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 Alexandria, Bantam, Pisa, Durazzo, S. John de Ulibo, &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 Boreino, 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, Arnicaeus, &c. I will only point at some of chiefest. Impotencia gubernandi, anxia, confusion, ill government, which proceeds from unskilful, slothful, gripping, 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 wealth, multitudes of inhabitants, force, power, splendid and magnificence? and that miracle of countries, the Holy Land, in that 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 despotic government of an imperious Turk, intolerabili scribiitis 60 Vel publicam utilitatem: salus publica suprema lex esto. Beata civitas non nobi pauci beati, sed tota civitas beata. Plato quartus de republica. *Man tua vim misere nimium vicina Cremona. Inter dum a feris, ut olim Mauritiana. 6* Deliciae Hispaniae anno B. N. Nero magus, nemo pauper, opulentiam quasque atque dilatamur. Plut. Aegyptiique vivant sunt, cum veneratione, et timore divinum cultu, ratione et umbilicari. 6 Polit. I. 1. c. 3. 7 Boterus Polit. lib. I. c. 1. Cum nemo princeps rerum gerendarum imperium, eguis, ostentis, unque minus iniamentur, aut fatum est. Non viger republica cujus caput inimatur. Syntheticus. 8 Gens libriusis, c. 22. 9 See Dr. Fletcher's relation, and Alexander Gagnalis' history. 10 Abundant omni divitiarum affectu incolarum multitudinis splendor ac potentia. 11 Non autem 200 miles in length, 60 in breadth, according to Adricomus.
Democritus to the Reader.

53

I have been at pains to state the defects and merits of the various systems of political economy, with great care, lest I should leave any part of the subject unmentioned. I am well aware of the importance of this work, and I shall not fail to do justice to it. I shall also endeavour to show, as far as I can, the connexion between the different parts of human knowledge, and the various ways in which they may be applied to the improvement of society. I shall also attempt to illustrate the principles of political economy, by a series of practical examples, which shall be drawn from the history of mankind, and from the ancient and modern experience of mankind.

Their examples are soonest followed, vice entertained, if they be profane, irreli-

53 Romulus Amasius. 54 Sabellius. Si quis in-

55 cola vetus, non agnoscet, si quis perennius in-

56 mizeret. 57 Polit. 1. S. C. 6. Crudelitas principum, i

58 impunitas secutorum, violi)to legum, peculium pecuniae, publiec, etc. 59 Epsit.

60 De increm. urb. cap. 20 subditis mitteri, rebelles, desperati, &c. 61 R. Dallington. 1996. conclusio libri.

62 Boterus. 1. 9. c. 4. Polit. Quo fit ut aut rebelles desperati exulent, aut conjugiosa subditorum erudisseme tandem tradi-

63 cedere, &c. 64 Lucrex ex male, scelerastique causa.

65 Salust. 66 For most part we mistake the name of Politicians, accounting such as read Machiavel and Tacitus, great

67 statements, that can dispute of political precepts, supply plant and overthrow their adversaries, enrich them-

68 selves, get honours, dessemble; but what is this to the bene esse, or preservation of a Commonwealth? 69 Imperium supe}re sponte corrigit. 70 Apul. Prim. Flor. Ex innumerableus, pauci Senatores gene-

71 re nobles, e commandarii paece honi, e benis adhuc pauci eruditi. 72 Non solum vita conscientia principis,

73 sed etiam infundit in civitate, quisque exemplo quam pecunia nocet. C. 1. de legibus. 74 Epsit.

75 Veloce et cinus non Corruptum vitiorum exempla domestica, magnis Cum subeant animos auctoribus.
gious, lascivious, riotous, epicures, factious, covetous, ambitious, illiterate, so will the commons most part be, idle, unthrifty, prone to lust, drunkards, and therefore poor and needy (δίπολες πάντες ἔχουσαι καὶ πανοργίας, for poverty begets sedition and villainy) 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 98 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 familiaris 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 distempered, melancholy state, as 92 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, 99 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. 98 Crumenimulga ratio, &c. A parse-milking company, a clamorous company, gowned vultures, 98 qui ex injuria vivent et suumque vivunt, thieves and seminaries of discord; worse than any polers by the highway side, auri accipieres, auri exterembriides, pecuniarum hamiole, quadruplatores, curiae horpagones, fori tinnibula, monstra hominum, manglees, &c. that take upon them to make peace, but are indeed the very disturbers of our peace, a company of irreligious harpies, scraping, griping catchpoles, (I mean our common hungry petitfoggers, 99 rabulas forense, 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 98 Livy said, quam bella externa, fiames, morbice, than sickness, wars, hunger, diseases; "and cause a most incredible destruction of a commonwealth," saith 98 Sessillus, a famous civilian sometimes in Paris, as ivy 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 premisleris, he must be fed still, or else he is as mute as a fish, better open an oyster without a knife. Experto crede (saith 98 Salisburyensis) in manus eorum nullie incident, et Charon inmittit qui nulli pepercit sequam, 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 fainibus argenteis vices, they must be fed to say nothing, and 2 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, "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 peacemakers, et foresee causas humilia, to help them to their right, patrocinium officiet, 'but all is for their own good, ut loculos pleniorum exhaurator, they plead for poor men gratis, but they are but as a stale to catch others. If there be no jar, 3 they can make a jar, out of the law itself find still some quirk or other; to set them at odds, and continue causes so long, lustra aliquot, I know not how many years before the cause is heard, and when it is judged and determined by reason of some tricks and errors, it is as fresh to begin, after ten seven years sometimes, as it was at first; and so they prolong

98 Salust. Semper in civitate quibus operes nullae sunt bonis invidiet, vetera offeres, nova exspectat, obviam rerum mutat omnia petunt. 99 De legibus, profligate in repub, discipline est indicium jurisprudentiorum numerus, et medicorum copia. 1 In prof. stud. juris. Multumque nunc in terris ut locutori non paenitiat, sed pestes, pestias homines, maior ex parte supererit, contentissi. 4 his est tractatio propter. 2 De legibus. 5 ibidem. 6 ibidem, quando inquit, et ille argentum, ut boni viri esse videatur. 7 Totus injustitie nulla capitular, quandum erit qui cum maxime reputaret, id agent, ut boni viri esse videantur. 8 Nam quacunque modo causa procedat, hoc semper agitur, ut locuti impudenter, esse variat et quidem movatur. 9 Camden in Norfolk; qui nihil in ilium urbem apicibus lite tamete secerni.
time, delay suits till they have enriched themselves, and beggar their clients. And, as Cato inveighed against Isocrates' scholars, we may justly tax our wrangling lawyers, they do consensuare in litteris, are so litigious and busy here on earth, that I think they will plead the client's causes hereafter, some of them in hell. Simlerus complains amongst the Suissers of the advocates in his time, that when they should make an end, they began controversies, and protract their causes many years, persevering them their title is good, till their patrimonies be consumed, and that they have spent more in seeking that 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 bier, if he prosecute his cause he is consumed, if he surcease his suit he loseth all; what difference? They had wont heretofore, saith Austin, to end matters, per communes arbitros; and so in Switzerland (we are informed by Simlerus), 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 Alacksin or chief judge, and at once without any farther appeals or pitiful delays, the cause is heard and ended. Our forefathers, as a worthy choreographer of ours observes, had wont pauca litrix cruculis aureis, 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 of Sytala Laconica, so much renowned of old in all contracts, which Tully so earnestly commends to Atticus, Plutarch in his Lysander, Aristotele polit.; Thucydidès, lib. 1. 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 suble 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 in conclusion, here is nothing amongst us but contention and confusion, we handle one against another. And that which long since Plutarch complained of them in Asia, may be verified in our times. "These men here assembled, come not to sacrifice to their gods, to offer Jupiter their first-fruits, or merriments to Bacchus; but an yearly disease exasperating Asia hath brought them hither, to make an end of their controversies and lawsuits." Tis multitudo perditum et percaenum, a destructive rout that seek one another's ruin. Such most part are our ordinary suitors, termers, clients, new stirs every day, mistakes, errors, cavils, and at this present, as I have heard in some one court, I know not how many thousand causes: no person free, no title almost good, with such bitterness in following, so many slight, procrastinations, delays, fargery, such cost (for infinite sums are inconsiderably 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..."
Democritus to the Reader.

with a brother." And "Christ's counsel concerning lawsuits, was never so fit to be inculcated as in this age: "Agree with thine adversary quickly," &c. Matth. 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, inexc, 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," 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 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, Zeeland, &c. over against us; those neat cities and populous towns, full of most industrious artificers, so much land recovered from the sea, and so painfully preserved by those artificial inventions, so wonderfully approved, as that of Beemster in Holland, ut nihil huic par aut simile invenias in toto orbe, saith Bertius the geographer, all the world cannot match it, 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 bene audire apud externos, is a most noble, a most flourishing kingdom, by common consent of all geographers, historians, politicians, "his unica velut arx," and which Quintus in Livy said of the inhabitants of Peloponnesus, 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, "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; "without all fear," saith Boterus, "frowning the ocean winter and summer, and two of their captains, with no less value than fortune, have sailed round about the world." 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, domestic seditions, well manured, 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

---

19 So intituled, and preached by our Regius Professor, D. Prideaux; printed at London by Felix King- ston, 1612. 120 Of which Text read two learned Sermons. 21 Sappius bona materia cresce sine arte. Sabellicus de Germania. Si quis videret Germaniam urbibus hoste deflet, non dicere ut olein tristem cultum, spectabili eae tempore, informem. 22 By his Majesty's Attorney General there. 23 As Zeeland, Hester in Holland, &c. 24 From Grant to Shute. 25 From there to the Sea &c. 26 This cita- del par excellence." 27 Jam unde non bellis gloria quam humilitatis culta inter florentissimas orbis Christianorum gentes imprimis florum. Candidi Brit. de Normannis. 28 Georg. Kecker. 29 Tam hieme quam estate intrepidus omne Oceanum, et duo flò- rum duces non minore audacia quam fortuna totius orbium terrarum navigantium. Amphitheatro Bassa- rus. 2A A fertile soil, good air, &c. Tin, Lead Wool, Saffron, &c. 2B Tota Britannia unica est vel |tur fluctuare.
wise, learned, religious king, another Numa, a second Augustus, a true Josiah; most worthy senators, a learned clergy, an obedient commondity, &c. Yet amongst many roses, some thistles grow, some bad weeds and enornities, 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 be reformed.

The first is idleness, by reason of which we have many swarms of rogues, and beggars, thieves, drunkards, and discontented persons (whom Lycurgus in Plutarch calls morbos reipublica, the boils of the commonwealth), many poor people in all our towns. Civitates ignobiles, 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 genius 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, "Loncoln only excepted, hath never a populous city, and yet a fruitful country. I find 46 cities and walled towns in Alsatia, a small province in Germany, 50 castles, an infinite number of villages, no ground idle, no no. rocky places, or tops of hills are untilled, as Munster informed 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 Turinge in Dutchland (twelve miles over by their scale) 12 counties, and in them 144 cities, 2900 villages, 144 towns, 250 castles. In Bavaria 34 cities, 46 towns, &c. Portugalitia interannis, 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 Lues 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 brag of their mines, fertile England cannot compare with them. I dare boldly say, that neither France, Tarentum, Apulia, Lombardy, or any part of Italy, Valentinia 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 nurture, 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 Palestine, noble Greece, Egypt, Asia
Minor, so much decayed, and (mere carcases 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 fatigata aut effecta humus, as 42 Columella well informs Sylvius, sed nostra fit inertiæ, &c. May a man believe that which Aristotle in his politics, Pausanias, Stephanus, Sophianus, Gerbelius relate of old Greece? I find heretofore 70 cities in Epirus overthrown by Paulus Æmilius, a goodly province in times past, 43 now left desolate of good towns and almost inhabitants. Sixty-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 Tarentes should view the country round about, and see tot delicias, tot urbes per Peloponnesum dispersas, so many delicate and brave built cities with such cost and exquisite cunning, so nely set out in Peloponnesus, 44 he should perceive them now ruinous and overthrown, burnt, waste, desolate, and laid level with the ground. Incredbilis dictu, &c. And as he lamentes, Quid talia fando Temperet a lacrymis? Quid tam duras aut ferreus, (so he prosecutes it). 45 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 1166 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 46 Livy, not then so strong and puissant as of old: They mustered 70 Legions in former times, which now the known world will scarce yield. Alexander built 70 cities in a short space for his part, our Sultans and Turks demolish twice as many, and leave all desolate. Many will not believe but that 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. Paresus sed bene cultus ager. As those Athenian, Lacedemonian, Arcadian, Aelian, Syeconian, Messenian, &c. commonwealths of Greece make ample proof, as those imperial cities and free states of Germany may witness, those Cantons of Switzers, Rheti, Grisons, Walloons, Territories of Tuscany, Luke and Senes of old, Piedmont, Mantua, Venice in Italy, Ragusa, &c.

That prince therefore as, 47 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 effected. And because industry of men, and multitude of trade so much avails to the ornament and enriching of a kingdom; those ancient 48 Massilians would admit no man into their city that had not some trade. Selym the first Turkish emperor procured a thousand good artificers to be brought from Tauris to Constantinople. The Polanders indented with Henry Duke of Anjou, their new chosen king, to bring with him an hundred families of artificers into Poland. James the first in Scotland (as 49 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 Thirde, 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 fair hangings; many cities in Spain, many in France, Germany, have other maintenance, especially those within the land. 50 Meecia, in Arabia Petraea, stands in a most unfruitful coun

---

46 De re rust. 1. 2. cap. 1. The soil is not tired or exhausted, but has become barren through our sloth. 47 Hodie urbibus loco, et magna ex parte incipit decrepitu. Germenis descriptio, lib. 6. 48 It was far more populous in former ages, but few good artificers, as in modern times was dejects Gerbelius. 49 Lib. 7. Septentrionem olim legiones scriptum dicitur: quas vides hodie, &c. 50 Polit. 1. 3. c. 1. 51 For dyeing of cloths, and dressing, &c. 52 Valer. 1. 2. c. 1. 53 Hist. Scot. Lib. 10. Magnis promissis praemittit, ut Scoti ab his educarentur. 54 Munt. Scrit. 3. c. 74. Agro omnium rerum infuscandum sunt indigentur inter saxam, urbs tamen elegantissi- mae omnibus negotiis Occidentalis.
try, that wants water, amongst the rocks (as Vertomunus describes it), and yet it is a most elegant and pleasant city, by reason of the traffic of the east and west. Ormus in Persia is a most famous mart-town, hath nought else but the opportunity of the haven to make it flourish. Corinth, a noble city (Lumen Grecie, Tully calls it) the Eye of Greece, by reason of Cenchreas and Lecheus, those excellent ports, drew all that traffic of the Ionian and A'gean 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 Basel, Spire, Cambroy, 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 severally improve, sending the same to us back at dear rates, or else make toys and baubles 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. Meteran and some others object to us, that we are no whit so industrious as the Hollanders: "Manual trades (saith he) which are more curious or troublesome, are wholly exercised by strangers: they dwell in a sea full of fish, but they are so idle, they will not catch so much as shall serve their own turns, but buy it of their neighbours." Tush Mare liberum, they fish under our noses, and sell it to us when they have done, at their own prices.

"Pudet hæc approbria nobis
Et dici potuisse, et non potuisse refelli."

I am ashamed to hear this objected by strangers, and know not how to answer it. Amongst our towns, there is only London that bears the face of a city, Epitome Britannicæ, a famous empirium, second to none beyond seas, a noble mart: but sola crescit, decrescetibus aliis; 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, sited, populous, as in some other countries; besides the reasons Carcan gives, Subtil. Lib. 11. 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.,

---

59 Democritus to the Reader.

---

Democritus 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 do not excuse us. wants, defects, enormities, idle drones, tumults, discords, contention, law-suits, many laws made against them to repress those innumerable brawls and law-suits, 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, Cunzius, and Aventinus; as those Tartars and Arabsians at this day do in the eastern countries: yet such has been the iniquity of all ages, as it seems to small purpose. 

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; Osorius de Rubus gest. Eman. lib. 11. When a country is overstocked with people, as a pasture is oft overlaid with cattle, they had wont in former times to disburden themselves, by sending out colonies, or by wars, as those old Romans; or by employing them at home about some 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 in 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, Dioclesian Thera, Fuscus Lucas, that Piraeus in Athens, made by Themistocles, amphitheatres of curious marble, as at Verona, Civitas Philippi, and Heraclea 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 desuescunt.

Another eye-sore is that want of conduct and navigable rivers, a great blemish as Hippolitus a Collibus, and other politicians hold, if it be neglected in a commonwealth. Admirable cost and charge is bestowed in the Low Countries on this behalf, in the duchy 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, boogs, 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 Damaseus, as Vertomannus and Gotarius Arthur 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 Isthmus betwixt Africa and Asia, which Sesostris and Darius, and some Pharaohs of Egypt bad formerly undertaken, but with ill success, as Dioecor Sicius records, and Pliny, for that Red-sea being three cubits higher than Egypt, would have drowned all the country, cepto des-
Herodotus, 61

That Isthmus of Corinth was likewise undertaken to be made navigable by Demetrius, by Julius Cæsar, Nero, Domitian, Herodes Atticus, to make a speedy 85 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 Sche-nute, 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 Hexa-milium, 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 assayed by Domitian the emperor, 84 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 Aurelianus did by Tiber to make it navigable to Rome, to convey corn from Egypt to the city, vadum alcei tunennis effodit 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 excellent means to enrich their territories, have been fostered, invented in most provinces of Europe, as planting some Indian plants amongst us, silk-worms, 85 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 (I mean) vines, fir trees, &c. Cardan exhorts Edward the Sixth to plant olives, and is fully persuaded 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 Durius in Spain, with cataracts and whirlpools, as the Rhine, and Danubius, about Shaffansen, Lauenburgh, Linz, and Cremmes, to endanger navigators; or broad shallow, as Neckar in the Palatinate, Tiberis 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., 86 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 87 Verulamium, good ships have formerly come to Exeter, and many such places, whose channels, havens, ports are now barred and rejected. We contend this benefit of carriage by waters, and are therefore compelled in the inner parts of this island, because portage is so dear, to eat up our commodities ourselves, and live like so many boars in a sty, for want of vet and utterance.

We have many excellent havens, royal havens, Falmouth, Portsmouth, Milford, &c., equivalent if not to be preferred to that Indian Havanna, old Brandusium in Italy. Aulis in Greece, Ambraicia in Acrinia, 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 vi-de rent politici. I could here justly tax many other neglects, abuses, errors, defects, amongst us, and in other countries, depopulations, riot, drunkenness, &c. and many such, quæ nunc in aurem susurrarë 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 parit*, as he said, "verjuice 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 any 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 Acheleous, *Augeae stabulum purgare*, to subdue tyrants, as he did Diomedes and Busiris: to expel thieves, as he did Cacus and Lacininius: 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 Arabians that rob and spoil those eastern countries, that they should never use more caravans, or jazaries 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 Maotian fens, cut down those vast Hircean woods, irrigate those barren Arabian deserts, &c. cure us of our epidemiical diseases, *scorbutum, plica, morbus Neapolitanus*, &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 jealousy, Germany of drunkenness, all our northern country of glutony and intemperance, castigate our hard-hearted parents, masters, tutors; lash disobedient children, negligent servants, correct those 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, Bocchalinus 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 tandem tumultum esse quando esset desinent*, so long as they can wag their beards, they will 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, ineunt, *lapis super lapi- dem sedeat*, and as the apostologist will, *resp. tussi, et gravevolentia laboret, mundus vitia*, 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, *stultus juicio esse liberer*. 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 dominere, build cities, make laws, statutes, as I list myself. And why may I not?—*Pictoribus atque poetis* &c. You know what liberty poets ever had, and besides, my predecessor Democritus.
was a politician, a recorder of Abdera, a law maker as some say; and why may not I presume so much as he did? Howsoever I will adventure. For the site, if you will needs urge me to it, I am not fully resolved, it may be in Terra Australi Incognita, there is room enough (for of my knowledge neither that hungry Spainiard, nor Mercurius Britannicus, have yet discovered half of it) or else one of these floating islands in Mare del Znr, which like the Cynanian 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 is paradise of the world, ubi semper circius 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, if 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, Rhetium Lepidi, Berne in Switzerland, Milan, Mantua, Crema, Cambalu in Tartary, described by M. Polus, or that Venetian palma. I will admit very few or no suburbs, and those of baser building, walls only to 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, houses, meeting places, armories, 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 extorted all their lives, oppressed whole provinces, societies, &c. give something to pious uses, build a satisfactory alms-house, 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 avaro, and so still maintained, non nobis solutum nati sumus, &c. I will have conduits of sweet and good water, aply disposed in each town, common granaries, as at Dresden in Misnia, Steine in Fomerland, Noremburg, &c. Colleges of mathematicians, musicians, and actors, as of old at Labeud in Ionia, alchemists, physicians, artists, and philosophers: that

63

Ferdinando Quir. 1612. Vide Acosta et Laiet. 100 De his Plin. epíst. 42. lib. 2. et Tacit. Annal. 13. lib. 9 Vide Parthium, lib. S. 3. 1. 10 Vide Heronius de seroge Pace. 11 Vide Seraphenius et Ve. 6 Vide Hippodamus Misius Aris. polit. cap. 11. 12 Vide Seraphenius de seroge Pace. 11 Vide Seraphenius et Ve. 2 Not to make et Vitruvius l. 1. c. ult. 13 With walls of cartons, gold, but for matters of physique. 14 With walls of cartons, gold, but for matters of physique.
Democritus to the Reader.

all arts and sciences may sooner be perfected and better learned; and public historians, as amongst those ancient 3 Persians, qui in commentarios referebant que memoratu digna 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, &c. especially of grammar and languages, not to be taught by those tedious precepts ordinarily used, but by use, example, conversation, 4 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, ædiles, 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 absurbum (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 6 Hippolitus complains of) that it should be more dishonourable for noblemen to govern the city, or unseemly to dwell there now, than of old. 7 I will have no bags, fans, marshes, vast woods, deserts, heaths, commons, but all inclosed; (yet not depopulated, and therefore take heed you mistake 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 8 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 nature fails, it shall be supplied by art: 9 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 10 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 queaque ferat regio, et quid queaque 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, 11 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, 12 what for holding of tenants, how it ought to be husbanded, ut 13 magnetis equis, Minya gens cognita remis, how to be manured, tilled, rectified, 14 hic segetes veniunt, illic felicius uve, arborei fatus alibi, atque injusta virescunt Gramina, and what proportion is fit for all callings, because private provinciers 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, 15 rather than effected, Respub. 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,

4 So Lod. Vives thinks best, Comminus, and others.
6 De increment. urb. cap. 13. Ingenuem fatero me non intelligere, et genobius sit, quod bene manitias colere nunc quum alii, aut eas rursum presse quam urbem Ibdem lib. iii. de Neapoli.
7 Ne tantulum quidem sed incultum relinquatur, ut verum sit ne pollicem quidem agri in his regionibus steriliu sed incolenda reperiiri. Marcus Hemingias Augustanus de regno Clitii, i. 1. c. 3.
8 M. Carew, in his survey of Cornwall, with that before that country was inclosed, dicit quibusdam diem, non est, but did eat little or no bread, fol. 65. lib. 1. their apparel was coarse, though what they taught, their dwelling was correspondent; but since inclosure, they live decently, and have money to spend (fol. 53.) when their fields were common, their wool was coarse, Cornish hair; but since inclosure, it is almost as good as Cotswold, and their soil much mended. Tusser, cap. 52. of his husbandry, is of his opinion, one acre inclosed, is worth three common. The country inclosed I praise; the other delighteth not me, for nothing of wealth it doth raise, &c. Incredibilia navigorum copia, nibilo paucior in aquis, quam in continentii contumortur. M. Riccian expedit. in Simas, i. 1. c. 3.
9 To this purpose. Arist. polit. 2. c. 6. allows a third part of their revenue to the nobility.
10 Ita lex August. dom. Roma.
absurd 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 demesnes, shall forfeit his honours. As some dignitaries shall be hereditary, so some again by election, or by gift (besides free officers, pensions, annuities) like our bishoprics, prebends, the Bassa’s palaces in Turkey, the proctor’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, (honos alit 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 natural bellum inferre, odious to God and men, I abhor it. My form of government shall be monarchical.

18 — nunc quam libertas gratior extat,
Quam sub Rege pin. — &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, brewers, bakers, metal-men, &c., shall dwell apart by themselves: dyers, tanners, felmongers, and such as use water in convenient places by themselves: noisome or fulsome 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, alterations, or aught else, concerning war or peace, which may tend to the common good. Ecclesiastical discipline, penes Episcopos, subordinate as the other. No improperations, no lay patrons of church livings, or one private man, but common societies, corporations, &c., and those rectors of benefices to be chosen out of the Universities, examined and approved, as the literati in China. No parish to contain above a thousand auditors. If it were possible, I would have such priest as should imitate Christ, charitable lawyers should love their neighbours as themselves, temperate and modest physicians, politicians contend 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 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

Democritus to the Reader.

to the judge which he doth to his advocate, as at Fez in Africa, Bantam, Aleppo, Ragusa, suam quisq; causam diceere tenetur. Those advocates, chirurgeons, and physicians, which are allowed to be maintained out of the 22 common treasury, no fees to be given or taken upon of losing their places; or if they do, very small fees, and when the 22 cause is fully ended. 22 He that sues any man shall put in a pledge, which if it be proved he hath wrongfully sued his adversary, rashly of maliciously, he shall forfeit, and lose. Or else before any suit begin, the plaintiff shall have his complaint approved by a set delegacy to that purpose; if it be of moment he shall be suffered as before, to proceed, if otherwise they shall determine it. All causes shall be pleaded suppresso nomine, the parties' names concealed, if some circumstances do not otherwise require. Judges and other officers shall be aptly disposed in each province, villages, cities, as common arbitrators to hear causes, and end all controversies, and those not single, but three at least on the bench at once, to determine or give sentence, and those again to sit by turns or lots, and not to continue 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 be to chosen 22 as the literati in China, or by those exact suffrages of the 22 Venetians, and such again not to be qualified, or capable of magistracies, honours, offices, except they be sufficiently 22 qualified for learning, manner, and that by the strict approbation of deputed examiners; 22 first scholars to take place, then soldiers; for I am of Vigeius his opinion, a scholar deserves better than a soldier, because Unius etatis sunt quae fortiter fiant, qua vero pro utile Reipub. scribuntur, aeterna: a soldier's work lasts for an age, a scholar's for ever. If they 22 misbehave themselves, they shall be deposed, and accordingly punished, and whether their offices be annual 22 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 graviores regnum: like Solon's Areopagites, or those Roman Censors, some shall visit others, and 22 be visited in eceicum themselves, 22 they shall oversee that no prowling officer, under colour of authority, shall insult over his inferiors, as so many wild beasts, oppress. dominear, fle, or trample on, be partial or corrupt, but that there be equeabile jus, justice equally done, live as friends and brethren together; and which 22 Seselli 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.

"quis enim virtutem amplitudinem ipsam, Preamia si tollas!"

He that invents anything for public good in any art or science, writes a treatise, 20 or performs any noble exploit, at home or abroad, 22 shall be accordingly enriched, 22 honoured, and preferred. I say with Hannibal in Ennius, Hostem qui feriet erit mihi Carthaginensis, let him be of what condition he will, in all offices, actions, he that deserves best shall have best.

Tilianus in Philonius, out of a charitable mind no doubt, wished all his books were gold and silver, jewels and precious stones, 11 to redeem captives, set free

22 Medici ex publico victum sambunt. Ebor. 1. 1. c. 5. de Egyptis. 22 De his lege Patrit. 1. 3. tit. 5. de resp. Institut. 22 Nihil et clientibus patroni accipient, priusquam ilis finita est. Barcl. Argn. lib. 3. 22 It is so in most free cities in Germany. 22 Mat. Riccius expedit. in Sinas, 1. 1. c. 5. de examinatione electiorum copiosae. &c. 22 Contar. de repub. Venet. 1. 4. 1. de resp. gest. Eman. Qui in litteris maximos progressus fecerint maximus honoribus afficiuntur, secundus honoris gradus militibus assignaturn, postremi ordinis mechines, doctorem honorem judicis in altiores locum quisq; praeesturat, et qui a pluribus approbatur, ampliores in rep. dignitates consequatur. Qui in hoc examine primas habet, insigni per tota vitam dignitatem insignitur, sancitini similes haud quadam &c. 22 Cedant arma toga.

As in Berne, Lucerne, Friburgh, in Switzerland, a victoria literis impossibile of any office; if a Senator, Similis. &c. Not above three years, Arist. polit. 5. c. 8. 22 Nam quis custodiet ipsos custodes? 22 Cytres in Greecia. Qui non ex sublimi despiciant inferiorc, nec ut bestias conculcit nihil subdites auctoritates nominis, confusi, &c. 22 Seselli de rep. Gallorum. lib. 1. & 2. 22 "For who would cultivate virtute itself, if you were to take away the reward?" 22 Sees 1. 1. 22 Ad referendum. 22 In defuncti locum eum jussit subrogari, qui inter maiorcs virtutcs reliquc priercet; non fuit aufud mortales ulium excellentius cernamur, aut cucur victoria magis esset exspectenda, non enim inter celeres, celerimr, non inter robustos robustissimos, &c. 22 Nullum videres vel in hac vel in vicinis regionibus papaerum, nullum obstatuam, &c.
prisoners, and relieve all poor distressed souls that wanted means; religiously done. I deny not, but to what purpose? Suppose this were so well done, within a little after, though a man had Creesus' wealth to bestow, there would be as many more. Wherefore I will suffer no beggars, rogues, vagabonds, or idle persons at all, that cannot give an account of their lives how they maintain themselves. If they be impotents, lame, blind, and single, they shall be sufficiently maintained in several hospitals, built for that purpose; if married and infirm, past work, or by inevitable loss, or some such like misfortune cast behind, by distribution of corn, house-rent free, annual pensions or money, they shall be relieved, and highly rewarded for their good service they have formerly done; if able, they shall be enforced to work. 9. For I see no reason (as he said) why an epicure or idle drone, a rich glutton, a usurer, should live at ease, and do nothing, live in honour, in all manner of pleasures, and oppress others, when in the meantime a poor labourer, a smith, a carpenter, an husbandman that hath spent his time in continual labour, as an ass to carry burdens, to do the commonwealth good, and without whom we cannot live, shall be left in his old age to beg or starve, and lead a miserable life worse than a jument. 7. As all conditions shall be tied to their task, so none shall be overtired, but have their set times of rest and holidays, indulgere genio, feasts and merry meetings, even to the meanest artificer, or base servant, once a week to sing or dance, (though not all at once) or do whatsoever he shall please; like that Saccarum festum amongst the Persians, those Saturnals in Rome, as well as his master. 8. If any be drunk, he shall drink no more wine or strong drink in a twelvemonth after. A bankrupt shall be Catadmiatus in Amphitheatro, publicly shamed, and he that cannot pay his debts, if by riot or negligence he have been impoverished, shall be for a twelvemonth imprisoned, if in that space his creditors be not satisfied, he shall be hanged. He that commits sacrilege shall lose his heads; he that bears false witness, or is of perjury convicted, shall have his tongue cut out, except he redeem it with his head. Murder, adultery, shall be punished by death, but not theft, except it be some more grievous offence, or notorious offenders: otherwise they shall be condemned to the gaillies, mines, be his slaves whom they have offended, during their lives. I hate all hereditary slaves, and that duram Persarum legem, as Brisonius calls it; or as Aemilianus, impediendo formidatas et abominandas leges, per quos ob noxam unius, omnis propinquitas 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 altituras dispensatam fuerit. If one die, the other party shall not marry till six months after; and because many families are compelled to live niggardly, exhaust and undone by great dowers, 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 little: howsoever 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.
Democritus to the Reader.

except they be 64 dismembered, or grievously deformed, inirm, or visited with some enormous hereditary disease, in body or mind; in such cases upon a great pain, or mulet, 65 man or woman shall not marry, other order shall be taken for them to their content. If people overabound, they shall be eased by 66 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. 68 Luxus fun-erum 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 diis agitur, we converse here with men, not with gods, and for the hardiness of men's hearts I will tolerate some kind of usury. If we were honest, I confess, si probi essenus, we should have no use of it, but being as it is, we must necessarily admit it. Howsoever most divines contradict it, dictius inficios, sed vox ea sola reperta est, it must be winked at by politicians. And yet some great doctors approve of it, Calvin, Bucer, Zanchius, F. Martyr, because by so many grand lawyers, decree 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, widows, orphans, 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 70 common bank which shall be allowed in every city, as in Genoa, Geneva, Nuremberg, Venice, at 71 5, 6, 7, not above 8 per centum, as the supervisors, or arreris pote-cti shall think it. 72 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 honestly how 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, 73 multiplicity of offices, of supplying by deputies, weights and measures, the same throughout, and those rectified by the Primum mobile, and sun's motion, three-score 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, 74 odoim accipitrum, quia semper vivit in armis. 75 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 76 Liby, 6 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. 77 Peragitis tranquilla potestas, Quod violenta nequit. I will have them proceed with all moderation: but hear you, Fabius my general, not Minutius, nam 78 qui Consilio nititur plus hostibus nocet, quam qui sini animi ratione, viribus: And in such wars to obtain as much as is possible from 79 depopulations, burning of towns, massacreing 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 proximitas, et quam 80 Bonafius apud Hungaros suos vult, virgam ferream, and money, which is nerves

Morbo laborans, qui in proem facile diffunditur, ne genus humanum idea contagione imitar, juven- tum castratur, uilleres tales procul a consortio viru- rum ablegatur, & c. Hector Boethius hist. lib. 1. de vet. scotiorum moribus. 81 Speciosissimae juvenes liberae, dicit Aristoteles. Plato 5. de leg. cap. 22. The Saxons exclude dumb, blind, leprous, and such like persons from all inheritance, as we do fools. Ut omnibus Romanis, Hippias hodie, & c. Ricius lib. 11. cap. 5. de Sinamur. expedit. sic hic Hispani cognant Maur- rous arma depone. So it is in most Italian cities. Idem Plato 12. de legisibus, it hath been ever inmoder- ate. Vide Gaul, Savoia, c. c. Nov. cap. 1. Law. 82 Plato 9. de legisibus. 83 As those Lombards beyond Seas, though with some reformation, more pietatis, or bank of charitate, as Malines terms it, cap. 33. Lat- morat, part 2. that lend money upon easy pawns, or take money upon a venture for men's lives. That prosper will make merchandise increase, land lib. 9. 84 Besides, and better improved, as he hath judicially proved in his tract of usury, exhibited to the Parli- ment anno 1652. 85 Hoc fere Zanchius com. in 4. cap. ad Ephes. sequissimam vocat usuram, et charitati Christianæ consentiæcum, modo non exsuriant, & c. Nee exsuriant, nisi ne exsuriant, nisi istud datum esse, hie- bent, et ob statum, sexum, artis aliquis ignorantium, non possunt uti. Nee omnibus, sed mercurioribus et quis honeste impendit, & c. 86 Idem apud Pers- sas olam, lege Brisoni. 87 We hate the hawk, because he always lives in battle. 88 Idem Plato de legisbus. Lib. 30. Optimum quidem fuerat eum patris nostri nostri nuncius dixit datam esse, quis Italii, nos Africam imperio contentis esse. Neque enim Sicilia aut Sardinia sita digna precus sunt pro tot classibus, & c. 89 Claudian. 90 Teneiios. De populat. agrorum incidens, et ejusmodi facta immuniab. Plato. 91 Hungar. dec. 1.
belli, sociis in a readiness, and a sufficient revenue, a third part as in old 81 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 defalculations, expenses, fees, pensions, reparations, chaste sports, feasts, donaries, rewards, and entertainments. All things in this nature especially I will have maturely done, and with great 82 deliberation: ne quid 83 temerè, ne quid renississe ac timidè fact; Sed quò fecer hospes? To prosecute the rest would require a volume.  

Manum de tabellis, 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 corsives and molestations, as frequent discontentments as the rest. Great affinity there is betwixt a political and economical body; they differ only in magnitude and proportion of business (so Scaliger 84 writes) as they have both likely the same period, as Bodin and 85 Peucker hold, out of Plato, six or seven hundred years, so many times they have the same means of their vexation and overthrow; 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 87 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 omnùa 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; non sine dispendio hospitalitatis, to the decay of hospitality. Howbeit many times that word is mistaken, and under the name of bounty and hospitality, is shrowded riot and prodigality, and that which is commendable in 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 88 Axion in Homer, keep open house for all comers, giving entertainment to such as visit them, 89 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 Actaeon was by his hounds, devoured by their kinsmen, friends, and multitude of followers. 90 It is a wonder that Paulus Jovius 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, glutony 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. gaining, excess of pleasure, and that prodigious riot in apparel, by which means they are compelled to break up house, and creep into holes. 91 Sesellius in his commonwealth of 92 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." (La 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 with it: so is it with this economical body

If the head be naught, a spendthrift, a drunkard, a whoremaster, a gamester, how shall the family live at ease? *Ipsa si cupiat salus serveare, prorsus, non potest hanc familiam,* as Demetrius said in the comedy, Safety herself cannot save it. A good, honest, peaceful man many times hath a shrew to his wife, a sickly, dishonest, slothful, foolish, careless woman to his mate, a proud, peevish flirt, a loquacious prodigal 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 *Esop,* instead of mutual love, kind compellations, where and thief is heard, they fling stools at one another's heads.

*Quae intemperies vexat hanc familiam?* All enforced marriages commonly produce such effects, or if on their behalfs it be well, as to live and agree lovingly together, they may have disobedient 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 distemper all," or else for want of means, many torturers arise, debts, dues, fees, dowries, jointures, legacies to be paid, amities 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, concern many other inconveniences, unthankful friends, decayed friends, bad neighbours, negligent servants *servi furaces, Versipelles, calidii, oscula sibi milles clavicub reserant, furinque; raptant, consumunt, ligaturunt;* casualties, taxes, mulets, chargeable offices, vain expenses, entertainments, loss of stock, ennui, idleness, frequent invitations, losses, surety-ship, sickness, death of friends, and that which is the gulf of all, improvidence, ill husbandry, disorder and confusion, by which means they are drenched on a sudden in their estates, and at unawares precipitated insensibly into an inextricable labyrinth of debts, cares, woes, want, grief, discontent and melancholy itself.

I have done with families, and will now briefly run over some few sorts and conditions of men. The most secure, happy, jovial, and merry in the world's esteem are princes and great men, free from melancholy: but for their cares, miseries, suspicions, jealousies, dislikes, folly and madness, I refer you to Xenophon's *Tyran- nations,* where King Hieron discourseth at large with Simonides the poet, of this subject. Of all others they are most troubled with perpetual fears, anxieties, insomuch, that as he said in *Valerius,* if thou knewest with what cares and miseries this robe were stuffed, thou wouldst not stoop to take it up. Or put case they be secure and free from fears and discontent, yet they are void of reason too oft, and precipitate in their actions, read all our histories, *quos de studit prodidere stulti,* Iliades, *Iliadis,* Annales, and what is the subject?

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

---

The giddy tumults and the foolish rage
Of kings and people.

---

When doting monarchs urge
Unsound resolves, their subjects feel the scorche.

Next in place, next in miseries and discontent, in all manner of hair-brain actions, are great men. *procul à Jove, procul à fulmine,* the nearer the worse. If they live in court, they are up and down, ebb and flow with their princes' favours. *Ingenium cuncta statque caditque suo,* now aloft, to-morrow down, as *Polybius* describes them, "like so many casting counters, now of gold, to-morrow of silver, that vary in worth as the computant will; now put for units, to-morrow for thousands; now before all, and anon behind." Beside, they torment one another with mutual factions, enmities: one is ambitious, another enamoured, a third in debt, a prodigal, overruns his fortunes, a fourth solicitous with cares, getts nothing, &c. But for these men's dislikes, anxieties, I refer you to Lucian's *Tract,* de *merce condicis,
Democritus to the Reader.

Enecas 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, mimes of the muses.

These acute and subtle sophists, 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 teneatis amici? You shall find that of Aristotle true, nullum magnum ingenium sine mixtura demnicet, 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 wrought cloth, run parallel throughout their works. And they that teach wisdom, patience, meekness, are the veriest dizzards, hairbrains, and most discontent. "In the multitude of wisdom is grief, and he that increases wisdom, increaseth sorrow." I need not quote mine author; they that laugh and contemplate others, condemn the world of folly, deserve to be mocked, are as giddy-headed, and lie as open as any other. —— Democritus, that common flouter of folly, was ridiculous himself, barking Menippus, scolding Lucian, satirical Lucilius, Petronius, Varro, Persius, &c., may be censured with the rest, Loripedem rectus derideat, Ethipoem albus. Bale, Erasmus, Hospianus, Vives, Kennissius, explode as a vast ocean of obs and sols, school divinity. — A labyrinth of intricable questions, unprofitable contentions, incredibilem delirationem, one calls it. If school divinity be so censured, subtilis Scotos linea veritatis, Occam irrefragabilis, cujus ingenium vetera omnig ingenia subverit, &c. Baconthope, Dr. Resolutus, and Corculum Theologia, Thomas himself, Doctor Seraphicus, cui dictavit Angelus, &c. What shall become of humanity? Are stubs, what can she plead? what can her followers say for themselves? Much learning, cere-diminuit-brum, hath cracked their scence, and taken such root, that tribus Anticyris caput insaabile, hellebore itself can do no good, nor that renowned lanthorn of Epicentus, by which if any man studied, he should be as wise as he was. But all will not serve; rhetoricians, in ostentationem loquacitatis multa agitant, 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 indiscertam prudenteriam, quam loquacem stultitiam; and as Senecea seconds him, a wise man's oration should not be polite or solicitous. —— Fabius esteems no better of most of them, either in speech, action, gesture, than as men beside themselves, insanos declamatores; so doth Gregory, Non mihi sapit qui sermone, sed qui factis sapit. Make the best of him, a good orator is a 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 somnum, an hyperbolical liar, a flatterer, a parasite, and as Ammianus Marcellinuss 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 them that circumvents by money, than him that deceives with glowing terms; which made Socrates so much abhor and explode them. —— Fracastorius, a famous poet, freely grants all poets to be mad; so doth Scaliger; and who doth not? Aut insanit homo, aut versus facit (He's mad or making verses), Hor. Sat. vii. 1. 2. Insonire lutei, i. versus componere. Virg. 3 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, Vinam erroris ab ebris doctoribus propinatum? You may give that censure.
Democritus to the Reader.

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

"vehuntur
In rate stultitie sylvam habitant Furic."

Budeus, 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, ineptiarum delicias, amongst the rubbish of old writers; 22 Pro stultus habent nisi aliquid sufficient invenire, quod in aliorum scriptis vertant vitio, all fools with them that cannot find fault; they correct others, and are hot 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, an Sappho publica fuerit? ovum? prius existerit an gallina! &c. et alia que dediscenda essent scire, si scirens, as 24 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, 25 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. Quosvis auctores absurdissimis commentis suis percaecant et stercorant, one saith, they bewray and daub a company of books and good authors, with their absurd comments, correctorum sterquilinum. 26 Scaliger calls them, and show their wit in censuring others, a company of foolish note-makers, humble-bees, dors, or beetles, inter stercora ut plurimum versatur, they rake over all those rubbish and dunghills, and prefer a manuscript many times before the Gospel itself, thesaurum criticum, before any treasure, and with their deleaturs, alii legunt sic, mens codex sic habet, with their postrema editiones, annotations, castigations, &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? Epiphiledes 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 23 Seneca esteems 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 ingesta sanare, memoriam officiorum ingerere, ac fidem in rebus humanis retinere, to keep our wits in order, or rectify our manners. Nuncquid tibi demens videtur, si istor 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 consumption, or we whilst our souls are in danger, (nors sequitur, vita fugit) to spend our time in toys, idle questions, and things of no worth?

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

Non bene convenient, nec in una sede morantur 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. 24 Est orcus ille, vis est immedicabilis, est rabies insana, love is madness, a hell, an incurable disease; impotentem et insanam libidinem 25 Seneca calls it, an impotent and raging lust. I shall dilate this subject apart; in the meantime let lovers sigh out the rest.

Nevisamus the lawyer holds it for an axiom, "most women are fools," 26 consilium feminis invalidum; Seneca, men, be they young or old; who doubts it, youth is mad as Elius in Tully, Stulti adolescentuli, old age little better, dcliri senes, &c. Theophrastes, in the 107th year of his age, 30 said he then began to be to wise, tum

21 "They are borne in the bark of folly, and dwell in the grove of madness.", 22 Morus Epist. lib. 11. 23 Macrobe Satur. 7. 16. 24 Epist. 16. 25 Lib. de causis corrupt. artium. 26 Lib. 2. in Ausonium, cap. 19 et 32. 27 Edit. 7. volum. JANO Guter. 28 Aristophanis. 29 Lib. de beneficis. 30 Delius et amens dicatur mer. ltor, Seneca

sapere caECpi, and therefore lamented his departure. If wisdom come so late, where shall we find a wise man? Our old ones doat at three-score and ten. I would cite more proofs, and a better author, but for the present, let one foot point at another. Nevisanus hath as hard an opinion of sc rich men, "wealth and wisdom cannot dwell together," stultitiam patiuntur opes, and they do commonly infatuare cor hominis, bestot men; and as we see it, "fools have fortune." Sapientia non ince- nitur in terra suavitre viventur. For beside a natural contempt of learning, which accompanies such kind of men, innate idleness (for they will take no pains), and which Aristotle observes, ubi mens plurima, ibi minima fortuna, ubi plurima for- tura, ibi mens peregrina, great wealth and little wit commonly together: they have as much brains some of them in their heads as in their heels; besides this inbred neglect of liberal sciences, and all arts, which should excodere mentem, polish the mind, they have most part some gullish humour or other, by which they are led; one is an Epicure, an Atheist, a second a gamereste, a third a whore-master (fit subjects all for a satirist to work upon);

"Hie ruptum insanit amoribus, hie puerorum." | One burns to madness for the wedded dame; Unnatural lusts another's heart inflame.

"one is mad of hawking, hunting, cocking; another of carousing, horse-riding, spending; a fourth of building, fighting, &c., Insanit veteres statuas Damasippus emendo, Damasippus hath an humour of his own, to be talked of: Heliodorus the Carthaginian another. In a word, as Scaliger concludes of them all, they are Statuæ creætæ stultitie, the very statues or pillars of folly. Choose out of all stories him that you shall most admired, you shall still find, multa ad laudem, multa ad vituperationem magnifica, as Berosus of Semiramis; omnes mortales militii trium- phis, dixitès, &c., tum et luxu, cæde, ceterisque 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: Cesar 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 vitia coniunctur, as Machiavel of Cosmo de Medici, he had two dis- tinct 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 farther ex- amine, you shall most find them wise on the one side, and fools on the other; in some things praised worthy, in the rest incomparably faulty. I will say nothing of their diseases, emotions, 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,

"Danda est Hellebori multo pars maxima avaris." | Misers make Anticyra their own; Its hellebore reserved for them alone.

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 pecuniæ ante pedes principium Electorum sicut aquam, that scattered money like water; I do censure them, Stultæ Anglia (saith he) quaæ tot denariis sponte est pri- vata, stulti principes Alemanicæ, qui nobile jussu sum pro pecuniæ vendiderunt; spend- thrifts, bribers, and bribe-takers are fools, and so are all they that cannot keep, dis- burse, or spend their moneys well.

I might say the like of angry, peevish, envious, ambitious; Anticyras melior sorbere meracæ; Epicures, Atheists, Schismatics, Heretics; hi omnes habent imaginæ.
Democritus to the Reader.

tionem <lesam (saith Nymanucus) "and their madness shall be evident," 2 Tim. iii. 9. The situation of the ship, as 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 food at home, they find forty abode." He was a madman that said it, and thou peradventure as mad to read it. 58 Felix Platerus is of opinion all alchemists are mad, out of their wits; 54 Athenenes saith as much of fiddlers, et musarum lascinias, 62 Musicians, omnes tibicines insaniant, ubi semel effellant, avolat illico mens, in comes music at one ear, out goes wit at another. Proud and vain-glorious 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 in 57 all particulars, were an Herculean task, to 68 reckon up insanos <sub>strucciones, insanos labores, insanum luxum, mad labours, mad books, endeavours, carriages, gross ignorance, ridiculous actions, absurd gestures; insanum gula, 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, insconstancy, blindness, rashness, dementem temperatatem, fraud, cozenage, malice, anger, impudence, ingratitude, ambition, gross superstition, tempora infecta et adulatione sordida, as in Tiberius' times, such base flattery, stupend, paristical fawning and colliquing, &c. brawls, conflicts, desires, contentions, it would ask an expert Vesalius to anatomise every member. Shall I say? Jupiter himself, Apollo, Mars, Sec. doted; 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 Signor Deliro, or Hercules Fures, Manades, and Corybantes? Their speeches say no less. E fungis nati homines, or else they fetched their pedigree 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 Astolpho, that English duke in Ariosto, which never sounded but all his auditors were mad, and for fear ready to make away with themselves; 69 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? Ulriques Huttonis nemo, nam, nemo omnibus horis sapit, Nemo nascitur sine vitis, Crimine Nemo caret, Nemo sorte sua vivit contentus, Nemo in amore sapit, Nemo bonus, Nemo sapiens, Nemo, est ex omni parti beatus, &c. 65 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, vel sapit qui paucis loquitur; 66 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 bonum ludere cum dis, they are wise by authority, good by their office and place, his licet impune pessimos esse, (some say) we must not speak of them, neither is it fit; per me sint omnia protinus alba, I will not think amiss of them. Whom? Stoics? Sapientes Stoicius, and he alone is

62 Navi stulta, quae continuo movetur nautae stulti qui se periculis exponunt, aqua insana qui se frenat, &c., aet jactatur, &c. qui mari se committit stultum unam terra fugiens, 40. mari inventi. Gaspar Ens. Moros. 64 Cap. de alien. mentis. 65 Dip. nosophist. lib. 8. 66 Tiberines mente Capt. Erasm. Chil. 11. et c. 7. 67 Prov. 20. Insana libelo, illo rego non furor est, non esse mentula demens. Mart. ep. 74. i. 3. 68 Mille puellarum et puorum mille furor. 69 Uter est inexorabil horum. Hor. Ovid. Virg. Plin. 70 Plin. lib. 26. 71 Tacitus 3. Annal. 72 Ovid. 7. met. E. fungis nati homines ut olim Carinam primi illius loci accens, quia sto- lidi et fatui fungi nati dicebantur, idem et alibi dicat. 73 Faniam. Strate de bajulis, de marmore semisculpit. 74 Aristot. periplus manis Euxini portus ejus meminit, et Gillius, 1. 3. de Bospor. Thracio et laurus insana quae allata in convivium convivas omnes insanis affect. Guliet. Stuchcium comment. &c. 75 Lapidum poema sic inscriptum. 76 No one is wise at all hours,—no one born without faults,—no one free from crime,—no one content with his lot,—no one in love wise.—no good, or wise man perfectly happy." 77 Stultitiam simulare non petes nati taciturnitate.
subject to no perturbations, as \textit{Extortus} scoffs at him, \textit{"he is not vexed with terrors, 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 groat." He never doats, never mad, never sad, drunk, because virtue cannot be taken away,"} as \textit{Zeno} holds, \textit{"by reason of strong apprehension,"} but he was mad to say so. \textit{Anticyre caelo huic est opus aut dolabrâ,} 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, \textit{amitii virutem ait per ebrietatem, aut attributaria morbus,} it may be lost by drunkenness or melancholy, he may be sometimes crazed as well as the rest: \textit{ad summum sapiens nisi quin putiua molestâ.} I should here except some Cynics, Menippus, Diogenes, that Theban Crates; or to descend to these times, that omniscient, only wise fraternity \textit{71} of the Rosicrucians, those great theloguics, politicians, philosophers, physicians, philologers, artists, &c. of whom S. Bridget, Albas Joacchimus, Leicenbergius, and such divine spirits have prophesied, and made promise to the world, if at least there be any such (Hen. \textit{72} Neuhusius makes a doubt of it, \textit{79} 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 \textit{the 71 renewer of all arts and sciences,} reformer of the world, and now living, for so Johannes Montanus Strigoniensis, that great patron of Paradisus, contends, and certainly avers \textit{71} \textit{a most divine man,} and the quintessence of wisdom wheresoever he is; for he, his fraternity, friends, &c. are all \textit{72} \textit{bettered 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 Dousa,

\textit{"A Sole exolente Metodias usque paludes, Nemo est qui justo se aequipare quest."} \textit{77}

Lipsius saith of himself, that he was \textit{77} \textit{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 Amnonius the philosopher sometimes did in Alexandria, \textit{cum humanitate literas et sapientiam cum prudentia: antistes sapienda,} he shall be \textit{Sapientium Octavus.} The Pope is more than a man, as \textit{his} parats often make him, a demi-god, and besides his holiness cannot err, \textit{in Cathedrâ belike:} and yet some of them have been magicians, Heretics, Atheists, children, and as Plutarch saith of John 22, \textit{Et si vir litteratus, multa soliditatem et levitatem pro se ferentia egit, soliditâ et sociorâs 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.

\begin{quote}
\textit{Some lose their wits with love, some with ambition, some following \textit{Lords} and men of high condition. Some in fair jewels rich and costly set, Others in Poetry their wits forgot, Another thinks to be an Alchemist, Till all be spent, and that his number's mist.}
\end{quote}

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

\textit{Quum furor haurd dubius, quum sit manifesta phrenesis,} "

Since madness is indispensible, since frenzy is obvious.

what remains then \textit{41} \textit{but} to send for Lorarios, those officers to carry them all together for company to Bedlam, and set Rabelais to be their physician.

\begin{quote}
If any man shall ask in the meantime, who I am that so boldly censure others,
\end{quote}
Democritus to the Reader.

tu nullam habes vitie? have I no faults? 65 Yes, more than thou hast, whatsoever thou art. Nos numerus sumus, I confess it again, I am as foolish, as mad as any one.

62 "Insanus vobis videor, non deprecor 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, doats, 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 abovementioned 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, heterocletes, which no new 87 hospital can hold, no physic help; my purpose and endeavour is, in the following discourse to analyze this humour of melancholy, through all its parts and species, as it is an habit, or an ordinary disease, and that philosophically, medially, 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 86 Mercurialis observes, "in these our days; so often happening," saith 86 Laurentius, "in our miserable times," as few there are that feel not the smart of it. Of the same mind is 85 Aelian Montalius, 86 Melancthon, and others; 86 Julius Caesar Claudius calls it the "fountain of all other diseases, and so common in this crazed age of ours, that scarce one of a thousand is free from it;" and that splenetic 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 epidemical disease, that so often, so much crucifies the body and mind.

If I have overshot myself in this which hath been 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 82 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, nempeque licebit, Parcer personas, dicere de vitis,"

Yet some indulgence I may justly claim, If too familiar with another's fame.

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?

"It lawful was of old, and still will be, To speak of vice, but let the name go free."

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 88 Erasmus excuse himself to Dorpium, si parca licet componere magnis) and so do I; 89 but let him be angry with himself, that so betrayed and opened his own faults in applying it to himself: 89 if he be guilty and deserve it, let him amend, whoever he is, and not
Democritus to the Reader.

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 fear, I confess my fault, acknowledge a great offence.

If through weakness, folly, passion, discontent, ignorance, I have said amiss, let it be forgotten and forgiven. I acknowledge that of Tacitus to be true, Aspere facetia ubi nimis ex vero trazere, acream sui memoriam relinquunt, a bitter jest leaves a sting behind it; and as an honourable man observes, "They fear a satirist’s wit, he their memories.

I may justly suspect the worst; and though I hope I have wronged no man, yet in Medea’s words I will crave pardon,

If any one shall err by his own suspicion, and shall apply to himself what is common to all, he will foolishly betray a consciousness of guilt. 

If anyone says Democritus has said it is somewhat tart, I grant it; acriora orexim excitant embambata, as he said, sharp sauces increase appetite, nec cibus ipse juvat morsu fraudatus aceti. Object then and cavil what thou wilt, I ward all with 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 Dysonian feasts, when as he said, nullum libertati pericum est, servants in old Rome had liberty to say and do what they list. When our countrymen sacrificed to their goddess Vacuna, and sat tippling by their Vacunal fires. I write this, and published this oras iaxa, it is neminis nihil. 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.

"Si quis est qui dictum in se inclementius Existentavit esse, sic existimavit." 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 fear, I confess my fault, acknowledge a great offence.

If through weakness, folly, passion, discontent, ignorance, I have said amiss, let it be forgotten and forgiven. I acknowledge that of Tacitus to be true, Aspere facetia ubi nimis ex vero trazere, acream sui memoriam relinquunt, a bitter jest leaves a sting behind it; and as an honourable man observes, "They fear a satirist’s wit, he their memories.

I may justly suspect the worst; and though I hope I have wronged no man, yet in Medea’s words I will crave pardon,

If any one shall err by his own suspicion, and shall apply to himself what is common to all, he will foolishly betray a consciousness of guilt. 

If anyone says Democritus has said it is somewhat tart, I grant it; acriora orexim excitant embambata, as he said, sharp sauces increase appetite, nec cibus ipse juvat morsu fraudatus aceti. Object then and cavil what thou wilt, I ward all with 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 Dysonian feasts, when as he said, nullum libertati pericum est, servants in old Rome had liberty to say and do what they list. When our countrymen sacrificed to their goddess Vacuna, and sat tippling by their Vacunal fires. I write this, and published this oras iaxa, it is neminis nihil. 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.

"Si quis est qui dictum in se inclementius Existentavit esse, sic existimavit."
Democritus to the Reader.

Difficult thing to keep an even tone, a perpetual tenor, and not sometimes to lash out; difficil 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; — opere 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, Nemo 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. quer. Plaut. "Let not any one take these things to himself, they are all but fictions."
LECTORI MALÈ FERIATO.

Tu vero eavesis edico quisquis es, ne temere sugilles Auctorem hujusce operis, aut cavillator irrideas. Ino ne vel ex aliorum censura tacite obloquaris (vis dicam verbo) nequid nasutulus inepte improbes, aut falso fingas. Nam si talis revera sit, qualem prae se fert Junior Democritus, seniori Democrito saltem affinis, aut eius Genium vel tantillum sapiat; actum de te, censemem reque ac delatum 1aget econtra (petulanli splene cum st) sufflabit te in jacos, comminuet in sales, addo enam et deo risui te sacrificabit.

Iterum moneo, ne quid cavillere, ne dum Democritum Juniorem conviciis insanes, ut ignominiose vituperes, de te non male sentientem, tu idem audias ab amico cordato, quod olim vulgus Abderitanum ab 2Hippocrates, concivem bene meritum et popularem suum Democritum, pro insano habens. Ne tu Democrite sapis, stulti autem et insani Abderite.

3 "Abderitanus pectora plebis habet."

Hac te paucis admoinationt volo (male feriate Lector) abi.

-------------

TO THE READER AT LEISURE.

Whoever 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 Abdera 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 Abdera are fools and madmen."

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

1 Si me commorit, melius non tanzere clamo. Hor.
2 Hippoc. epist. Damageto, accercitius sum ut Democritum tanquam insanum curarem, sed postquam conveni, non per Jovem desipientis negotium, sed rerum omnium receptaculunm deprehendi, ejusque ingenium demiratus sum. Abderitanos vero tanquam non annos accumavi, veratir potione ipsos potius egiisse dicem.
3 Mart.
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 Heraclitus', 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

<table>
<thead>
<tr>
<th>Their Causes</th>
<th>Impulsive; Sin, concupiscence, &amp;c.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subs. 1.</td>
<td>Instrumental; Intemperance, all second causes, &amp;c.</td>
</tr>
</tbody>
</table>

In diseases, consider *Sect. 1.*

**Memb 1.**

<table>
<thead>
<tr>
<th>Definition, Member, Division.</th>
<th>Or Of the body 300, which are Epidemical, as Plague, Plica, &amp;c. or Particular; as Gout, Drousy, &amp;c.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subs. 2.</td>
<td>Or</td>
</tr>
<tr>
<td></td>
<td>Of the head or mind.</td>
</tr>
<tr>
<td></td>
<td>Subs. 3.</td>
</tr>
<tr>
<td></td>
<td>Or</td>
</tr>
</tbody>
</table>

*Dotage*

*Penny.*

*Madness.*

*Ecstasy.*

*Habits, as Lycanthropia.*

*Chorus sancti Viti.*

*Hydrophobia.*

*Possession or obsession of Devils.*

*Melancholy.* See '.*

### Its Equivocations, in Disposition, Improper, &c.

*Subsect. 5.*

**Memb. 2.**

To its explanation, a digression of anatomy, in which observe parts of Subs. 1.

<table>
<thead>
<tr>
<th>Body contained as Humours, 4. Blood, Phlegm, &amp;c.</th>
</tr>
</thead>
<tbody>
<tr>
<td>parts or Similar; spermatical, or flesh, bones, nerves, &amp;c. Subs. 3.</td>
</tr>
<tr>
<td>containing Dissimiliar; brain, heart, liver, &amp;c. Subs. 4.</td>
</tr>
<tr>
<td>Soul and its faculties, as Vegetal. Subs. 5.</td>
</tr>
<tr>
<td>Sensible. Subs. 6, 7, 8.</td>
</tr>
<tr>
<td>Rational. Subsect. 9, 10, 11.</td>
</tr>
</tbody>
</table>

### Melancholy: in which consider

**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.

### Species, or kinds which are

<table>
<thead>
<tr>
<th>Proper to Of the head alone, Hypochondriacal, or windy melancholy. Of the whole body.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indefinite; as Love-melancholy, the subject of the third Partition.</td>
</tr>
</tbody>
</table>

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.

Super-natural,

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

Primary, as stars, proved by aphorisms, signs from physiognomy, metoposcopy, chiromancy. Subs. 4.

| Congenite, Old age, temperament, Subs. 5. |
| in, Parents, it being an hereditary disease, from |

Necessary, see II.

| Nurses, Subs. 1. |
| Education, Subs. 2. |
| Terrors, allrights, Subs. 3. |
| Scots, calamities, bitter jests, Subs. 4. |
| Loss of liberty, servitude, imprisonment, Subs. 5. |
| Poverty and want, Subs. 6. |

A heap of other accidents, death of friends, loss, &c. Subs. 7.

In which the body works on the mind, and this malady is caused by precedent diseases; as agues, pox, &c. or temperature innate, Subs. 1.

Or by particular parts distempered, as brain, heart, spleen, liver, mesentery, pylorus, stomach, &c. Subs. 2.

Particular to the three species. See II.

| Innate humour, or from distemperature adjust. |
| A hot brain, corrupted blood in the brain. |
| Excess of venery, or defect. |
| Agues, or some precedent disease. |
| Fumes arising from the stomach, &c. |

Of head

Melancholy are Subs. 3.

| Inward |
| or |
| Heat of the sun immediate. |
| A blow on the head. |
| Overmuch use of hot wines, spices, garlic, onions, hot baths, overmuch waking, &c. |
| Idleness, solitariness, or overmuch study, vehement labour, &c. |
| Passions, perturbations, &c. |

| Outward |

| Inward, or |
| Default of spleen, belly, bowels, stomach, mesentery miseric a veins, liver, &c. |
| Months or hemorrhoids stopped, or any other ordinary evacuation. |
| Those six non-natural things abused. |

Of hypochondriacal, or windy melancholy are,

| Inward, or |
| Default of spleen, belly, bowels, stomach, mesentery miseric a veins, liver, &c. |
| Months or hemorrhoids stopped, or any other ordinary evacuation. |
| Those six non-natural things abused. |

Over all the body are, Subs. 5.

| Inward, or |
| Liver distempered, stopped, over-hot, apt to engender melancholy, temperature innate. |
| Bad diet, suppression of hemorrhoids, &c. and such evacuations, passions, cares, &c. those six non-natural things abused. |
Synopsis of the First Partition.

<table>
<thead>
<tr>
<th>Substance</th>
<th>Diet offending in Subs. 3.</th>
<th>Qual. ty, as in</th>
<th>Quantity</th>
<th>Subs. 2.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bread; coarse and black, &amp;c.</td>
<td>Parts; heads, feet, entrails, fat, bacon, blood, &amp;c.</td>
<td>Preparing, dressing, sharp sauces, salt meats, indurated, soured, fried, broiled, or made-dishes, &amp;c.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Drink; thick, thin, sour, &amp;c.</td>
<td>Kinds: Beef, pork, venison, hares, goats, pigeons, peacock, fowl, &amp;c.</td>
<td>Disorder in eating, immoderate eating, or at unseasonable times, &amp;c.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Water unclean, milk, oil, vinegar, wine, spices, &amp;c.</td>
<td>Herbs, Of fish; all shell-fish, hard and slimy fish, &amp;c.</td>
<td>Custom; delight, appetite, altered, &amp;c. Subs. 3.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Necessary causes, as those six non-natural things, which are, Sect. 2 Mem. 2.

Retention and evacuation, Subs. 4. Contiveness, 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.

Exercise, Unseasonable, or excessive, of body or mind, solitariness, idleness, Subs. 6. a life out of action, &c.


Sanguine are merry still, laughing, pleasant, meditating on plays, women, music, &c. Phlegmatic, slothful, dull, heavy, &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.

Sbergacious are patients, subject to sleep and severance, strange apparitions, &c. Phlegmatic, slothful, dull, heavy, &c. Queserous, loquacious, and laborious, habitation, &c. Please at first, hardly discerned; afterwards harsh and intolerable, if inveterate.

Minds.

Common to all or most: Fear and sorrow without a just cause, suspicion, jealousy, discontent, solitariness, irksomeness, continual cogitations, restless thoughts, vain imaginations, &c. Subs. 2.

Celestial influences, as 12 14 15, &c. 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. 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.

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

Particular to private persons, according to Subs. 3. 4. Their several customs, conditions, inclinations, discipline, &c.

Continuance of time as the humour is intended or remitted, &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.

Sanguine are patients, subject to sleep and severance, strange apparitions, &c. Phlegmatic, slothful, dull, heavy, &c. Queserous, loquacious, and laborious, habitation, &c. Please at first, hardly discerned; afterwards harsh and intolerable, if inveterate.

Hence some make 1. Falsa cogitation. 2. Cogitata loquium. 3. Exequi logutum. 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.

By fits, or continue, as the object varies, pleasing, or displeasing.

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

<table>
<thead>
<tr>
<th>Head melancholy.</th>
<th>Subs. 1.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>In body</td>
</tr>
<tr>
<td></td>
<td>Or</td>
</tr>
<tr>
<td></td>
<td>In mind.</td>
</tr>
</tbody>
</table>

Particular symptoms to the three distinct species.  
Sect. 3.  
Memb. 2.

<table>
<thead>
<tr>
<th>Hypochondriacal, or windy melancholy.</th>
<th>Subs. 2.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>In body</td>
</tr>
<tr>
<td></td>
<td>Or</td>
</tr>
<tr>
<td></td>
<td>In mind.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Over all the body.</th>
<th>Subs. 3.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>In body</td>
</tr>
<tr>
<td></td>
<td>Or</td>
</tr>
<tr>
<td></td>
<td>In mind.</td>
</tr>
</tbody>
</table>

Symptoms of nuns, maids, and widows melancholy, in body and mind, &c.

A reason of these symptoms.  
Memb. 3.

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.

Why they prophesy, and speak strange languages; whence comes their crudity, rumbling, convulsions, cold sweat, heaviness of heart, palpitation, cardiac, fearful dreams, much waking, prodigious fantasies.

Tending to good, as

<table>
<thead>
<tr>
<th>Tending to evil, as</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morpheat, scabs, itch, breaking out, &amp;c.</td>
</tr>
<tr>
<td>Black jaundice.</td>
</tr>
<tr>
<td>If the hemorrhoids voluntarily open.</td>
</tr>
<tr>
<td>If varices appear.</td>
</tr>
</tbody>
</table>

| 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. |

The grievousness of this above all other diseases.  
The diseases of the mind are more grievous than those of the body.  
Corollaries and questions.  
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 Excellence, Fall, Miseries, Infirmities; The causes of them.

Man's Excellence.] 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 naturae miraculum, "the 'marvel of marvels," as Plato; "the 2 abridgment and epitome of the world," as Pliny; Microcosmus, a little world, a model of the world, 3 sovereign lord of the earth, vice-roy 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 Imago, 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, 7 created after God in true holiness and righteousness; Deco congruens, free from all manner of infirmities, and put in Paradise, to know God, to praise and glorify him, to do his will, Ut dies consimiles parturiet deos (as an old poet saith) to propagate the church.

Man's Fall and Misery.] But this most noble creature, Hen tristis, et lachrymosa commutatio (8 one exclaims) O pitiful change! is fallen from that he was, and forfeited his estate, become miserabilis homuncio, a cast-away, a caitiff, one of the most miserable creatures of the world, if he be considered in his own nature, an unregenerate man, and so much obscured by his fall that (some few reliques excepted) he is inferior to a beast, 9 Man in honour that understandeth not, is like unto beasts that perish, so David esteems him: a monster by stupend metamorphoses, 10 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 accused; 11 "He must eat his meat in sorrow," subject to death and all manner of infirmities, all kind of calamities.

A Description of Melancholy.] 12 "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 imagination of things they wait for, and the day of death. From him that sitteth in the glorious throne, to him that sitteth beneath in the earth and ashes; from him that is clothed in blue silk and weareth a crown, to him that is clothed in simple 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

---

1 Magnam miraculum. 2 Mundus epitone, naturae deliciæ. 3 Finix rerum omnium, cui sublunaria serviant. Scaliz, exercit. 365, sec. 3. Vales. de sacris. Phil. c. 5. 4 Ut in mixtum amata Caesaris imago, sic in homine Dei. 5 Gen. 1. 6 Imagis mundi in corporis, Dei in anima. Exemplumque dei quique est in imagine Parvi. 7 Eph. iv. 24. 8 Psal. x. 90. 9 Legi, super equum, impudentia canem, astu vulpes, furore leo-neum. Chrys. c. 23. Gen. 10 Gen. iii. 13. 11 Exclus. iv. 1, 2, 3, 4, 5, 8
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 belike 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. 25 "Fools by reason of their transgression, and because of their iniquities, are afflicted." 26 "Fear cometh like sudden desolation, and destruction like a whirlwind, affliction and anguish," because they did not fear God. 27 "Are you shaken with wars?" as Cyprian well urgeth to Demetrius, "are you molested with death and famine? Is your health crushed with raging diseases? Is mankind generally tormented with epidemical maladies? 6is all for your sins." Hag. i. 9, 10; Amos i.; Jer. vii. God is angry, punisheth and threateneth, because of their obstinacy and stubbornness, they will not turn unto him. 28 "If the earth be barren then for want of rain, if dry and squalid, it yield no fruit, if your fountains be dried up, your wine, corn, and oil blasted, if the air be corrupted, and men troubled with diseases, 6is by reason of their sins." 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 rear 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. Pesti1ence he hath sent, but they have not turned to him." Amos iv. 20 Herod could not abide John Baptist, nor Domitian endure Apollonius to tell the causes of the plague at Ephesus, his injustice, inrest, adultery, and the like. 7 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, 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." 22 "Cursed in the town and in the field, &c." 23 "Cursed in the fruit of the body, &c." 24 "The Lord shall send thee trouble and shame, because of thy wickedness." And a little after, 25 "The Lord shall smite thee with the botch of Egypt, and with emods, and scab, and itch, and thou shalt not be healed; 26 with madness, blindness, and astonishing of heart." This Paul seconds, Rom. ii. 9. "Tri- bulation and anguish on the soul of every man that doeth evil." Or else these chas- tisements 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 ourselves, to inform and teach us wisdom. 27 "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. 28 "Nostra salutis avidus, saith Lennius, and for that cause pulls us by the ear many times, to put us in mind of our duties: "That they which erred might have understanding. (as Isaiah speaks xxix. 21) and so to be reformed. 29 "I am afflicted, and at the point of death," so David confesseth of himself, Psal. lxxxviii. v. 15, v. 9. "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.

Defamed, 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 (Psal. cxliv., verse last); and whatsoever fortune befell 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, perisset nisi perisset, had he not been visited, he had utterly perished; for “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 cui

“Gratia, forma, valetudo contingat abundé Et mundus vicus, non deficiente crumenæ.”

“And that he have grace, beauty, favour, health, A cleanly duc, and abound in wealth.”

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 Agapetianus 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 those 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 accursed, 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, oil, wine, clothing, good to the godly, to the sinners turned to evil,” Eccl. xxxix. 26. “Fire, and hail, and famine, and dearth, all these are created for vengeance,” Eccl. xxxix. 29. The heavens threaten us with their comets, stars, planets, with their great conjunctions, eclipses, oppositions, quartiles, and such unfriendly aspects. The air with his meteors, thunder and lightning, intemperate heat and cold, mighty winds, tempests, unseasonable weather; from which proceed dearth, famine, plague, and all sorts of epidemic diseases, consuming infinite myriads of men. At Cairo in Egypt, every third year, (as it is related by 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 climes, swallowing up sometimes six cities at once? How doth the water rage with his inundations, irruptions, flinging down towns, cities, villages, bridges, &c. besides shipwrecks; whole islands are sometimes suddenly overwhelmed with all their inhabitants in Zealand, Holland, and many parts of the continent; drowned, as the 43 lake Erne in Ireland? Nikhilique praeter arctum cadavera patenti cernimus freto. In the fens of Friesland 1230, by reason of tempests, the sea drowned multa hominum milia, 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, again and again, by the fury of this merciless element, defaced, ruined, and left desolate? In a word,

14 Itenis peperici, unda mereti, aiésis
• Vio pestilentis aquorti crepitum necat,
Bello superstes, tabulis morbo perit.”
Diseases in General.

[Part 1. Sec. 1]

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 noxious fishes, plants, gums, 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. 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 wars, plague, famine were offered) into the hands of men, merciless and wicked men:

Vix sunt homines hoc nomine digni,
Quæunque lupi, sévērus plus feraritis habent.

We can most part foresee these epidemic diseases, and likely avoid them; Dearths, tempests, plagues, our astrologers foretold us; Earthquakes, inundations, ruins of houses, consuming fires, come by little and little, or make some noise beforehand; but the knaveries, impostures, injuries and villanies of men no art can avoid. We can keep our professed enemies from our cities, by gates, walls and towers, defend 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 internecionem nati, 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, quem 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. 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 infirmities: they torment us, and we are ready to injure our posterity;

And yet with crimes to us unknown,
Our sons shall mark the coming age their own;

and the latter end of the world, as 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, Perdītī tua ex te. As 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 heip and defence; but after he began to hurt harmless creatures with it, turned to his own hurtful 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 dilate more at large; they are the causes of our infirmities, our surfeiting, and drunkenness, our

42 Homo homini lupus, homo homini daemon. xvii. 2. 46 Hor. l. 3. Od. 6. 42 Tim. iii. 2. 46 Ovid. de Trist. l. 5. Eleg. 5. 47 Miscent a consort noveces. 47 Lib. 3. Epist. 2. ad Donatum. 47 Eze. 48 Eze. xvii. 31. Thy destruction is from thyself. 49 21 Maci. iii. 12. 48 Part. 1. Sec. 2. Mem. 2.
immoderate insatiable lust, and prodigious riot. Plures crapula, quam gladius, is a true saying, the board consumes more than the sword. Our intemperance it is, that pulls so many several incurable diseases upon our heads, that hastens old age, perverts our temperature, and brings upon us sudden death. And last of all, that which crucifies us most, is our own folly, madness (quos Jupiter perdidit, dementat; by subtraction of his assisting grace God permits it) weakness, want of government, our facility and proneness 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 poets observed of Agamemnon, that when he was well pleased, and could moderate his passion, he was—os ocutosque Jorii 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 reins to lust, anger, ambition, pride, and follow our own ways, we degenerate into beasts, transform ourselves, overthrow our constitutions, 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. Fernelius calleth it an "Affection of the body contrary to nature." Fuschius and Crato, "an hinderance, hurt, or alteration of any action of the body, or part of it." 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." 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; Pliny reckons up 300 from the crown of the head to the sole of the foot: elsewhere he saith, morborum infinita multitudo, their number is infinite. Howsoever it was in those times, it boots not; in our days I am sure the number is much augmented:

macies, et nova fabrum
terris incubit cohors.

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 suas patimur manes, we have all our infirmities, first or last, more or less. There will be pendaventure 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 with wine and oil; a man as fortunate as Q. Metellus, of whom Valerius so much brags; a man as healthy as Otto Herwardus, a senator of Augsburg in Germany, whom Leoviitus the astrologer brings in for an example and instance of certainty in his art; who because he had the significators in his geniture fortunate, and free from the hostile aspects of Saturn and Mars, being a very cold man, could not remember that ever he was sick. 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 physi
be prolonged. We find in the meantime, by common experience, that no man can escape, but that of Hesiod is true:

Div. of the Diseases of the Head.

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, salutaries, 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 Fuscippus hath made, Institut. lib. 3, sect. 1, cap. 1. I refer you to the voluminous tomes of Galen, Aretaeus, Rhasis, Avicenna, Alexander, Paulus Aetius, Gordoniius: and those exact Neoterics, Savanarola, Capivaccius, Donatus Altomarus, Hercules de Saxonia, Mercurialis, Victorius Freronius. 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 Laurentius (which he takes out of Arculanus,) are inward or outward (to omit all others which pertain to eyes and ears, nostrils, gums, teeth, mouth, palate, tongue, wessel, chopes, face, &c.) belonging properly to the brain, as baldness, falling of hair, turfaire, lice, &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, unicles, creeks, 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, catarrhs, 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 Hildebrann, morbos imaginationis, aut rationis lesee, (diseases of the imagination, or of enjoined reason,) which are three or four in number, phrensy, madness, melancholy, dotage, 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, eures: 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 Pratensis. Laurentius, Montaltus, T. Bright, &c., they have done very well in their several kinds and methods; yet that which one omits, another may haply see; that which one contracts, another may enlarge. To conclude with Scribanus, that which they had neglected, or profluctorily 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.—Dotage, Phrensy, Madness, Hydrophobia, Lycanthropia, Chorus sancti Viti, Extasis.

Delirium, Dotage.] Dotage, 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 ingenite, 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.

Prensy.] Phrenitis, which the Greeks derive from the word φρέν, 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 33Jason Pratensis especially labours, and that they differ only sensum majus or minus, in quantity alone, the one being a degree to the other, and both proceeding from one cause. They differ intenso et reminso gradu, saith 75Gordonius, as the humour is intended or remitted. Of the same mind is 75Arcteus, Alexander Tertullianus, Guinererus, 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 choleric, and blood incensed, brains inflamed, &c. 38Pracastorius 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 heubane, nightshade, wine, &c. Of this fury there be divers kinds; 31ecstasy, 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, l. 3, cap. 18. Extasi omnum praedicere, 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 Beda in their works; obsession or possession of devils, sibylline prophets, and poetical furies; such as come by eating noxious herbs, tarantulas stinging, &c., which some reduce to this. The most known are these, lycanthropia, hydrophobia, chorus sancti vii.

Lycanthropia.] Lycanthropia, which Avicenna calls Cuebuth, others Lupinam, Panianam, 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. 45Etius and 45Paulus 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. 35Donat ab Alomari saith, that he saw two of them in his time: 55Wierus 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; 45Forrestus confirms as much by many examples; one amongst the rest of which he was an eye-witness, at Allemaer 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 Pratetus' 37daughters, that thought:

Diseases of the Mind. [Part. 1. Sec. 1.]

themselves kine. And Nebuchadnezzar in Daniel, as some interpreters held, 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. "Mizaldus, cent. 5. 77. Sekenius, lib. 1. Hildesheim, spicel. 2. de Mania. Forrestus lib. 10. de morbis cerebri. Olaus Magnus, Vincentius Bellavicensis, spec. met. lib. 31. c. 122. Pierius, Bodine, Zuinger, Zeilger, Peucer, Wierus, Spranger, &c. This malady, saith Avicenna, troubles men most in February, and is now-a-days frequent in Bohemia and Hungary, according to Heurnius. Schemnitz 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; so they have usually hollow eyes, scabbled legs and thighs, very dry and pale," saith Altomarus; 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 Sekenkious 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, supposed 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: Celsius 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 welps 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 Guianerius; 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 Delhi, 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 duck 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, Capivaccius, Forrestus, Skenkious, and before all others Codronchus an Italian, who hath lately written two exquisite books on the subject.

Chorus sancti Viti, 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, forns, tables; even great bellied women sometimes (and yet never hurt their children) will dance so long that they can stir neither hand nor foot, but seem to be quite dead. One in red clothes they cannot abide. 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 2 Sckenius, and Paracelsus in his book of Madness, who brags how many several persons he hath cured of it. Felicis Platera de mentis alienat. cap. 3, reports of a woman in Basil whom he saw, that danced a whole month together. The Arabian call it a kind of palsy. Bodine in his 5th book de Repub. cap. 1, speaks of this infirmity; 3 Monavius in his last epistle to Scotizius, and in another to Duddithus, where you may read more of it.

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

4 Fuscchius, Instit. lib. 3. sec. 1. cap. 11, Felicis Plater, 5 Laurentius, 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 6 apart, 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, 6 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. 7 "Man that is born of a woman, is of short continuance, and full of trouble." 8 Zeno, Cato, Socrates himself, whom 9 Elian so highly commends for a moderate temper, that "nothing could disturb him, but going out, and coming in, still Socrates kept the same serenity of countenance, what misery soever befell him," (if we may believe Plato his disciple) was much tormented with it. Q. Metellus, in whom 10 Valerius gives instance of all happiness, "the 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. 11 Polycrates 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 12 poets put upon them. In general, 13 as 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.

—medio de fonte leporem Surgit amari aliquid, in ipseis floribus angat.

Even in the midst of laughing there is sorrow,(as Solomon holds): even in the


midst of all our feasting and jollity, as Austin inferes 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 mown; 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 *χαρακτικόν*, a mixed passion, and like a chequer table black and white: men, families, cities, have their falls and wanes; now 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 infirmities, 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 connois to our time), he knows not the condition of it, where with a reciprocity, pleasure and pain are still united, and succeed one another in a ring. *Exi e 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 advisedst 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 away 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 inveterate 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 flen-biting to one, causeth insufferable torment to another; and which one by his singular moderation, and well-composed carriage can happily come, a second is no whit able to sustain, but upon every small occasion of misconceived abuse, injury, grief, disgrace, loss, crees, 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, cruelty, 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 *quâ data porta ruunt*) will set upon him, and then like a lame dog or broken-winged goose he droops and pines away, and is brought at last to that ill habit or malady of melancholy 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, *mosbus sonomicus, or chronicus*, a chronic or continue disease, a settled humour, as

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 myrarche, hypocondries, emrods, &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 further into this most excellent subject, and thereupon with that royal prophet to praise God, ("for a man is fearfully and wonderfully made, and curiously wrought") that have time and leisure enough, 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, hound, 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, Falopius, 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 Anima (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.

Of 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 acquirese. The radical or innate, is daily supplied by nourishment, which some call cambium, and make those secondary humours of rosin and gluten to maintain it: or acquirese, 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, peecant, or diseased humours, as Melancthon calls them.

Blood.] Blood is a hot, sweet, temperate, red humour, prepared in the miseric veins, and made of the most temperate parts of the chylus in the liver, whose office...
is to nourish the whole body, to give it strength and colour, being dispersed by the 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 meat 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. Melancthon 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 homogenous or heterogenous, similar or dissimilar; so Aristotle divides them, lib. 1, cap. 1, de Hist. Animal.; Laurentius, cap. 20, lib. 1. Similar, or homogenous, are such as, if they be divided, are still severed into parts of the same nature, as water into water. Of these some be spermatical, some fleshy or carnal. Spermati
cal 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 319 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 all the bowels; the seventh pair moves the tongue. The harder sinews serve for the motion of the inner parts, proceeding from the marrow in the back, of whom there be thirty combinations, seven of the neck, twelve of the breast, &c.

Arteries.] Arteries are long and hollow, with a double skin to convey the vital spirit; to discern which the better, they say that Vesalius the anatomist was wont
Dissimilar Parts.

Veins.] Veins are hollow and round, like pipes, arising from the liver, carrying blood and natural spirits; they feed all the parts. Of these there be two chief, Vena porta and Vena cava, from which the rest are corrivated. That Vena porta is a vein coming from the concave of the liver, and receiving those mesenrical veins, by whom he takes the chylus from the stomach and guts, and conveys it to the liver. The other derives blood from the liver to nourish all the other dispersed members. The branches of that Vena porta are the meseraical and hemorroides. The branches of the cava are inward or outward. Inward, seminal or emulent. Outward, in the head, arms, feet, &c., and have several names.

Fibres, Fat, Flesh.] Fibres are strings, white and solid, dispersed through the whole member, and right, oblique, transverse, all which have their several uses. Fat is a similar part, moist, without blood, composed of the most thick and unctuous matter of the blood. The skin covers the rest, and hath cuticulum, or a little skin under it. Flesh is soft and ruddy, composed of the congealing of blood, &c.

Subsect. IV.—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, hypocondries, navel, groin, flank, &c.; backward, the hinder part of the head, back, shoulders, sides, loins, 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, cague praecipua et grandiora tantum; quod reliquum ex libris de anima qui volet, accipiat.

Inward organical parts, which cannot be seen, are divers in number, and have several names, functions, and divisions; but that of 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 site, 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 to the rest, and is, as it were, a privy counsellor and chancellor to the heart. The second region is the chest, or middle belly, in which the heart as king keeps his court, and by his arteries communicates life to the whole body. The third region is the lower belly, in which the liver resides as a Legat à latere, with the rest of those natural organs, serving for concoction, nourishment, expelling of excrements. This lower region is distinguished from the upper by the midriff, or diaphragma, and is subdivided again by some into three concavities or regions, upper, middle, and lower. The upper of the hypocondries, in whose right side is the liver, the left the spleen; from which is denominated hypocondriac 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 Arabinians make two parts of this region, Epigastrium and Hypogastrium, upper and lower. Epigastrium they call Mirach, from whence comes Mirachialis Melancholia, sometimes mentioned of them. Of these several regions I will treat in brief apart; and first of the third region, in which the natural organs are contained.

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 Melanchon 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 aight.” The parts of this region, which

25 In these they observe the beating of the pulse.
28 D. Crooke out of Galen and others.
29 Vos vero veluti in templum et sacrum quemdam vos duci putatis, &c. Satvia, et utibus cognitio.
Anatomy of the Body. [Part. 1. Sec. 1

present themselves to your consideration and view, are such as serve to nutrition or generation. Those of nutrition serve to the first or second conception; as the osophagus 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 midrib, 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 nether door (as Wecker calls it) is named Pylorus. This stomach is sustained by a large kell or kaul, 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 site and substance, slender or thicker: the slender is duodenum, or whole gut, which is next to the stomach, some twelve inches long, saith Fuscinius. Jejunum, or empty gut, continue to the other, which hath many meseral veins annexed to it, which take part of the chylus to the liver from it. Lion 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 ilion 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 midrib, 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 Melancthon 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 spungy 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 emulent veins and ureters. The emulent 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 porter, keeps the water from running out against our will.

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

Middle Region.] Next in order is the middle region, or chest, which comprehends the vital faculties and parts; which (as I have said) is separated from the lower belly by the diaphragm or midrib, 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 thinn 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 Mediastinus, 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—the sun of our body, the king and sole commander of it—the seat and organ of all passions and affections. Primus viscis, ultimum moriens, it lives first, dies last in all creatures. Of a pyramidal form, and not much unlike to a pine-appeal; 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 out; moving the humours, as horses do a chariot. This heart, though it be one sole member, yet it may be divided into two creeks right and left. The right is like the 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 creek 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 creeks 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 lungs are a thin springy part, like an ox hoof, (saith Fernelius) the town-clerk orcrier, (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 venosal 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-pain; 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 way hurt, sense and motion ceaseth. These ventricles, moreover, are held to be the seat of the common sense. The middle ventricle is a common concourse and cavity of them both, and hath two passages—the one to receive pituita, and the other extends itself to the fourth creek; in this they place imagination and cogitation, and so the three ventricles of the fore part of the brain are used. The fourth creek behind the head is common to the cerebel or little brain, and marrow of the back-bone, the last and most solid of all the rest, which receives the animal spirits from the other ventricles, and conveys them to the marrow in the back, and is the place where they say the memory is seated.

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

According to Aristotle, the soul is defined to be anima, perfectio et actus primus corporis organis, vitam habentis in potentia: the perfection or first act of an organisical 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, Tolet, and other Neoterics philosophers confess:—\(^{34}\) We can understand all things

\(^{1}\) Physio. l. i. c. 8.  \(^{6}\) Ut orator regi: sic pulmo vocis instrumentum annexitur cordi, &c. Melanch. pag. 1216.
\(^{31}\) Tusc, quisq. \(^{52}\) Lib. 6. Dig. Va. Gentil. c. 13 Aristot. \(^{54}\) Animà quaesque in
debimur, et tamen quæ sit ipsa intelligere non
equum.
\(^{51}\) De anima. c. 1. \(^{55}\) Scalig. exer. 307. Tolet. in
lib. de anima. cap. 1. &c.
Anatomy of the Soul.

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 carcases 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 beasts have reason as well as men, though, for some defect of organs, not in such measure. Others make a doubt whether it be all in all, and all in every part; which is amply discussed in Zabarel amongst the rest. The 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 beasts, rational men. How these three principal faculties are distinguished and connected. Humano ingenio inaccessum videtur, is beyond human capacity, as Taurellus, 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 begets another like unto itself. In which definition, three several operations are specified—altrix, antrix, procreatrix; 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 nutrient 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.] Attraction 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—maturation, elixiation, assation.

Maturation.] Maturation 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.

Elixiation.] 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 semi-mutilation.

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; chilification 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 superfluos excrements, and reliques 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 in-
creasing 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:

"Stat sun cuique dies, breve et irreparabile tempus
Junnibus est vita." 

"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 begots 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 clime, 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. 77 This defined an "Act of an organical body by which it lives, hath sense, appetite, judgment, breath, and motion." His object in general is a sensible or passible quality, because the sense is affected with it. The general organ is the brain, from which principally the sensible operations are derived. This sensible soul is divided into two parts, apprehending or moving. By the apprehensive power we perceive the species of sensible things present, or absent, and 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 titillation, 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 destruct sensum. 53 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 diaphanam; for in dark we cannot see. The organ is the eye, and chiefly the apple of it, which by those optic nerves, concurring 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 68 Plato, 66 Plutarch,

77 Vita consistit in calido et humido. 78 Too | actus perspicul. Lumen a luce provenit, lux est in | bright an object destroys the organ. 79 Lumen est corpore lucido. 80 Satur. 7. c. 14. 67 In Phaedo.
Macrobius, Lactantius and others dispute. And, besides, it is the subject of the perspectives, of which Alhazen the Arabian, Vitelhio, Roger Bacon, Baptista Porta, Guidus Ubaldus, Aquilonius, &c., have written whole volumes.

Hearing.] Hearing is 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, flame, 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, cool; and those that follow them, hard, soft, thick, thin, &c. Many delightful some 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 im-
agination forcibly works, as appears by their several fictions, antiques, images: as
Ovid'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
at io 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, demonical, &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."

Subsect. 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 incli-
nation, 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; hun-
ger and thirst. Sensitive is common to men and brutes. Voluntary, the third, or
intellectual, 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 appe-
tant 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 delightful things,
and abhors that which is distasteful, harsh, and unpleasant. Irascible, quasi
aversans 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 concu-
psiscence. 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 etpicara tempaxii, a con

11 Exerict. 250.
12 T. W. Jesuite, in his Passions of the MInde.
13 Velcurio.
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 pro-
secute 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 mediation of the spirit, commands the organ by which it moves: and that con-
sists 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 situs. 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 Aristoxe-
nus; number, as Xenocrates; whether it be organical, or inorganical; 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 Animâ, Tertullian. Lactantius de opifce. Del.
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
begotten, the two inferior I mean, and may not be well separated in men. 72 Galen
supposeth the soul crasìn esse, to be the temperature itself; Trismegistus, Museus,
Orpheus, Homer, Pindarus, Pharecides Syrus, Epicetus, with the Chaldees and
Egyptians, affirmed the soul to be immortal, as did those British 73 Druids of old.
The 74 Pythagoreans defend Metempsychosis; and Palingenesia, that souls go from
one body to another, epòta prius Lethes undat, as men into wolves, bears, dogs, hogs,
as they were inclined in their lives, or participated in conditions:

71 "Imque ferina.
Possimus ire domus, pecudumque in corpora condit."

72 Lucian’s cock was first Euphorbus, a captain:
73 "He ego (nam memini) Trojani tempore bellii,
Pauvdathos Euphorbus erat.

A horse, a man, a sponge. 75 Julian the Apostle thought Alexander’s soul was
descended into his body: Plato in Timae, and in his Phaedon, (for aught I can per-
ceve,) 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 remi-
niscencia, 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 83 ten thousand years is to return into the former
body again,

64 "post varios annos, per mile ageras,
Rursum ad humanae fortunae primordia vita." 59

Others deny the immortality of it, which Pomponatus of Padua decided out of Aris-
totle not long since, Plinianus Nepautus, cap. 1. lib. 2, et lib. 7. cap. 55; Seneca, lib. 7.
epist. ad Lucidum, epist. 55; Dicearchus in Tull. Tusc. Epicurus, Aratus, Hippocrates,
Galen, Lucretius, lib. 1.

"(Pratera gigni pariter cum corpore, et unà
Crebre sentimus, pariterque semecere mentem.)" 65 66

Averroes, and I know not how many Neotericers. 66: This question of the immor-
tality of the soul, is diversely and wonderfully impugned and disputed, especially
among the Italians of late;" saith Jab. Colerus, Lib. de immort. anima, cap. 1. The
popes themselves have doubted of it: Leo Decimus, that Epicurean pope, as 57 some
record of him, caused this question to be discussed pro and con before him, and con-
duced at last, as a profane and atheistical moderator, with that verse of Cornelius
Gallus, Et redit in nihilum, quod fuit ante nihil. It began of nothing, and in nothing
it ends. Zeno and his Stoics, as 68 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 funus evanescere, to be extinguished and vanished; and in the meantime,
whilst the body was consuming, it wandered all abroad, et è longinquo multa anna-
ciare, and (as that Clazomenian Hermotimus aversed) saw pretty visions, and suffered
I know not what. 69 Errant evangues sine corpore et ossibus umbre. 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 para-
dise. The souls of good men they defied; the bad (saith 69 Austin) became devils, as
they supposed; with many such absurd tenets, which he hath confuted. Hierome,
Austine, 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 81 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 them-
selves, 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 demonstra-
tions, I refer them to Niphus, Nic. Fvaventinus' tracts of this subject. To Fran.
and John Picus in digress; sup. 3. de Animâ, Tholosanum, Eugubinus. To. Soto, Canas,
Thomas, Peresinus, 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. Nactantius, tom. 2. op. handleth it in four questions, Antony Brus-
inus, Aonius Palearius, Marinus Marcennus, with many others. This reasonable soul,
which Austin calls a spiritual substance moving itself, is defined by philosophers to be
80 the first substantial act of a natural, humane, organical body, by which a man
lives, perceives, and understands, freely doing all things, and with election." Out
of which definition we may gather, that this rational soul includes the powers, and per-
forms the duties of the two other, which are contained in it, and all three faculties
make one soul, which is inorganical of itself, although it be in all parts, and incor-
poral, 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.

66 Phaedon. 68 Claudian, lib. 1. de rap. Proser.
67 Besides, we observe that the mind is born with the
body, grows with it, and decays with it." 68 Here
questio malos per sanos variis, ac miratiliter impug-
natis, &c.
69 Colerus, ibid. 60 De cecitis, dog. cap. 16. 68 Ovid, 4. Met. "The bloodless shades
without either body or bones wander." 61 Bone-
rum lares, malorum verb larvar et leures. 62 Some
say at three days, some six weeks, others other-
wise.
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 notions 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 universals. 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 synteresis, 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.

Synteresis, 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 synteresis 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 shouldst not another man should falsify his oath, or break promise with thee: conscience concludes, therefore, Regulus, thou

---

"Melanethon. 82 Nihil in intellectu, quod non of the conscience. 83 Quod tibi fieri non vis, al-
prius fuerat in sensu. Velcurio. 84 The pure part ter ne feceris.
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, 107 which covets or avoids such things as have been before judged and apprehended by the understanding." If good, it approves; if evil, it abhors it: 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. 108 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 do, steal or not steal. Otherwise, in vain were laws, de- liberations, exhortations, counsels, precepts, rewards, 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, 109 our whole will is averse from God and his law, 110 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 domineer 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 counterposed 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 dissolution courses. So David corrected himself, when he had sinned 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 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 hither and thither, 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 equis auriga, nec audit currus habenas, 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,

Lust counsels one thing, reason another, there is a new reluctancy in men. 2 Od i, nec possum, cupiens non esse, quod odi. We cannot resist, but as Phedra confessed

\[\begin{align*}
107 & \text{v} \text{ Res ab intellectu monstratas receptit, vel rejict; appetit, vel impropriet, Philip. Ignoti nulla cupiditas.}
108 & \text{m} \text{ Melanthon. Operationes plenore fere, et libera sit illa in essentialis sua.}
109 & \text{r} \text{ In civilibus libera, sed non in spiritualibus Osiander.}
110 & \text{a} \text{ Tota voluntas averse a Dec. Omnis homin mendax.}
\end{align*}\]
Coming from her nurse, *quae loquercis, vera sunt, sed furor suggerit sequi pejora* : she said well and true, she did acknowledge it, but headstrong passion and fury made her to do that which was opposite. So David knew the filthiness of his fact, what a 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 inclination, 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 amazes, 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 Bruel observes, *Melancholia quasi Melanochir*, from black choler. And whether it be a cause or an effect, a disease or symptom, letDonatus Altomarus and Salvians decide; I will not contend about it. It hath several descriptions, notations, and definitions, 4 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," 4 Melanelius out of Galen, Rufius, *Etius*, describe it to be "a bad and peevish disease, which makes men degenerate into beasts." 4 Galen, "a privation or infection of the middle cell of the head, &c." defining it from the part affected, which 7 Hercules de Saxonii approves, *lib. 1. cap. 16*. calling it "a deprivation of the principal function:" 7 Fusciius, *lib. 1. cap. 23*. Arnoldus Breviar. *lib. 1. cap. 18*. Guianerius, and others; "By reason of black choler," Paulus adds. Halybabas simply calls it a "commotion of the mind." Aretæus, 5 "a perpetual anguish of the soul, fastened on one thing, without an ague; which definition of his, *Mercurialis de affect. cap. lib. 1. cap. 10.* taxeth: but Aelianus Montaltus defends, *lib. 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 Laurentius, *cap. 4*. Piso. *lib. 1. cap. 43*. Donatus Altomarus, cap. 7. *art. medici*. Jachiniius, in *com. in lib. 9*. Rphasis ad Almanson, *cap. 15*. Valesius, *exerc. 17*. Fusciius, *institut. 3. sec. 1. c. 11.* &c. which common definition, howsoever approved by most, 7 Hercules de Saxonii will not allow of; nor David Crucius, *Theat. morb. Herm. lib. 2. cap. 6.* he holds it insufficient: as 13 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 *sumnum genus* is "dotage, or anguish of the mind," saith Aretæus; "of the principal parts," Hercules de Saxonii adds, to distinguish it from cramp and palsy, and such diseases as belong to the outward sense and motions [depraved] 11 to distinguish it from folly and madness (which Montaltus makes *angor animi*, to separate) in which those functions are not deprived, but rather abolished; [without an ague] is added by all, to sever it from phrenesy, and that melancholy which is in a pestilent fever. (Fear

Rhasis
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 Saxonio, Tract. de posthimo 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.

Subject 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 Laurentius well observes, but in a cold, dry distemper of it in his substance, 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 Oldis (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 Montaltus, who doth not deny that the heart is affected (as Melanarius proves out of Galen) by reason of his vicinity, and so is the midriff 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 affection. Cappicacius 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, mesenca veins, &c. For our body is like a clock, if one wheel be amiss, all the rest are disorderd; the whole fabric suffers: with such admirable art and harmony is a man composed, such excellent proportion, as Ludovici 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 Saxonio proves it out of Galen, Alcitus, and Alomarus, that the sole fault is in imagination. Brul is of the same mind: Montaltus 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 Bottomus, a doctor of Padua, that it is first in "imagi-
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, ratiocination, 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 climates: such 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, Garioponius 30. Jubertex excepts neither young nor old from this adventitious. Daniel Sennertus involves all of all sorts, out of common experience, in omnibus omnino corporibus cujuscunque constitutions dominatur. Aetius and Arelius ascribe into the number not only discontented, passionate, and miserable persons, swarthy, black; but such as are most merry and pleasant, scoffers, and high coloured.” “Generally,” saith Rasis, “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 Anacreon’s cicada, sine sanguine et dolore; simulae fere ditis 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 maccrated with cares, to which our whole life is most subject.

Subsect. III.—Of the Matter of Melancholy.

Of the matter of melancholy, there is much question betwixt Avicen and Galen as you may read in Cardan’s Contradictions, Valeius’s Controversies, Montanus, Prosper Calenus, Capivacius, Bright, Ficinus, that have written either whole treatises, 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 discoursed.” As Jacchins thinks: the Neoterics cannot agree. Montanus, in his Consultations, holds melancholy to be material or immaterial: and so doth Areclus: the material is one of the four humours before mentioned, and natural. The immaterial or adventitious, aqueous, redundant, natural, artificial; which here 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 derides 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 setteth, as brain, spleen, mesentric veins, heart, womb, and stomach; or differing according to the mixture of those natural humours amongst themselves, or four unnatural adulter humours, as they are diversely tempered and mingled. If natural melancholy abound in the body, which

---

Footnotes:
1. Lib. posthumo de Melanc. edit. 1620. Deprivatur fides, declarans, opinio, &c. per vitam Imaginamenti, ex Accidenti.
2. Qui parum caput habent, insensati plerique sunt. Arist. in physiognomia.
4. Lib. 1. part. 2. cap. 11. Primus ad Melancholiam non tam mostus sed et hilares, jocosi, cibachamines, irisses et, qui purpureque praebuit sunt.
5. Qui sunt subitus ingenii, et multae perspicacies de facili incidunt in Melancho-
8. Vancant conscientia carnifex, nec pudendos, nec venant, nee disserbaritur nihilus curatum, quibus tota vita obnoxia est.
is cold and dry, "so that it be more than the body is well able to bear, it must needs be distempered," saith Favenius, "and diseased;" and so the other, if it be depraved, whether it arise from that other melancholy of choleric adust, or from blood, produce the like effects, and is, as Montalbus contends, if it come by adusion 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 pittuita, whose true assertion Valerius and Menardus stiffly maintain, and so doth Fusciius, Montalbus, "Montanus. How (say they) can white become black? But Hercules de Saxoniat, lib. post. de melo. c. 8, and Cardan are of the opposite part (it may be engendered of phlegem, et si rarò contingent, though it seldom come to pass), so is Guianerius and Laurentius. c. 1. with Melanct. in his book de Animâ, and Chap. of Humours; he calls it Asynam, dull, swinish melancholy; and saith that he was an eye-witness of it: so is Wecker. From melancholy adust arise one kind; from choleric 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, ichtors, and those serous matters being thickened become phlegm, and phlegm degenerates into choler, choleric adust becomes erugiosa melancholìa, as vinegar out of purest wine putrifled 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; and so that I conclude as before. If the humour be cold, it is, saith Favenius, "a cause of dotage, and produce 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, Cap. vaccin. The colour of this mixture varies likewise according to the mixture, be it hot or cold; 'tis sometimes black, sometimes not, Altoramus. The same Melancthus 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 putrifled, it causeth black jaundice; if putrifled, a quartan ague; if it break out to the skin, leprosy; if to parts, several maladies, as scurry, &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 confusely of it, confounding melancholy and madness, as Heurinus, Guianerius, Gordonius, Salustius, Sylvianus, Jason Pratensis, Savanarola, that will have madness no other than melancholy in extent, differing (as I have said) in degrees. Some make two distinct species, as Rufius Ephesiustus, an old writer. Constantinus Africanus, Areteaus Aurelius, &c. Paulus Eginitae: others acknowledge a multitude of kinds, and leave them indefinite, as Ælius in his Tetrabiblos, Avicenna, lib. 3. 1. 1. Tract. 4. cap. 18. Arculanus, cap. 16. 9. Rasis. Montanus, med. part. 1. If natural melancholy be adust, it maketh one kind; if blood, another; if choleric, a third, differing from the first; and so many several opinions there are about the kinds, as there

be men themselves." 62Hercules de Saxoniiæ sets down two kinds, "material and immaterial; one from spirits alone, the other from humours and spirits." 63Savannah, Rub. 11. Tract. 6. cap. 1. Le agritur. captitis, will have the kinds to be infinite, one from the myracin, called myrrachialis of the Arabians; another stomachal, from the stomach; another from the liver, heart, womb, hemords, 64one beginning, another consummate." Melanthon seconds him, 65"as the humour is diversly adust and mixed, so are the species divers;" but what these men speak of species I think ought to be understood of symptoms, and so doth 66Arculanus interpret himself: infinite species, id est symptoms; and in that sense, as Jo. Gorrheus acknowledged in his medicinal definitions, the species are infinite, but they may be reduced to three kinds by reason of their seat; head, body, and hypochondries. 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. affect. 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. Erasitus 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 Rodericus d Castro, de morbis mulier. lib. 2. cap. 3. and Lod. Mercatus, who in his second book de multier. 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, exatil and demoniacal persons to this rank, adding 66love melancholy to the first, and lycanthropia. 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 hypochondriaceal or windy melancholy, which 67Laurentius subdivides into three parts, from those three members, hepatic, splenetic, mesentric. Love melancholy, which Avicenna calls flixa: and Lycanthropia, which he calls cucubuthe, are commonly included in head melancholy; but of this last, which Gerardus de Solo calls amorous, and most knight melancholy, with that of religious melancholy, virginiun et viduarum, maintained by Rod. à 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. 23, with vertigo, 67Julius Caesar Claudians with stone, gout, jaundice. Trincavellius with an ague, jaundice, caninus appetitus, &c. 68Paulus 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. 69Trincavellius, Fullopius, and Francanzamus, famous doctors in Italy, all three conferred with about one party, at the same time, gave three different opinions. And in another place, Trincavellius being demanded what he thought of a melancholy young man to whom he was sent for, ingenuously confessed that he was indeed melancholy, but he knew not to what 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, 70Herc. de Saxoniiæ attributes wholly to distempered spirits, and these immaterial, as I have said. Sometimes they cannot well discern

62Tract. de mel. cap. 7. 63Quedam incipiunt quedam consummatas. 64Cap. de humor. lib. de anima. Variâ adutoria et miscetur ipsa melancholia, ande variae amentiarum species. 65Cap. 16. in 9. 66Rasis. 67Laurentius, cap. 4. de mel. 68Cap. 13. 69Cap. 12. 70Cap. 13. tract. posth. de mel.
this disease from others. In Reinerus Solinander’s counsels, (Sect. consil. 5.) he and Dr. Brande both agreed, that the patient’s disease was hypochondriacal melancholy. Dr. Matholdus said it was asthma, and nothing else. "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 Caesar Claudinus his forty-fourth consultation for a Polonian Count, in his judgment 74 he laboured of head melancholy, and that which proceeds from the whole temperature both at once. 75 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 77 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 78 Polybius informeth us) as the Lacedaemonian, 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? 79 This 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.

SUBSECT. I.—CAUSES OF MELANCHOLY. GOD A CAUSE.

"It is in vain to speak of cures, or think of remedies, until such time as we have considered of the causes," so 80 Galen prescribes Glansco : 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 81 Prosper Calenius well observes in his tract de atra bili to Cardinal Casius. Insomuch that 82 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." Empirics may ease, and sometimes help, but not thoroughly root out; sublatum causâ tollitur effectus, as the saying is, if the cause be removed, the effect is likewise vanquished. It is a most difficult thing (I confess) to be able to discern these causes whence they are, and in such 86 variety to say what the beginning was. 85 He is happy that can perform it alright. 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. "Supernatural are from God and his angels, or by God’s permission from the devil" and his ministers. That God himself is a cause for the punishment of sin, and satisfaction of his justice, many examples 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 for numbering his people, 1 Par. 21. Sodom and Gomorrah swallowed up. And this disease is peculiarly specified, Psalm cxvii. 12. "He brought down their heart through heaviness." Deut. xxviii. 28. "He struck them with madness, blindness, and astonishment of heart." 84 An evil spirit was sent by the Lord upon Saul, to vex
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 cut 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 pontifical 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 Birghurze, 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. Awan's church, (Llan Awan 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 poets and papists may go together for fabulous tales; let them free their own credits: howsoever they feign of their Nemesis, and of their saints, or by the devil's means may be deluded; we find it true, that "uter 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 veniant in classica vendi" 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 strongest spirits stoop, and cry out with Julian the Apostate, "Vicisti Galilae: or with Apollo's priest in Chrysostom, O calum! 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 h. 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 supernatural 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. Cesar 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 Deo (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 decried himself; and Hercules yielded. No striving with supreme powers. Nil iuuet immenso Cordro promittere montes, physicians and physicans 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 vulpin opeque feraet, 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.

SUBSECT. 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 intentionis meae, saith Austin, I confess I am not able to understand it, finitum de infinito non potest staturce, we can sooner determine with Tully, de nat. deorum, quid non sint, quem quid sint, our subtle schoolmen, Cardans, Scaligers, profound Thomists, Faccastoriana and Ferdeliana 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 Pomponatus stoutly maintains, and Scaliger in some sort grants. Though Dandinus the Jesuit, com. in lib. 2. de anima, stilly denies it; substantie separates and intelligences, are the same which Christians call angels, and Platonists devils, for they name all the spirits, demones, be they good or bad angels, as Julius Pollux Onomasticon, lib. 1. cap. 1. observes. Epi-
cures and atheists are of the same mind in general, because they never saw them. Plato, Plotinus, Porphyry, 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 Lilis, before he married Eve, and of her he begat nothing but devils. The Turks, &c 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; created 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 gloved on the ground, or in the lower parts, and were devils, the which with Tertullian, Por-
phyris the philosopher, M. Tyrius, ser. 27 maintains. “These spirits,” he saith, “which we call angels and devils, are nought but souls of men departed, which either through love and pity of their friends yet living, help and assist them, or else persecute their enemies, whom they hated,” as Dido threatened to persecute Aeneas:

“Omnibus umbra locis adero: dabis imprope pennis.”
“My angry ghost arising from the deep,
Shall haunt thee waking, and disturb thy sleep;
At least my shade thy punishment shall know,
And Fame 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 et mali Genii by the Romans. Heroes, lares, if good, leumres or larvae if bad, by the stoics, governors of countries, men, cities, saith Apuleius, Deos appellant qui ex hominum numero putet ac prudenter vita curriculo gubernato, pro nomine, postea ab hominibus praditl ianis e ceremoniis vulgo admittuntur, at in Egypto Osyris, &c. Prasities, Capella calls them, “which protected particular men as well as princes.” Socrates had his Daemonium Saturninum et ignium, which of all spirits is best, ad sublimes cogitationes animum ergentem, as the Platonists supposed; Plotinus his,

1 Lib. 1. c. 7. de orbis concordia. In nulla re major fortuitae, major obscuritas, minor opiniomon concordia, quam de demonibus et substantiis separatis.
2 Lib. 3. de Trinit. cap. 1. 
3 Pererius in Genesis. lib. 4. in. cap. 3. v. 23. 
5 Angelus per superbia parratus a Deo, qui in veritate non stetit. Austin. 
6 Nihil aliud sunt Demones quam nuda anime quas corpora deposit, priorem minerali vitam, cogitati succurrunt com- moti misericordia, &c.
7 De Deo Socratis. All these 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 assisting angel, as Andreas Victorellus, a copious writer of this subject, Lodovicius de La-Cerda, the Jesuit, in his voluminous tract de Angelo Custode, Zanchius, and some divines think. But this absurd tenet of Tyreus, Proclus confutes at large in his book de Animâ et demone.

Psellus, a christian, and sometimes tutor (saith Cupsinian) to Michael Parapinatus, 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 Marthianus Capella likewise maintains, but our christian philosophers explode) "that they are nourished and have excrements, they feel pain if they be hurt (which Caron confirms, and Scaliger justly laughs him to scorn for; Si pascantur aere, cur non pudunt ob puriorem aera &c.) or stroken," and if their bodies be cut, with admirable celerity they come together again. Austin, in Gen. lib. iii. lib. arbit., approves as much, multa casu corpora in deditorem qualitatem aeris spissioris, so doth Hierome. Comment. in epist. ad Epphes. 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. Theatri Nature and David Crusius, Hermetice Philosophie, lib. i. cap. 4, by several arguments proves angels and spirits to be corporeal: quicquid continetur in loco Corporum est; At spiritus continetur in loco, ergo. Si spiritus sunt quanti, erunt Corpori: At sunt quanti, ergo. Sunt finiti, ergo quanti, &c. Bodine goes farther yet, and will have these, Animae separata genti, spirits, angels, devils, and so likewise souls of men departed, if corporeal (which he most eagerly contends) be of some shape, and that absolutely round, like Sun and Moon, because that is the most perfect form, quod nihil habet asperitatis, nihil angulis incisum, nihil unfractibus involutum, nihil eminis. Sed inter corpora perfecta est perfectissimum; therefore all spirits are corporeal he concludes, and in their proper shapes round. That they can assume other aerial 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 admirable 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 baptised 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, prodigies, and such strange objects to mortal men's eyes, cause smells, savours, &c., deceive all the senses; most writers of this subject credibly believe; and 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 metamorphosis, 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. Strozzius Cicogna hath many examples, lib. iii. omnif. mag. cap. 4 and 5, which he there confutes, as Austin likewise doth, de civ. Dei lib. xviii. That they can be seen when and in what shape, and to whom they will, saith Psellus. Tumenti nihil tale videre, nec optem videre, though he himself never saw them nor desired it; and use sometimes 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 stilly maintain, though he be discreet and wise, judicious and learned, that he hath seen them, they account him a timorous fool, a melancholy dizzard, 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 often seen them. And Leo Suaivis, a Frenchman, c. 8, in Commentar. l. 1. Paracelsi de vita longa, out of some Platonic
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 oculis sole splendente versus calum continuaverint obtutus,* &c. 15 and saith moreover he tried it, *praemissorum fécī 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, *part. 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 familiaris quam in agris et urbibus spiritus videre, audire qui vetent, jubcant,* &c. Hieronymus vita Pauli, Basil ser. 40, Nicephorus, Eusebius, Sozomenus, *Jacobus Boissardus* in his tract of *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 sicc 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 ruddy of complexion, and some pale, as he thought; he asked them many questions, and they made ready answer, that they were aerial devils, that they lived and died as men did, save that they were far longer 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 *demoni 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 basest 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 domined over us, as we do over our horses; the best kings amongst us, and the most generous spirits, were not comparable to the basest of them. Sometimes they did instruct men, and communicate their skill, reward and cherish, and sometimes, again, terrify and punish, to keep them in awe, as they thought fit, *Nihil magis cupiendes* (saith Lysius, Phis. Stoicorum) *quam adorationem hominum.* The same Author, Cardan, in his Hypercphen, 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 et sublunares, quae numquam demergunt ad inferiora, aut vis ullam 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."

15"By gazing steadfastly on the sun illuminated with his brightest rays.*" 16 *Genial. dierum.* Ita *civium et cupiendum quam prius an essent ambigui* getem Fidem suum liberet. 17 *Lib. 1. de verit. Fidei.* 18 *Lib. de Divinatione et magia.* 19 *Cap. 1. Transportavit in Livonianum cupidissite viendi,* &c. 20 *Sic Historiis de Xymphis vitere dict. 10. states phoenix vel. 9. 7. 50.* 21 *Cus- codis hominum et provinciarum* &c. *tanto melliores hominibus, quanto hi bruti animantis." 22 *Presides Pastores, Gubernatores hominum, et illi anima- num,* &c. 23 Coveting nothing more than the admiration of mankind." 24 *Natura familiars ut canes hominibus multi aversantur et abhorret.* 25 *Ab homine plus distant quam homo ab ignobilissimo ver- ne,* et tarnen quidam ex his ad homines superanum ut homines & fris, &c."
Nature of Spirits.

[Part 1. Sec. 2]

other divines and philosophers hold, *post prolitum tempus moriuntur omnes*; The Platonsists, and some Rabbins, Porphyrius and Plutarch, as appears by that relation of Thamus: 27 "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. Zozimus, 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 interit, et profligata est; The fortune and majesty of the Roman Empire decayed and vanished, as that heathen in 29 Minutius formerly braged, when the Jews were overcome by the Romans, the Jew's God was likewise captivated by that of Rome; and Rabsakeh to the Israelites, no God should deliver them out of the hands of the Assyrians. But these paradoxes of their power, corporeity, mortality, taking of shapes, transposing bodies, and carnal copulations, are sufficiently confuted by Zanch. c. 10, l. 4. Perierus in his comment, and Tosstatis questions on the 6th of Gen. Th. Aquin., St. Austin, Wierus, Th. Erastius, Delrio. tom. 2, l. 2, quest. 29; Sebastian Michaelis, c. 2, de spiritibus, D. Reinolds 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 30 *Illusoria et prastigiatricies transformationes, omnif. mag. lib. 4, cap. 4, mere illusions and cozenings, like that tale of *Puseis obulus* in Suidas, or that of Autolicus, Mercury's son, that dwelt in Parnassus, 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, 32 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 maximum prodam 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 33 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 *Quoris homine scientior* (more knowing than any man), as 34 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 aptly apply and make use of them as they see good; perceiving the causes of all meteor, and the like: *Dant se coloribus* (as 35 Austin hath: *accommodant se figuris, adherent sonis, subjicunt se odoribus, infundunt se suporibus, omnes sensus ctiam ipsum intelligencem damones fallunt, they deceive all our senses, even our understanding itself at once. 36 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 permisssu*) as they see good themselves. 37 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 conatu Rex desisteret, pervicere*. Such feats can they do. But that which Bodine, l. 4, Theat. nat. thinks (following Tyrius belike, and the Platonists) they can tell the secrets of a man's heart, *aut cognitiones 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 Antiochum Principem, and others.

Orders. As for those orders of good and bad devils, which the Platonists hold, is altogether erroneous, and those Ethnic *boni et mali Geni*, are to be exploded: these heathen writers agree not in this point among themselves, as Dandius notes,
An sint 58 mali non conveniunt, 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 pescatores piscis amare potest, &c. But Jamblichus, Pselius, Plutarch, and most Platonists acknowledge bad, et ab eorum malificentia cævensum, 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. 29 That which 42 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 Hipperechen will, they feed on men's souls, Elementa sunt plantis elementum, animalibus plantae, hominibus anima, erunt et homines aliis, non autem diis, nimirum remota est eorum natura à nostrâ, quapropter daemonibus: and so be like that we have so many battles fought in all ages, countries, is to make them a feast, and their sole delight: but to return to that I said before, if displeased they fret and chafe, (for they feed belike on the souls of beasts, as we do on their bodies) and send many plagues amongst us; but if pleased, then they do much good; is as vain as the rest and confuted by Austin, l. 9. c. 8. de Civ. Dei. Euseb. l. 4. prepar. Evang. c. 6. and others. Yet thus much I find, that our School-men and other 41 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 Theutus in Plato; Esay calls them 42 vessels of fury; their Prince is Belial. The fourth are malicious revenging Devils; and their Prince is Asmodæus. The fifth kind are cozeners, such as belong to Magicians and Witches; their Prince is Satan. The sixth are those aerial devils that 43 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; Merosin is their Prince. The seventh is a destroyer, Captain of the Furies, causing wars, tumults, combustions, uproars, mentioned in the Apocalypse; and called Abaddon. The eighth is that accusing or callumatizing Devil, whom the Greeks call Δαιμονία, that drives men to despair. The ninth are those tempters in several kinds, and their Prince is Mammon. Pselius makes six kinds, yet none above the Moon: Wierus in his Pseudo-monarchia Daemonis, out of an old book, makes many more divisions and subdivisions, with their several names, numbers, offices, &c., but Gazeus cited by 41 Lipsius will have all places full of Angels, Spirits, and Devils, above and beneath the Moon, 42 ætherial and aerial, which Austin cites out of Varro l. 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, Lemures, Lamiae, &c. 40 They will have no place but all full of Spirits, Devils, or some other inhabitants; Plenum Cælinum, aer, aqua terra, et omnibus sub terrâ, saith 47 Gazeus; 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-breadth empty in heaven, earth, or waters, above or under the earth.” The air is not so full of flies in summer, as it is at all times of invisible devils: this 45 Paracelsus stilly maintains, and that they have every one their several Chaos, others will have infinite worlds, and each world his peculiar Spirits, Gods, Angels, and Devils to govern and punish it.

58 In lib. 2. de Anima text 29. Honerus discrimina
tion omnis spiritus diæmones vocat.  
29 A Jouve ad infras putes, &c.  
29 Deo Socraticæ ad æthma

divina sorte Daemonium quoddam à præm puærit ia me
secutum, saxe dissidentem, impelliæ nonnumquam insta
ovis, Plato.  
38 Aristipha lib. 2. de ascet. plæ. c. 15.  
38 Zanch. Pictorus, Peresius Crisog. l. 2. cap. 1.

58 Vasa iræ. c. 13. 41 Quibus datum est nocere terre

et mari, &c.  
41 Physioul. Stoicorum è Sene. lib. i.
cap. 28.  
41 Usque ad hæmat animæ casæ æthraem

doricae heros, laries, genios.  
41 Mart. Capella. 
41 Usque ad vacum aquæ vel aere vel

41 Lib. de Ziph.  
41 Palingenius.
Digression

Gregorius Tholsanus makes seven kinds of ætherial Spirits or Angels, according to the number of the seven Planets, Saturnine, Jovial, Martial, of which Cardan discourseth lib. xx. de subtili, he calls them substantias primas, Olympicos daemones Triterium, qui presunt 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.

Marcellus 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, all subordinate, and the nearest to the earth rule us, whom we subdivide into good and bad angels, call Gods or Devils, as they help or hurt us, and so adore, love or hate) but it is most likely from Plato, for he relying wholly on Socrates, quem mori potius quam mentiri voluisse scribit, 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 Pythagoras, and he from Trismegistus, he from Zoroastes, first God, second idea, 3. Intelligences, 4. Arch-Angels, 5. Angels, 6. Devils, 7. Heroes, 8. Principalities, 9. Princes: of which some were absolutely good, as Gods, some bad, some indifferent inter deos 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. Principalities 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 be like is that Galilaeus à Galileo and Kepler aims at in his nuncio Syderyo, 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 explodeth, cap. 3. lib. 4. P. Martyr. in 4. San. 28.

So that according to these men the angels human spiritus 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 Maginius 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, Etherii Daemones non erunt res humanas, they care not for us, do not attend our actions, or look for us, those ætherial 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 ecal possum dedicere lunam, &c., (by their charms (verses) they can seduce the moon from the heavens). They are poetical fictions, and that they can sistere aquam flereis, et vertere sidera retro, &c., (stop rivers and turn the stars backward in their courses) as Canada 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. Whereof 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,
or ignes satui; which lead men often in flumina aut praecipitio, saith Bodine, lib. 2. Theat. Nature, fol. 221. Quos inquit arcere si volunt viatores, clara voce Deum appellare aut pronam facie terram contingente adorare oportet, et hoc amuletum majoribus nostris acceptum ferre debemus, &c., (whom if travellers wish to keep off they must pronounce 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 visivunt ; and are called dioscuri, as Ensebius l. contra Philosophos, c. xlviii. informeth us, out of the authority of Zeno-phanes; or little clouds, ad notum nescio quem volantes; which never appear, saith Cardan, but they signify some mischief or other to come unto men, though some again will have them to pretend good, and victory to that side they come towards in sea fights, St. Elmo's fires they commonly call them, and they do likely appear after a sea storm; Radzivilis, 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 Heela, a mountain in Iceland, Ætna in Sicily, Lipari, Vesuvius, &c. These devils were worshipped heretofore by that superstitious Προπαραγώγας and the like.

Aerial spirits or devils, are such as keep quarter most part in the 61st 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. Counterfeit armies in the air, strange noises, swords, &c., as at Vienna before the coming of the Turks, and many times in Rome, as Scheretzius l. de spect. c. 1. part 1. Lavater de spect. part. i. c. 17. Julius Obsequens, an old Roman, in his book of prodigies, ab urb. cond. 505. Machiavel hath illustrated by many examples, and Josephus, in his book de bello Judaico, before the destruction of Jerusalem. All which Gail. Postel- lus, 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 Temporastitibus se ingerunt, saith Rich. Argentine; as when a desperate man makes away with himself, which by hanging or drowning they frequently do, as Kornmanus observes, de mirac. mort. part. 7. c. 76. tripulum agents, 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 those relations of Saxo Grammaticus, Olaus Magnus, Damianus A. Goes) as for witches and sorcerers, in Lapland, Lithuania, and all over Scandia, to sell winds to mariners, 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 Ethiems and Indians, being adored 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 Pictorius) under the name of saints." These are they which Cardan thinks desire so much carnal copulation with witches (Incubi et 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 Paracelsus (or else Erastus belies him) had one confined to his sword pummel; others wear them in rings, &c. Jannes and Jambres did many things of old by their help; Simon Magus, Cinops, Apollonius Tianaus, Jamblitchus, and Trenimius

60 Perigram. Hierosol. 61 Fire worship, or divini- nation by fire. 62 Domus Dianum, marus dejentium, inimicior se turbibus nitent procelle vel universam insular- columnae eventulum. Georgina 1. 5. c. 5. 63 Quest. in liv. lv. 64 De praestigis damnum, c. 16. Con- velleti culmina videmus, prope ritus satia, &c. 65 De bellino Nepolitanis, lib. 5. 66 Suffitibus gent. Idem Just. Mart. Apol. pro Christianis. 67 In Del imitationem, saith Eusebius. 68 In gentium demo- nia, &c. ego in concus saeta supplex. 69 Et enne rub divorum nomine coluntur a Pontificia. 69 Lib 11. de rerum ver.
of late, that showed Maximilian the emperor his wife, after she was dead; *Et ver-rucean in collo ejus (saith Godolman) so much as the wart in her neck. Delrio, lib. ii. hath divers examples of their feats: Cieogna, lib. iii. cap. 3. and Wierus in his book de prastig. daemonum. Boissardus de magis et veneficiis.

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 Suecuba, or otherwise, appearing most part (saith Tritenius) in women's shapes. 17 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. 18 Olaus Magnus hath a long narration of one Hotherus, a king of Sweden, that having lost his company, as he was hunting one day, met with these water nymphs or fairies, and was feasted by them; and Hector Boethius, or Maebeth, 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 Ecopoulos, or divination by waters.

Terrestrial devils are those 19 Lares, Gueni. Fauns, Satyrs. 20 Wood-nymphs, Foliots, Fairies, Robin Goodfellows, Trulli, &c., which as 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 21 fairies 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 22 Lavater thinks with Tritenius, and as 23 Olaus 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. Paul, in his description of the city of Bercino in Spain relates how they have been familiarly seen near that town, about fountains and hills; Nonmun-quam (saith Tritenius) in sua latitudine montium simpliciores homines ducent, stupenda mirantibus ostentes miracula, nolurum satiis, spectacula, &c. 24 Giraldus Cambrensis gives instance in a monk of Wales that was so deluded. 25 Paracelsus reckons up many places in Germany, where they do usually walk in little coats, some two feet long. A bigger kind there is 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 irons in those Eolian isles of Lipari, in former ages, and have been often seen and heard. 26 Tholosanus calls them Trullios and Getulos, and saith, that in his days they were common in many places of France. Dithmarus Bleskenius, 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; 27 to draw water, saith Wierus, lib. 1. cap. 22, dress meat, or any such thing. Another sort of these there are, which frequent forlorn 28 houses, which the Italians call foliots, most part innoxious, 29 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, rattle chains, shave men, open doors and

17 Lib. 3. cap. 3. De magis et veneficiis, &c. Neterides.
18 Lib. de Ziliph. Lib. 3.
19 Pro salutte hominum exocabare se simulat, sed in eorum per- cessione omnis multitutur. Anst. 14. Dryades. Oriades. Hamadryades. 20 Evas. Olaus voc. al. lib. 3. 21 Part I. cap. 19. 22 Lib. 3. cap. 11. Elvram choros. Olaus lib. 3. vocat nymonis deum profunde in terras imprimitur. 23 Lib. de Ziliph. et Pigmogenis Olaus lib. 3. 24 Lib. 7. cap. 14. Quid in famulo viris et feminis inserttur. corolos scopus orans, paci- nas mundant, ligna portant, equos curant, &c. 25 Ad ministeria utuntur. 26 Where treasure is mid (as some think) or some murder, or such like villany committed. 27 Lib. 16 de rerum varietat.
shut them, fling down platters, stools, chests, sometimes appear in the likeness of hares, crows, black dogs, &c.70 of which read 71 Pet. Thyreaus 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 perseus 72 Sigismundus Scheretzius, lib. de spectris, part 1. c. 1. which he saith he took out of Luther most part; there be many instances.73 Pli- nius Secundus remembers such a house at Athens, which Athenodorus the philosopher hired, which no man durst inhabit for fear of devils. Austin, de Civ. Dei. lib. 22. cap. 1. relates as much of Hesperius the Tribune's house, at Zubeda, near their city of Hippo, vexed with evil spirits, to his great hindrance, Cum afflictione anima- lum 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. xiii. 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 allight them out of their wits, sometimes walking at 75 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 nos sine terrore transacta, doceo incendio consumpta;' every night this happened, there was no quietness, till the house was burned. About Hecla, in Iceland, ghosts commonly walk, animas mortuorum simulacres, said Joh. Auan, lib. 3. de nat. daem. Olaus. lib. 2. cap. 2. Natal Tali- lopid. lib. de apparit. spir. Kornmannus de mirac. mort. part. 1. cap. 44. such sights are frequently seen circa sepulchra et monasteria, said Lavat. lib. 1. cap. 19. in monasteries and about churchyards, loca paludinosa, ampla edificea, solitaria, et caede hominum notata, &c. (marshes, great buildings, solitary places, or remarkable as the scene of some murder.) Thyreaus adds, ubi gravius peccatum est commissum, impii, pauperum oppressores et nequiter insignes habitant (where some very henious crime was committed, there the impious and infamous generally dwell). These spirits often foretell men's deaths by several signs, as knocking, groanings, &c. 76 though Rich. Argentine, c. 18. de prestigiiis daemonum, will ascribe these predictions to good angels, out of the authority of Ficinus and others; prodigia in obitu principum sepius contingunt, &c. (prodigies frequently occur at the deaths of illustrious men), as in the Lateran church in 77 Rome, the popes' deaths are foretold by Sylvester's tomb. Near Rupes 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) preage death to the master of the family; or that 78 oak in Lanthadran park in Cornwall, which foreshows 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 faciunt sensum, as 79 Daracellus conjectures, et ideo super tectum infernorum crocitant, because they smell a corse; or for that (as 80 Bernardinus de Bustis thinketh) God permits the devil to appear in the form of crows, and such like creatures, to seare such as live wickedly here on earth. A little before Tully's death (saith Plutarch) the crows made a mighty noise about him, tumultuoso perstre- pentes, they pulled the pillow from under his head. Rob. Gaguinus, hist. Franc. lib 8, telletch such another wonderful story at the death of Johannes de Monteforti, a French lord, anno 1345, tanta corvorum multitudine edibus morientes insidii, quantum esse in Gallia nemo judicasset (a multitude of crows alighted on 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 Lavater, Thyreaus 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 Miziaudus calls Ambulones, that walk about midnight on great heaths and desert

71 Vel spiritus sunt hujusmodi damnatorum, vel & purgatorii, vel ipse demones, c. 4. 4. Quidam le- mures domesticis instrumentis noctu indunt: patinas, olis, cantharas, et alia vasa dejectum, et quidam voces emitunt, elumant, riaum emitunt, &c. ut canes nigr, feles, varii, formas, &c. 72 Meridionales Demones Cicogna calls them, or Alas- tores, l. 3. cap. 9. 73 Sueton. c. 64. in Caligula, lib. 3. mag. cap. 5. 74 Strozzius Cicogna. 75 Mem. 1. Subs. 2. 76 M. Carew. Survey of Cornwall, lib. 2. folio 140. 77 Horto Genial>, fol. 142. 78 Pictorius. Part i. c. 18. Abdacunt cum a recta viis, et viam iter facientes intercludunt.
Digression of "Spirits."

[Part. 1. Sect. 2]

places, which (saith 94Lavater) "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. Paulus the 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. Hicroryn. Pauli, in his book of the hills of Spain, relates of a great 68monument in Cantabria, where such spectrums are to be seen; Lavater and Cicogna have variety of examples of spirits and walking devils in this kind. Sometimes they sit by the high road 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 Ketelius in 68Nubrigensis), that had an especial grace to see devils, Gratiam divinitus collatam, and talk with them. Et imparitiam cum spiritibus sermonem nisecere, 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 97Munster) 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 riches when they see them. Georgius Agricola, in his book de subterraneis animalibus, cap. 37, reckons two more notable kinds of them, which he calls 98Getuli and Cobali, both "are clothed after the manner of metal-men, and will many times imitate their works." Their office, as Pictorius and Paracelsus think, is to keep treasure in the earth, that it be not all at once revealed; and besides, 99Cicogna 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 Ætna, Lipari, Mons Hecla in Iceland. Vesuvius, Terra del Fuego, &c., because many shrieks and fearful cries are continually heard thereabouts, and familiar apparitions of dead men, ghosts and goblins.

Their Offices, 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 100 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 carrere ad finem mundi, tune in locum fissiorum trudenti, as Austin holds de Civit Dei, c. 22, lib. 14, cap. 3 et 23; but where he will, he rages while he may to comfort himself, as 1Lactantius 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 2Austin, "as he was deceived himself, he seeks to deceive others, the ring-leader 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 covenances, drunkenness, pleasure, pride, &c., errs, dejects, saves, kills, protects, and rides some men, as they do their horses. He studies our overthrow, and generally

98Lib. 1. cap. 14: Deimonum cervantur et abduntur ibi frequentes illusiones, unde vitoriorum cavendum ne de sidiscient, aut a tergo maneant, voce enim fingent sociorum, ut ad rectum iter num adhuc obscure.
99Mens sterilis et insana, ubi intempestas nocturna abrumpere apparent.
100Lib. 2. cap. 21. Offensibula facient transanubilus in via et potulentur rideum cum vel hominem vel juvemens ejus pedes accelerate facient, et maxime et hominibus maledictis et calcaribus savium.
101In Cosmogr.
102Vestiti more metallicorum, gestus et opera erunt imitantur.
103Immissus in terre carnibus vento nortribus terrae motus efficiunt, quibvs sapere non domus modo et turres, sed civitates integrae et insulae haustae sunt.
seeks our destruction; and although he pretend many times human good, and vindi-
cates himself for a god by curing of several diseases, agris sanitatem, et caecis
luminis usum restituendo, as Austin declares, lib. 10, de civit. Dei, cap. 6, as Apollo,
Asculapius, Isis, of old have done; divert plagues, assist them in wars, pretend
their happiness, yet nihil his impurum, seculum, nihil humano geneni infectius,
nothing so impure, nothing so pernicious, as may well appear by their tyrannical
and bloody sacrifices of men to Saturn and Moloch, 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 crucify
the souls of mortal men, as shall be showed in our Treatise of Religious Mel-
anelogy. Modisco adhuc tempore simulatur malignari, as Bernard expresseth it, by
God's permission he rageth 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 shew you: Plato in Critias, and
after him his followers, gave out that these spirits or devils, were men's governors
and keepers, our lords and masters, as we are of our cattle. "They govern prov-
inces and kingdoms by oracles, auguries, dreams, rewards and punishments, pro-
phesies, inspirations, sacrifices, and religious superstitions, varied in as many forms
as there be diversity of spirits; they send wars, plagues, peace, sickness, health,
dearth, plenty, Adestantes hic jam nobis, spectantes, et arbitrantes, &c. as appears
by those histories of Thucydides, Livius, Dionysius Halicanassus, 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. In a word, Nihil magis querunt quam metum et admirationem hominum; and
as another hath it, Dici non potest, quam impotentii ardrore in homines dominium, et
Divinos cultus maligni spiritus affectent.9 Trittenius 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. Aselepiades a Grecian,
Rabbi Achiba the Jew, Abraham Avenezra, and Rabbi Azariel, Arabians, (as I find
tem them cited by Ciconna) farther add, that they are not our governors only, Sed
ex eorum concordia et discordia, boni et mali affectus promanuus, but as they agree,
do we and our princes, or disagree; stand or fall. Juno was a bitter enemy to Troy,
Apollo a good friend, Jupiter indifferent, Aequa Venus, Tueridis, Pallas ignea ful.
some are for us still, some against us, Premente Deo, fort Deus alter opem. Reli-
gion, policy, public and private quarrels, wars are procured by them, and they are
delighted perhaps to see men fight, as men are with cocks, bulls and dogs, bears,
&c., plagues, deaths depend on them, our bened and mal6 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,) preferments, losses, weddings, deaths, rewards and
punishments, and as Proculus will, all offices whatsoever, alii genericem, alii
opiferem potestatem habent, &c. and several names they give them according to their
offices, as Laces, Indegites, Praesides, &c. When the Arcades in that battle at Che-
rokee, which was fought against King Philip for the liberty of Greece, had deceitfully
carried themselves, long after, in the very same place, Disi Graeciae ustraribus (in
these 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 Saturninus shall
never likely be preferred. That base fellows are often advanced, undeserving
Gnathoises, and vicious parasites, whereas discreet, wise, virtuous and worthy men

1 Et velut mancipia circumfert Pessius. 8 Lib. de
trans. mut. Malac. ep. 9 Custodes sunt hominum, et
eorum, ut in animallium: tum et provinciis praepe-
sit rege int. auguribus, somnis, oraculis, pravitis, &c.
7 Lipsius, Physiol. Stoe. lib. 1. capr. 19. 10 Leo
Suvio, idem et Trittenius. 11 They seek nothing
more earnestly than the fear and admiration of men.
12 It is scarcely possible to describe the impotent
ardour with which these malignant spirits aspire to
the honour of being divinely worshipped. 13 Lib.
mag. lib. 2. cap 32. 14 Ludus ororum suumus,
8 Lib. de anima et demon. 15 Quotes it, ut
Principes novitium alicium divitiis et divinatis
pee obnuquam, et multorum annorum ministri, qui
non semel pro hero periculum subit, ne fuerint
saecula. I 26 Lib. Philop. mon. commen. cum saecur
et ineptus ob insolentes iucum sae prae-
num reportet, inde fit, &c.
are neglected and unrewarded; they refer to those domineering spirits, or subordinate Genii; as they are inclined, or favour men, 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. 12 Speciali siguiodem gratia, se a Deo donari asseverat magis, a Genii celestibus instruir, ab his doceri. But these are most erroneous paradoxes, inepta et fulbulo nugae, rejected by our divines and Christian churches. 'Tis 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 Juni, the devil, in likeness of a pied piper, carried away 130 children that were never after seen. Many times men are affrighted out of the city; wits, carried away quite, as Scheretzius illustrates, lib. 1, c. iv., and severally 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. But experience pronounces otherwise, that he can work both upon body and mind. Tertullian is of this opinion, c. 22. "That he can cause both sickness and health," and that secretly. 20 Taurellus adds by cancular 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 cruelly our souls: Et nociera melancholia furiosos efficit. For being a spiritual body, he struggles with our spirits, saith Rogers, and suggests (according to Cardan, verba sine voce, species sine visa, envy, lust, anger &c.) as he sees men inclined.

The manner how he performs it, Biarmannus in his Oration against Bodine, sufficiently declares. 22 He begins first with the phantasy, and moves so strongly, that no reason is able to resist. Now the phantasy he moves by meditation 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, quid Melancholia contingat a daemonio. Of the same mind is Psellus and Rhasius the Arab. Lib. 1. Tract. 9. Cont. 25, 26 That this disease proceeds especially from the devil, and from him alone. 27 Arculanus, cap. 6. in 9. Rhasius, 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, saith contingent a daemonio, sufficit nobis ut conversiat complexionem ad choleram nigrum: et sit causa ejus propinquia choler a nigra; the immediate cause is choler adust, which Pomponatius likewise labours to make good: Galgerandus of Mantua, a famous Physician, so cured a demonical woman in his time, that spake all languages, by purging black choler, and thereupon belike this humour of Melancholy is called Balneum Diaboli, the Devil's Bath; the devil spying 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 inexplicabere causas, animaque repentinas, membra disto-

Nature of Spirits.

devil, being a slender incomprehensible spirit, can easily insinuate and wind himself into human bodies, and cunningly couched 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 melancholy humours, do triumph as it were, and sport themselves as in another heaven." Thus he argues, and that they go in and out of our bodies, as bees do in a hive, and so provoke and tempt us as they perceive our temperature inclined of itself, and most apt to be deluded. 29Agrippa and 30Lavater are persuaded, that this humour invites the devil to it, wheresoever it is in extremity, and of all other, melancholy persons are most subject to diabolical temptations and illusions, and most apt to entertain them, and the Devil best able to work upon them. But whether by obsession, or possession, or otherwise, I will not determine; 'tis a difficult question. Delrio the Jesuit, Tom. 3. lib. 6. Springer and his colleague, mall. malef. Pet. Thyrenus the Jesuit, lib. de daemoniacis, de locis infestis, de Terrificationibus nocturnis, Hieronimus Mengus Flagell. 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 31without 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 unallowed pomegranate, as she did afterwards confess, when she was cured by exorcisms. And therefore our Papists do sign themselves so often with the sign of the cross, Ne daemon ingredi aeat, and exorcise all manner of meats, as being unclean or accursed otherwise, as Bellarmine defends. Many such stories I find amongst pontifical writers, to prove their assertions, let them free their own credits; some few I will recte in this kind out of most approved physicians. Cornelius Gemma, lib. 2. de nat. mirac. c. 4. relates of a young maid, called Katherine Gualter, a cooper's daughter, An. 1571. that had such strange passions and convulsions, three men could not sometimes hold her; she purged a live eel, which he saw, a foot and a half long, and touched it himself; but the eel afterwards vanished; she vomited some twenty-four pounds of fulsome stuff of all colours, twice a day for fourteen days; and after that she voided great balls of hair, pieces of wood, pigeon's dung, parchment, goose dung, coals; and after them two pounds of pure blood, and then again coals and stones, of which some had inscriptions bigger than a walnut, some of them pieces of glass, brass, &c. besides paroxysms of laughing, weeping and ecstasies, &c. Et hoc (inquit) cum horrore vidi, this I saw with horror. They could do no good on her by physic, but left her to the clergy. Marcellus Donatus, lib. 2. c. 1. de med. mirab. hath such another story of a country fellow, that had four knives in his belly, Instar serre dentatos, indented like a saw, every one a span long, and a wrath of hair like a globe, with much baggage of like sort, wonderful to behold: how it should come into his guts, he concludes, Certè non alto quam demonis astituì et dolo, (could assuredly only have been through the artifice of the devil). Langius. Epist. med. lib. 1. Epist. 38. hath many relations to this effect, and so hath Christopherus à Vega: Wierus, Skenkious, 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 32Tertullian holds, Virtus non est virtus nisi comparum habet aliquem, in quo superando num suam ostendat 'tis to try us and our faith, 'tis for our offices, and for the punishment of our sins, by God's permission they do it, Carnifícies vindicta justæ Deí, as 33Tolanus 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 persons whom Christ cured, Mat. iv. 8. Luke iv. 11. Luke xiii. Mark iv. Tobit. viii. 3 &c. This, I say, happeneth for a punishment of sin, for their want of faith, incredulity, weakness, distrust, &c.

30 Greg. pag. c. 9.
31 Ps.-spectris.
32 Sine cruce et sanctificatione sic & nuit. de opifíc. Deí.
33 Lib. 28. cap. 26. tom. 2
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 cum mala non egisset demon, nisi provocatus a 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 instigaret* (Erastus maintains) *si sages 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. dem.*

Austin Letherem a Dutch writer, Biarmanus, Ewchius, Euwaldus, our countryman Scot; with him in Horace,

"Somnia, terrores Magicos, miracula, sagas,
Nocturnos Levare, portentique Thessali riu
Exequiunt.—"

Say, can you laugh indignant at the schemer
Of magic terrors, visionary dreams,
Portentone wonders, witching imps of Hell,
The nightly goblin, and enchanting spell!

They laugh at all such stories; but on the contrary are most lawyers, physicians, philosophers, Austin, Heningius, Danaus, Chytreus, Zanuchi, Arelius, &c. Delrio, Springer, Niderius, *lib. 5.* Fornicari. Gniatius, Bartolus, consil. 6, tom. 1. Bodine, demoniunt. *lib. 2.* Godelman, Damhoterus, &c. Paracelsus, Erastus, Scribanus, Camerarius, &c. The parties by whom the devil deals, may be reduced to these two, such as command them in show at least, as conjurers, and magicians, whose detestable and horrid mysteries are contained in their book called *Arbatell; demonis cum advocati praesto sunt, seque exercismis et conjurationibus quisque cogi patuatur, ut miserum magorum genus, in impietate detinent.* Or such as are commanded, as witches, that deal ex parte implicitœ, or explicite, 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, Cracow, 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 peculiari beneficio de Caio instructis communicatur* (1 use Bessartus his words) and so far approved by some princes, *Ut nihil ausi agredit in politicis, in saceris, in consilis, sine eorum arbitrio;* they consult still with them, and dare indeed do nothing without their advice. Nero and Heliogabalus, 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. Eriries, King of Sweden, had an enchanted cap, by virtue of which, and some magical murmur 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 philters; *Turpes amores conciliare, enforce love, tell any man where his friends are, about what employed, though in the most remote places; and if they will, bring their sweethearts to them by night, upon a goat’s back flying in the air.*

Sigismund Scheretius, *part. 1. cap. 9. de spect.* reports confidently, that he conferred with sundry such, that had been so carried many miles, and that he heard witches themselves confess as much; hurt and infect men and beasts, vines, corn, cattle, plants, make women abortive, not to conceive, barren, men and women un-

---

1 De Lamius. 31 Et quomodo venefici fiant eararati. 32 De quo plura legas in Baisardo, lib. 1. de pestig. 34 Rex Jacobus, Demonial. 1. l. c. 3. 35 An university in Spain in old times. 36 The chief town in Poland. 37 Oxford and Paris, sec. 38 Asb. 33, 34, 35, 36, 37, 38. 39 Lib. 3. dist. 31. Paulum Guichardum.
apt and unable, married and unmarried, fifty several ways, saith Bodine, *lib.* 2. c. 2. fly in the air, meet when and where they will, as Cicogna proves, and Lavat. *de spec.* part. 2. c. 17. "steal young children out of their cradles, ministerio daemonum, and put deformed in their rooms, which we call changelings," saith *4* Scheretzius, *part.* 1. c. 6. make men victorious, fortunate, eloquent; and therefore in those ancient monachies and combats they were searched of old, *4* they had no magical charms; they can make *7* stick frees, such as shall endure a rapier's point, musket shot, and never be wounded: of which read more in Boissardus, *cap.* 6. *de Magia,* the manner of the adjuration, and by whom *'tis made, and how to be used in *expeditionibus bellicis,* praebis, dulcis, *&c.* with many peculiar instances and examples; they can walk in fiery furnaces, make men feel no pain on the rack, *at alias torturas sentire,* they can stanch blood, *8* represent dead men's shapes, alter and turn themselves and others into several forms, at their pleasures. *4* Agaberta, a famous witch in Lapland, would do as much publicly to all spectators, *Modo Pestilla,* *modo annus,* *modo procrea ut quercus,* *modo vacca,* *avis,* *coluber,* &c. *Now young, now old,* high, low, like a cow, like a bird, a snake, and what not? She could represent to others what forms they most desired to see, show them friends absent, reveal secrets, *maxima omnium admiratione,* &c. And yet for all this sutilty of theirs, as Lipsius well observes, Physiolog. Stoicor. *lib.* 1. *cap.* 17. neither these magicians nor devils themselves can take away gold or letters out of mine or Crassus' chest, *et Clicentius suis largiri,* for they are base, poor, contemptible follows most part; as *6* Bodine notes, they can do nothing in *Judicium decreta aut ponen in regnum concilia vel araerno, nihil in rem nummariam aut thesaurum,* they cannot give money to their clients, alter judges' decrees, or councils of kings, these *minor Genii* cannot do it, *altiores Genii hoc sibi adsererunt,* the higher powers reserve these things to themselves. Now and then peradventure there may be some more famous magicians like Simon Magus, *4* Apollonius Tyannensis, Pasetes, Jamblicus, *52* Odo de Stellis, that for a time can build castles in the air, represent armies, &c., as they are *3* said to have done, command wealth and trustre, feed thousands with all variety of meats upon a sudden, protect themselves and their followers from all princes' persecutions, by removing from place to place in an instant, reveal secrets, future events, tell what is done in far countries, make them appear that died long since, and do many such miracles, to the world's terror, admiration and opinion of deity to themselves, yet the devil forsakes them at last, they come to wicked ends, and *rarò aut nunquam* such impostors are to be found. The vulgar sort of them can work no such feats. But to my purpose, they can, last of all, cure and cause most diseases to such as they love or hate, and this of *8* melancholy amongst the rest. Paracelsus, *Tom.* 4. *de morbis amentiue,* *Tract.* 1. in express words affirms; *Multi fascinantur in melancholiam,* many are bewitched into melancholy, out of his experience. The same saith Dannexus, *lib.* 3. *de sortiriis.* Vidi, inquit, qui Melancholicos morbos gravissimos induxerunt: I have seen those that have caused melancholy in the most grievous manner, *8* dried up women's paps, cured gout, palsy; this and apoplexy, falling sickness, which no physic could help, *solvat tactu,* by touch alone. Ruland in his 3 Cent. Cur. 91. gives an instance of one David Heilde, a young man, who by eating cakes which a witch gave him, *nox delirare cepit,* began to dote on a sudden, and was instantly mad: F. H. D. in *56* Hildesheim, consulted about a melancholy man, thought his disease was partly magical, and partly natural, because he vomited pieces of iron and lead, and spake such languages as he had never been taught; but such examples are common in Scribanius, Herculcs de Saxoniis, and others. The means by which they work are usually charms, images, as that in Hector Bethius of King Duffe; characters stamped of sundry metals, and at such and such constellations, knots, amulets, words, philters, &c., which generally make the parties affected, melancholy; as *57* Monavius discourseth at large in an epistle

of his to Acosius, 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 (saith 58Libanius) in officio retineat, tum in consortium malefactorum vocet.*

Subsect. IV.—Stains a cause. Signs from Physiognomy, Meteoposcopy, Chiromancy.

Natural causes are either primary and universal, or secondary and more particular. Primary causes are the heavens, planets, stars, &c., by their influence (as our astrologers hold) producing this and such like effects. I will not here stand to discuss obieter, whether stars be causes, or signs; or to apologise for judicial astrology. If any Sextus Empiricus, Picus Mirandula, Sextus ab Henniga, Pererus, Erastus, Chambers, &c., has 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 innkeeper's post, or tradesman's shop, or generally condemn all such astrological aphorisms approved by experience: I refer him to Bellantius, Pirovanno, Marascallores, Gocienius, Sir Christopher Heidon, &c. If thou shalt ask me what I think, I must answer: nam et doctis hisce erroribus versatur sum, (for I am conversant with these learned errors,) they do incline, but not compel; no necessity at all: *Aegut non cogunt: and so gently incline, that a wise man may resist them; sapientes dominabitiur astra: they rule us, but God rules them.* All this (methinks) 60Joh. de Indagine hath comprised in brief. *Quaeseris a me quantum in nobis operatur astra? &c.* "Wilt 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 61Cajetan, *Caelum est vehiculum divinae virtutis, &c., that the heaven is God's instrument, by mediation of which he governs and dispositeth 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, 62"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 affected. 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, 63"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 64Melanthon: 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 caelestibus, discourseth to this purpose at large. Ex atrā bile variā generantur morbi, &c., 65many 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: 58De cruent. Cadaver. 59Astra regunt homines et regitantur astra. 60Chirur. lib. Quaeris a me quantum operatur astra 1. dicis, in me nihil astra nageris, sed animas praevertis? quem si tacemis, liberi sunt, si ducem sequatur rationem, nihil efficiat, in verno naturam, id agere quid in bruis fors. 61Caelum vehiculum divina virtutis, cujus mediatione morn, luminis et influentia, Deus: elementaria corpora conactant et disponit Th. de Vio. Cajetanvs in Pest. 191. 62Mundus late quasi liru ab excelleratur ingenuum artifices consecranti, quem qui morti mirantes etiam harmoniam. J. Des. Aphorismo II. 63Medicines sine eis pernihil nihil est, &c. egenesin seuerit, nec tantilium poterit lib. de podag. 64Constellatio in causa est; et influentia emi morbum hunc movet, in terminum omnibus aliis anotis. Et alii, Grego epis. & Calo potestis est. Tr. de morbis amentium. 65Lib. de animita, cap. de humorib. Ex variis in Melancholicae, habet causas causae de lib. et de lib. in M. 66Ex atrā bile variā generantur morbi principiis. ut ipse multum calidus aut frigidus in se haberet quam utique substituendo quim aptissimam est, tamque varia natura frigida sit. Aequum aqua sic affectat ut calore, & frigore, ut in glacie concrescat et sic variis diversis grum, alii fient, rident, &c.
and thence proceed such variety of symptoms, some mad, some solitary, some laugh, some rage,"7 &c. The cause of all which intemperance he will have chiefly and primarily proceed from the heavens,745 from the position of Mars, Saturn, and Mercury." His aphorisms be these,75 "Mercury in any geniture, if he shall be found in Virgo, or Pisces his opposite sign, and that in the horoscope, irradiated by those quartile aspects of Saturn or Mars, the child shall be mad or melancholy."76 Again,77 "He that shall have Saturn and Mars, the one culminating, the other in the fourth house, when he shall be born, shall be melancholy, of which he shall be cured in time, if Mercury behold them.78 If the moon be in conjunction or opposition at the birth time with the sun, Saturn or Mars, or in a quartile aspect with them, (eos malo caeli loco, Leovius adds,) many diseases are signified, especially the head and brain is like to be misaffected with pernicious humours, to be melancholy, lunatic, or mad.79 Cardan adds, quartâ lunâ natos, eclipses, earthquakes. Garceus and Leovius 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 behold 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 Pontanuss. Garceus, cap. 23. de Jud. genitur. Schoner. lib. 1. cap. 8, which he hath gathered out of "Ptolemy, Alphubater, and some other Arabians, Junctine, Ranzovius, Lindhout, Origin. &c. But these men you will reject peradventure, as astrologers, and therefore partial judges; then hear the testimony of physicians, Galenists themselves.80 Carto confesseth the influence of stars to have a great hand to this peculiar disease, so doth Jason Praten- sis, Lonicerius profat. de Æpoplexia, Fricinus, Fernelius, &c.81 P. Cuenander 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 Math. Bolognus. Camerar. hor. natalit. centur. 7. genit. 6. et 7. of Daniel Gare, and others; but see Garceus, cap. 33. Luc. Gauricus, Tract. 6. de Asenensis, &c. The time of this melancholy is, when the significators of any geniture are directed according to art, as the hor: moon, hylech, &c. to the hostile beams or terms of ἴ & τ especially, or any fixed star of their nature, or if ᴵ by his revolution or transits, shall offend any of those radical promissors in the geniture.

Other signs there are taken from physiognomy, metoposopy, chiroiomy, which because Joh. de Indagine, and Rotman, the landgrave of Hesse his mathematician, not long since in his Chiroiomy; Baptista Porta, in his celestial Physiognomy, have proved to have great affinity with astrology, to satisfy the curious, I am the more willing to insert.

The general notions 72 physiognomers give, be these; "black colour argues natural melancholy; so doth leanness, hirsuteness, broad veins, much hair on the brows," saith 82 Gratanarolus, 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 Avicenna supposeth,) 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 Adamantius and Ptoleumas, that comment, or rather paraphrase upon Aristotle's Physiognomy, Baptista Porta's four pleasant books. Michael Scot de secretis naturæ, John de Indagine, Montaltus, Antony Zara. Anat. ingeniorum. sect. 1. memb. 13. et lib. 4.

Chiroiomy hath these aphorisms to forestall melancholy. Tasneir. lib. 5. cap. 2.

7 Hanc ad immanis partem gignendam plurimum conserit et ιου postibus, &c. 8 Quoties aliquis genituram in ἵ ου adverso signo postibus, horoscopum partem temere etiam a vel ò ra- dio persecutione fuiet, natus ab insanias vexabatur. 9 Qui ιου et ιου habet, alterum in culmine, alterum imo colo, enim in locum vicit, melancholicus erit, ι qua sanctatur, si ι illis irrefradin. 10 Hac configuratione natus, Aut Lupus, aut monstrum captus. 11 Ptolomæus centiloque, et quadruparti tribu-
who hath comprehended the sum of John de Indagine: Tricassus, Corvinus, and others in his book, thus hath it; 76 4 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, epatic, and natural lines, making a gross triangle in the hand, argue as much; 77 which Goeleinus, 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, 77 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. Thaddaus Haggesius, in his Metoposapia, hath certain aphorisms derived from Saturn's lines in the forehead, by which he collects a melancholy disposition; and 77 Baptista Porta makes observations from those other parts of the body, as if a spot be over the spleen; 77 or in the nails; if it appear black, it signifies much care, grief, contention, and melancholy; 78 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. Clandian 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 however, in some men's too severe censures, they may be held absurd and ridiculous. I am the bolder to insert, as not borrowed from circumstantial rogues and gipsies, 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.

Section V. — Old age a cause.

Secondary peculiar causes efficient, so called in respect of the other precedent, are either concomitance, interna, innate, as they term them, inward, innate, inbred; or else outward and adventitious, which happen to us after we are born; congenite or born with us, are either natural, as old age, or praeter naturam (as 80) Fenelius calls it) that diestemperature, 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 81 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 astrid humours; therefore 82 Melancthon avers out of Aristotle, as an undoubted truth, Senee plerunque delirasse in senecta, that old men familiarly dote, ob atrim blem, for black choler, which is then superabundant in them; and Rhasis, that Arabian physician, in his Cont. lib. 1. cap. 9, calls it 83 a necessary and inseparable accident, to all old and decrepit persons. After seventy years (as the Psalmist saith) 84 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 85 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 bis puer,) and are not able to manage their estates through common infirmities incident in their age; full of ache, sorrow and grief, children again, dizziness, they earle many times as they sit, and talk to themselves, they are, waspish, displeased with every thing, 86 suspicious of all, wayward, covetous, hard.

76 Saturnus & Rascetta per medium munum decurrens, neque ad radicum montis Saturni, & marvis lineis intersecta, arguit melancholicos. Aphorism 76.
77 Acrius natura miseriae, continuus impietudinis, neque unquam a solitudine liberis, quasi nigrum in tintinum anus, is inegibus et satis minus insinuationes, semper crucem, incipiuntis, meticulosi coactiones suos, vel acuum cores, stangam minus et poludes, &c. Jo. de Indagine, lib. 1.
78 Thaddaus Physiognom. lib. 10.
79 Cap. 81 lib. 5.
80 Iadem maculas in unguis nigrae, lites, rixas, melancholiam significant. in his humores in corda talis.
81 Lib. 1. Path. cap. 11.
82 Venit enim propriae inopina sequentia, & dolor etiam quisit inesse morum.
83 Beutaus, mst. 1 de consol. Philos.
84 Cap. de humoribus, lib. de Anima.
85 Necessariam accedentia decrepitibus, et inseparabile.
86 Paul. xc. 10.
87 Materiae Eid. hist. lib. i.
Causes

The natural infinity is most 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 Moltor, Edwicus, 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 coustiff 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 dominers in them, to such somiferous potions, and natural causes, the devil’s policy. *Non ledunt omnino (saith Wierus) aut quid mirum faciant, (de Lamitis, lib. 3. cap. 36), ut putatur, solam vitiatam habent phantasmam; they do no such wonders at all, only their brains are crazed. They think that witches are, and can do hurt, but do not.* But this opinion Bodine, Erastus, Daneus, Scribanius, Sebastian Michaelis, Campanella de Sensu rerum, lib. 4. cap. 9. *Dandinus the Jesuit, lib. 2. de Animal expoldeo;* 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.

Subsect. 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* Præter naturam, or unnatural, it being an hereditary disease; for as he justifies *Quale parcutum maximæ patris senem obtigerit, tales evadunt similares spemmaticaque partis, quauncque etiam morbo Pater quem general etenunt, cum semine transfert 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 is as well inheiror of his infirmities, as of his lands. And where the complexation 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 patrum in notos advent cum semine mores.*

Selenus 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 Ænobarbi 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 Buxtorfius 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 Lennius 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. omni- tiam to 4. tr. 1; so doth Crato in an Epistle of his to Monavius. So doth Bruno Seidelius in his book De morbo incurab. Montalbus proves, cap. 11, out of Hippocrates and Phutarch, that such hereditary dispositions are frequent, et hanc (inquit) fieri cor ob participatum melancholeiam intemperantium (speaking of a patient) I

---

think he became so by participation of Melancholy. Daniel Sennertus, lib. 1. part 2. cap. 9, will have his melancholy constitution derived not only from the father to the son, but to the whole family sometimes; *Quandoque totis familias hereditati*ram, *Foreustus, in his medicinal observations, illustrates this point, with an example of a merchant, his patient, that had this infirmity by inheritance; so doth Rodericus à Fonseca, tom. 1. consul. 69, by an instance of a young man that was so affected, *ex mater melancholica, had a melancholy mother, et victus melancolioe, 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 leprous, as those *Galbotes in Gascouy, 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. *" 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. *These secondary causes hence derived, are commonly so powerful, that (as *Wolphius holds) sepe mutant decreta siderum, they do often alter the primary causes, and decrees of the heavens. For these reasons, belike, the Church and commonwealth, human and Divine laws, have conspired to avoid hereditary diseases, forbidding such marriages as are any what allied; and as Mercatus adviseth all families to take such, *si fieri possit que maximè distant natura, and to make choice of those that are most differing in complexion from them; if they love their own, and respect the common good. And sure, I think, it hath been ordered by God's especial providence, that in all ages there should be (as usually there is) once in *660 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 Saratia (as some suppose) and over-ran, as a deluge, most part of Europe and Africa, to alter for our good, our complexions, which were much defaced with hereditary imfirmities, 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 *observer writes), in the Isle of Mararuen, free from all hereditary diseases, or other contagion, whereas without help of physic they live commonly 120 years or more, as in the Oreades 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. *Filli ex scibus nati, rarò sunt firmi temperament. old men's children are seldom of a good temperament, as Scoltzins supposed, consult. 177, and therefore most apt to this disease; and as *Levinius Lennius 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 *Cardan thinks), *contradict. med. lib. 1. contradict. 18, or if the parents be sick, or have any great pain of the head, or megrim, headache, (Hieronymus Wolphius *doh instance in a child of Sebastian Castaño's); if a drunken man get a child, it will never likely have a good brain, as Gellius argues, lib. 12. cap. 1. *Etruris gigantum Etrios, one drunkard begets another, saith *Plutarch, symp. lib. 1. quest. 5, whose sentence *Levinius approves, l. 1. c. 4. Alsarius Crutius, Gen. de qui sit med. cent. 3. fol. 182. Macrobius, lib. 1. Avicenna, lib. 3. Fen. 21. Tract. 1. cap. 8, and Aristotle himself, sect. 2. prob. 4, foolish, drunken, or hair-brain women, most part bring forth children like unto themselves, *morosoi et languidos, and so likewise he that lies with a men-
Causes of Melancholy.

Mem. 1. Subs. 6.

Causes

if

drawn

they

for

infantes

ad

I

I'l

Ju.xdorphius,

flios

as

woman

her

mother

fools.

remissly,

assigns

her

Fernelius,

heart,

ritus

monly

celestis

are

fusled,

have

of

worse,

fast

misceri

non

homines,

hunc

epidemicus,

illicitum

del

iiius,

turn

Eccl.

struous

Mem.

1.

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,

3.

morbili,
Causes of Melancholy.

[Part 1. Sec. 1.]

bore him in her womb, saw a carcass by chance, and was so sore afflicted with it, that *ce co factus ei assimilatus*, from a ghastly impression the child was like it."

So many several ways are we plagued and punished for our father's defaults; insomuch that as Fermeilus truly saith, "It is the greatest part of our felicity to be well born, and it were happy for human kind, if only such parents as are sound of body and mind should be suffered to marry." An husbandman will sow none but the best and choicest seed upon his land, he will not rear a bull or a horse, except he be right shapen in all parts, or permit him to cover a mare, except he be well assured of his breed; we make choice of the best rams for our sheep, rear the nearest kind, and keep the best dogs, *Quanto id diligentius in procreandis libris observandum?* And how careful then should we be in begetting 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. Heretofore in Scotland, saith *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 saperie jubentur*; they must be wise and able by inheritance: it comes to pass that our generation is corrupt, we have many weak persons, both in body and mind, many feral diseases raging amongst us, crazed families, *parentes, peremptores*; our fathers bad, and we are like to be worse.

MEMB. II.

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; *Peccavit circa res sex non naturales*: he hath still offended in one of those six. Montanus, *consil. 22*, consulted about a melancholy Jew, gives that sense, so did Frisemelica in the same place; and in his *244 counsel* censuring a melancholy soldier, assigns that reason of his malady. *he*
offended in all those six non-natural things, which were the outward causes, from which came those inward obstructions; and so in the rest.

These six non-natural things are 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 \(^{30}\) Ferneius holds, \(^{4}\) 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.\(^{39}\) 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, Halyabba, Avicenna, Mesue, also four Arabsians, Gordonius, Villanovanus, Wecker, Johannes Brunerius, \(\text{lib. de esculentis et pociulatis}\), Michael Savanarola, \(\text{Tract 2. c. 8. Anthony Fumaneillus, lib. de regimine securum}\), Curio in his comment on Schola Salernana, Godfredinus Steckius \(\text{arte med.}\), Marcellius Cognatus, Ficinus, Ranzovius, Fonseca, Lessius, Magninus, \(\text{regim. sanitatis}\), Frietagius, Hugo Fridaevallius, & c., besides many other in \(\text{lib. English}\), and almost every peculiar physician, discourseth at large of all peculiar meats in his chapter of melancholy: yet because these books are not at hand to every man, I will briefly touch what 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, Ferneius 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. 1. 3. c. 1. \(\text{de alim. fac.}\)) 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 gilded meats in every species are held best), or if old, \(^{39}\) such as have been tired out with labour, are preferred. Aubamus 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 resty life, any ways inclined to Melancholy, or dry of complexion: \(\text{Tales (Galen thinks) de facilie melancholicis agruitdinibus capiuntur.}\)

**Pork.** Pork, of all meats, is most nutritive in his own nature, \(^{39}\) but altogether unfit for such as live at ease, are any ways unsound of body or mind: too moist, full of humours, and therefore \(\text{noxia delicatiss.}\) saith Savanarola, \(\text{ex varum nsu ut dubitetur an febris quartana generetur: naught for queasy stomachs, inso much that frequent use of it may breed a quartane ague.}\)

**Goat.** Savanarola discoumiens goat's flesh, and so doth \(^{30}\) Bruerinus, l. 13. c. 19, calling it a filthy beast, and rammish: and therefore supposeth it will breed rank and filthy substance; yet kid, such as are young and tender, Isaac accepts, Bruerinus and Galen, l. 1. c. 1. \(\text{de alimentorum facultatibus.}\)

**Hart.** Hart and red deer \(^{31}\) 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 \(^{30}\) 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

\(^{29}\) Path. l. I. c. 2. \(\text{Maximam in gignendis morbis vim obtinet, pabulum, materiameque morbi sugereens: nam nec ab aere, nec ab perturbationibus, vel alio evidentiis causis morbi sunt, nisi consentientia corporis preparatio, et humorum constitutio. Ut semel dicam, ungu eia est omnium membrana mater, etiam ultras est genitor. Ab hae morbi sponte sequent, nullâ alia cogente causa.}\)

\(^{30}\) Cozen, Eliot, Vauhun, Vener.

\(^{31}\) Frietagius.

\(^{32}\) Isaac.

\(^{33}\) Non

\(^{34}\) Inudatur quia melancholicum praebet alimen tum, non alio cervino (inquit Frietagius) crassissimum.

\(^{35}\) Lib. de substantia, dieta. Equina caro et asinina equbis danda est hominibus et asinina.
Causes of Melancholy.

[Part. 1. Sect. 2.]

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 judge of physicians. Mizaldus 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.

Conies.] 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. Aretens, lib. 7. cap. 5, reckons up heads and feet, 37 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, Savanarola, Rub. 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): 38 some except ass's milk. The rest, to such as are sound, is nutritive and good, especially for young children, but because soon turned to corruption, 39 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 vellutis piscinum, the older, stronger, and harder, the worst, as Langius discourseth in his Epistle to Melanchton, cited by Mizaldus, Isaac, p. 5. Gal. 3. de cibis boni succi, &c.

Fowl.] Amongst fowl, 40 peacocks and pigeons, all fenny fowl are forbidden, as ducks, geese, swans, herons, cranes, coots, didappers, waterhens, with all those teal, cures, sheldrakes, and peckled fowls, that come hither in winter out of Scandia, Muscovy, Friesland, 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, dangerous, melancholy meat; Gravent et putrefaciunt stomachum, saith Isaac, part. 5. de vol., their young ones are more tolerable, but young pigeons he quite disapproves.

Fishes.] Rhiasis and 41 Magninus discommend all fish, and say, they breed viscosities, slimy nutriment, little and humours nourishment. Savanarola adds, cold, moist: and phlegmatic, Isaac; and therefore unwholesome for all cold and melancholy complexions: others make a difference, rejecting only amongst fresh-water fish, eel, teach, lamprey, crawfish (which Bright approves, cap. 6), and such as are in muddy and standing waters, and have a taste of mud, as Francisicus Bonsuetus poetically defines, Lib. de aquatilibus.

Nam placet omnes, qui in maris, lacuso frequenter, sect. plerumque succi deteriorior habent. "All fish, that standing pools, and lakes frequent, Semper plus sucius deterior habet. Do ever yield bad juice and nourishment."

Lam princeys, Paulus Jovius, c. 31. de piscibus flueial., highly magnifies, and saith, None speak against them, but inipit et scrupulosi, some scrupulous persons; but 42 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 sole, doth immediately extol sea-fish, which others as much vilify, and above the rest, dried, soused, indurate fish, as ling, fumados, red-herrings, sprats, stock-fish, haberdine, poor-john, all shell-fish. 43 Tim. Bright excepts lobster and crab. Messarins commends salmon, which Brueinus contradicts, lib. 22. c. 17. Magninus rejects conger, sturgeon, turbot, mackerel, skate.

Carp is a fish of which I know not what to determine. Francisicus Bonsuetus
accounts it a muddy fish. Hippolitus Salvianus, in his Book de Piscium naturæ et praeparatione, which was printed at Rome in folio, 1554, with most elegant pictures, estimates carp no better than a slimy watery meat. Paulus Jovius on the other side, disallowing teach, approves of it; 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 Brucinus, 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 be 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 most part 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 Buscodnese, 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, celoworts, 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 worts, except borage, bugloss, fennel, parsely, dill, balm, succory. Magninus, regina sanitatis, part. 3. cap. 31. Omnes herbes simpliciter maite, via cibi; all herbs are simply evil to feed on (as he thinks). So did that scoffing cook in "Plautus hold:

> Non ego cenam condito ut ali inter solent. Qui mihi condita prata in patinis proferunt. Boves qui convivias faciunt, herbalsque egerunt."

> Like other cooks I do not suffer dress, That put whole meadows into a platter, And make no better of their guests than beves, With herbs and grass to feed them fatter."

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

> Hic homines tan brevem vitam colunt. Qui herbis felicis demum sum congerunt, Formidolum dictu, non est modus, Quas herbes pecudes non edunt, homines edunt."

> "Their lives, that eat such herbs, must needs be short, And 'tis a fearful thing for to report, That men should feed on such a kind of meat, Which very jumunts would refuse to eat.""

"They are windy, and 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.** Roots. Etsi quorumdam gentium opes sint, saith Brucinus, the envy 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 flames to the brain, make men mad, especially garlic, onions, if a man liberally feed on them a year together. Guianecius, tract. 15. cap. 2, complains of all manner of roots, and so doth Brucinus, even parsnips themselves, which are the best, Lib. 9. cap. 14.

**Fruits.** Pastinacum usus succos gignit improbos. Crato, consil. 21. lib. 1, utterly forbids all manner of fruits, as pears, apples, plums, cherries, strawberrieis, nuts, medlars, serves, &c. Sanguinem inficent, saith Villanovanus, they infect the blood, and putrefy it, Magninus holds, and must not therefore be taken via cibi, aut quantitate magna, 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, pair mains, pippins, as good against melancholy; but to him that is any way inclined to, or touched with this malady, 8 Nicholas Piso in his Practices, forbids all fruits; as windy, or to be sparingly eaten at least, and not raw. Amongst other fruits, 8 9 Brucerinus, 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 fumes, 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, A fabis abstine, 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 Frigetius prescribre, 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, wine, dates, &c. honey and sugar. 5 Some except honey; to those that are cold, it may be tolerable, but 8 Dulceia se in bilem vertunt, (sweets turns into bile,) they are obstructive. Crato therefore forbids all spice, in a consultation of his, for a melancholy schoolmaster, Omnia aromatica et quicquid sanguinem adurit: so doth Fernelius, consil. 45. Guianerius, tract 15. cap. 2. Mercurialis, cons. 189. To these I may add all sharp and sour things, luscious and over-sweet, or fat, as oil, vinegar, verjuice, mustard, salt; as sweet things are obstructive, so these are corrosive. Gomesius, in his books, de sale, l. 1. c. 21, highly commends salt; so doth Codronchus in his tract, de sale Abyssinthii, Lenn. l. 3. c. 9. de occult. nat. mir. yet common experience finds salt, and salt-meats, to be great procurers of this disease. And for that cause belike those Egyptian priests abstained from salt, 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 5 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 eaten bread: it was objected to him then living at Paris in France, that his countrymen fed on oats, and base grain, as a disgrace; but he doth ingenuously confess, Scotland, Wales, and a third part of England, did most part use that 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-ment, and fitter for jumets than men to feed on. But read Galen himself, Lib. 1. De cibus boni et mali suoci, more largely discoursing of corn and bread.

**Wine.** All black wines, over-hot, compound, strong thick drinks, as Muscadine, Malmsey, Alicant, Rumney, Brownbastard, Metheglen, and the like, of which they have thirty several kinds in Muscovy, all such made drinks are hurtful in this case, to 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. Arerianus, c. 16. in 9. Rhasis, puts in 60 wine for a great cause, especially if it be immediately used. Guianerius, tract. 15. c. 2, tells a story of two Dutchmen, to whom he gave entertainment in his house, "that 61 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. Matthiolius 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, to 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.

---

8 Cap. de Mel.
9 Lib. 11. c. 3.
10 Bright.
11 Hot, apud Scotium, c. 6. 39, 40 and honey.
12 Hot, apud Scotium, c. 6. 40, 41 and honey.
13 Vinum turb.
14 Examinant emulsion du. Almunic.
15 Ne comedias crustam, &c., qui sunt signa adustam. Schol. Sab. 
16 Vinum turb.
17 In uno mens melancholici facti subi.
Causes of Melancholy.

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, freis, and galls, &c. Henricus Aytius, in a 62 consultation of his, for one that laboured of hypochondriacal melancholy, recommends beer. So doth 66 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 66 Germany.

As that 65 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 66 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, Fuchsius 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 moats, 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 discolourments in the body and mind of man, are unfit to make drink of, to dress meat with, or to be 67 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 69 Cardan holds, Lib. 13. subtil. "It mends the substance, and savour of it," but it is a paradox. Such beer may be stronger, but not so wholesome as the other, as 69 Jorberus truly justifieth out of Galen, Paradox, dec. 1. Paradox 5, that the seething of such impure waters doth not purg 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 Heriachus, l. 4. de nat. aquarum, such waters are naught, not to be used, and by the testimony of 70 Galen, "breed agues, dropsies, pleurisies, splenetic and melancholy passions, hurt the eyes, cause a bad temperature, and ill disposition of the whole body, with bad colour." This Jorberus stiffly maintains, Paradox, lib. 1. part. 5, that it causeth clear eyes, bad colour, and many loathsome diseases to such as use it: this which they say, stands with good reason; for as geographers relate, the water of Astracan breeds worms in such as drink it. 71 Axios, or as now called Verduri, the fairest river in Macedonia, makes all cattle black that taste of it. Aleaeman now Peleca, another stream in Thessaly, turns cattle most part white, si potui ducas, L. Aulbanus Rohemus refers that 72 struma or poke of the Bavarians and Styrians to the nature of their waters, as 73 Munster doth that of Valesians in the Alps, and 74 Bodine supposeth the stuttering of some families in Aquitania, about Labden, to proceed from the same cause, "and that the filth is derived from the water to their bodies." So that they 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 grosser understandings, dull, foggy, melancholy spirits, and be really subject to all manner of infirmities.

To these noxious simples, we may reduce an infinite number of compound, artificial, made dishes, of which our cooks afford us a great variety, as tailors do fashions in our apparel. Such are 75 puddings stuffed with blood, or otherwise composed; baked, meats, soured indurate meats, fried and broiled buttered meats; condite, powdered, and over-dried, 76 all cakes, sinuelles, buns, cracknels made with butter, spice, &c., fritters, pancakes, pies, sausages, and those several sauces, sharp, or over-sweet,
of which *scintia popinae* as Seneca calls it, hath served those 76 Apician tricks, and perfumed dishes, which Adrian the sixth Pope so much admired in the acco•m•is 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 parcels 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, *75 intemperance, overmuch, or overlittle taking of it. A true saying it is, *Phures crapula quin gladias.* This gluttony kills more than the sword, this *omnivorantia et homicida gula,* this all-devouring and murdering gut. And that of 76 Pliny is truer, "Simple diet is the best; heaping up of several meats is pernicious, and sauces worse; many dishes bring many diseases." 77 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 insufficiencies, and 'tis the fountain of all diseases, which arise out of the repugnancy of gross humours." Thence, saith 78 Fernelius, come crudities, wind, opillations, caecochymia, plethora, cachexia, bradiepisia. 79 *Hinc subite 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. *Permittosa sentina est abdomen insaturabile,* one saith. An insatiable humour is a pernicious sink, and the fountain of all diseases, both of body and mind. 80 Mercurialis will have it a peculiar cause of this private disease; Solenander, consul. 5. sect. 3. illustrates this of Mercurialis, with an example of one so melancholy, *ab intempetivis commessionationibus,* unseasonable feasting. 81 Crato confirms as much in that often cited Counsel. 21. lib. 3. putting superfluous eating for a main cause. But what need I seek farther for proofs? Hear 82 Hippocrates himself. Lib. 2. Aphor. 10. "Impure bodies the more they are nourished, the more they are hurt, for the nourishment is putrefied with vicious humours."

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; *Quidam 56 portentosse cenae, prodigios superssus,* *Qui dixit insitigant ad semen efferunt ad sepulchrum,* what Fagus, Epicares, Apetios. Heliogabalae, our times afford? Lucullus' ghost walks still, and every man desires to sup in Apollo: *Asop's* costly dish is ordinarily served up. *Magis illa juvant, que pluris emuntur.* The dearest cates are best, and 'tis an ordinary thing to bestow twenty or thirty pounds of dish, some thousand crowns upon a dinner: 83 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 50 light (some of us, as Seneca notes) because it comes free, and we are offended with the sun's heat, and those cool blasts, because we buy them not." This air we breathe is so common, we care not for it; nothing pleaseth but what is dear. And if we be 84 witty in anything, it is *ad gulam:* if we study at all, it is *eruditio lucru,* to please the palate, and
to satisfy the gut. "A cook of old was a base knave (as 2 Livy complains), but now a great man in request; cookery is become an art, a noble science: cooks are gentleman?" Venter Deus: They wear "their brains in their bellies, and their guts in their heads," as 3 Agrippa taxed some parasites of his time, rushing on their own destruction, as if a man should run upon the point of a sword, usque dum rumpuntur comedant, "They eat till they burst." 4 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, vomit ut edant, saith Seneca; which Dion relates of Vitellius, Solo transitu ciborum numiri judicatus: His meat did pass through and away, or till they burst again. 5 Striae animantium ventrem one- rant, and raise 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.

7 "Sea, land, rivers, lakes, &c., may not give content to their raging guts." To put up the mess, what immoderate drinking in every place? Senecae potum pota trahebat anus, how they flock to eat and drink, like Offellius Bibulus, that famous Roman parasite, Qui dum vixit, aut bibit aut minxit; as so many casks to hold wine, yea worse than a cask, that mars wine, and itself is not marred by it, yet these are brave men, Silenus Ebrius was no braver. Et qua fuerunt vita, mores sunt: 'tis now the fashion of our times, an honour: Nunc vero res ista cedit (as Chrysost. serm. 30. in v. Ephes. comments) Ut effeminata ridendoque ignavie loco hobecatur, notte 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 disparrangement 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 6 Poet. Eslipol facinus improbum, one urged, the other replied, At jam alii seccere idem, eit illi illas 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 summum bonum of our tradesmen, their felicity, life, and soul. Tenia dulcedine affectant, saith Pliny, lib. 14. cap. 12. Ut magna pars non aliud vitae premium intelligent, 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 totius anni labores, as St. Ambrose adds, in a tippling feast; convert day into night, as Seneca says some in his times, Pervertunt officia anocetis et lucis; when we rise, they commonly go to bed, like our antipodes,

"Nosque ubi primus equus oriens affavit anhelis, Illis sera rubens ascendit lumina vesper." So did Petronius in Taeitus, Heliogabalus in Lampridius.

Snymdrides 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 tectum vix extra lectum, never almost out of bed, 7 still wenching and drinking; so did he spend his time, and so do myriads in our days. They have gymnasia bibo- num, schools and rendezvous; these centaurs and lapithæ toss pots and bowls as so many balls; invent new tricks, as sausages, anchovies, tobacco, caviare, pickled oysters, herrings, fumadoes, &c.: innumerable salt meats to increase their appetite, and study how to hurt themselves by taking antidotes 1 to carry their drink the better; 2 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 3 brag of it when they have done, crowning that

2 Olim vile mancipium, nunc in omni estimatione, de miser. curiali.
3 Plautus.
4 Hor. lib. 1. nunc ars haberi cepita, &c. 5 Epist. 29. 1. 7. Quorum Sat. 2. 6 Dies brevitatis convivii, noster longi.
7 In vectem ingenium, in patris, &c.
8 In lucem tuto suprani conterebatur. 1 Et quod plus capiant, conat. Sertorius.
9 Seneca.
10 Mancipia irritamenta excogiantur.
11 Foras portantur ut ad gula, dapes non sapore sub stupu itestimantes, conerturum reportantur, repler ut exhauriant, et ex Seneca, consol. ad Helvidium. 8 Saeviam guttur, humiri ut bibant. Ambros.
12 In nenia vasa velut satiare non possunt duelli et mari. 9 Eneas Sylvius, ad ostentationem, &c.
man that is soonest gone, as their drunken predecessors have done, — "quid ego video? Ps. Cum coronâ Pseudolum ebrium hum — —. And when they are dead, will have a can of wine with 'Maron's old woman to be engraved on their tombs. So they triumph in villany, and justify their wickedness; with Rabelais, that French Lucian, drunkenness is better for the body than physic, because there be more old drunkards than old physicians. Many such sfothy 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 Alciabades in Greece; Nero, Bonoitus, Heliogabalus 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 'Herosbachius observes. When a prince drinks till his eyes stare, like Bitius in the Poet,

( " — — " ille impiger haust
Spunantem vino pateram. ""

"a thirsty son;"
He took challenge and embrac'd the bowl: With pleasure swallow'd the gold, nor ceased to draw
Till he the bottom of the brimmer saw."

and comes off clearly, sound trumpets, file and drums, the spectators will applaud him, "the bishop himself (if he belie them not) with his chaplain will stand by and do as much," O dignum principe haustum, 'twas done like a prince. "Our Dutchmen invite all comers with a pail and a dish," Velut infundibula integras obbas exsaurunt, et in monstrosis poculis, ipsis monstrosiis monstrosum, "making barrels of their bellies." Incredisibilis dictu, as "one of their own countrymen complains: Quantum liquoris immodestitissima 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. ""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 Ga- guimus, ""that drunken 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 Tum inter pules fortis vir esse potest ac in bello, as much valour is to be found infeasting 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, stile 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-precise, cockney-like, and curious in their observation of meals, times, 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, Chine-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, 1 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.

1 Plauto. 1 Lib. 3. Anthol. c. 29. 2 Gratian conciliating potando. 2 Notus ad Caesaris. 2 Lib. de eduedantis principium liberis. 7 Virg. A. E. 1. 10 idem strenue potatorum Episcopi Sacelliani, cum ingentem pateram exaurit principes. 12 Hemus in Saxoniis. Adeo inmoderato et immodesto ab hisse bibitur, ut in computatio novis suis non cythus solutum et cantaribam sae nibus possessit, sed impetibus mulierem appropi- rant, et sectula injecta harratur quemque ad libitum potare. 12 Dicta incredibile, quantum minus liquories inmodesta gens capiat, plus potamus animi- cissimum habet, et certo coronant, imnicissimum e contra quip non vult, et ecede et fustibus expiae. 14 Qui melius bibat pro salute domini, melior habetur minister. 15 Græc. Poeta apud Stobæum, ser. 18. 16 Qui de die jejunant, et morte vigilant, facile cadunt in delictationis; et qui naturae medium excedunt, c. 5. tract. 15. c. 2. Longa famine tolerantium, ut is sepe accidit qui tanti cum servorum deo servitute cuperint per jejunium, quod mai- oris substantiae, et superflua, et usa spuria sepe. "In ten is victa egri delinquunt, ex quo fort majori affectuant detru- menorge, majore fit error tenis quam pleniero vieta.
Causes

- The consumption of certain foods, such as fish, has been linked to changes in the gut microbiome.
- Certain medications may alter gut bacteria.
- Changes in lifestyle, such as diet or exercise, can impact the gut microbiome.

In conclusion, the gut microbiome plays a crucial role in various aspects of health and disease. Understanding its components and functions is essential for developing effective interventions to promote gut health.
nus, 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, knockle deep, and call it *cerebrum jovis: in the Low Countries with roots, in Italy frogs and snails are used. The Turks, saith Busbequins, 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, as our Hollanders and Englishmen when they touch upon the coasts of Africa. Those Indian capes and islands, are commonly molested with calentures, fluxes, and much distempered by reason of their fruits. *Percgrina, eisi sauria, solent vescentibus perturbationes insigne 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 Belonius, lib. 3. c. 15, eat opium familiarly, a drachm at once, which we dare not take in graine. 2. Curtius 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 consultó logebatur, spoke understandingly, so much can custom do. * Theophrastus speaks of a shepherd that could eat hellebore in substance. And therefore Cardan concludes out of Galen. Consuetudinem utcunque fereandum, nisi valde malum. Custom is howsoever to be kept, except it be extremely bad: he advisest all men to keep their old customs, and that by the authority of * Hippocrates himself, Dandum aliquid tempori, atati, regioni, 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. Inst. sect. 2, "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." Which Hippocrates confirms, Aphoris. 2. 38. Some cannot endure cheese, out of a secret antipathy; or to see a roasted duck, which to others is a delightsome meat.

The last exception is necessitv, 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 dissuad 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. * Quo monet amat. Ave 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. * Galen reduceth defect and abundance to this head; others * All that is separated, or remains."
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. 60 Celsus, lib. 1. cap. 3, saith, 4 It produceth inflammation of the head, dulness, cloudiness, headache;\textsuperscript{7} &c. Prosper Calenus, \textit{lib. de atrâ bile}, will have it distemper not the organ only, \textsuperscript{86} but the mind itself by troubling of it;\textsuperscript{7} and sometimes it is a sole cause of madness, as you may read in the first book of Skenkius's Medical Observations. A young merchant going to Nordeling fair in Germany, for ten days\textsuperscript{3} space never went to stool; at his return he was grievously melancholy, thinking that he was robbed, and would not be persuaded but that all his money was gone; his friends thought he had some philtre given him, but Cnelius, a physician, being sent for, found his\textsuperscript{53} costiveness alone to be the cause, and thereupon gave him a clyster, by which he was speedily recovered. Trinacavellius, consult. 35. lib. 1, saith as much of a melancholy lawyer, to whom he administered physic, and Rodericus à Fonseca, consult. 85. tom. 2,\textsuperscript{54} of a patient of his, that for eight days was bound, and therefore melancholy affected. Other retentions and evacuations there are, not simply necessary, but at some times; as Fernelius accounts them, Path. lib. 1. cap. 15, as suppression of haemorrhoids, monthly issues in women, bleeding at nose, inomodate or no use at all of Venus: or any other ordinary issues.

55 Detention of haemorrhoids, or monthly issues, Villanovanus Breviar. lib. 1. cap. 18. Arculanus, cap. 16. in 9. Rhasis, Vittorius Faventinus, pract. mag. Tract. 2. cap. 15. Bruel, &c. put for ordinary causes. Fuchsius, l. 2. sect. 5. c. 30, goes farther, and saith,\textsuperscript{56} That many men unseasonably cured of the haemorrhoids have been corrupted with melancholy, seeking to avoid Scylla, they fall into Charybdis. Galen, \textit{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 urgeth: And Fuchsius, lib. 2. sect. 5. cap. 33, stillly maintains, \textit{That without great danger, such an issue may not be stayed.}

Venus omitted produceth like effects. Mathiolius, \textit{epist. 5. l. penult.},\textsuperscript{60} 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." Orbilusius, \textit{med. collect.} l. 6. c. 37, speaks of some,\textsuperscript{61} 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.\textsuperscript{7} Not use of it hurts many, Arculanus, c. 6. in 9. Rhasis, et Magninus, part. 3. cap. 5, think, because it was\textsuperscript{62} sends up poisoned vapours to the brain and heart." And so doth Galen himself hold, \textit{That if this natural seed be over-long kept (in some parties) it turns to poison.}\textsuperscript{63} Hieronymus Mercurialis, in his chapter of Melancholy, cites it for an especial case of this malady, Priapismus, Satyrasis, &c. Haliabbas, \textit{5. Theor.} c. 36, reckons up this and many other diseases. Villanovanus Breviar. l. 1. cap. 18, saith, \textit{He knew many monks and widows grievously troubled with melancholy, and that from this sole cause.}\textsuperscript{65} Ludovicus Mercatus, \textit{l. 2. de mulierum effect.} cap. 4, and Roderici à Castro, \textit{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, \textit{Ob suppressionem mensium et veum omisam, timidae, maestre, anxie, verecunde, suspiciose, languentes, consilii inopes, summa vita et rerum mellerius desperatione, etc., they are melancholy in the highest degree, and all for want...}
of husbands.  

Elianus Montaltus, cap. 37. de melancholia, confirms as much out of Galen; so doth Wierus, Christofferus à Vega de art. med. lib. 3. c. 14, relates many such examples of men and women, that he had seen so melancholy. Fœlix Plater in the first book of his Observations, 66 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 one every that came to see her, by words, looks, and gestures, to have to do with her, &c. 67 Bernardus Paternus, 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." 68 Hildesheim, spicel. 2, hath such another example of an Italian melancholy priest, in a consultation had Anno 1580. 69 Jason Pratensis gives instance in a married man, that from his wife's death abating, 70 after marriage, became exceedingly melancholy, 71 Rodericus à Fonseca in a young man so misaffected, 72 Tom. 2. consult. 85. To these you may add, if you please, that conceit tule of a Jew, so visited in like sort, and so cured, out of Poggios Florentinus.

Interemer Venus is all but as bad in the other extreme. Galen, l. 6. de morbis popular. sect. 5. text. 26, reckons up melancholy amongst those diseases which are 69 e-asperated by venery; 73 so doth Avicenna, 2, 3, c. 11. Oribasius, loc. citat. Ficinus, lib. 2. de sanitate tuendi. Marsilius Cognatus, Montaltus, cap. 27. Guianerius, Tract. 3. cap. 2. Magninus. cap. 5. part. 3. 74 gives the reason, because 75 it infri-gidates and dries up the body, constanes 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. 76 Jac-chinus in 9 Rhasis, cap. 15, ascribes the same cause, and instancest in a patient of his, that married a young wife in a hot summer, 77 and so dried himself with chamber-work, that he became in short space from melancholy, mad: 78 he cured him by moistening remedies. The like example I find in Lelius à Fonte Eugubinis, consult. 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, 79 ulcer, issue, &c. Hercules de Saxonii, lib. 1. c. 16, and Gordonius, verify this out of their experience. They saw one wounded in the head who as long as the sore was open, Lucida habit mentis intercalo, was well; but when it was stopped, Rediit melancholia, his melancholy fit seized on him again.

Artificial evacuations are much like in effect, as hot houses, baths, blood-letting, purging, unseasonably and immoderately used. 72 Baths dry too much, if used in excess, be they natural or artificial, and offend extreme hot, or cold; 80 one dries, the other refrigerates overmuch. Montanus, consil. 137, saith, they over-heat the liver. Joh. Struthius, Stigm. artis. l. 4. c. 9, contentst, 81 that if one stay longer than ordinary at the bath, go in too oft, or at unseasonable times, he putsrefies the humours in his body. 72 To this purpose writes Magninus, l. 3. c. 5. Guianerius, Tract. 15. c. 21, utterly disallows all hot baths in melancholy adult. 81 "I 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." 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 redundance of bad humours, and melancholy blood: and when these humours heat and boil, if this be not used in time, the parties affected.

56 Nobilis senex Alatus iuremens unorem duicit, ut solis colico dolore, et multis morbis corripit, non pos- tuit præstare officium mariti, vix into matrimonio aegrotus. Hic in heredum furorum incidit, ob Vel- terem exhibitant ut omnium eam invesimentum cons- gressum, voce, vultu, gestu expeteret, et quum non consentirent, monsae Ansiculii mauro expexit clam- or. 66 Vidit visiorem optimum et pium, qui quin non lobet ut Venere, in melancholica symptomata, incidit. 67 Ob abstinentiam & concubitum incidunt in melancholiam. 68 Quam a caulo exacerbantur, corpus, spiritus consumit, &c. caveant ab hoc sicut, ve- lint innundo mortalium. 69 Ha exspectat ut melancholico statim fuerit insanus, ab humancantibus curatus. 70 Ex canterio et ulore exsecaturo. 71 Gord. c. 10. lib. 1. Discernimus cold bathes as nocuous. 72 Sec- cum reddunt corpus. 73 Si quis longues mores in ilis, aut niam frequenter, aut impotente uterum, hominis putrefacit. 74 Ego anno superiore, quen- dam guttusum uti adustum, qui ut liberarzat de gut- ta, ab balneac accessit, et de guata liberatus, manuca- tius est.
so inflamed, 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. 59 Curio in his 10th chapter well reprehends, such kind of letting blood doth more hurt than good: 60 The humours rage much more than they did before, and is so far from avoiding melancholy, that it increaseth it, and weakeneth the sight. 61 Prosper Celenus observes as much of all phlebotomy, except they keep a very good diet after it; yea, and as 62 Leonartis Jaccbinus speaks out of his own experience: "The blood is much blacker to many men after their letting of blood than it was at first." For this cause belike Salust. Salvianus, 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, 63 and found by long experience, that this kind of evacuation, either in head, arm, or any other part, did more harm than good." To this opinion of his, 64 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 viderint medicin?; 65 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 66 weakened their strength, saith Fuchsius, 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 no better than apothecaries' 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. 66 If it be impure and foggy, it dejects the spirits, and causeth diseases by infection of the heart," as Paulus hath it, lib. 1, c. 49. Avicenna, lib. 1, Gal. de san. huend. Mercurialis, Montaltus, &c. 67 Fernelius saith, "A thick air thickeneth the blood and humours." 68 Leminus reckons up two main things most profitable, and most pernicious to our bodies; air and diet: and this peculiar disease, nothing sooner causeth 69 (Jo- bertus holds) than the air wherein we breathe and live." 70 Such as is the air, such as our spirits; and as our spirits, such are our humours. It offends commonly if it be too 71 hot and dry, thick, fuliginous, cloudy, blustering, or a tempestuous air. Bodin 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 72 Afer, lib. 3, de Fessa urbe, Ortulius and Zuniger, confirm as much: they are ordinarily so choleric in their speeches, that scarce two words pass without railing or chiding in common streets, and often quarrelling in their streets. 73 Gordinius 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 74 Acosta truly saith, under the Equator itself, is a most temperate habitation, whereas a air, a paradise of pleasure: the leaves ever green, cooling showers. But it holds in such as are temperamently hot, as 75 Johannes à Meggen found in Cyprus, others in Malta.
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, **profiltris aremis, as in many parts of Africa, Arabia Deserta, Bactriana, now Charassan, when the west wind blows **Incoluti aremis transactae vectur.

Hercules de Saxoniâ, a professor in Venice, gives this cause why so many Venetian women are melancholy, "**Quod dies sole depart, 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 calor et frigori; he exposed himself so much to heat and cold, and for that reason in Venice, there is little stirring in those brick paved streets in summer about noon, they are most part then asleep: as they are likewise in the great Mogol's countries, and all over the East Indies. At Aden in Arabia, as * Lodovicius Vertmannus relates in his travels, they keep their markets in the night, to avoid extremity of heat; and in Ormus, like cattle in a pasture, people of all sorts lie up to the chin in water all day long. At Braga in Portugal; Burgos in Castile; Messina in Sicily, all over Spain and Italy, their streets are most part narrow, to avoid the sunbeams. The Turks wear great turbans ad fugandos 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, * * * 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 * * *: * One calls them the unhealthiest climate of the world, for fluxes, fevers, frenzies, calentures, which commonly seize on seafaring men that touch at them, and all by reason of a hot distemperature of the air. The hottest men are offended with this heat, and stiffest clowns cannot resist it, as Constantine affirms, Agricult. l. 2. c. 45. They that are naturally born in such air, may not * * * endure it, as Niger records of some part of Mesopotamia, now called Diarbecha. * Quibusdam in locis asceni et sole ubi subjecta est, ut plerque animallia fervor solis et calentur, still so hot there in some places, that men of the country and cattle are killed with it; and * Adricomius 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. * Amatus Lusitanus, cent. 1. curat. 45, reports of a young maid, that was one Vincent a currier'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, * * * 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 Montalus esteem of it. c. 11, if it be dry withal. In those northern countries, the people are generally dull, and many witches, which (as I have before quoted) Saxo Grammaticus, Olaus, Baptista Porta ascribe to melancholy. But these cold climates are more subject to natural melancholy (not this artificial) which is cold and dry: for which cause * Mercurius Britannicus believe 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, morish 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 unhomely, and engenders melancholy, plagues, and what not? * Alexander, an haven-town in the Mediterranean Sea, Saint John de Ulloa, an haven in Nova-Hispania, are much condemned for a bad air, so are Durazzo in Albania, Lithuania, Dittmarsh, Pompeiane Paludes in Italy, the territories about Pisa, Ferrara, &c. Romney Marsh with us; the Hundreds in Essex, the fens in Lincolnshire. Cardon, de rerum varietate, l. 17. c. 96, finds fault with the sight of those rich, and most populous cities in the Low Coun
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 morish lands appear at every low water: the sea, fire, and smoke (as he thinks) qualify the air; and 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, immoral and sordid manner of life, suffer their air to putrefy, and themselves to be choked 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 seat; but the inhabitants are sloven, 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, 

\underline{\textit{Caelum visum fudum}},

\textit{\textsuperscript{b}} Polydore calls it a filthy sky, \textit{\textit{et in quo facile generantur nubes}}; as Tully's brother Quintus wrote to him in Rome, being then Questor in Britain. \qquad "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 alacrity 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, dull, and melancholy." This was \textsuperscript{11} Virgil's experiment of old,

\begin{align*}
\text{Veram ubi tempeatas, et celi mobiliis humor} & \quad \begin{align*}
\text{But when the face of heaven changed is}
\end{align*} \\
\text{Mutuare vites, et Jupiter hamidas Australi} & \quad \begin{align*}
\text{Our minds are altered, and in our breasts}
\end{align*} \\
\text{Vexant species animorum, et pectoris motus} & \quad \begin{align*}
\text{Forthwith some new conceits appear.}^{12}
\end{align*}
\end{align*}

\textit{Concipiant illius"}—

And who is not weather-wise against such and such conjunctions of planets, moved in foul weather, dull and heavy in such tempestuous seasons? \textsuperscript{12} \textit{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 so on such as are melancholy, or inclined to it, as Lemnius holds. \textsuperscript{13} "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 humour 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, \textit{consil. 24}, will have tempestuous and rough air to be avoided, and \textit{consil. 27}, all night air, and would not have them to walk abroad, but in a pleasant day. Lemnius, \textit{l. 3. c. 3}, discourages the south and eastern winds, commends the north. Montanus, \textit{consil. 31}. \textsuperscript{14} "Will not any windows to be opened in the night." \textit{Consil. 229. et consil. 230}, he discouraged especially the south wind, and nocturnal air: So doth \textsuperscript{15} Pintarch. 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, \textit{\textit{Alcius}}, \textit{l. 3. \textit{\textsuperscript{c}}. 171. ad 175.} Orbisibus, \textit{\textit{\textsuperscript{c}}. 1. ad 21.} Avicen, \textit{l. 1. can. Fen. 2. doc. 2. Fen. 1. c. 123 to the 12, &c.}

\textbf{Subject. VI.---Immoderate Exercise a cause, and how. Solitariness, Idleness.}

\textbf{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,}

\textsuperscript{a} Atlas geographicus memoria, velanti Pinani, quod crassiores fruendarur. \textsuperscript{b} Lib. 1 hist. lib. 2. cap. 41. 
\textsuperscript{c} Aurea densa ac caliginosa tetrici homines existant, et substrabentes, et cap. 3. stante subsidato et Zephyro, maxima in mentibus hominum alacritex existit, mentisqve erectio ubi telos subitum splendore nitescit. 
\textsuperscript{d} Mens quibus vacillat, ab aere eito officiandur, et multi insanii apud Belgas ante tempesitates seviant, aliter quiet. Spiritus quoque aeri et malis cenini aliquando se tempesstibus ingruit, et menti humanae se intender, insennant, namque vacanet, exaginat, et ut fructus modo, humanum corpus ventis agitat. 
\textsuperscript{e} Aer nocivo denso, et cogit messttiam. 
\textsuperscript{f} Lib. de Iside et Osyride.
Causes of Melancholy.

[Part. 1. Sec. 2.

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 concreted 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 unreasonably used, upon a full stomach, or when the body is full of crudities, which Fuchsius so much inveighs against, lib. 2. instit. sec. 2. c. 4, giving that for a cause, why school-boys in Germany are so often scabbed, because they use exercise presently after meat. 1 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 Lennius), which there putrefies and confounds the animal spirits." 2 Crato, consil. 21. l. 2, protests against all such exercise after meat, as being the greatest enemy to concoction that may be, and cause of corruption of humours, which produce this, and many other diseases. Not without good reason then doth Salust. Salvianus, l. 2. c. 1, and Leonartus Jacobinus, in 9. Rhasius. Mercurialis, Arcubanus, and many other, set down 3 immediate exercise as a most forcible cause of melancholy.

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 4 Gualer calls it, his pillow and chief reposail. "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 rushes into melancholy. 5 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, catararrhs, &c. Rhasius, cont. lib. 1. tract. 9, accounts of it as the greatest cause of melancholy. 6 "I have often seen (saith he) that idleness begets this humour more than anything else." Montaltus, c. 1, seconds him out of his experience, 7 "They that are idle are far more subject to melancholy than such as are conversant or employed about any office or business." 8 Plutarch reckons up idleness for a sole cause of the sickness of the soul: "There are they (saith he) troubled in mind, that have no other cause but this." Homer, Iliad. 1, brings in Achilles eating of his own heart in his idleness, because he might not fight. Mercurialis, consil. 86, for a melancholy young man urgeth, 9 it as a chief cause; why was he melancholy? because idle. Nothing begets it sooner, increaseth and continueth it oftener than idleness. 10 A disease familiar to all idle persons, an inseparable companion to such as live at ease. Pingu oto desidioso agentes, a life out of action, and companion of 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, 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

12 Multa defatigatio, spiritus, viriumque substantiam exhaustit, et corpus refrigerat. Humores corruptos qui aliter & natura corrigendos ordi multiplicant, et immobiles, exsolutae ejusse, irrita, et quasi in furorum agit, qui postea mota camera, tetro vapore corpus varie facessunt, animumque.

13 In V'enic medicum: Libro sic inscripto: "Instit. ad vit. Christ. cap. 44.—cibo crudos in venas vii, qui putrescentes illa spiritus animallis infiuent.

14 Crudi huc humoris copia per venas inflammat, unde neque infestit, "ex humonis exercitationem.

15 Hom. 31. in 1 Cor. vi. Nam quae mens hominum quisque non possit, sed continuo circa varias cogitationes discurret, nisi honeste aliqua, flagitio occupetur, ad melancholiam sponte detulitur.

16 Crato, consil. 21. Ut inmodico cor

17 I. col. 11, sec. 17.
more harm, than a week's physic, labour, and company can do good. Melancholy seizeth on them forthwith being alone, and is such a torture, that as wise Seneca well saith, *Malo mihi male quam molliter esse,* I had rather be 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 *Euridemius,* "causeth crudities, obstructions, excremental humours, quencheth the natural heat, dulls the spirits, and makes them unapt to do any thing whatsoever."

As fern grows in untilled grounds, and all manner of weeds, do so gross humours in an idle body, *Ignacium corrumptum olita 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.*Eurugo animi, rubigo ingeni :* the rust of the soul, *a* plague, a hell itself, *Maximum animi nocuentum,* Galen calls it. *As in a standing pool, worms and filthy creepers increase,* (et vitium capitum 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.75 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, and knows not how to bestow itself, macerates and vexeth itself with cares, griefs, false fears, discontentes, and suspicions; it tortures and preys upon its own bowels, and is never at rest. Thus much I dare boldly say, "He or she that is idle, be they of what condition they will, never so rich, so well allied, fortunate, happy, let them have all things in abundance and felicity that heart can wish and desire, all contentment, so long as he or she or they are idle, they shall never be pleased, never well in body and 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 phantazy or other. And this is the true cause that so many great men, ladies, and gentlewomen, labour of this disease in country and city; for idleness is an appendix to nobility; they count it a disgrace to work, and spend all their days in sports, recreations, and pastimes, and will therefore take no pains; be of no vocation: they feed liberally, fare well, want exercise, action, employment, (for to work, I say, they may not abide,) and company to their desires, and thence their bodies become full of gross humours, wind, crudities; their minds disquieted, dull, heavy, &c. care, jealousy, fear of some diseases, sullen fits, weeping fits seize too familiarly on them. For what will not fear and phantazy work in an idle body? what distemper 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 a work, so to busy their minds; for for the truth is, they are idle. Well they may build castles in the air for a time, and sooth up themselves with phantastical and pleasant humours, but in the end they will prove as bitter as gall, they shall be still I say discontent, suspicious, fearful, jealous, sad, fretting and vexing of themselves; so long as they be idle, it is impossible to please them. *Oti oil qui necesse it, plus habet negotii quam qui negotium in negotio,* as that *Agellius 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* *Oitusus animus necsis quid volet:* An idle person (as he follows it) knows

---

26 Path. lib. 1. cap. 17. exercitationis intermissione, inermet calorem, languidis spiritus, et ignavos, et ad euntes actiones seminantes reddit, cruditates, obstructiones, et excrementorum preventus facit. *Hor. Ser. 1. Sat. 3.* 27 Seneca. 28 Meremom animi, et maciem, Plutarch, calle it. 29 Sicut in stante generantur remines, sic et otius malis cogitationes. 30 Exord. v. 31 For they cannot well tell what aileth them, or what they would have themselves) my head, my head, my husband, my son, &c. 32 Prov. xxviii. Pigrum deject timorum. Heau- contaminonium. 33 Lib. 19. c. 10.
Causes of Melancholy. [Part. 1. Sec. 2.

not when he is well, what he would have, or whether he would go, Quam illae ventum est, ilinc lubet, he is tired out with everything, displeased with all, weary of his life: Nec bené domi, nec militia, neither at home nor abroad, errat, et proter vi
tam vieitur, 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 expressed, than in these verses of Philolaches in the 25 Comical Poet, which for their elegance I will in part insert.

"Novarum adium esse arbitrator similem ego hominem, Quando hie natus est: Ei rei argumenta dicam. Adeo quando sinit ad amasim expolit, Quisque laudat fabrum, atque exemplum expetit, &c. At ubi illo migrat nequam homo indigensque, &c. Tempertas venit, confringit tegulas, imbricesque, Putrificat aer operam fabri, &c. Dicam ut homines similis esse adium arbitrarium, Fabri parentes fundamentum substantiam liberorum. Expolit, docent literas, nec parent sumptui, Ego autem sub fabrum potestate frugi ful, Postquam autem migravi in ingenium meum, Perduli operam fabrum illico oppudo, Venit ignavia, ca mihi temperatibus, Adventuque suo grandinem et indemn attulit, Illa mihi virtutem deturbavi, &c.

"A young man is like a fair new house, the carpenter leaves it well built, in good repair, of solid stuff; but a bad tenant lets it rain in, and for want of repairment, 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 by idleness, and a concomitant cause, which goes hand in hand with it, is nimia solitudio, too much solitariness, by the testimony of all physicians, cause and symptom both; but as it is here put for a cause, it is either conet, en
cforced, 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: Olio superst
titioso 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 alchouses, and thence addict themselves to some unlawful disports, or dissolute 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 solum infelici gratius solitudine, ubi nullus sit qui misericord exprobret; this enforced solitariness takes place, and produceth his effect soonest in such as have spent their time jovially, peradventure 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 splynx to this irreprovable gulf, 40 a primary cause, Piso calls it; most pleasant it is at first, to such as are melancholy given, to lie in bed whole days, and keep their chambers, to walk alone in some solitary grove, betwixt wood and water, by a brook side, to meditate upon some delightful and pleasant subject, which shall affect them most; amabilis insania, et mentis gratissi

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: Rha
nda quidem ab initio, saith Lemnius, to conceive and meditate of such pleasant things, sometimes, "present, past, or to come," as Rhasis speaks. So delighteth 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

25 Pianus, Prof. Mos. Se. * Piso, Montis, Mer-
causa, occasio, nem nactum est. Valenciaca terum
cuuts, &c. * Aquilus malum, valut à præsens i præsentium, preteritaum, vel futurum s. 20. Ran.
Idleness, a Cause.

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 he (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, so many, so many, 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, subtrusius pndor, 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, hercet lateri lethis arundo, (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 solitariness 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 Simus, a curier in Adrian’s time, Dioeclesian the emperor, retired themselves, &c., in that sense, Vatia solus set viere, 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, Cleanthes, and those excellent philosophers have ever done, to sequester themselves from the tumultuous world, or as in Pliny’s villa Laurentana, Tully’s Tuscanian, Jovius’ study, that they might better vacare studiis et Deo, serve God, and follow their studies. Methinks, therefore, our too zealous innovators were not so well advised in that general subversion of abbey’s 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 solitaries, nor idle, as the poet made answer to the husbandman in Æsop, that objected idleness to him; he was no more so idle as in his company; or that Scipio Africanus in Tully, Nuncquam minus solus, quam cum solus; nuncquam minus otiuosus, quam quum esset otiusus; 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, eodem vestigio cogitabundus, from morning to noon, and when as then he had not yet finished his meditation, perstabil 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 exhortim solis, till the sun rose in the morning, and then

41 Facilis descensus Averni: Sed revocare gradum, superasque evadere ad auras. Hic labor, hoc opus est, Verg.  42 Historiarum, op. 72. dict. oppida et urbes videri sibi. Vetus carceres, solitudinem Paradisum: sola exercuturus infectibus, sacco amictus, humi cumbatur, aqua et herbis victitans, Romamis praestitit deliciis.  43 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 pernicious to another man; what intricate business might so really possess him, I cannot easily guess; but this is otium sum otium, it is far otherwise with these men, according to Seneca, Omnia nobis mala solitudo persuadet; this solitude undue us, jugatum cum vita sociali; 'tis a destructive solitaryness. These men are devils alone, as the saying is, Homo solus aut Deus, aut Diem: a man alone, is either a saunt or a devil, *mens evis aut lun-guescit, aut tumescit; and *Va 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, inhuman, ugly to behold, Misanthropy; 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. *Virtu de te videtur conqueri posse, &c. "Nature may justly complain of thee, that whereas she gave thee a good wholesome temperature, a sound body, and God hath given thee so divine and excellent a soul, so many good parts, and profitable gifts, thou hast not only contemned and rejected, but hast corrupted them, polluted them, overthrown their temperature, and perverted those gifts with riot, idleness, solitaryness, 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."

Subject. 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; Somnus supra modum proest, 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 Melanchon 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 disillusions, rheums, great store of excrements in the brain, and all the other parts, as Fuchsius speaks of them, that sleep like so many dormice. Or if it be used in the day-time, upon a full stomach, the body ill-composed to rest, or after hard meats, it increases 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 Lennius hath it. "The temperature of the brain is corrupted by it, the humours advant, 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 concoction," and what not? Not without good cause therefore Crato, consil. 21. lib. 2; Hildesheim, specie. 2. de delir. et Mania, Jacchinus, Arelius on Rhassis, Guianerius and Mercurialis, reckon up this overmuch waking as a principal cause.

40 Eccl. 4. 41 Natura de te videtur conqueri posse, quod cum ubi temperatissimum corpus adeptus est, tam praeclare ad Deo ac utile donum, non contemplatis modo, verum corrupti, sedatis, prodigatis, optimam temperaturn quo, crupula, et alius vita errari suus, &c. 42 Path. lib. cap. 17. Ferntl corpus infrigidat, omnem sensus, mentalisque vires torpore debilitat. 43 Lib. 9 sect. 2. cap. 4. Magnam excrementium vim cerebro et aliis partibus conservat. 44 Jo. Betius, lib. de rebus & non naturalibus. Preparatus corpus talis somnus ad multas periculosas variaturas. 45 Institut, ad vitam optimam, cap 28. cerebro sicutatem adfert, phrenesin et delirium, corpus aridum factit, aquilum, strigosum, humores adurit, temperamentum cerebrum corrumpit, maciem inducit: existat corpus, bilem accinet, profusos reddet osculos, calorem aevit. 46 Naturalis calorem dissipat, lessa concoctione crudites factit. Attenuant juvenum vigilita corpora noces.
MEMB. III.

SUBSECT. I.—Passions and Perturbations of the Mind, how they cause Melancholy.

As that gymnosophist in 52 Plutarch made answer to Alexander (demanding which speak best), Every one of his fellows did speak better than the other: so may I say of these causes; to him that shall require which is the greatest, every one is more previous than other, and this of passion the greatest of all. A most frequent and ordinary cause of melancholy, "fulmen perturbationum" (Piccolomineus calls it) this thunder and lightning of perturbation, which causeth such violent and speedy alterations in this our microcosm, and many times subverts the good estate and temperature of it. For as the body works upon the mind by his bad humours, troubling the spirits, sending gross fumes into the brain, and so per consequens disturbing the soul, and all the faculties of it,

52. "Corpus omatum. Hesternis vitis animum quoque pragramat una,"

with fear, sorrow, &c., which are ordinary symptoms of this disease: so on the other side, the mind most effectually works upon the body, producing by his passions and perturbations miraculous alterations, as melancholy, despair, cruel diseases, and sometimes death itself. Insomuch that it is most true which Plato saith in his Charmides, omnia corporis mala ab anima procedere; all the mischief of the body proceed from the soul; and Democritus in 56 Plutarch urgeth, Damnatum iri animam à corpore, if the body should in this behalf bring an action against the soul, surely the soul would be cast and convicted, that by her supine negligence had caused such inconveniences, having authority over the body, and using it for an instrument, as a smith doth his hammer (saith 57 Cyprian), imputing all those vices and maladies to the mind. Even so doth 56 Philostratus, non coconscious corpus, nisi consensuum; the body is not corrupted, but by the soul. Lodovicius Vives will have such turbulent commotions proceed from ignorance and indiscretion. 58 All philosophers impute the miseries of the body to the soul, that should have governed it better, by command of reason, and hath not done it. The Stoics are altogether of opinion (as 56 Lipsius and 56 Piccolomineus record), that a wise man should be æตะs, without all manner of passions and perturbations whatsoever, as 56 Seneca reports of Cato, the 63 Greeks of Socrates, and 64 Io. Aubanus of a nation in Africa, so free from passion, or rather so stupid, that if they be wounded with a sword, they will only look back. 59 Lactantius, 2 instit., will exclude "fear from a wise man:" others except all, some the greatest passions. But let them dispute how they will, set down in Thesi, give precepts to the contrary; we find that of 66 Lemnius true by common experience; "No mortal man is free from these perturbations: or if he be so, sure he is either a god, or a block. They are born and bred with us, we have them from our parents by inheritance. A parentibus habemus malam hunc assem, saith 66 Pelezius, Nescitur unà nobiscum, aliturque, 'his propagated from Adam, Cain was melancholy, 65 as Austin hath it, and who is not? Good discipline, education, philosophy, divinity (I cannot deny), may mitigate and restrain these passions in some few men at some times, but most part they domineer, and are so violent, 66 that as a torrent (torrens velit aggere rupto) bears down all before, and overflows his banks, sternit agros, sternit sata, (lays waste the fields, prostrates the crops,) they overwhelm reason, judgment, and pervert the temperature of the body; Fertur 56 quis auriga, nec audit currus habenas. Now such a man (saith 71 Austin) "that is so led, in a wise man's eye, is no better than he that stands upon his head. It is doubled by some, Graviorese morbi à perturbationibus, an ab humoribus, whether humours or perturbations cause

the 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 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 little harm, and are therefore contemned 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, Agrippa hath handled at large, Occult. Philos. l. 11. c. 63. Cardan. l. 14. subtil. Lemmrius, 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, cholera. 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 lesa imaginatio, which misinforming the heart, causeth all these distempers, alteration and confusion of spirits and humours. By means of which, so disturbed, conception is hindered, and the principal parts are much debilitated; as 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 Arnoldus, Maxima vis est phantasia, et haec unum fere, non autem corporis intemperie, omnis melancholia causa est ascribenda: "Great is the force of imagination, and much more ought the cause of melancholy to be ascribed to this alone, than to the distemper 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 Beroldus'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 distemperatures, 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 incubus, or witch-ridden (as we call it), if they lie on their backs, they suppose an old woman rides, and sits so hard upon them, that they are almost stilled 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. Fraen. 1. 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 Bede and Gregory, Saint Bridget's revelations, Wier. 7. 3. de lamiis, c. 11. Caesar Vanninus, in his Dialogues, &c. reduceth (as I have formerly said), with all those tales of witches' progresses, dancing, riding, transformations, operations, &c. to the force of imagination, and the devil's illusions. The like effects almost are to be seen in such as are awake: how many chimæras, antes, 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 Penottus 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 bugbears, devils, witches, goblins? Lavater imputes the greatest cause of spectrums, and the like apparitions, to fear, which above all other passions beget 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 good brood of children. Eligens tissimus imaginis in thalamo collocavit, &c. hung the fairest pictures he could buy for money in his chamber, "That his wife by frequent sight of them, might conceive and bear such children." And if we may believe Bale, one of Pope Nicholas the Third's conebines by seeing of a bear was brought to bed of a monster. "If a woman (saith Lemnius), 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 moles, warts, scars, harelips, monsters, especially
caused in their children by force of a depraved phantasy in them: *Ipsam speciem quam animo effigiat, fatui inducit:* She imprints that stamp upon her child which she *conceives unto herself. And therefore Lodovicus Vives, *lib. 2. de Christ. fæm.* gives a special caution to great-bellied women. 94 That they do not admit such absurd conceits and cogitations, but by all means avoid those horrible objects, heard or seen, or filthy spectacles." Some will laugh, weep, sigh, groan, tremble, sweat, at such things as are suggested unto them by their imagination. Avicenna speaks of one that could cast himself into a palsy when he list; and some can imitate the tunes of birds and beasts as they can hardly be discerned: Dagebertus' and Saint Francis' scars and wounds, like those of Christ's (if at the least any such were), 95 Agrippa supposeth 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. 96 Wierus ascribes all those famous transformations to imagination; that in hydrophobia they seem to see the picture of a dog, still in their water, 97 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 98 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 99 alters their temperature in an instant. And sometimes a strong conceit or apprehension, as 100 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 sooth-sayer, 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 (saith Riccius the Jesuit), 101--"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 physie, cap. 8. hath two strange stories to this purpose, what fancy is able to do. The one of a parson's wife in Northamptonshire, *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 wife, 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 (saith 102 Cardan out of Aristotle), fell down dead (which is familiar to women at any ghastly sight), seeing but a man hanged. A Jew in France (saith 103 Lodovicus Vives), came by chance over a brook or 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 104 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 (saith Agrippa), 105 strong-hearted men otherwise, tremble at such sights, dazzle, and

91 Quid non fetui adnexit matri unito, subita spirituum vibrationes per nubes, quibus matrix cerebro conjuncta, imprimit impressiones imaginarii ut si imaginaretur materiam granatum, illius nonae secum spuriam periret fetus: Si leporem, infans editor supremo labello bifflo, et distecta: Vehemens cogitatio movet rerum species. *Wier. lib. 2. cap. N.* 92 *Ne dux uterum gestant, abhans abdutus cogitationes, sed et visum, audireque fata et horrenda devant.* 93 Occult. Philos. lib. 1. cap. 69. 94 *Lib. 3. de Labiris, cap. 10.* 95 *Nept. 3. memb. 1. sect. 3.* 96 *Malheus matric. fol. 77. corpus mutari potest in diversis egritudinibus, et facie mutare.* 97 *Fr. Vales. 1. 5. cont. 6. nonnumquam etiam morbi dueturni consequuntur, quandoque curantur.* 98 *Exped. in Sinas. 1. 1. et 6. tantum perro muliebri predicto tributum ut ipsa metaf sedem facit: ne si predictum ipsi fuerit talis die eos morbite corripiens, illi ubi dies adventaret, in morbum incidunt, et ipsi metus affecti, et anima instat, aliquando eisam eam morte colludatur.* 99 *Sullab. 18.* 100 Lib. 3. de anima, cap. de mel. 101 Lib. de Peste. 102 *Lib. 1. cap. 63.* 103 *Ex sito despiegentibus aliqui pra tumore contremiscunt, caligant, intra se, in angustias, perversa rapuntur, quandoque sequantur, quandoque recusat.*
Division of Perturbations.

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 Armarium, magnetically cured, which Crollius and Goclenius in a book of late hath defended. Libavins 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 men are hurt (so saith Wierus of charms, spells, &c.), we find in our experience, by the same means many are relieved." An empirical oftimes, 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 "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 bear 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 trenches offend a third, or hacking 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, Valleriola, Caesar Vanninus, 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 Lamiis, c. 8, 9, 10. Franciscus 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 subsect. Nymanus, morat. de imag. Lauren- tius, and him that is instar omnium, Fienus, a famous physician of Antwerp, that wrote three books de viribus imaginatis. I have thus far digressed, because this imagination is the medium defersens 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, insensible and concupiscible. The Thomists subdivide them into

1. Lib. de Incantatione, Imaginatio subitum humorum, et spirituum motum interfert, unde varia affectu rapitur.
2. Unca mortificas causas partibus affectis erit.
3. Lib. 3. c. 18. de pretest. Ut impius credita quis seditur, sic et levari sumpsit credibile est, usque observatum.
5. Lib. 3. c. 18. de philosophic. Platonica. Imaginatio est tangens Proteus vel Chamaeleon, corpus proprium et alienum nonnamquam affine.
6. Tunc mediocres occasiones, Wierus.
eleven, six in the coveting, and five in the invading. Aristotle reduces all to pleasure and pain, Plato to love and hatred; 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 immediate, 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, wheresoever their unbridled affections will transport them, and do more out of custom, self-will, than out of reason. Con tumax voluntas, as Melanthon calls it, nata fem facit: this stubborn will of ours perverts judgment, which sees and knows what should and ought to be done, and yet will not do it. Mancipia gua, slaves to their several lusts and appetite, they precipitate and plunge themselves into a labyrinth of cares, blinded with lust, blinded with ambition; 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 maeerate their minds. 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 cruify their own souls.

Subsect. IV.—Sorrow a Cause of Melancholy.

Sorrow. Insanis 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 of The mother and daughter of melancholy, her epitome, symptom, and chief cause, as Hippocrates hath it, they beget one 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 insanie 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, Lemnian calls it. So doth Rhasis, cont. l. 1. tract. 9. Guierinus. Tract. 15. c. 5. And if it take root once, it ends in despair, as 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 ague 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-
ment is like unto it. 'Tis the eagle without question which the poets feigned to gnaw in Prometheus' heart, and "no heaviness is like unto the heaviness of the heart," Eccles. xxv. 16. 21. 22. Every perturbation is a misery, but grief a cruel torment," a domineering passion: as in old Rome, when the Dictator was created, all inferior magistracies ceased; when grief appears, all other passions vanish. "It dries up the bones," saith Solomon, ch. 17. Pro., "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 Eleonara, that exiled mournful duchess (in our English Ovid), laments to her noble husband Humphrey, Duke of Gloucester.

Fears hath so dispos'd me of all grace,
Thou in my ioe was my Elcor's face.
Like a foul Gorgon," &c.

"Sorrow hath thus seiz'd me with an inward
Thou hast not left me but was my Elcor's face.
Like a foul Gorgon," &c.

Sawest thou those eyes in whose sweet cheerful look
Duke Humphrey once such joy and pleasure took,

"it hinders concoction, refrigerates the heart, takes away stomach, colour, and sleep, thickens the blood," (Fernelius, l. 1. c. 18. de morb. causis,) contaminates the spirits." 23(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. "My soul melteth away for very heaviness," v. 38. "I am like a bottle in the smoke." Authorious complained that he could not sleep, and that his heart failed for grief.

24Christ 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 25 grief; and Montanus, consil. 30. in a noble matron, 26 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, 27 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, 28 despair, 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 29 died for grief; and how 30 many myriads besides? Tanta illi est feritas, tanta est insania luctus. 30 Melanthon gives a reason of it. 24 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 blood black 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."

SUBSECT. V.—Fear, a Cause.

Cousin 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 33 Virgil of the Harpies, I may justly say of them both,

"Tristius haud illis monstrum, nec aevior ulula
Pestis et ira Deum sghanse esse extulit unda."

"A sadder monster, or more cruel plague so fell,
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 Laecedemonians, and most of those other torturing 34 affections, and so was sorrow amongst

---

the rest, under the name of Angerona Dea, they stood in such awe of them, as Austin, de Civitat. Dei, lib. 4, cap. 8, noteth out of Varro, fear was commonly
adored and painted in their temples with a lion's head; and as Macrobius records, l. 10. Saturn. ill.; 44 in the calendes 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. 45 Many lamentable effects this fear causeth in men, as to be red, pale, tremble, sweat, 46 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 Lucan witilly brings in Jupiter Tragedus, so much afraid of his auditory, 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, 48 what they do, and that which is worst, it tortures many days before with continual allrights and suspicion. It hinders most honourable attempts, and makes their hearts ache, sad and heavy. They that live in fear are never free, 49 resolute, secure, never merry, but in continual pain: that, as Vives truly said, Nalla 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, 50 especially if some terrible object be offered, 51 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 fears. Fear makes our imagination conceive what it list, invites the devil to come to us, as Agrippa and Cardan avouch, and tyrannized over our phantasies more than all other affections, especially in the dark. We see this verified in most men, as Lavater saith, Quae motuum, 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 nor sit in the dark, nisi aliquo asssidente, saith Suetonius, Niamquam tenebris reagitarit. And 'tis 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 vult diem, saith Suetonius, vale sollicitus, much tortured in mind because he foreknew his end; with many such, of which I shall speak more opportunely in another place. 52 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, 53 Dandumus, &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 seppe mouerunt generosi animi (Felix Plater, lib. 3, de alienat menitis.) Generous minds are often moved with shame, to despair for some public disgrace. And he, saith Philo, lib. 2, de provid. dei, 61 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 baterer as any of the rest: 55 "Many men neglect the tumults of the world, and care not for glory, and yet they are afraid of infamy, repulse, disgrace, (Tul. offic. l. 1,) they can severely contemn pleasure, bear grief indifferently, but they are quite 56 batered and broken with reproach and obloquy:" (siguidem vita et fana pari passu ambulant) 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 soul 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: Callis Rodrigius antiquar. lec. lib. 29. cap. 8. Home-rus pudore consumptus, was swallowed up with this passion of shame 57 "because he could not unfold the fisherman's riddle." Sophocles killed himself, 58 "for that a tragedy of his was hissed off the stage? Valer. max. lib. 9. cap. 12. Lucretia stabbed herself, and so did 59 Cleopatra, "when she saw that she was reserved for a triumph, to avoid the infamy." Antonius the Roman, 60 "after he was overcome of his enemy, for three days' 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 61 wilfully bankished himself, forsaking his country, and all his dear friends, because he was out in refting his poems," Plinius, lib. 7. cap. 23. Ajax ran mad. because his arms were adjudged to Ulysses. In China 7is 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. 62 Mat Riccius expedit. ad Sinas, l. 3. c. 9. Hostratus the friar took that book which Reuelin had writ against him, under the name of Epist. obscurorum virorum, so to heart, that for shame and grief he made away with himself, 63 Jovius in elogis. A grave and a learned minister, and an ordinary preacher at Alemar 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 64 surprised at unawares, 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 65 Nulla pallescere culpâ, be moved with nothing, take no infamy or disgrace to heart. laugh at all; let them be proved periured, stigmatized, convict rogues, thieves, traitors, lose their cars, be whipped, branded, carted, pointed at. hissed, reviled, and derided with 66 Ballio the Bawd in Plantus, they rejoice at it. Cantores probos; "babe and Bombax," what care they? We have too many such in our times, 67 * Exclamat Melitecra perisse ——Frontem de rebus. 68 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 many 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 con-tando victa moretur, (saitth 69 Mizaldus,) dies for shame if another bird sing better, he languisheth and pine away in the anguish of his spirit.

55 Malti contemnum mundi strepitudem, reputant pro nihilioris, sed tinoent infamiam, oppressionem, repulsionem. Voluptatem severissime contemnunt, in dole sunt moliores. "Bello victus, per tres duos sedi infamia. 56 Gravius contemnimum serius quam detrimentum, ni aljecto minus animo situs. Plut. in Tim. 57 Quod piscatoris augens solvitat, non possit. 58 Ob Trajanum exploras, mortem nihij Gloriae. 59 Cum visit in triumphum se Tertavi, canes ejus ignominiam vitandas mortem sibi conscernit. Plu. 60 Cum princeps naufragii, ab omnibus se spoliavit. 61 Cum male res Aeginae inania, ob pudorem obscuravit. 62 Quin- 63 dam praecessurae similitudinem et dolore in iraniam inci- dunt, eo quod a litterarum gradu in examen exclu- dustur. 64 Hostratus ecceullatus adeo graviter ob Reuclin librum, qui inscribatur, Epistole obscurorum virorum, dobro simul et pudore saeclatus, ut seipsum interfecerit. Plautus. 65 Propter ruborem confusus, statim cepit delirare, &c. ob suspicionem, quod illum eranem accursant. 66 Horat. 67 Ps. Impead B. Ila est. Ps. secelste. B. dies vera Ps. Verbero. B. quaupen Ps. Parecier. B. factum est, Ps. soci frandete, B. sunt mea iste Ps. parvula, B. perge in Ps. secelste. B. fatore. Ps. perdue B. vera dicte Ps. perde B. voces adterminum B. aecrata. Ps. tor. B. habe Ps. fugitve. B. bombax. Ps. fravum populi. B. Flan-sime. Ps. impressa lo, canum. B. cantores probos. 68 Persius. sat. 1. sc Australia. 69 Melissa explains, all shame has vanished from human transactions." Persius. Sat. V. 67 Cent. 7. & Plinio.
SUBSECTION 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 are otherwise disposed to melancholy." *Tis Vallesius de Taranta, and Felix Plattenus' observation, *Envy so gnaws many men's hearts, that they become altogether melancholy." And therefore belike Solomon, Prov. xiv. 13, calls it, "the rotting of the bones," Cyprian, *rulbus occultum;* inveni, Majus tormentum;"

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 licore.* "As a moth gnaws a garment, so," saith Chrysostom, "doth envy consume a man;" to be a living anatomy: "a skeleton, to be a lean, and pale carcass, quickened with a fiend, Hall in Charact." for so often as an envious wretch sees another man prosper, to be enriched, to thrive, and be fortunate in the world, to get honours, offices, or the like, he repines and grudges.

He tortures himself if his equal, friend, neighbour, be preferred, commended, do well; if he understand of it, it galls him a freshness; 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 mischiefe: *Myce cadet subito, dum super hoste cadat.* As he did in *Esop*, 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 runs. For to speak in a word, envy is nought else but *Tristitia 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 grieves at other men's mischieves, and misaffect the body in another kind; so Damascen defines it, *lib. 2.* de orthod. fid. Thomas, 2. 2. quest. 36. art. 1. Aristotle, l. 2. Rhet. c. 4. et 10. Plato Philebo. Tully, 3. *Tasce. Greg. Nic. l. de virt. animae, c. 12. Basil. de Invid. Pindarus Od. l. 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.* *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." *Tis the beginning of hell in this life, and a passion not to be excused.* *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 ceaseth.* 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,* says Theodoret, it was his brother's good fortune galled him. Rachel envied her sister, being barren, Gen. xxx. Joseph's brethren him, Gen. xxxvii. David had a touch of this vice, as he confesseth; *Ps. 37.* 

Maltus vide mala pravum invidiam et odio in melancholiam incidisse: et illos poissimum quem corpora ad hanc apo supis. *Invidia agitit homines adeo et corrodit, ut hi melancholici nuntius faciatur.* 

Hib. 5. *His vitus minax, terrae secavius, palor in facie, in labis nemostr, studia in dentibus, & c.* 

Ut tenuis corrodit vestimentum sic, invidia eum qui solat consimil. *Palor in ore sedet, macies in corpore tota. Nuncam recta acies, living rubidentes.* 

32 *Diaboli expressa Image, toxicum charitatis, venenum amicitiae, abyssus membra, non est eo monstruosus mensurn, damnosum damnum, urit, sorret, discurrent macies et squamulae confect.* Austin. 

Domini prim. advent. *Ovid. He pinches away at the sight of another's success; it is his special torture.* 


Statius cecis Rasiles eos comparat, qui liquent ad presentiam solis, qui ait gaudent et ornatus. *Musa Alii, que tinctum gaudium, amnena prateinent sintum in festis.* 

Misericordiam velit quem tristium quaedam est, expem miseratis corpus male afflicit Agrippa. l. II. cap. 63. 

Institut mortuus haer publice in tenebris habitum. *Hoc esse experientia, rerum cognizer, suscipi magis in ordem invenire, immortalia felicitate, et perpetuo misericordia. *Omnia peccatum aut excusationem secum habere, aut voluptatem, sive invidia utrique carent, reliqua vita finem habent, ira defecit, sola statuum, vita finem habet, invidia quaeque quasi est.* 

Urbani omen manus cum prope situm.
they repined at others' good, but in the end they corrected themselves, Ps. 75, "fret not thyself," &c. Domitian spited Agricola for his worth, 564 "that a private man should be so much glorified." Cæcina was envied of his fellow-citizens, because he was more richly adorned. But of all others, 564 women are most weak; ob pulchritudinem invide sunt feminae (Museus) aut amat, aut odio, nihil est tertium (Granatensis.) They love or hate, no medium amongst them. Implacables ple
rumque asea mulieres, Agrippina like, 584 "A woman, if she see her neighbour more neat or elegant, richer in tires, jewels, or apparel, is enraged, and like a lioness sets upon her husband, rails at her, scolds at her, and cannot abide her;" so the Roman ladies in Tacitus did at Solonina, Cæcina's wife, 564 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 scolds at another's bravery and happiness. Myrsine, an Attic wench, was murdered of her fellows, 594 because she did excel the rest in beauty," Constantine, agricult. 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 564 spring those feral branches of faction, hatred, livor, emulation, which cause the grievances, and are, servae animae, the saws of the soul, 544 consternationis pleni affectus. affections full of desperate amazement; or as Cyprian describes emulation, it is 514 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: 5 led and a little after, 564 Whomsoever 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 cannot not be comforted. It was the devil's overthrow: 5 and whenssoever thou art thoroughly affected with this passion, it will be thine. Yet no perturbation so frequent, no passion so common.

———

A potter emulates a potter: One smith envies another:
A beggar emulates a beggar; A singing man his brother.

Every society, corporation, and private family is full of it, it takes hold almost of all sorts of men, from the prince to the ploughman, even amongst gossip it is to be seen, scarce three in a company but there is siding, faction, emulation, between two of them, some simulæ, 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) but there is emulation betwixt them and their servants, some quarrel or some grudge betwixt their wives or children, friends and followers, some contentment about wealth, gentry, precedence, &c., by means of which, like the frog in 5 Esop, 5 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 ambitiosas paupertate laboramus omnes, 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 iniquities they fall foul one on the other, and their adherents; Scotists, Thomists, Reals, Nominals, Plato and Aristotle, Galenists and Paracelsians, &c., it holds in all professions.

Honest emulation in studies, in all callings is not to be disliked, this ingeniorum cos, 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,

"Ambior semper stultat confidentia est, Ambior minus quam deses arrogantia est."

'Tis a sluggish humour 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 galled with it, that he killed all his equals; so did Nero. This passion made Dionysius the tyrant banish Plato and Philoxenus the poet, because they did excel and eclipse his glory, as he thought; the Romans exile Coriolanus, confine Camillus, murder Scipio; the Greeks by ostracism to expel Aristides, Nicias, Aleibiades, 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 galled Philip, Fracem urbebat Regis victoria, saith mine author, tam agré ferebat Richardi gloriam, ut carere dicta, calumniar facia; 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 virulence, and more than Latinian hate and rage; they persecute each other, their friends, followers, and all their posterity, with bitter taunts, hostile wars, scurrile 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 Fregioso in Genoa; that of Cencius Papirinus, and Quintus Fabius in Rome; Cesar and Pompey; Orleans and Burgundy in France; York and Lancaster in England: yea, this passion so rageeth 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 mace-rate 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, maud 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.

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 *Piccolomineus accounts it, one of the three most violent passions.* *Areteus* sets it down for an especial cause (so doth *Seneca, ep. 18. l. 1.* ) of this malady. *Magninius gives the reason, Ex frequenti ira supra modum calcuant;* 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 leva sepius patientia, the most patient spirit that is, if he be often provoked, will be incensed to madness;* it will make a devil of a saint: and therefore Basil (belike) in his *Homily: de Irâ,* calls it *tenebrae rationis, morbum animae,* et *demonem pessimam,* the darkening of our understanding, and a bad angel. *Lucian, in Abibuclo, ion. 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, love or hate overmuch, or envy, be much grieved or angry; these things by little and little lead them on to this malady." From a disposition they proceed to an habit, for there is no difference to a mad man, and an angry man, in the time of his fit; anger, as Lactantius describes it, *L. de Irâ Dei. ad Donatum, c. 5,* is *seva animi tempestas,* &c., a cruel tempest of the mind; making his eye sparkle fire, and stare, teeth gnash at his head, his tongue stutter, his face pale, or red, and what more filthy imitation can be of a mad man?"

*Ora tument ira, fervescunt sanguine venes,* *Luminis Gorgonio sevitis angue incitant.*" 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, *Iraeae: nostrum sum apud me, I am not mine own man. If these fits be immediate, 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: *Irascebatur 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, *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.* *Emil., lib. 10. Gal. hist. Agesippus de exil. urbis Hieros. l. 1. c. 37,* hath such a story of Herod, that out of an angry fit, became mad, *weeping out of his bed, he killed Josippus,* 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 deferuntur ira, by and by outrageous again. In hot choleric bodies, nothing so soon cause madness, as this passion of anger, besides many other diseases, as Peleusius observes, *cap. 21. l. 1. de hum. affect. causis; Sangvinem immunit. fel auxent: and as Valesius controverts, Med. controv., lib. 5. controv. 8,* many times kills them quite out. If this were the worst of this passion, it were more tolerable, "but it ruins and subverts whole towns, cities, families, and kingdoms, on Nulla peste humana generi pluris stetis, 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 of hare-brains have done in their rage. We may do well therefore to put this in our procession amongst the rest; "From all blindness of heart, from pride, vain-glory, and hypocrisy, from envy, hatred and malice, anger, and all such pestiferous perturbations, good Lord deliver us."

11 *Ora tument ira, fervescunt sanguine venes,* *Luminis Gorgonio sevitis angue incitant.*"

SUBSECT. X.—Discontents, Cares, Miseries, &c. Causes.

Discontents, cares, crosses, miseries, or whatsoever it is, that shall cause any molestation of spirits, grief, anguish, and perplexity, may well be reduced to this head, (preposterously placed here in some men's judgments they may seem,) yet in that Aristotle in his 22 Rhetoric defines these cares, as he doth envy, emulation, &c. still by grief, I think I may well rank them in this irascible row; being that they are as the rest, both causes and symptoms of this disease, producing the like inconvenient, and are most part accompanied with anguish and pain. The common etymology will evince it, Cura quasi cor uro, Demenlies cure, insomnie cure, damnose cure, tristes, moriates, curmacies, &c. biting, eating, gnawing, cruel, bitter, sick, sad, unquiet, pale, tetric, miserable, intolerable cares, as the poets 23 call them, worldly cares and are as many in number as the sea sands. 24 Galen, Fernelius, Pælin Plater, Valesius 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 content, 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 Ali deu,

22 "Per hominum capita moliter ambulans, Plantas pulchrum teneras habens." 23 "Over men's heads walking aloft, With tender feet treading so soft," Homer's Goddess Ate hath not involved into this discontented 24 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 etsoons 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 homo, Cura cam possidet quamdiu 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 maecrate, 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 25 Pliny doth elegantly describe it, "he is born naked, and falls 26 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." Cujusque fere pabulum, saith 26 Seneca, impatient of heat and cold, impatient of labour, impatient of idleness, exposed to fortune's contumelies. To a naked mariner Lucretius compares him, cast on shore by shipwreck, cold and comfortless in an unknown land: 20 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. 2 "And while his flesh is upon him he shall be sorrowful, and while his soul is in him it shall mourn. All his days are sorrow and his travels griefs; his heart also taketh not rest in the night." Eccles. ii. 23, and ii. 11. 2 "All that is in it is sorrow and vexation of spirit. 23 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 veret, aliquando pedes vexant. (Seneca) nunc distillatio, nunc epatis morbas; nunc deest, nunc supercilium sanguis: now the head aches, then the feet, now the lungs, then the liver, &c. Huic sensus exubcrat, sed est pudori degener sanguis, &c. He is rich, but base born; he is noble, 26 Lib. 2. Invidia est dolor et ambitio est dolor, &c. 27 Insector Claudianus. Tristes. Virg. Medavres, Luc. Edaces, Hor. meatus, amara. Ovid damnosse, iniqua, Mart. Uremste, Rodentes. Mant. &c. 28 Galen, i. 3. c. 7. de locis affectis, homines sunt maxime melancholi, quando vagillum admitit, &c. M. Sulludius, et Philo- ribus, et curis fuerint circumveni. 29 Lucian. Pos- dag. 30 Omnia imperfecta, confusa, et perturbatione plens, Cardan. Lib. 7. nat. hist. cap. 1. hominem nudum, et ad vagium edit: natura. Flens ab initio, devinctus jacet, &c. 31 Δεινος μιβύχω, και δεινός διανεμει, και τον ανηλίκον την τάξιν, και τον ενηλίκον την τάξιν. Lachrymns natura sum, et lachrymns morior, &c. 32 Ad Marium. 33 Hon- thisus. 34 Initium cystis progressor laborum, exitium dolor, error omnium, quem tranquillum iubeo, quem non laborium et anxium dicet eum? Petrusca
but poor; a third bath means, but he wants health peradventure, or wit to manage his estate; children vex one, wife a second, &c. Nemo facili in conditio sua concordat, no man is pleased with his fortune, a pound of sorrow is familiarly mixed with a grain of content, little or no joy, little comfort, but everywhere danger, contention, anxiety, in all places: go where thou wilt, and thou shalt find discontent, 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.” As he said of old, “Nil homine in terrâ spiritâ miserum magis alme? 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 awake, in miseries wheresoever he turns.” As Bernard found, “Nunquam tentatio 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 difficilaties pati? Who can endure the miseries of it? “In prosperity we are insolent and intolerable, defeated 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, no halyconian 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 are eviscrous of it.” Thus between hope and fear, suspicions, anger, inter specuque metuque, timores inter et etras, betwixt falling in, falling out, &c., we bangle away our best days, befool out our times, we lead a contentious, discontent, tumultuous, melancholy, miserable life; insomuch, that if we could foretell what was to come, and it 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, precipitations, an ocean of adversity, an heavy yoke, wherein infirmities and calamities overtake, and follow one another, as the sea waves; and if we scape Sicily, we fall foul on Charybdis, and so in perpetual fear, labour, anguish, we run from one plague, one mischief, one burden to another, duram servirentes servitutem, and you may as soon separate weight from lead, heat from fire, moistness from water, brightness from the sun, 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
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 46(as one follows it) by-and-by sorrowful and heavy; now hoping, then trusting; now patient, to-morrow crying out; now pale, then red; running, sitting, sweating, trembling, halting," &c. Some few amongst the rest, or perhaps one of a thousand, may be Pullius Jovis, in the world's esteem, Galliaque filius alba, an happy and fortunate man, ad invidiam felix, because rich, fair, well allied, in honour and office; yet peradventure ask himself, and he will say, that of all others 46 he is most miserable and unhappy. A fair shoe, *Hic soccus varus, elegans,* as he 4 said, sed neces st ubi urat, but thou knowest not where it pincheth. It is not another man's opinion can make me happy: but as 6 Seneca well hath it, 4 He 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 availeth it what thine estate is, or seem to others, if thou thyself dislike it?" A common humour it is of all men to think well of other men's fortunes, and dislike their own: *6 Cui placet alterius, sua nimirum est odio sors;* but 50 qui fit Mecenus, &c., how comes it to pass, what's the cause of it? Many men are of such a perverse nature, they are well pleased with nothing, (saith 51 Theodoret,) 4 neither with riches nor poverty, they complain when they are well and when they are sick, grumble at all fortunes, prosperity and adversity; they are troubled in a cheap year, in a barren, plenty or not plenty, nothing pleaseth them, war nor peace, with children, nor without." 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 ever was otherwise. Quintus Metellus his felicity is infinitely admired amongst the Romans, insomuch as that 52 Paterculus mentioneth of him, you can scarce find of any nation, order, age, sex, one for happiness to be compared unto him: he had, in a word, *Bona animi, corporis et fortune,* goods of mind, body, and fortune, so had P. Mutianus, 53 Crassus. Lampasaca, that Lacedemonian lady, was such another in 54 Pliny's conceit, a king's wife, a king's mother, a king's daughter: and all the world esteemed as much of Polycrates of Samos. The Greeks brag of their Socrates, Phocion, Aristides; the Psophidians in particular of their Aghus, *Omni viti felix, ab omni periculo immunes* (which by the way Pausanias held impossible;) the Romans of their 55 Cato, Curius, Fabricius, for their compos'd 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 Lactantius and Theodoret speak of Socrates, a weak man, and so of the rest. There is no content in this life, but as 56 he said, "All is vanity and vexation of spirit;" lame and imperfect. Hadst thou Sampson's hair, Milo's strength, Scanderbeg's arm, Solomon's wisdom, Absalom's beauty, Cresus' wealth, *Paeotis obutanum, 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 mirth, jollity, and laughter, is sorrow and grief, or if there be true happiness amongst us, 'tis but for a time.

46 Nat. Chytreus de lit. Europe. Letus nunc, nunc tristis; nunc sperans, paulo post diffusa; patiens hostie, crass iulianus; nunc solens, rubens, curres, sedens, Claudians, tremens, &c. *See cuncta calamitatum praecipuum.*
46 Cn. Grecinus. *Epist. 9. 1. 7. Miser est qui se beassismus non judicat, licet imperato mando non est beatus, qui se non putat: quid enim referre quales suos tuus sit, si tibi videtur nihil.*
46 Vix iutius gentis, statis, ordinis, houinem inventus cuius felicitatem fortune Metelli comparat, Vol. 1. *P. Crassus Mutianus, quippe, habuisse dictum rerum bonarum maxima, quod esse, ditissimius, quod esset nobilissimius, eloquentissimius, Jurimonalissimus, Pontifici maxunus.*
46 Lib. 7. Regi filia, Regi uxor, Regi mater. *Qui actum unquam mai aut dixit, aut fecit, aut sequi, qui bene semper fecit, quod altera faceret non putavit.*
Discontents, Cares, &c.

Discontents, they 'tia gii[tetk]Mria|g^^Hb|M^B aut homo when lum sound "Quando &c. he ^® afford, blers, mutual as Turk, lie cast aui so them they love species, envies sorrow in pleasures honour, birds tion, '^'^ obscurio texit. Hans. 66 Quod Paterculius de populo Romanio durante bello Punico per annos 115, aut be-
lum inter eos, aut bell preparatio, aut insid pax, idem ego de mundi accolis. 67 Theoricius Edyll. 15. 6b Qui sedet in mensa, non meminit sibi otioso minis-
trare negotiosos, edentur surientes, bibent sitientes, &c. 68 Quande in adolescentia sua ipse vxoris lauitus et liberos volupiates suas expleverint, Ill

gnatis imprenunt duriore, continentia leges.

He that erst marched like Xerxes with innumerable armies, as rich as Cressus, 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 Scenca 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 domo, we maul, persecute, and study how to sting, gall, and vex one another with mutual hatred, abuses, injuries; preying upon and devouring as so many 61 ravens birds; and as jugglers, panders, bawds, cozening one another; or raging as 62 wolves, tigers, and devils, we take a delight to torment one another; men are evil, wicked, malicious, treacherous, and 63 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. 64 Praxinoe and Gorgo in the poet, when they had got in to see those costly sights, they then cried bene est, 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, 65 an hungry fellow ministers to him full, he is aghist that gives him drink (saith 66 Epictetus) and is silent whilst he speaks his pleasure: pensive, sad, when he laughs." Pieno se proibit aurio: 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, curvies 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 caterwaul, starve, beg, and hang, before they will any ways (though it be in their power) assist or ease; 66 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 brutal, 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-

66 Jovius, vita ejus. 62 Sam. xii. 31. 60 Boethius, lib. I. Met. Met. 1. 67 Omnes hic aut caprantur, aut captant: aut cadaveras quae lacrantur, aut corvi pul lacerant. Petron. 60 Homo omne monstrum est, illi nam susperat ferae flagemensque et urus pectoris obscuro texit. Hans. 68 Quod Paterculius de populo Romanio durante bello Punico per annos 115, aut be-
Causes of Melancholy. [Part. 1. Sec. 2

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 discontents that accompany it, they would not stoop to take it up. *Quem mihi regem dabis (saith Chrysostom) non curis plenum?* What king canst thou show me, full of care? 68: Look not on his crown, but consider his afflictions; attend not his number of servants, but multitude of crosses." *Nihil aliud potestas culminis, quam tempestas mentis,* as Gregory seconds him; sovereignty is a tempest of the soul: Sylla like they have brave titles, but terrible fis: *splendorem titulo, cruciatum animo:* which made Demosthenes vow, *si vel ad tribunal, vel ad interitum duceretur:* if to be a judge, or to be condemned, were put to his choice, he would be condemned. Rich men are in the same predicament; what their pains are, *sudii nesciunt, ipsi sentiunt:* 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 discontents.

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, *puedet lotii,* 'tis loathed; a philosopher, a madman; an alehymist, a beggar; a poet, *esuriit,* an hungry jack; a musician, a player; a schoolmaster, a drudge; an husbandman, an ennet; a merchant, his gains are uncertain; a mechanician, 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 courtier 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.

67 *"Incedit per ignes,* 
_Suppositis eumi dolosis,"* — "you incautiously tread 
 On fires, with faithless ashes overhead." 

65 old are full of aches in their bones, cramps and convulsions, *silicernia,* 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, slouts, unfortunate marriage, single life, too many children, no children, false servants, unhappy children, barrenness, banishment, oppression, frustrate hopes and ill-success, &c.

66 *"Talia de generae hoc adeo sunt mutta, loquacem ut Delassare valent Fabiam."* — "But, every serious 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, attenuate our bodies, dry them, wither them, shrivel them up like old apples, make them as so many anatomies * (ossa atque pellis est tobus, ita curis nascit) they cause tempus siccum et squalidum, cumbersome days, ingrataque tempora, slow, dull, and heavy times: make us howl, roar, and tear our hairs, as sorrow did

68 Lugubris Ate luctuque fero Regum tumidae obi- 
det ares. Res est iniqua fidelitas. 67 Plus alos 
qua melia bubet. Non humi jacentium tolleres. 
Valer. 1. 7. c. 8. 68 Non diutinae aetates, sed 
vitam affligere libertatem, non cæteras situllium, 
sed curarum multitudinem. 69 As Plutarch re- 
lates. 67 Sec. 2. c. 1. subsect. 1. 68 Stercus 
et urina, medicorum fucula prima. 69 Nihil in- 
crementur, nisi admodum mentiendo. Tull. Orat. 
68 Hor. 1. 2. ad 1. 69 Rarus felix idemque senser. 
Dion. in Hcr. eton. 70 Quanto agnos, exules, mendicis, 
quos nemo aulet sulet discere. Card. lib. & c. 46. 
de var. 71 Spretus in uiris formas. 69 Hor. 
72 Attenuant vigiles cessisse: miserabile cura. 68 Plutus
in Cebes' table, and groan for the very anguish of our souls. Our hearts fail us as David's did, Psal. xl. 12, 'for innumerable troubles that compassed him;'; and we are ready to confess with Hezekiah, Isaiah liii. 17, 'behold, for felicity I had bitter grief;' to weep with Heraclitus, 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 Theombrotus Ambrociato's 400 auditors, precipitate ourselves to be rid of these miseries.

SUBSECT. XI.—Concussible Appetite, as Desires, Ambition, Causes.

These concussible 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 concussible 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 atones denumerare possum, saith Bernard, quam motus cordis; nunc huc, nunc illa cogito, you may as well reckon up the motes in the sun as them. It extends itself to everything, as Guianerius 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 immoderate, and is (according to Plater and others) an especial cause of melancholy.

Multusosis concupiscientiis dilectiavit cogitationes meae, Austin confessed, that he was torn a piece with his manifold desires; and so doth 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 it 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, remotum solicitem, timido, vanum, ventosum, a windy thing, a vain, solictious, and fearful thing. For commonly they that, like Sysiphus, roll this restless stone of ambition, are in a perpetual agony, still perplexed, semper taciti, tristesque recedent (Lucerius), doubtful, timorous, suspicious, loath to offend in word or deed, still cogging and colloquing, embracing, capping, cringing, appending, flattering, dandying, visiting, waiting at men's doors, with all affability, counterfeit honesty and humility.

If that will not serve, if once this humour (as Cyprian describes it) possess his thirsty soul, ambitionis salango ubi bibulant 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

---

51 Hec quo crines exuvit, arumna. 52 Optimum non nasci, aut cito mori. 53 Bone si rectum rationem sequiatus, male si exorbitant. 54 Tho. Browne, Prob. 15. 55 Molam assentiam. 56 Tract. de Intcr. e. 92. 57 Circa quamlibet rem mundi hae passio fieri potest, quae superflue diligentur. Tract. 15. c. 17. 58 Ferventius deserdim. 59 Impius vero Appetitus, &c. 3. de alien. ment. 60 Conf. 1. c. 29. 61 Per diversa loca vagari, nullo tempore momento quiesco, talis et talis esse cupio, illud autque illud habere desidero. 62 Ambros. 1. 2. super Lu- cane arugo animae. 63 Nil animus cruciat, nihil molestiis inquitatis, secretum virus, postis occulta, &c. epist. 125. 64 Ep. 88. 65 Nihil infecundus his, quanta his timor, quanta dubitatio, quanta comita, quanta sollicitudo, nulla illis A molestias vacus hortae. 66 Semper attonitus, semper pavidus quid dicat, faciace: ne displicat humiliati simulant, honestatam menturam. 67 Cypri. Prolog. ad ser. To. 2. cunctae honorar, universus inclinat, subsequitur, obsequitur, frequentat curias, visitat, optimassum simplixatura, amplificat, adulatione, nec fas, cunctas erat latenter, in omnem gradum ubi aditus patet & nuncit, discurrit.
be possible for him to get up, flattering one, bribing another, he will leave no means unessay'd to win all." 38 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, countermine, protest and swear, vow, promise, what labours undergo, early up, down late; how obsequious and amiable they are, how popular and courteous, how they grin and fleer 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 39 Cynesthe orator told Pyrrhus: with what waking nights, painful hours, anxious thoughts, and bitterness of mind, inter speque metunque, 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 sprunt, their thoughts, actions, endeavours are all for sovereignty and honour, like 100 Lues Sforia 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 1 Budeus compares them; 2 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 prator; from bailiff to mayor; first this office, and then that; as Pyrrhus in 3 Plutarch, they will first have Greece, then Africa, and then Asia, and swell with Æsop'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 canvass, 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, swear, fights, slanders, detracts, envies, murders; and for his own part, si appetitum explore non postest, furor corripitur; if he cannot satisfy his desire (as 4 Bodine 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 Budeus describes it) "is a gallimaufry of ambition, lust, fraud, imposture, dissimulation, detraction, envy, pride; the court, a common convencile of flatterers, time-servers, politicians, &c.;" or as 5 Anthony Perez will, "the suburbs of hell itself." If you will see such discontented persons, there you shall likely find them. 6 And which he observed of the markets of old Rome, "Quis perjuram convenire velit hominem, mitto in Comitium; qui mendacem et gloriomus, aedem Claviun creaverunt;" Dites, damnosos maritos, sub basilica querito, &c.

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

**SUBJECT. XII.** _Φλατονομαία, Covetousness, a Cause._

Plutarch, in his 8 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, alicujus, honeste vel inhoneste, plantam victum; unde muti ambitiosi, philauti, irati, avari, inseti, &c.

38 Turthe cogit ambitio regem inservire, ut Homerus Agamemnon quem tentant inductum, et Plutarchus Quin convivereur, et in eo no oblectemur, quoniam quó promptu id nobis sit, &c.

39 Jovius hist. lib. 1. 7 vir singulari prudentia, sed profunda ambitione, ad virtum tria natura.

40 Uf hidera arboris arbor et, &c.

41 Lib. 3. de contemptu rerum fortunatarum. Magni comatus et impetu movendt, super medium centro rotati, nec ad fines pervenient.


43 Lib. 5. de rep. cap. 1. "Imprimis vero appetitus in corripuescit inimica reti
Covetousness, a Cause.

as covetousness, &c." From whence "are wars and contentions amongst you?"

St. James asks: I will add usury, fraud, rapine, simony, oppression, lying, swearing, bearing false witness, &c. are they not from this fountain of covetousness, that greediness in getting, tenacity in keeping, 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 Crataev, an 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 discontented care 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; Budaæus, an ill habit, "yielding to no remedies:" neither Âæcnapius nor Plutus can cure them: a continual plague, saith Solomon, and vexation of spirit, another hell. I know there be some of opinion, that covetous men are happy, and worldly, wise, that there is more pleasure in getting of wealth than in spending, and no delight in the world like unto it. 'Twas "Bias' 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 hardy, 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, salis 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 dams 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 haply pleasing at the first, as most part all melancholy is. For such men likely have some lucida intervalla, pleasant symptoms intermixed; but you must note that of Chrysostom, "This one thing to be rich, another to be covetous: "generally they are all fools, dizzards, mad-men, miserable wretches, living besides themselves, sine arte fruendi, in perpetual slavery, fear, suspicion, sorrow, and discontent, plus alos quam melis habent; and are indeed, rather possessed by their money, than possessors:" as Cyprian hath it, meneipati pecunii; bound prentice to their goods, as Pliny; or as Chrysostom, servi divitiæ, slaves and drudges to their substance; and we may conclude of them all, as Valerius deth of Poltoâneus king of Cyprus, "He was in title a king of that island, but in his mind, a miserable drudge of money:

"potiore metalis libertate carere"

wanting his liberty, which is better than gold. Damasippus the Stoic, in Horace, 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.

[Part 1. Sect. 2.]

estates, and examine their symptoms, shall find no better of them, but that they are all 23 fools, as Nabal 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 tetch by nature, as Achab'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 bawls and scolds, his heart is heavy, much disquieted he is, and loath to part from it: Miser abstiaret 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 heepeth on himself; or if he do sleep, 'tis a very unquiet, interrupt, unpleasing sleep: with his bags in his arms,

----"congestis undique sacc
Indoritur inhahs,----

And though he be at a banquet, or at some merry feast, 30 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. 33 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-worn, semper quod idolo suo immocol, sedulus 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 die illiae, tamen curtis nescio quid semper abest rei: 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 inhumanum et insatiabilem cupiditatem, a dishean 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," an endless misery; in quem scopulum avaritiae cadaverosi sens usultriam impingunt, 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 him, his servants are all false:

"Rem suum pereisse, sequae eradicare.
Et dividit aequum hominem ciannat continuo, sed
Do suo timorque quae exit fora.

"If his doors creek, then out he cries anon,
His goods are gone, and he is quite undone._

Timidus Platus, an old proverb, As fearful as Plutus: 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." 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 some loss? and were it not that they are loth to 35 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

28 Luke. xii. 29. Sihno, hac nocte eripiam animam suam. Or, perhaps, "eripiam animam suam." To Stegg. 2d. 2. Ex mortem cum suspi'tat, et relevare pereuntur pergit magis fortunis augmentis, turba superantrici mortificata. Non amici, non liberis, non ipsi sibi quidquam impetris, possidet ad hoc taniunm, ne possideri aliter liceat, &c. Hi, non, ad Paulum, tam destinat hoc habet quam non habet. 31 Epist. 2. liib. 2. "Seque in conpactum, dari licet geminis et saepe mollis cervellum corpus considerat, visibil in pluma." Angustatur ex abundanti, constringentur eorum quae appetitum lignei, in sicelior in futurum. 32 Hor. convitium numquam esset qui pecunias superile diligat. Guain. tract. 15. c. 17. 33 Hor. 3. Od. 24. Quo plus sunt petes, plus situntur aque. 34 Hor. 1. 2. Sat. 6. Otianum fills proximus accedet, qui non desfavor nubem. 35 Lib. 3. de lib. arbit. Inaccurabilis studium, et amore sensibilis hahent. 36 Avarus visus inter est similis, &c. modum non habet, hoc agenter quo plura habet. 37 Ercal. Afr. vol. 3. test. 7. pan. 79. Nulli indites omnia ornament auxilios, idea pavidiim maturum vocat Europides: mortuum tempestatem ob frumentum, amici ne revertant, inimici ne bedant, fueras ne rapiant, bellum timant, pacem timant, summa, medicos, infanos. 38 Hall Char.
misery; though they have abundance left, as Aelius 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 chest fast, the cupcase, 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 lantern searching every corner, scarce sleeping a wink all night.” Lucian in that pleasant and witty dialogue called Gallus, brings in Mycellus the cobler disputing with his cock, sometimes Pythagoras; where after much speech pro and con. to prove the happiness of a mean estate, and discourses of a rich man, Pythagoras’ cock in the end, to illustrate by examples that which he had said, brings him to Gayphon the usurer’s house at midnight, and after that to Eucrates; whom they both found 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 Euclio commanding Staphyla 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 crow scratch upon the muck-hill, returned in all haste, taking it for matum onem. 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,

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 immoderat lust, gaming, pleasure and riot. ‘Tis the common end of all such elegant and brutish prodigals, that are stupidified 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 Mercede conductis, 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 dainty fare 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, begging, 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. "Tristes voluptatum exitus, et quisquis voluptatum suarum reminisci volet, intelliget," as bitter as gall and wormwood is their last; grief of mind, madness itself. The ordinary rocks upon which such men do impigne and precipitate themselves, are cards, dice, hawks, and hounds, *Inasinum venandi studium,* one calls it, *insane substructured*: their mad structures, disposit, 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, pillets, bowers, and such like places of pleasure; *Inutilis domos.* Xenophon calls them, which howsoever they be delightful some 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 *overthrown* by those mad sports of hawking and hunting; honest recreations, and fit for some great men, but not for every base inferior person; whilst they will maintain their falconers, dogs, and hunting nags, their wealth, saith Salutze, "runs away with hounds, and their fortunes fly away with hawks." They persecute beasts so long, till in the end they themselves degenerate into beasts, as Agrippa taxeth them, *Action like,* for as he was eaten to death by his own dogs, so do they devour themselves and their patrimonies, in such idle and unseasonable 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 dotting too much on it. "When they drive poor householdmen from their villlage," as *Sarriburensis objects, Polycrat. l. 1. c. 4. "thou down country farms, and whole townes, to make parks, and forests, starving men to feed beasts, and 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." But great men are some ways to be excused, the meaner sort have no evasion why they should not be counted mad. Poggins 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 insanii,* as they were more or less afflicted. One of them by chance, that was well recovered, stood in the door, and seeing a gallant ride by with a hawk on his fist, well mounted, with his spaniels after him, would needs know to what use all this preparation served; he made answer to kill certain 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 been done, 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 those idle sports, neglecting their business and necessary affairs. *Leo decimus,* that hunting pope, is much discommended by *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 *unrespected, bulls and pardons unsigned, to his own prejudice, and many private men's loss.* And if he had been by chance crossed in his sport, or his game not so good, he was so impatient, that he would
revile and miscall many times men of great worth with most bitter taunts, look so sour, be so angry and waspish, 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 munificentia, with unspeakable bounty and munificence he would reward all his fellow hunters, and deny nothing to any suitor when he was in that mood. To say truth, 'tis the common humour of all gamesters, as Galateaus observes, if they win, no men living are so jovial and merry, but 66 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 lousy that no man may speak with them, and break many times into violent passions, oaths, imprecations, and unbecoming speeches, little differing from mad men for the time.

Generally of all gamesters and gaming, if it be excessive, thus much we may conclude, that whether they win or lose for the present, their winnings are not Miseria fortunae, sed insidia, as that wise Seneca determines, not fortune's gifts, but baits, the common catastrophe is 67 beggary, 67 Ut est simum, sic adimit alca pecuniam, as the plague takes away life, doth gaming goods, for 67 omnes nud, inopes et egent;

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 dentes pecunie genitos, as he 66 taxed Anthony, Qui patrimonium sineulla fori clamantium, saith 67 Cyprian, and 67 mad Sybaritica spendthrifts, Quiaque una comedant patrimonia cena; that eat up all at a breakfast, at a supper, or amongst bawds, parasites, and players, consume themselves in an instant, as if they had flung it into 66 Tiber, 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.

Irati pecuniis, as he saith, angry with their money; 71 'what with a wanton eye, a liquorish tongue, and a gamesome hand, when they have indiscreetly impoverished themselves, mortgaged their wits, together with their lands, and entombed their ancestors' 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 72 'end is misery, sorrow, shame, and discontent. And well they deserve to be infamous and contemptible. 73 Catamidiiari in Amphitheatro, as by Adrian the emperor's edict they were of old, decoctores bonorum suorum, so he calls them, prodigal fools, to be publicly shamed, and hissed out of all societies, rather than to be pitied or relieved.

The Tuscans and Boëtians brought their bankrupts into the market-place with a bier with an empty purse carried before them, all the boys following, where they sat all day circumstante pliebe, to be infamous and ridiculous. At 72 Paulus in Italy they have a stone called the stone of turpitude, near the senate-house, where spendthrifts, and such as disclaim 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 78 '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 these two main plagues, and common dotages of human kind, wine and women, which have infatuated and besotted myriads of people; they gc commonly together.

77 "Qui vino indulget, quemque alca decoquit, ile
In vencerum putaret."
To whom is sorrow, saith Solomon, Pro. xxi. 39, to whom is woe, but to such a one as loves drink? it causeth torture, (vino torius et ira) and bitterness of mind, Sirac. 31. 21. *Vinum furoris*, Jeremy calls it, 15. cap. wine of madness, as well he may, for insanire facit sanos, it makes sound men sick and sad, and wise men mad, to say and do they know not what. *Accidit hodie terribilis casus* (saith 39 S. Austin) hear a miserable accident; *Cyrillus* son this day in his drink, *Matres praequantem requiri oppressit, sororem violare voluit, patrem occidit fret, et duas alias sorores ad mortem vulneravit*, would have violated his sister, killed his father, &c. A true saying it was of him, *Vino dari latitiam et dolorem*, drink causeth mirth, and drink causeth sorrow, drink causeth “poverty and want,” (Prov. xxi.) shame and disgrace. *Muli ignobiles evisere ob vini potum, et (Austin) amissis honoribus profugi aberravirt*; many men have made shipwreck of their fortunes, and go like rogues and beggars, having turned all their substance into aurum potabile, that otherwise might have lived in good worship and happy estate, and for a few hours’ pleasure, for their Hillary term’s but short, or 40 free madness, as Seneca calls it, purchase unto themselves eternal tedium and trouble.

That other madness is on women, *Apostatare facit cor*, saith the wise man, 81 *Quae homini cerebrum minuit*. Pleasant at first she is, like Dioscorides Rhododaphne, 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.) “Her house is the way to hell, and goes down to the chambers of death.” What more sorrowful can be said? they are miscible in this life, mad, beasts, led like 82 omen to the slaughter; and that which is worse, whomasters and drunkards shall be judged, *unmanifest graviam, saith Austin, perdunt gloriam, incurrant damnationem eternam*. They lose grace and glory;

they gain hell and eternal damnation.

**SUBSECT. XIV.—Philautia, or Self-love, Vain-glory, Praise, Honour, Immoderate Applause, Pride, over-much Joy, &c., Causes.**

**SELF-LOVE, pride, and vain-glory, 83 cucus amor sui, which Chrysostom calls one of the devil’s three great nes; 84 Bernard, an arrow which pierceth the soul through, and slays it; a sly, insensible enemy, not perceived, 85 are main causes. Where neither anger, lust, covetousness, fear, sorrow, &c., nor any other perturbation can lay hold; this will sily and insensibly pervert us, *Quem non gula visit, Plautiut, superavit*, (saith Cyprian) whom surfeiting could not overtake, 86 he hath scorned all money, bribes, gifts, upright otherwise and sincere, hath inserted himself to no fond imagination, and sustained all those tyrannical cupciscences of the body, hath lost all his honour, captivated by vain-glory.” Chrysostom, sup. Io. *Tu sola animum mentemque peruris, gloria.* A great assault and cause of our present malady, although we do most part neglect, take no notice of it, yet this is a violent batterer of our souls, causeth melancholy and doatage. This pleasing humour; this soft and whispering popular air, *Amabilis insaniam;* this delectable frenzy, most irrefragable passion, *Mentis gratissimus error,* this acceptable disease, which so sweetly sets upon us, ravisheth our senses, lulls our souls asleep, puffeth up our hearts as so many bladders, and that without all feeling, 87 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 88 malady, that doth us most harm, and are very willing to be hurt; *adulationibus nostris liberunt faveamus* (saith 89 Jerome) we love him, we love him for it; 90 O Bonearius suave, suave fuit ut te tali hoc tribui; 91 Twas sweet to hear it. And as 92 Pliny doth ingenuously confess to his dear friend Augu-

---

34 Peculium quasi sinus in quo seque naufragium factum, jacitura tum pecuniae tum mentis Ermas, in Prov. calcinum remiges, ch. 4. cent. 7. Pro. 41. 35 Ser. 33. ad frat. in Eremon. 36 Liberum enim hominem insaniam aeterna tempestas fidelis. 37 Menander. 38 Prov. 5. 39 Merit, ccc. ‘That momentary pleasure sheds but the eternal glory of a heavenly life.” 40 Hor. 41 Saxitia quae animam penetrat, levis penetrat, sed non levitate quid velut salutat. 42 Quoniam pecuniam contemptum habent, et multi imaginiones totius mundi se immiscerent, et tyrannicas corporas conscupiscerant sustinerint, in multitudine captiv a vana gloriam animam perderitant. 43 Licet in vita non cogitant de morte. 44 Tu talis a terra avertat pestem. 45 Ep. ad Eutechium, de custodi virgin. 46 1 Tim. Ep. ad Bonaerium. 47 Ep. 16, 8. Omnia tua scripta pulcherrima (Lucan) maxime tamen nolam, quem de nobis.
Philautia, or Self-love, &c.

Philautia, "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 bedaub us with false encomiums, as many princes cannot choose but do, Quum tale quid nihil intra se repererint, when they know they come as far short, as a mouse to an elephant, of any such 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 puff us up; "tis fallax suavitatis, blandus demon, "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 Lorichius reckons up; bragging, hypocrisy, peevishness, and curiosity.

Now the common cause of this mischief, arise 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 easily 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 venditate our own works, and scorn all others in respect of us; Inflati 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 secundis, no, not in tertius; what, Mecum confertur Ulysses? they are Mures, Musco, culices pro 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 tympany of self-conceit; "as that proud pharisee, they are not (as they suppose) like other men," of a purer and more precious metal: "Soli rei gerendi sunt efficaces, which that wise Periander held of such: occiduntur omne qui prius negotium, &c. Novi quendam 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 rumour, fame, and popular opinion," and though they write de contemptu gloria, yet as he observes, they will put their names to their books. Vobis et famae 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; Quaenquam 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 those cracks and brags, speramus carminum fingi Posse linenda vocabro, et leni serenam cupiderem---Non usitata nec tenui ferar penem.----nec in terra morabor longius. Nil parum am humili modo, nil mortale loquor. Dicar quasi violens obstrepit Ausidus.----Exequi monumentam ere perennis. Iamque opus exegi,

quod nec Jovis ira, nec ignis, &c. cum venit ille dies, &c. parte tamen meliore mei super alta perennis astra fertur, nomenque erit indecelebile 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 lachrymis decorert, neque funera fleta
Passit, 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 Democharis on the "Topics, but he will be immortal. Typotius de fama, shall be famous, and well he deserves, because he writ of fame; and every trivial poet must be renowned."—"Plausaque petit clarescere vulg." "He seeks the applause of the public." This puffing humour 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 diieer 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 noctes cogit vigilia serenas;" and indues us to watch during calm nights." Long journeys, "Magnum iter intendo, 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; ridicule fastu et intolerando contemplatur; as "Palamon the grammarian contemned Varro, secum et notas et moriturus litteras jactans, and brings them to that height of insolency, that they cannot endure to be contradicted, 15 or hear of anything but their own commendation," which Hieron notes of such kind of men. And as "Athen well seconds him, "tis their sole study day and night to be commended and applauded." When as indeed, in all wise men's judgments, quibus cor supit, they are "mad, empty vessels, funges, beside themselves, derided, et ut Camelin in proverbio quacem cornua, ejtan quas habeat aures amasit, 18 their works are toys, as an almanac out of date. 19 authoris percutit garrulitate sui, they seek fame and immortality, but reap dishonour and infamy, they are a common obloquy, insensati, and come far short of that which they suppose or expect. 20 O puér ut sis vitalis metuo,

"How much I dread
Thy days are short, some lord shall strike thee dead."

Of so many myriads of poets, rhetoricians, philosophers, sophisters, as 21 Eusebius well observes, which have written in former ages, scarce one of a thousand's works remains, nomina et libri simul cum corporibus interierunt, their books and bodies are perished together. It is not as they vainly think, they shall surely be admired and immortal, as one told Philip of Macedon insultingly, after a victory, that his shadow was no longer than before, we may say to them,

"Nos demiramur, sed non cum deside vulge, Sed vetut Harpjas, Gorgonas, et Furies."

"We marvel too, not as the vulgar we, But as we Gorgons, Harpies, or Furies see."

Or if we do applaud, honour and admire, quot pars, how small a part, in respect of the whole world, never so much as ours our names, how few take notice of us, how slender a tract, as scant as Alciabides' 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? Orpheus

12 In lib. 8. 13 De ponte deceire. 14 Suton. lib. degram. 15 Sib. lib. 8. 16 Euseb. 17 Sib. lib. 8. 18 In lib. 9. 19 Sib. lib. 8. 20 Seems. 21 Ser. 9. 22 Lib. con. Philos. cap. 1.
Vain-glory, Pride, Joy, Praise.


terrarum victor Romainus 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 praelare admodum administravit,—et omnes orbis gentes Imperatori subjici: 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 braggadocioes are they and we then? quam brevis hic de nobis sermo, as he said, pudebit aucti 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, Rollo in Normandy, Robin Hood and Little John, are as much renowned in Sherwood, as Cesar in Rome, Alexander in Greece, or his Hephhestion. Omnis etas omnisque populus 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, plures habeit Sparta Bracyda meliores. Sparta had many better men than ever she was; and howsoever thou admirist 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 contend all praise and glory, think themselves most free, when as indeed they are most mad: calcant sed alio festu: a company of cynics, such as are monks, hermits, anachorites, that contend the world, content themselves, contend 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 vana gloria contemptu, vanitias gloriorum, as Austin hath it. confess. lib. 10, cap. 38, like Diogenes, inutis gloriorum, 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 dejected, humble by their outward carriage, when as inwardly they are sown 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 hair, bisurate 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, glorious titles, false eulogiums, so bedaub and applaud, gild over many a silly and undeserving man, that they clap him quite out of his wits. Res imprimis violenta est, as Hierom notes, this common applause is a most violent thing, laudum placenta, a drum, fife, and trumpet cannot so animate; that fattens men, erects and dejects them in an instant. Palma negata macrum, donata reddeut optimum. It makes them fat and lean, as frost doth conies. 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,—edictum Domini Deique nostri: and they will sacrifice unto him.

If he be a soldier, then Themistocles, Epaminondas, Hector, Achilles, duo fulmina belli, triumviri terrarum, &c., and the valour of both Scipios is too little for him, he is invicissimus, sercussissimus, multis trophaeus ornatisissimus, nature dominus, although he be lepus galeatus, indeed a very coward, a milk-sop, and as he said of Xerxes,
Causes

He is mad, mad, mad, no woe with him:——impatiens consortis erit, he will over the 38 Alps to be talked of, or to maintain his credit. Commend an ambitious man, some proud prince or potentate, si plus aequo laudetur (satish 39 Erasmus) cristus erigit, exuit hominem, Deum se putat, he sets up his crest, and will be no longer a man but a God.

"Laudataque virtus Crescit, et immensum gloria cælar habet." 32

How did this work with Alexander, that would needs be Jupiter's son, and go like Heracles in a lion's skin? Domitian a god, (Dominus Deus noster sic fieri jubet,) like the 38 Persian kings, whose image was adored by all that came into the city of Babylon. Commendus the emperor was so galled by his flattering parasites, that he must be called Heracles. 39 Antonius the Roman would be crowned with ivy, carried in a chariot, and adored for Bacchus. Cotsys, king of Thrace, was married to Minerva, and sent three several messengers one after another, to see if she were come to his bed-chamber. Such a one was 38 Jupiter Menecrates, Maximinus, Jovianus, Dioeclesianus Heracles, 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, stultitafactantia, 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 prosecti, et, (satish 38 Platerus) 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. 39 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, one Galeus de Rubes, that being commended for refining of an instrument of Archimedes, for joy ran mad. Platinum in the art of Axtæreses, 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. 38 So many men, if any new honour, office, preferment, booty, treasure, possession, or patrimony, in suspetere fall unto them for immediate joy, and continual meditation of it, cannot sleep or tell what they say or do, they are so ravished on a sudden; and with

32 Livius. Gloria tantum elatus, non era, in medos hostes inuicti, quod complecti muris conspici se pugnans, ac, cum creditorant, exergere duxerat. 39 Ap- plausing virtue grows apace, and glory includes within it an immense impinde." 32 I demens, et saevas curae per Alpes. Aude Alpin! etc. ut pridem placas, et declamationis fas. Juvs. Sat. 10. 38 In morbis Tacito, 39 Juvenal, Sat. 4. 39 There is nothing which over-42 ALAXalispem as assentatorum ævus librum se patrem 42 Ambitus de Christo ad fidei nomen, etc. 42 Petrus, etc. 42 in Dominato, 42 Brunoius, 42 Dominatus de assentatorum ævus librum se patrem, 42 Spiritu jausti, et prodeo de esse vestigis rugulosus homo, etc. corona nullius auris, et thyseum tenens, otho-42 M. Aurelius, Pater, vol post. 42 M. Aurelius nuptius 42 Minerva nuptia, tanto furore perpetuus, ut solstitiales non adductum num deda in haec trium verset, etc. 42 Silvan. lib. 1. 42 De mensis aliquam, cap. 3. 42 Sequi- turque superbia formam. Livius lib. 11. 42 Origenes est, vivit aper ingenios, illucrare naves et evanescere multo, Ravenna monsum penitus animum. Hominum inuentor, ac si non essent homines. 42 Galuse de Rubes, civis hostis fidei Ferraris, ob inventionem instrumenti Cicero elin Archimedes dedit, per leonem etiam. 42 Insignia postea corporis, de musibus inde arco- 42 Quae ferre magnam ducer familia 42 Boc. Fortuna vestigio fides, nuncupationem repugni 42 Dies ab exiti proiecto loco Antiquus
vain conceits transported, there is no rule with them. Epaminondas, therefore, the next day after his Leuctrian victory, 46 came abroad all squalid and submiss;" 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, 48 Queen Katherine, Dowager of England, in private talk, upon like occasion, said, 44 that 50 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: 57 they should not moderate themselves.

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

Leonartus Fuchsius. Institut. lib. iii. sect. 1. cap. 1. Felix Plater, lib. iii. de mentis alienat. Hinc. de Saxonia, Tract. post. de melanc. cap. 3, speak of a 51 peculiar fury, which comes by overmuch study. Fernelius, lib. 1, cap. 18, 52 puts study, contemplation, and continual meditation, as an especial cause of madness; and in his 86 consul. cites the same words. Jo. Arculanus, in lib. 9, Rhasis ad Ambrosi, cap. 16, amongst other causes reckons up studium vehemens: so doth Levinus Lemniss, lib. de occu. nat. mirac. lib. 1, cap. 16. 53 Many men (saith he) come to this malady by continual 54 study, and night-waking, and of all other men, scholars are most subject to it: 57 and such Rhasis adds, 55 "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 Mau unto them all, and almost in some measure an inseparable companion. Varro belike for that cause calls Tristes Philosophos et severos, severe, sad, dry, tetric, are common epithets to scholars: and 56 Patritius therefore, in the institution of princes, would not have them to be great students. For (as Machiavel holds) study weakens their bodies, dulls the spirits, abates their strength and courage; and good scholars are never good soldiers, which a certain Goth well perceived, for when his countrymen came into Greece, and would have burned all their books, he cried out against it, by no means they should do it, 57 "leave them that plague, which in time will consume all their vigour, and martial spirits." The 58 Turks abdicated Cornutus the next heir from the empire, because he was so much given to his book: and "tis the common tenet of the world, that learning dulls and diminisheth the spirits, and so per consequens produceth melancholy.

Two main reasons may be given of it, why students should be more subject to this malady than others. The one is, they live a sedentary, solitary life, sibi et musis, free from bodily exercise, and those ordinary disports which other men use: and many times if discontent and idleness concur with it, which is too frequent, they are precipitated into this gulf on a sudden: but the common cause is overmuch study; too much learning (as 59 Festus told Paul) hath made thee mad; "tis that other extreme which effects it. So did Trincaevius, lib. 1, consil. 12 and 13, find by his experience, in two of his patients, a young baron, and another that contracted this malady by too vehement study. So Forestus, observat. l. 10, observ. 13, in a young divine in Louvaine, that was mad, and said 60, "I had a Bible in his head:" Marsilius Ficinus de sanit. tuenda. lib. 1, cap. 1, 3, 4, and lib. 2, cap. 16, gives many reasons, 61 "why students dote more often than others." The first is their negligence; 62 "other men...
look to their tools, a painter will wash his pencils, a smith will look to his hammer anvils, 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. 39 Vide (saith Lucian) ne fumicum nimis intendendo aliquando abruptas: “See thou twist not the rope so hard, till at length it 60 break.” Facinus in his fourth chap, gives some other reasons; Saturn and Mercury, the patrons of learning, are both dry planets: and Origines assigns the same cause, why Mercurialis are so poor, and most part beggars; for that their president Mercury had no better fortune himself. The destinies of old put poverty upon him as a punishment; since when, poetry and beggary are Gemelli, twin-born brats, inseparable companions;

64 “And to this day is every scholar poor; Gross gold from them rains headlong to the Floor.”

Mercury can help them to knowledge, but not to money. The second is contemplation, 65 which dries the brain and extinguisheth natural 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 66 Nymannus orat. de Imag. Jo. Voschius, lib. 2, cap. 5, de peste: and something more they add, that hard students are commonly troubled with gouts, catarrhs, rheums, cachexia, tracheopepsia, bad eyes, stone and colic, crudities, oppilations, vertigo, winds, consumptions, and all such diseases as come by overmuch sitting; they are most part lean, dry, ill-couroured, spend their fortunes, lose their wits, and many times their lives, and all through inmoderate 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? perse Austin, Hieron, &c., and many thousands besides.

“Qui caput optatam cursu contingere metam, Multa tuli, ferique puer, sudavi et alibi.” | “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. 67 “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 prò Archia Poeta: “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, wits, 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 Thebet 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 dazards, 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, doting, and mad. Look for examples in Hildesheim specie. 2, de mania et delirio: read Trinacellius, l. 3, consil. 36, et c. 17. Montanus, consil. 233. 68 Garceus de Judic. gent. cap. 33. Mercurialis, consil. 86, cap. 25. Prosper 69 Calenus in his Book de àtrá bìte: Go to Bedlam and ask. Or if they keep their wits, yet they are esteemed scrubs and fools by reason of their carriage: 8 after seven years study”

“Statum taciturnius exit, Plenurque et rism populi quia.”

“He becomes more silent than a statue, and generally excites people’s laughter.”

63 Arcus et arma tibi non sunt imitanda Diagne, Si numquam esses tenuere nulli ext. Ovid. 64 Ephemer. 65 Contemplatio cerebro excessit et extinguit calorum naturalum, unde cerebro frigidum et secum evadit quod est melancholeum. Accedit ad hoc, quod natura in contemplatione, cerebro protesit calcique integra, stomachum beparque destitut, unde et alimienta maie coites, sanguis euraxis et niger effectus, dummy utro membrorum superfluas vapores non exulant. 66 Cer- bruex et curarius, corpora se loco graecian. 67 Stu- diesi sunt Caccetti et nunquam bene colorati, propter debilissimam digestivam facultatem, multiplicantes in eo superfinitates. Jo. Voschius parte 3, cap. 3, de peste. 68 Nullus sumi perturbationis dies exit, partem nocet studii dedico, non vero sciam, sed oculis vigilato fatigatis ca- dentique, in operum delineatis. 69 Johannes Harnus- chius Bohemen nat. 1536. eruditiss. vir, annis studiis in Phraecum incidit. Montanus instances in a Frenchman of Toleran. 70 Cardinalis (says) ob laborum, vigiliam, et uternum studii factum melancholeum.
Because they cannot ride a horse, which every clown can do; salute and court a gentleman, carve at table, cringe and make congés, which every common swasher can do, 'hos populus ridet, &c., they are laughed to scorn, and accounted silly fools by our gallants. Yeas, many times, such is their misery, they deserve it: "a mere scholar, a mere ass.

"Obstipio capite, et sienes humine terem,
Murmura cém trium, et radiosa silentia rotundt,
Atque expirato trautinatnr verba labeo,
Zepi vateris meditantes sonors, aequi
De nilbio nihilum; in nihilum nihil posse reverti."

Thus they go commonly meditating unto themselves, thus they sit, such is their action and gesture. Fulgens, 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, "conclusio est contra Manicheos", his wits were a wool-gathering, as they say, and his head busied about other matters, when he perceived his error, he was much "abashed. Such a story there is of Archimedes in Vitruvius, that having found out the means to know how much gold was mingled with the silver in Hieron's crown, ran naked forth of the bath and cried "ἀστραγάλοι, I have found: 76 and 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 rifle 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 Heraclitus, for that he continually wept, and Laertius of Menedemus Lampsacus, 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?9 how should they get experience, by what means? 79 I knew in my time many scholars," saith Εἰνεάς Συλβίος (in an epistle of his to Gasper Seticct, 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." "Paglarensis was amazed, and said his farmer had surely cozened him, when he heard him tell that his sow had pigrs, 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 Ιεράες; 80 "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. Voscins 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." 81 But our patrons of learning are so far now-a-days from respecting the muses, and giving honour to scholars, or reward which they deserve, and are allowed by those indulgent privileges of many noble princes, that after all their

72 Pers. Sat. 3. They cannot fiddle: but, as Themistocles said, he could make a small town become a great city.
73 Pers. Sat. 2. Ingenium sibi quod vanas desanime. Athenae et septem studia annos dedicat, invenitque. Libri et curis statua taciturnius exit, Pheronque et riso populum quatt, Hor, ep. 1, lib. 2. 84 Translated by M. B. Hodlcy.
85 Thomas rubore confusus dixit se de argumento cogitasse. 86 Plutarch, vita Marcelli. Nec sens utrumceaptat, nec militibus in domum irrintes, abe in intus studius, &c.
87 Sub Puriss. vacua circumuit urbeb, dicita nae exploratum,
88 infectis venust, delataturn damnonibus mortuam pecata.
89 Petronius. Ego arbiter in scholis multissimos fieri, quia nihil eorun quam in usu habemus aut aut inund aut vident. 90 Novi mea diesbus, purose studis literarum delectus, qui disciplinae admodum absur- dant, sed si nihil civilitatis habet, nec rem habet, nec domesticam regere norat. Supput Paglarensis et fortii vilium accusat, qui rura facta nondum pec- cellos, asinam umnum scrutat pulsum enim retulerat. 91 Lib. 1, Epist. 3, Aduee scholasticum tantum est: quae generere hominem, nihil aut est simplicius, aut sincerus aut melius.
92 Iure privilegiandi, qui ob communes bovum abbreviatiti ait vitam.
Causes of Melancholy.

[Part 1. Sect. 2.]

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 familiar attendants are,

"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 noccet non potest (whom Jove himself cannot harm) (\textquotesingle tis 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, \textit{ex omnium non fit.}

\textit{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 \textit{Tu quod es, \textit{\'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, \textit{\'o} divitem, point at a rich man, a good, a happy man, a prosperous man. sumptuosus vestitum, Calamistraturn, bene olenuem, magno temporis impendio constat hcc laudatio, \textit{\'o} virum litterarum, 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, \textit{vel in puellam impingunt, vel in polum} (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, \textit{areis 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 is fit for preferment, where shall he have it? he is as far to seek it as he was (after twenty years' standing) at the first day of his coming to the University. For what course shall he take, being now capable and ready? The most parable and easy, and about which many are employed, is to teach a school, turn lecturer or curate, and for that he shall have lachen'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 \textit{66} 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?

\textit{Hoc quoque te manet ut pueros elementa docentem |} \textit{Occupet extremin in victis alba necentus.}"

Like an ass, he wears out his time for provender, and can show a stum rod, \textit{tagum tritum et laceras,} saith \textit{57} Hedrus, an old torn gown, an ensign of his infelicity, he hath his labour for his pain, a \textit{modicum} to keep him till he be decrepitud, and that is all. \textit{Grammatici non est felix,} \&c. If he be a trecherous chaplain in a gentleman's house, as it befel \textit{68} Euphormio, 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

\textit{56 Virg. 6. Enn. | 57 Plutarch. vita ejus. Curtum | 58 Hor. epist. 21. 1. 1. | 59 Hor. epist. 21. 1. 2. | 60 Tacit. | 61 de contem. amor. | 62 Strymon. |}
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, 99 live in base esteem, and starve, except they will submit, 98 as Budeus well hath it, 4 so many good parts, so many ensigns of arts, virtues, be slavishly obnoxious to some illiterate patrotie, and live under his insolent worship, or honour, like parasites. Qui tamen mures alienum panem concedunt. For to say truth, arites ha non sunt Luctutiae, as Guido Bonat that great astrologer could foresee, they be not gainful artes these, sed euri et et famelice, but poor and hungry.

99 Juv. Sat. 5. 90 Ars cait astra. 91 Aldrovandus de Advent. lib. 1. 12. Gesner, &c. 92 Laberis habent quin si et fortuna sumus nullidem. Sat. Menip. 93 Lib. de libris Propria fol. 24. 94 Pseud. translat. Plutarch. 95 Polit. disput. fausti excellunt eos ac si virtutes pollicent quos ob infinita scolera petitus vituperare opertaret. 96 Or as horses know not their strength, they consider not their own worth. 97 Plut. ex Simonides familiaritatis Hieron consequentibus est, quam ex Hieront Simonides. 98 Hor. lib. 4. od. 9. 99 Inter metres et Plebem feri jact, ultimum locum habens, nisi tot artes virtutis insignia, turpiter, obnoxia, suppiriris ad facibus subject et prauus insensitque potentia. Lib. 1. de contemptu rerum fortuitarum.
Causes.

Poverty is the muses' 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.

_Cicero._

``Why did Calliope live so long as 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 1Petrinurus argues, you shall likely know them by their clothes. "There came," saith he, 2 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."

_A. Buchanan._

``'I'his is a merchant's gown, that goes to sea; A soldier embossed all in gold; a flatterer has fox'd in a 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 respected, 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 sitting only table-talk, and to furnish them with discourse. They are not so behoveful: he that can tell his money hath arithmetical enough: he is a true geometrical, can measure out a good fortune to himself; a perfect astrologer, 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 Cromerus observed not long since, in the first book of his history; their universities were generally base, not a philosopher, a mathematician, an antiquary, &c., to be found of any note amongst them, because they had no set reward or stipend, but every man betook himself to divinity, hoc solum in votis habens, optimum sacerdotium, a good parsonage was their aim. This was the practice of some of our near neighbours, as 3Lipsius inveighs, "they thrust their children to the study of law and divinity, before they be informed aright, or capable of such studies?"

_Sclicect omnibus artibus antistat spes lucri, et formosior est cumulus auri, quam quicquid Graci Latinique delirantes scripturunt. Ex hoc numero deinde veniant ad gubernacula reipub. intersunt et presunt consiliis 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 fail as often as the rest in their projects, and are as usually frustrate of their hopes. For let him be a doctor of the law, an excellent civilian of good worth, where shall he practise and expatiate? Their fields are so scant, the civil law with us so contracted with prohibitions, so few causes, by reason of those all-devouring municipal laws, quibus nihil illitteratus, saith 4Erasmus, 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 ingenious man should thrive amongst them. Now for physicians, there are in every village so many mountebanks, empirics, quacksalvers, paracelsians, as they call themselves, Cautesici et saniculae, so 4Clenard terms them, wizards, alchemists, poor vicars, cast apostrophies, physicians 5men, barbers, and good wives, professing

---

100 Buchanan, eleg. lib. 11In Satyricon, intrat socios, sed sita non sita speciosus, ut facile apparectum haec nota literaturae esse, quas divites odisse solent. Ego inquit Poeta sum. Quare ergo tam male vestitus est? Romanus hic quidem; quasi ingenii neminem unguum divitem facie.

12 Petronius Arbiter.

2Oppressus

pasparte animus nihil elitissim, aut sublimis cognitae potest, auctimasseter literaturum, aut elegantiam, quoniam nihil praeest in his ad vitam commodum videt, primum neglegere, not odisse inceptum. Hunc. 4Epist. quest. lib. 4. Ep. 51. 5Cicero, dei. 6Epist. lib. 2.
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 affatione arrogantes est,
Peritiae parum aut nihil,
Nec ullo mea litterarit salis,
Crucem ungue nato.

Logoteleis turba, ltimum stropho,
Maligna litigantium cohors, togati vultures,
Lavens alumnos, Asyris," &c.

"Which have no skill but prating arrogance,
No learning, such a pure-milking nation:
Greed vultures, thieves, and a litigious rout
Of cozeners, that haunt 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 aridà replant fame, they are almost starved a part of them, and ready to devour their fellows, "Et noxid caliditate se corripere, 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, scientice nomen, tot sumptiosis partum et vigiliiis, profiteri disputate, postquam, &c.

Last of all to come to our divine, 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 are bred up in learning, and destined by our parents to this end, we suffer our childhood in the grammar-school, which Austin calls magnam tyrannidem, et grave malum, 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 Leontines, "cum tue indigis litteris, nonque ad popos, 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 patrimony, 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 posse, both present and to come. What father after a while will be so improvident to bring up his son to his great charge, to this necessary beggary? What Christian will be so irreligious, to bring up his son in that course of life, which by all probability and necessity, cogit ad turpita, enforcing to sin, will entangle him in simony and perjury,?7 as when the poet said, Invitatus ad hoc aliquid de ponte negatis: "a beggar's brat taken from the bridge where he sits a begging, if he knew the inconvenience, had cause to refuse it." This being thus, we have not killed fast all this while, that are initiate divines, to find no better fruits of our labours, "hoc est cur palles, cur quis non praeudeat hoc est? do we make 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-clap." If this be all the respect, reward and honour we shall have, "frange leves calamos, et scinde Thalia libellos: let us give over our books, and betake ourselves to some other course of life; to what end should we study? "Quid me litterulas stulti docuere 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 iuvat impallescere chartis? If there be no more hope of reward, no better encouragement, I say again, Frange leves calamos, et scinde Thalia libellos; let's turn soldiers, sell our books, and buy swords, guns, and pikes, or stop bottles with them, turn our philosopher's gown's, as Ceanthes once did, into millers' coasts, leave all and rather betake ourselves to any other course of life, than to continue longer in this misery. "Præstat dentiscalpia radere, quam litterariis monumentis magnatum favorem emendicare."

Yea, but methinks I hear some man except at these words, that though this be

1 Jo. Deossis Epodón, lib. 2, est. 2. 2 Plautus. 3 Pers. Sat. 3, 4 Lucan. 6x Argentii lib. 3. 6x Joh. Howson 4 November, tinnabuli plausum quaen fultmine territi. 6 Mart. 1579, the sermon was printed by Arnold Hartfield. 7 Mart. 8 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 ourselves, 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 manifestly appear, that the fountain of these miseries proceeds from these gripping 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 Plutarch did in the like case; *neq infortunio potius quam illo- rum scelerti, to mine own infidelity 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 Alexander in Plutarch. Crassus his tutor in philosophy, who, though he lived many years familiarly with rich Crassus, was even as poor when from, (which many wondered) as when he came first to him; he never asked, the other never gave him anything; 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 Alexando Genial. dier. l. 6. c. 16. made answer to Hieronimus Massimini, that wondered, *quae plurès ignavos et ignobiles ad dignitates et saecria promos quot- tidiè viderat, when other men rose, still he was in the same state, *codem tenoré et fortuná cujus mercedem laborum studiorumque debéri 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 *oburgabaudus suum semnitiem accusaret, cum obscure sortis homines ad saecria et pontificia extertos, *etc., he chid him for his backwardness, yet he was still the same: and for my part (though I be not worthy perhaps to carry Alexander's books) yet by some overwrought and well-wishing friends, the like speeches have been used to me; but I replied still with Alexander, that I had enough, and more perilaventure than I desired; and with Libanius Sophista, that rather chose (when honours and offices by the emperor were offered unto him) to be *talis Sophista, quam talis Magistratus. I had as lief be still Democritus junior, and *privus privatus, si mihi jam daretur optio, quam talis fortasse Doctor, *talis Dominus.——Sed quorsum hanc? For the rest *tis on both sides facinus detestandum, to buy and sell livings, 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, Aelian-like, compels them to commit saerilege, and to make simoniae compact, (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 it by *fas et nefas, hook or crook, so they have it. And others when they have with riot and prodigality embezzled their estates, to recover themselves, make a prey of the church, robbing it, as Julian the apostate did, spoil parsons of their revenues, 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?


18 Lib. 3. de incor. 19 I had no money, I wanted im- pedance. I could not scramble, temperate, discernible, more prandet dus, &c. *secum ad palamipium et addidatur puentis, inscissae. 20* See me pass. 21* Viti Crassii, et obsecus indole delicoscum. 22 *Oвшис quatu viribus venammini, At nide occasid miserrima.*
They tell and moil, but what reap they? They are commonly unfortunate families that use it, accused in their progeny, and, as common experience evinced, accused themselves in all their proceedings. "With what face (as he quotes out of Anst.) can they expect a blessing or inheritance from Christ in heaven, that defraud Christ of his inheritance here on earth?" I would all our simoniacal patrons, and such as detain tithes, would read those judicious tracts of Sir Henry Spelman, and Sir James Sempill, knights; those late elaborate and learned treatises of Dr. Tillifye, and Mr. Montague, which they have written of that subject. But though they should read, it would be to small purpose, clandes licet et mare celo Confundas; thunder, lighten, preach hell and damnation, tell them 'tis a sin, they will not believe it; denounce and terrify, they have cantered consciences, they do not attend, as the enchanted adder, they stop their ears. Call them base, irreligious, profane, barbarous, pagans, atheists, epicures, (as some of them surely are) with the bawd in Plautus, Euge, optimē, they cry and applaud themselves with that miser, simul ac nummos contemplor in arci: say what you will, quocunque modo rem: as a dog barks at the moon, to no purpose are your sayings: Take your heaven, let them have money. A base, profane, epicurean, hypocritical rout: for my part, let them pretend what zeal they will, counterfeit religion, bear the world's eyes, bombast 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 marrow, they are worse than heathens. For as Dionysius Halicarnassaeus observes, Antiq. Rom. lib. 7. "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 stupid patrons, 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 foul ends; yet as Chryssostom follows it, Nilla ex punâ sit correctio, et quasi adversis malitias hominum provocetur, crescit quotidiē quod punitur: they are rather worse than better,—iram utque animos à crimine sumunt, and the more they are corrected, the more they offend: but let them take their course, Rode caper vites, 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 aurum Tholosaum, and will produce no better effects. 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 unawares consumed her young ones, nest, and all together. Let our simoniacal church-chopping patrons, 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 Junius well perceived: this hatred and contempt of learning proceeds out of ignorance; as they are themselves barbarous, idiots, dull, illiterate, and proud, so they esteem of others. Sint Mecenas, non decrent Flaccos Marones: Let there be bountiful patrons, and there will be painful scholars in all sciences. But when they concern 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, 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, untaught, uncivil most part.

"Quis eis

31 Sir Henry Spelman, de non temperandae Ecclesias. 32 I Tim. 42. 33 Hor. 34 Primus locum quot omnes gentes habet patrini deorum cultum, et geni- rum, non habet diutissime custodit, tam Graeci quam Barbari, &c. 35 Antiqua haec stria trum annorum pul, infra sermones. 36 Ovid. Fast. 37 De male quaesitis vita gaudet tertius haeres. 38 Strabo, lib. 4. 39 Geog. 40 Nihil facticiis opes eritet, quam avaritia et frauda parta. Et si enim seram addas tale arce et exteriores inana et vetae cum communias, minus tamen fraude quam ignaviae usque. 41 Junius, lib. 8. 42 Ovid. 43 Are neminem habet minusquem praeter ignorantem. 44 He that cannot discern cannot live. 45 Epist. quatt. lib. 4. 46 Ex. 21. 47 Lipsius.
Causes that sided merchants, and princes' famous media. *Quoniam* et alios quis oratores aut philosophos tangit? quis historiam legit, illam rerum agendarum quasi animal quum parentes vota sua, &c. "Twas Lipsius' complaint to his illustrious 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 voluble tongue, a strong voice, a pleasing tone, and some trivially polythean helps, steals and steals 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. 30 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. 35 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; landleapers geography; town-clerks rhetoric, what should lie 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 Cesar mended the year, and wras his own Commentaries, 36

30. media inter prata semper, Stellam quiique plogus, suprema vacavit.

36. 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, Persans, Alphonsus, Ptolomeus, famous astronomers; Sabor, Mithridates, Lysimusculus, 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 hominum, Phebique sacerdos: but those heroic tales are past; the Muses are now banished in this bastard age, ad sordida tugurio, to meane persons, and confined alone almost to universities. In those days, scholars were highly beloved, honoured, esteemed; as old Enniius by Scipio Africanus, Virgil by Augustus; Horace by Mecenas: princes' companions; dear to them, as Aureon to Polycrates; Philoxenus to Dionysius, and highly rewarded. Alexander sent Xenocrates the philosopher fifty talents, because he was poor, visu rerum, aut curatione praestantes viri, mensis olim regum addubtis, as Philostratus relates of Adrian and Lampridius of Alexander Severus: famous clerks came to these princes' courts, relut in Lucemus, as to a university, and were admitted to their tables, quasi divinum epulus accumbentes: Archilans, that Macedonian king, would not willingly sup without Euripides, (amongst the rest he drank to him at supper one night, and gave him a cup of gold for his pains) delegateus poeta suavi sermone; and it was fit it should be so; because as Plato in his Protagoras well saith, a good philosopher as much excels other men, as a great king doth the commons of his country; and again, quoniam illis nihil decet, et minime egere solent, et disciplinas quos proficientur, soli a contemptu 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 church for a meal's meat, but could vindicate themselves, and those arts which they professed. Now they would and cannot: for it is held by some of them, as an axiom, that to keep them poor, will make them study; they must be dieted, as horses to a race, not pampered. 45. Mendos volunt, non saginandos, ne melioris mentis flammula extinguatur; a fat bird will not sing, a fat dog cannot hunt, and so by this depression of theirs some want means, others will, all want encouragement, as being forsaken almost;
and generally contemned. 'Tis an old saying, *Sint Mecenas*, non *deerunt Flaccum Maroces*, 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; *negligimus oblatos aut amplectimur parum optos*, or if we get a good one, *non studemus notus officii favorem ejus alere*, we do not ply and follow him as we should. *Idem mihi accidit Adolescetiti* (saith Erasmus) acknowledging his fault, *et gravissimé pecanni*, and so may I say myself, I have offended in this, and so peradventure have many others. We did not spondere magnatum favoribus, qui *ceperunt nos amplexi*, apply ourselves with that readiness we should: idleness, love of liberty, *inmodicus amor libertatis effect ut die cum perfidis amiciis*, as he confesseth, *et punctia pacoprate 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 Mecenas*, of want of encouragement, want of means, when as the true defect is in our own want of worth, our insufficiency: did Mecenas take notice of Horace or Virgil till they had shown themselves first? or had Bavius and Mevius any patrons? *Egregium specimen dent*, saith Erasmus, let them approve themselves worthy first, sufficiently qualified for learning and manners, before they presume or impudently intrude and put themselves on great men as too many do, with such base flattery, parasitical colloguing, such hyperbolical elogies they do usually insinuate that it is a shame to hear and see. *Immodice laudes conciliant invidiam*, *potius quam laudem*, and vain commendations derogate from truth, and we think in conclusion, *non melius de laudato, pejus de laudante*, ill of both, the commender and commended. So we offend, but the main fault is in their harshness, defect of patrons. How beloved of old, and how much respected was Plato to Dionysius? How dear to Alexander was Aristotle, Demeratus to Philip, Solon to Cresus, Anæxarcs and Trebatius to Augustus, Cassius to Vespasian, Plutarch to Trajan, Seneca to Nero, Simonides to Hieron? how honoured?

*50 "Sed hæc prius fuere, nunc recondita
Senent quies;"

those days are gone; *Et spec., et ratio studiorum in Casare tantum*: 51 as he said of old, we may truly say now, he is our amulet, our sun, our sole comfort and refuge, our Ptolomy, our common Mecenas. *Jacobus navicibus, Jacobus pacificus, nysta Musarum*, *Rex Platonicum*: Grande decus, columnque 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 52 Pliny to Trajan. *Scriba te carmina, honorque errorum annuationem, non hæc brevis et pudenda prædictio colet*. But he is now gone, the sun of ours set, and yet no night follows, *Sol occubuit, nos nulla sequa est*. We have such another in his room, 53 aureus alter. *Juelsus, simili 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 those Fuggeri in Germany; Dubartus, Du Plessis, Sadael, in France; Piens Mirandula, Schottius, Barotius, in Italy; *Apparent rari nantes in surqite 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 intemperate lust, gaming and drinking. If they read a book at any time (*si quod est interim oti à venatu, poculis, alea, scortis*) 'tis an English Chronicler's. St. Hinon of Bordeaux, Amaelis de Gaul, &c. a play-book, or some pamphlet of news, 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 complete and to be admired: 56 otherwise he and they are much at one; no difference between the master and the man, but worshipful titles; wink and choose betwixt him that sits down (clothes excepted) and him that holds the trencier behind him; yet these men must be our patrons, our governors too sometimes, statesmen, magistrates, noble, great, and wise by inheritance.

Mistake me not (I say again) Vos o Patriis sanguis, you that are worthy senators, gentlemen, I honour your names and persons, and with all submissiveness, prostrate myself to your censure and service. There are amongst you, I do ingenuously confess, many well-deserving patrons, and true patriots, of my knowledge, besides many hundreds which I never saw, no doubt, or heard of, pillars of our commonwealth, 57 whose worth, bounty, learning, forwardness, true zeal in religion, and good esteem of all scholars, ought to be consecrated to all posterity; but of your rank, there be a debanch, corrupt, covetous, illiterate crew again, no better than stocks, merium pecus (testor Deum, non mili videri dignus ingenuis hominis appellatione) barbarous Thracians, et quis ille thrax qui hoc neget? a sordid, profane, pernicious company, irreprehensibles, impudent and stupid. I know not what epithets to give them, enemies to learning, confounders of the church, and the ruin of a commonwealth; patrons they are by right of inheritance, and put in trust freely to dispose of such livings to the church's good; but (hard task-masters they prove) they take away their straw, and compel them to make their number of brick: they commonly respect their own ends, commodity is the steer of all their actions, and him they present in conclusion, as a man of greatest gifts, that will give most; no penny, 58 no patron, no, as the saying is. Nisi preces av vero falciaus, amplius irritas: ut Cercerus offa, their attendants and officers must be bribed, fed, and made, as Cercerus is with a sop by him that goes to hell. It was an old saying, Omnia Romae venantia, (all things are venal at Rome,) 'tis 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 59 worth, learning, honesty, religion, zeal, they will commend him for it; but 60 probatus laudatur et ageit. If he be a man of extraordinary parts, they will flock afar off to hear him, as they did in Apuleius, to see Psyche: multi morIdes conlubrant ad videndum secuti decus, speculum gloriesum, laudatur ab omnibus, spectatur ab omnibus, nec quisquam non vae, nec regius, cupidus ejs auspiciarum petitor accedit; mirantur quidem divinam formam omnem; sed ut simulacrum fabre politum mirantur; many mortal men came to see fair Psyche the glory of her age, they did admire her, commend, desire her for her divine beauty, and gaze upon her; but as on a picture, none would marry her, quod indotata, fair Psyche had no money. 61 So they do by learning;

He shall have all the good words that may be given, 62 a proper man, and 'tis pity he hath no preferment, all good wishes, but inexecmable, indurate as he is, he will not prefer him, though it be in his power, because he is indotatus, he hath no money. Or if he do give him entertainment, let him be never so well qualified, pled affinity, consanguinity, sufficiency, he shall serve seven years, as Jacob did for Rachel, before he shall have it. 63 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 trencher chaplain, that will take to the halves, thirds, or accepts 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 Hierom said to Cromatius, patella dignum operculum, such a patron, such a clerk; the cure is well supplied, and all parties pleased.

So that is still verified in our age, which 64 Chrysostom complained of in his time, Quis opulentiores sunt, in ordinem parasito-

---

56 Quis enim generosius dixerit hunc que Indigenas
generem, et praedam nomine tantum, longius. Juv. Sat. 8. 'I have often met with myself, and con-
ferred with divers worthy gentlemen in the country, no
what inferior, if not to be preferred for divers kinds of
learning to many of our academicians.
57 Tu vero hieet Orpheus
58 Euge bene, nee bene, Dunsa. c. 2. — dus. c. 2. — dus. c. 10.
59 Inseclorum, quique at Historicorum auctores
60 Tu vero Orpheus
61 Euge bene, nee bene, Duns. epd. 2. — dus. c. 2. — dus. c. 10.
62 Quique ad
63 Euge bene, nee bene, Duns. c. 2. — dus. c. 2. — dus. c. 10.
64 Euge bene, nee bene, Duns. c. 2. — dus. c. 2. — dus. c. 10.
65 Tu vero hieet Orpheus
66 Quique at
67 Inseclorum, quique at Historicorum auctores
68 Tu vero Orpheus
69 Euge bene, nee bene, Duns. c. 2. — dus. c. 2. — dus. c. 10.
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 trencher 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, tarry out our time, wither away as a 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 discerned here at all, the least of which, translated to a dark room, or to some country 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, travel, 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 rumous house, which before it be habitable, must be necessarily to our great damage repaired; we are compelled to sue for dilapidations, or else sued ourselves, and scarce yet settled, we are called upon for our predecessor’s arrearages; first-fruits, tenths, subsidies, are instantly to be paid, benevolence, procurations, &c., and which is most to be feared, we light upon a cracked title, as it befel Cenard of Brabant, for his rectory, and charge of his Begiine; he was no sooner inducted, but instantly sued, cepimusque (sahit he) strenue litiage, et implacabili bello configere: 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 harpies to get more fees; we stand in fear of some precedent lapse; we fall amongst refractory, seditious sectaries, peevish puritans, perverse papists, a lascivious rout of atheistical Epicures, that will not be reformed, or some litigious people (those wild beasts of Ephesus must be fought with) that will not pay their dues without much repining, or compelled by long suit; Laici clericis oppido infesti, an old axiom, all they think well gotten that is had from the church, and by such uncivil, harsh dealings, they make their poor men 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 else, as many do, become malsters, graziers, chapmen, &c. (now banished from the academy, all commerce of the muse, 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 (nec enim immunes ab hoc noxia sumus) idem reatus manet, idem nobis, et si non multo gravior, crimen objici potest: nostrâ eain culpâ sit, nostrâ incuriâ, nostrâ avaricia, quod tam frequentes, fidelioresque sunt in Ecclesiâ munerationes, (templum est vanale, deusque) tot sordes invexant, tanta grassee fuerint imputata, tanta acquitia, tam insanae miseriae Urupis, et turbârum astrau- rírum, nostro inquam, omnium (Academicorum imperium) vitio sit. Quod tot Resp. malis affictur, ab nobis seminarium; ulûrâ malum hoc accessimus, et quœbus contumelia, quibus interim miseria digni, qui pro eirili non occurrimus. Quod eiam fieri posse speramur, quam tot indies sine delecto pauperes aulmini, terrae sili, et eujusque ordinis homunciones ad gradus certatim admittantur? Qui si definitionem, distinctionemque eam aut aterram meminerit edidicerint, et pro more tot annos in dialecticâ posuerint, non refert quo profecto, quales denuo sint, idola, nugatores etiatores, adolescentes, computatores, indigni, libidinos solutuputante administrant. | Sponsi

---

66 Prescribunt, impietatem, in ordine cogunt, inguctive posse, quos deus videretur, voluntatem et effectum, aut perficere, aut auferre, aut brachum dio demittunt, aut attrahunt, nos se libidine sua pendere quum consentes, Hierosol. | Joh. 5.

66 Epist. lib. 2

Jarn sufficit in becom demotum, pro plurium ex adversario, &c. post multos labora, suporta, &c.
Causes
'M'liniment.

1. Unde

\[ fugiunt, \]
\[ quead \]
\[ tile \]
\[ ma \]
\[ rentes, \]
\[ in \]
\[ tarn \]
\[ ccecd \]
\[ habet \]
\[ magnum \]
\[ preeferunt \]
\[ sortis \]
\[ ad \]
\[ tem, \]
\[ nas \]
\[ maneipium, \]
\[ monialibus \]
\[ latiuu \]
\[ pecus, \]
\[ viros \]
\[ sed \]
\[ mulent. \]

\[ siti \]
\[ irrepunt, \]
\[ dam \]
\[ professores \]
\[ its, \]
\[ omnes \]
\[ prajterquaui \]
\[ dicain,peeuniosi \]
\[ tumultuariispotius \]
\[ ttiani \]
\[ harbi, \]
\[ litrratores \]
\[ pro \]

\[ Theolugiam, \]
\[ *Jul. \]
\[ Lt \]
\[ quam \]
\[ nobilium \]
\[ ii- \]
\[ cauponantcs \]
\[ qui \]
\[ ut \]
\[ Erasmus \]
\[ per \]
\[ olim \]
\[ hasce \]
\[ suuiii \]
\[ aliarum \]
\[ togatis \]
\[ hoc \]
\[ irrupant, \]
\[ illud \]
\[ splendidum \]
\[ erassi, \]
\[ literati, \]
\[ emerat \]
\[ Anglicana \]
\[ ut \]
\[ ait) \]
\[ tani \]
\[ facient; \]
\[ retineanl \]
\[ velle \]
\[ incipieniium \]
\[ illud \]
\[ caelestes \]
\[ sint. \]
\[ *Jul. \]
\[ K. \]
\[ *Erassi, \]
\[ intimi \]
\[ non \]
\[ non \]
\[ quasvis \]
\[ qui \]
\[ faciat, \]
\[ decreta \]
\[ undiqudque \]
\[ infmos \]
\[ ille \]
\[ illud \]
\[ genus \]
\[ Jur. \]
\[ cap. 6. \]
\[ Atripennium pecuniam, \]
\[ depitius \]
\[ ab \]
\[ Patavinos, \]
\[ dubia \]
\[ non \]
\[ praeci \]
\[ praesenti, \]
\[ in \]
\[ philosotheo \]
\[ Cornelia, \]
\[ in \]
\[ Ade \]
\[ Christus \]
\[ pecuniae habita, \]
\[ *Jun. \]
\[ 1617 \]
\[ Feb. 16. \]
\[ 16 \]
\[ *Cor. \]
\[ viii. \]
\[ 7. \]
\[ 4. \]
\[ 11. \]
\[ 11. \]
\[ 11. \]
\[ 11. \]
\[ 11. \]
\[ 11. \]
\[ 11. \]
\[ 11. \]
\[ 11. \]
\[ 11. \]
\[ 11. \]
\[ 11. \]
Leone dicam) gratiam non accepit, si non accepit, non nabet, et si non habet, nec gratus potest esse; tantum enim absunt istorum nonnulli, qui ad clamum sedent ad promovendo religiosis, ut petitus impediant, probé sibi consci, quibus aribus illic pereenerint. Nam qui ob litteras emersisse illos credat, desipit; qui vero ingenii, eruditionis, experientie, probitatis, pietatis, et Musarum id esse pretium putat (quod olim revera fuit, hodie promittitur) planissime insinit. Utquecum vel indecumque malum hoc originem ducat, non ultra quaeram, ex his primordiis cepit vitiorum collocues, omnis calamitas, omne miseriae agmen in Ecclesiæ incegit. Hinc tant frequentis sinonima, hinc ortae quercet, fraudes, imposture, ab hoc fonte se derivant omnes negquiæ. Ne quid obiter dicam de ambitione, adulatione plusquam utile, ne tristi dominoic laborent, de luxu, de sedo nonnumquam vide exemplo, quo nonnullis, ad computatione Sylvarictæ, &c. hinc ille squador academiciis, tristis hac tempestate Camene, quam quies hominaculis arium ignarum, hic aribus assurgit, hinc in modum promovatur et dilescat, ambitiosis appellationibus insignis, et multis dignitatis Augustus vulgo culos persstringat, bene se habeat, et grandia gradibus majestatem quandam ac amplitudinem præ se ferens, miramquæ sollicitudinem, barbaræ recrudescat, toga nitidus, purpuræ coruscus, supellectilis splendore, et fanalorum numero maximi conspicuis. Quæ nation (quo aut illæ) quæ sacris in edibus columnis impinnuntur, veluti oneri cedentes videntur, ac si insaudent, quam revera sensu sint carentes, et nihil saxeæm adjuvent firmatatem; atantes videri volunt, quum sint statuae lapideæ, umbratiles recévera honunctione, fungit, forsan et barbi, nihil ad saucio differentes. Quam interem docti viri, et vitae sanctioris ornamenti præditii, qui astum dicti sustinunt, hi iniqua sortes servant, minimus forsarn salario contenti, paris nominibus nuncupati, homiles, obstur, multoque digniores licet, egentis, inhonotare vitam privam privatam agant, leniæque sepulcrar socio, vel in collegiis suis in aternum incarceral, ingloriæ delictantes. Sed nolo dintus hanc noccere sentiment, hinc illæ lachrymæ, lugubris musearum habitus, hinc ipsa religio (quo cum Secelllic dicam) in ludibrium et contemptum adducit, abjectionem sacerdotium (atque hac ub furant, ausin dicere, et pudium pudici dictarium de clerio usurpare) putidum vulgus, inops, rude, sordidum, melancholicum, miserum, despectabile, contemptundum.
Subsect. 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 preceding member, the non-necessary follow; of which, saith Fuchsius, no art can be made, by reason of casualty, multitude; so much "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 ill accident that can likely befal him in this kind is a bad nurse, by whose means alone he may be tainted with this "malady from his cradle, Anius Gellius 7. 12. c. 1. brings in Phavorinus, that eloquent philosopher, proving this at large, 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 be hard, and the hair of the other soft. Giraldbus Cambrensis Itinerarium Cambriae, 1. c. 2. confirms this by a notable example which happened in his time. A sow pig was grown would miserably hunt rather better, than any ordinary hound.

At a public hall or city ready to accept of any employment that may order.

"A thing of wood and wires by others played." Following the post as the parrot, they stutter out anything 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 they approach Theology, not that they may perform a sacred duty, but make a fortune; nor to promote the immediate concerns of the church, or those of the public good of the world, but to seek their own ends. Paul says, not the things which are of Jesus Christ, but what may be their own: not the treasure of their Lord, but the enrichment of themselves and their followers. Nor does this evil belong to those of humbler birth and fortunes only, it possesses the middle and higher ranks, bishops excepted.

"O Pontius, tell the efficacy of gold in sacred matters!" Atarice often leads the highest men astray, and men, admirable in all other respects: these find a salve for money; and, striking against this rock of corruption, they do not shear but flay the flock; and, whatever they teem, plunder, exhaust, rage, making shipwreck of their reputation, if not of their souls also. It appears that this malady did not flowom the humblest to the highest classes, but vice versa, so that the maxime is true although spoken in jest—"he bought first, therefore has the best right to the robbery." For a Simoniac (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 the little people 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 pension. For he who imagines that they emerged from their obscurity through their learning, is deceived; indeed, whatever supposes promotion to be the reward of genius, erudition, experience, probity, piety, and poesy (which formerly was the case, but now-a-days is only promised) is evidently deranged. How or when this malady commenced, I shall not further inquire; but from these beginnings, this accumulation of vices, all her calamities and miseries have been brought upon the Church; hence such frequent acts of outrage, invasions, fraud, impostures—from this one fountain spring all its conspicuous unities. I shall not press the question of ambition and courtly flattery, lest they may be charged about luxury, base examples of life, which offend the honest, wanting drinking parties, etc. Yet hence is it that academic equality, the masses now look and, since every low fellow ignorant of the arts, by those very arts reared, is promoted, and grows rich, distinguished by ambitious titles, and pulled up by his numerous honours, he just allows himself to the vulgar, and by his stately carriage displays a species of majesty, a remarkable solicitude, setting down a flowing beard, decked in a brilliant toga resplendent with purple, and respected also on account of the splendour of his household and number of his servants. There are certain statues placed in sacred edifices, not to suggest any resemblance to the present, but to peregrine, when in reality they are void of sensation, and do not contribute to the stony stability, so these men would wish to look like Atises, when they are no better than statues of stone, insignificant sculls, funguses, dots, little different from stone. Meanwhile really learned men, endowed with all that can adorn a holy life, men who have endured the heat of midday, by some unjust lot they these dizzards, content probably with a miserable salary, known by honest ap- pellations, humble, obscure, although eminently worthy, needy, leading a private life without honour, buried alive in some poor benediction, or incarcerated for ever in their college chambers, lying hid ignorantly. But I am unwilling to stir this sink any longer or any deeper; hence those tears, this melancholy habit of the masses; hence (that I may speak with Selene) it is that religion is brought into derogate and contempt, and the priesthood abject; and (since this is so, I must speak out and use a filthy writitn of the filthy) a Haid crowd, poor, sad, melancholy, miserable, despicable, contemptible, the object of the common wonder, men of so much dignity and character, the origin of the evilest practices and most impious sacrileges, the poor of the poor, the slaves of the rich, the enemies of their own peace, the instruments of the most insidious plans, the authors of the most horrid perditions ad miraculum usque saga. 89 Paul animal quotidie quaem homin, aliqui aequo tacere nutritur, naturali connatur.
participate of her nature and conditions by whose milk they are fed." Phavorinus urges it farther, and demonstrates it more evidently, that if a nurse be misshapen, unhaste, dishonest, impudent, cruel, or the like, the child that sucks upon her breast will be so too; 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 Dion, which he relates of Caligula's cruelty; it could neither be imputed to father nor mother, but to his cruel nurse alone, that anointed her paps with blood still when he sucked, which made him such a murderer, and to express her cruelty to a hair: and that of Tiberius, who was a common drunkard, because his nurse was such a one. Eri si delira scient (one observes) infantulum delirum faciet, if she be a fool or dolt, the child she nurseth will take after her, or otherwise be misaffected; which Franciscus Barbarus l. 2. c. ult. de re uxoriâ proves at full, and Ant. Guivara, 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, Botal dus cap. 61. de lie vener. Besides evil attend ance, negligence, and many gross inconveniences, which are incident to nurses, much danger may so come to the child. For 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 our child to nurse, is nature intemperies, so Guatso calls it, 'tis fit therefore she should be nurse herself; the mother will be more careful, loving and attendant, than any servile woman, or such hired creatures; this all the world acknowledges, conveniencissimum est (as Rod. à Castro de nat. mulierum. lib. 4. c. 12. in many words confesseth) matrem ipsum lactare infantem, "It is most fit that the mother should suckle her own infant"—who denies that it should be so?—and which some women most curiously observe; amongst the rest, that queen of France, a Spaniard by birth, that was so precise and zealous in this behalf, that when in her absence a strange nurse had suckled her 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 Plutarch doth in his book de liberis educandis, and S. Hierom, li. 2. epist. 27. Latæ de institut. fil. Magninus part 2. Reg. santi. cap. 7. and the said Rodericus, that they make choice of a sound woman, of such a composition, honest, free from bodily diseases, if it be possible, all passions and perturbations of the mind, as sorrow, fear, grief, folly, melancholy. For such passions corrupt the milk, and alter the temperature of the child, which now being "Udum et molle lutum, 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 Bonacilus the physician, Nic. Biesius the politician, lib. 4. de repub. cap. 8. approves, "Some nurses are much to prefer to some mothers." Why may not the mother be taught, a peevish drunken flirt, a waspish 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

---

21 Inproba, informis, impudica, tenumenta nutrix. &c. Quoniam in moreibus efformandis magnam sepe partem virium attricerit, & natura lactis tenet. 22 Hoc penique ab honore Tigres, Virg. 23 Lib. 2. de Cesaribus. 24 Pulchra. c. 27. l. Eccles. hist. 25 Nutrix non solum lactem, sed etiam communem. 26 Nutrices interdum matribus sunt meliores.
diseases and future maladies, to correct and qualify the child’s ill-disposed temperature, which he had from his parents. This is an excellent remedy, if good choice be made of such a nurse.

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, brawling, 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 unurly: but they are much to blame in it, many times, saith Lavater, de spectris, part 1, cap. 5, ex metu in morbos gravis incidunt et noctu dormientes clamant, for fear they fall into many diseases, and cry out in their sleep, and are much 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, acridi magistri, so 4 Fabius terms them, Ajaees 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 discruciuntur ingenia puerorum, 6 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 meliculosam necessitatem, and elsewhere a martyrdom, and confession of himself, how cruelly he was tortured in mind for learning Greek, nulla verba noveram, et sevis terroribus et parmis, ut nossem, instabatur mihi vehementer, I know nothing, and with cruel terrors and punishment I was daily compelled. 7 Beza complains in like case of a rigorous schoolmaster in Paris, that made him by his continual thunder and threats once in a mind to drown himself, had lie 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. Trincavelli, lib. 1. consil. 16. had a patient nineteen years of age, extremely melancholy, ob mimium studium, Tar- velli et praecceptoris minas, by reason of overmuch study, and his 8 tutor’s threats. Many masters are hard-hearted, and bitter to their servants, and by that means do so deject, 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 run it, curse their parents, and mischief themselves. Too much indulgence causeth the like, 9 inepta patris lenitas et facilites prava, when as Mitio-like, with too much liberty and too great allowance, they feed their children’s humour, let them revel, wench, riot, swagger, and do what they will themselves, and then punish them with a noise of musicians;

3 Lib. de morbis capitatis, cap. de mania; Haud postre- ma causa supputatur educato, inter bas mendis abhine- nations causis. Injusta novenera. 6 Lab. 2 cap. 4. 4 ibid. Et quod maxime nocet, dum in teneris in- tement nihil coanuntur. 6 The pupils faculties are perverted by the indiscretion of the master.” 3 Praet- ad Testam. 6 Plus mentis pedagogico supererit ab- nivit, quam unquam praecoptis sus apudientes instilla- vit. 6 Ter. Adel. 3. 4.
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 doth Patrinus 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 fiercer melancholy, as Felix Plater, e. 3. de mentis alienat. speaks out of his experience, than any inward cause whatsoever: “And imprints 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 (for so 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 agitazione spirituum) by a peculiar name, it comes from the agitation, motion, contraction, dilatation of spirits, not from any distemperance of humours, and produceth strong effects. This terror is most usually caused,
as Plutarch will have, "from some imminent danger, when a terrible object is at hand," heard, seen, or conceived, or truly appearing, or in a dream; and many times the more sudden the accident, it is the more violent.

Arthemodorus the grammarian lost his wits 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 spectrum or devil, a thing very common in all ages, saith Lavater part 1. cap. 9. as Orestes did at the sight of the Furies, which appeared to him in black (as Pausanias records). The Greeks call them ῥωποκολλωται, which so terrify their souls, or if they be but affrighted by some counterfeit devils in jest, 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 Basil many little children in the spring-time went to gather flowers in a meadow at the town's end, where a malefactor lying 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. Platerus obsercat. 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 with-vomiting, was so mightily distempered in mind and body, that with all his art and persiflage, 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. Hecatus sibi videntur somniare, 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, praesidio minus oratio, will move as much, animum obruens et de sede sed de jeicere, as a philosopher observes, will take away our sleep and appetite, disturb and quite overturn us. Let them bear witness that have heard those tragical alarms, outeries, hideous noises, which are many times suddenly heard in
the dead of the night by irritation of enemies and accidental fires, &c., those 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 Marcellus eris, &c., fell down dead in a swoon. Edimus king of Denmark, by a sudden sound which he heard, was turned into fury with all his men," Cranzius, l. 5. Dan. hist. et Alexander ab Alexandro l. 3. c. 5. Amatus Lasitanus had a patient, that by reason of bad tidings became epilepticus, etc., cardé subit. 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 those other senses are all troubled at once? as by some earthquakes, thunder, lightning, tempest, &c. At Bologna in Italy, Anno 1504, there was such a fearful earthquake about eleven o’clock in the night (as Beraldus in his book de terrae motu, hath commanded to posterity) that all the city trembled, the people thought the world was at an end, actum de mortalibus, such a fearful noise, it made such a detestable smell, the inhabitants were infinitely affrighted, and some ran mad. Audi rem atroce, et annalibus memorandum (mine author adds), hear a strange story, and worthy to be chronicled: I had a servant at the same time called Fulco Argelanus, a bold and proper man, so grievously terrified with it, that he was first melancholy, after doted, at last mad, and made away himself. At Fuscium in Japa, there was such an earthquake, and darkness on a sudden, that many men were offended with headache, overwhelmed with sorrow and melancholy. At Meacum whole streets and goodly palaces were overturned at the same time, and there was such a hideous noise within, like thunder, and filthy smell, that their hair stared for fear, and their hearts quaked, men and beasts were incredibly terrified. In Sacai, another city, the same earthquake was so terrible unto them, that many were bereft of their senses; and others by that horrible spectacle so much amazed, that they knew not what they did. Blasius a christian, the reporter of the news, was so affrighted for his part, that though it were two months after, he was scarce his own man, neither could he drive the remembrance of it out of his mind. Many times, some years following, they will tremble afresh at the remembrance or conceit of such a terrible object, even all their lives long, if mention be made of it. Cornelius Agrippa relates out of Gulielmus Parisiensis, a story of one, that after a distasteful purge which a physician had prescribed unto him, was so much moved, that at the very sight of physic he would be disturbed, though he never so much as smelled to it, the box of physic long after having given him a purge; nay, the very remembrance of it did effect it; like travellers and seamen. saith Plutarch, that when they have been sacked, or dashed on a rock, for ever after fear not that mischance only, but all such dangers whatsoever.

Subsect. IV.—Scoffs, Calumnies, bitter Jests, how they cause Melancholy.

It is an old saying, "A blow with a word strikes deeper than a blow with a sword:” and many men are as much calumniated, a scurrilous and bitter jest, a libel, a pasquin, 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 potentia sederis impunitatem fecis, are grievously vexed with these pasquilling libels, and satires: they fear a railing; Artem, 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.”

---

52 Effusus cornes fugientes aquinse turmas, Quas men in flatum cornus Fannius ait. Alciat. edid. 122.
53 Jud. 6. 19. 54 Plutarchus vita ejus. 55 In furor eum vocis versus. 56 Substantias terrae motus. 57 Capit. inde desperae cum disperso sanctitatis, inde adeo demens, ut simulips mortem inferre. 58 Historie saeculo de rebus Japonesiis Tract. 2. de legat. regis Chinensios. a Ludoceio Frisso Jesuita. A. 1596. Fuscum deripente tanta aere caligo et terrarumitus, ut multi capere dolo deinent, plurium sae exultent et in lanchohia outreuter. Tantum tremulum etiam ut tenetur fragor morti virulentor, tantamque, &c. In urbe Sacai tam horrendum factut, ut homines vix sui comites esset sensibus abhominati, morrobe oppressi tam horrendis spectaculis, &c., 59 Quum subit fletus tristissimae morte flagit. 60 Qui solo aspexa medicinae movebatur ad parag ennum. 61 Saent viatores et ad saxum impetrata. aut nautae, memoriae sui caus, non est modo quin offendunt, sed et simul insaniam perpetuum et transfer. 62 Levatis volant graviter vulnerant. Bernardus. 63 Eius sae distans, corporis, mente remurio. 64 Sciriens coruscant qui. A remine cere aut in magistri, non ille aseptum.
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 Euphormio, a Boccalinus 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 Pasquil’s ashes would turn to frogs in the bottom of the river, and croak worse and louder than before,—genus irritabile vatum, and therefore Socrates in Plato adviseth all his friends, “that respect their credits, to stand in awe of poets, for they are terrible fellows, can praise and dispraise as they see cause.” Hinc quam sit calamus sevior ense petet. The prophet David complains, Psalm exxxiii. 4. “that his soul was full of the mocking of the wealthy, and of the spitefulness of the proud,” and Psalm Iv. 4. “for the voice of the wicked, &c., and their hate: his heart trembled within him, and the terrors of death came upon him; fear and horrible fear,” &c., and Psal. lxix. 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 months of such men? for many are so petulant a spleen; and have that figure Sarcasmus so often in their mouns, so bitter, so foolish, as Baltasar Castilto 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 gulleries on some or other till they have made by their humouring or gulling, ex stulto insanum, a mope or a noddy, and all to make themselves merry:

Friends, neutrers, 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 melanchohly 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 ingenii 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 gulleries 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 to pull down the Arras hangings, because the voice would be clearer, by reason of the reverberation of the wall.” In the like manner they persuaded one Baraballius 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,
so gull'd. But what cannot such scoffers do, especially if they find a soft creature, on whom they may work? nay, to say truth, who is so wise, or so discreet, that may not be humour'd in this kind, especially if some excellent wits shall set upon him; he that mads others, if he were so humour'd, would be as mad himself; as much grieved and torment'd; he might cry with him in the comedy, *Proh Jupiter, tu homo me adigos 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 whist troubled himself; but if he be apprehensive of his folly, and take it to heart, then it torment's him worse than any lash: a bitter jest, a slander, a calumny, pierceth deeper than any loss, danger, bodily pain, or injury whatsoever; *levier enim volat, (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,"* Psalm. lxi. 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 removed, till time wear it out. Although they peradventure that so scoff, do it alone in mirth and merriment, and hold it *optimum aliena 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 severe 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, *erinnarum incrementa sunt,* they multiply grief; and as *he perceived, In multis pudor, in multia iracundia,* &c., many are ashamed, many vex'd, 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 earl in jest, that his wife lay sofer with the abbot of Shrine; he not able to contain, replied, *Et tua cum Dabesso,* and yours with Dabessus, a gallant young gentleman in the court, whom Christina the queen loved. *Tectigit id dictum Principis animum,* these words of his so galled the prince, that he was long after *tristis et cogitabundus,* 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 disinquieted 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 corpse 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 facetie companions, (as who doth not?) let them laugh and be merry, *rumpantur et illia Codro,* 'tis laudable and fit, those yet will by no means admit them in their companies, that are any way inclined to this malady: *non fociandum cum uis qui miseri sunt, et auru nostri,* no jesting with a discontented person. *'Tis Castillo's caveat,* 60 Jo. Pontanus, and 61 Galateus, and every good man's.

*Play with me, but hurt me not: Jest with me, but shame me not."*
Causes of Melancholy.

Part I. Sec. 2.

Comitas is a virtue between rusticity and servility, two extremes, as iffaibility is between flattery and contention, it must not exceed; but be still accompanied with that iad, ar innocence, que wemini nocet, omnem injuriam oblationem abhorren, nus no man, abhors all offer of injury. Though a man be liable to such a jest or obloquy, have been overween, or committed a foul fact, yet it is no good manners or humanity, to upbraid, to hit him in the teeth with his offence, or to scoff at such a one; tis an old axiom, turpis in reum omnis exprobratio. I speak not of such as generally tax vice, Barclay, Gentilis, Erasmus, Agrippa, Fisherton, &c., the Varronists and Lucians of our time, satirists, epigrammists, comedians, apologists, &c., but such as personate, rail, scoff, calumniate, perstringe by name, or in presence offer;

Yet speak, but one
They what

'Tis horse-play this, and those jests (as he saith) *are no better than injuries,* biting jests, mordentes et aculeati, they are poisoned jests, leave a sting behind them, and ought not to be used.

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 cruelty, one another's souls; by means of which, there is little content and charity, much virulence, hatred, malice, and disquietness among us.


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, have and do what they will, but live aliena quadrat, at another man's table and command. As it is in meats so it is in all other things, places, societies, sports; let them be never so pleasant, commodious, wholesome, so good; yet omnium rerum est satietas, there is a loathing satiety of all things. The children of Israel were tired with manna, it is irksome to them so to live, as to a bird in 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, bona si tua noster: yet they loathe it, and are tired with the present; Est natura hominum novitatis aedifici, 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 worse, we cannot endure one course of life long, et quod modò reorat, idem, one calling long, esse in honore jucat, mox displicet, one place long, Rome Tibur amò, ventosus Tybure Romam, that which we earnestly sought, we now contest. Hoc quodam agit ad mortem, (saith 17 Seneca) quod proposita sese nutando in cadem revolventur, et non relinquuntur novitati locum: Fasstidio capit esse vita, et ipus munda, et subit illud rapidissiminarun deliciarum. Quousque cadem? 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 growth odious, the world loathsome, and that which crosseth their furious delights, what? still the same? Marcus Aurelius and Solomon, that had experience of all worldly delights and pleasure, confessed as much of themselves; what they most desired, was tedious at last, and that their lust could never be satisfied, all was vanity and alliteration of mind.
Now if it be death itself, another hell, to be glutted with one kind of sport, dieted with one dish, tied to one place; though they have all things otherwise as they can desire, and are in heaven to another man's opinion, what misery and discontent shall they have, that live in slavery, or in prison itself? Quod tristius morte, in servitute vivendum, as Hernolaus told Alexander in Curtius, worse than death is bondage: hoc animo setos oneris fortes, ut mortem servitutis antepollant, All brave men at arms (Tully holds) are so affected. Equidem ego es sum, qui servitutem extremum omnium malorum esse arbitrator: I am he (saith Boterus) that account servitude the extremity of misery. And what calamity do they endure, that live with those hard taskmasters, in gold mines (like those 30,000 Indian slaves at Potosi, in Peru), tin-mines, lead-mines, stone-quarries, coal-pits, like so many mouldwarps under ground, condemned to the galleys, to perpetual drudgery, hunger, thirst, and stripes, without all hope of delivery? How are those women in Turkey affected, that most part of the year come not abroad; those Italian and Spanish dames, that are mewed up like hawks, and locked up by their jealous husbands? how tedious is it to them that live in stoves and caves half a year together? as in Iceland, Muscovy, or under the pole itself, where they have six months' perpetual night. Nay, what misery and discontent do they endure, that are in prison? They want all those six non-natural things at once, good air, good diet, exercise, company, sleep, rest, ease, &c., that are bound in chains all day long, suffer hunger, and (as Lucian describes it) must abide that filthy stink, and railing of chains, howlings, pitiful outcries, that prisoners usually make; these things are not only troublesome, but intolerable. They lie nastily among 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 entered his soul. They live solitary, alone, sequestered from all company but heart-eating melancholy; and for want of meat, must eat that bread of affliction, prey upon themselves. Well might Arsanus put long imprisonment for a cause, especially to such as have lived jovially, in all sensuality and lust, upon a sudden are estranged and debarred from all manner of pleasures: as were Huniades, Edward, and Richard II., Valerian the Emperor, Bajazet the Turk. If it be irksome to miss our ordinary companions and repast for once a day, or an hour, what shall it be to lose them for ever? If it be so great a delight to live at liberty, and to enjoy that variety of objects the world affords; what misery and discontent must it needs bring to him, that shall now be cast headlong into that Spanish inquisition, to fall from heaven to hell, to be cuffed up upon a sudden, how shall he be perplexed, what shall become of him? Robert Duke of Normandy being imprisoned by his youngest brother Henry I., ab illo die inconsolabili dolore in carcere contabat, saith Matthew Paris, from that day forward pined away with grief. Jugurtha that generous captain, "brought to Rome in triumph, and after imprisoned, through anguish of his soul, and melancholy, died." Roger, Bishop of Salisbury, the second man from King Stephen (he that built that famous castle of Devizes in Wiltshire,) was so tortured in prison with hunger, and all those calamities accompanying such men, ut vivere nonuerit, mori nescierit, he would not live, and could not die, between fear of death, and torments of life. Francis King of France was taken prisoner by Charles V., ad mortem ferè melanchalicius, saith Guicciardini, melancholy almost to death, and that in an instant. But this is as clear as the sun, and needs no further illustration.

Subsect. VI.—Poverty and Want, Causes of Melancholy.

Poverty and want are so violent oppugners, so unwelcome guests, so much abhorred of all men, that I may not omit to speak of them apart. Poverty, although (if considered aright, to a wise, understanding, truly regenerate, and contented man) it be domum Dei, a blessed estate, the way to heaven, as Chrysostom calls it, God's

Causes of Melancholy.

[Part. 1. Sec. 2.]

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, summae sceleus, 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. Præsportas fugiit, totoque arcæsitur orbe, as being the fountain of all other miseries, cares, woes, labours, and grievances whatsoever. To avoid which, we will take any pains,—extremos currerit 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 tyrannise, 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 habitur fuit. 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 villainously inclined; let him be a bawd, a gripe, an usurer, a villain, a pagan, a barbarian, a whetler, 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, Eccl. 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 Meccaenas, a benefactor, a wise, discreet, a proper, a valiant, a fortunate man, of a generous spirit, Pullus Jovis, et gallina filius albo: a hopeful, a good man, a virtuous, honest man.

Quando ego te Junonium purrum, et matris partum veræ aureum, 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 bona 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 those Roman emperors, is placed in his chamber.

—"Securum naviget aurea, Fortunamque suo temperet arbitrio." he may sail as he will himself, and temper his estate at his pleasure, jovial days, splendid 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 oaf, a niny, a monster, a goosecap, uxorem ducat Danaen, when, and whom he will, hunc optant generum Rex et Regina—"he is an excellent match for my son, my daughter, my niece, &c. Quiequid calcaverit hic, Rosa fiet, let him go whither he will, trumpets
What dish will your good worship eat of?

What sport will your honour have? hawking, hunting, fishing, fowling, bulls, bears, cards, dice, cocks, players, tumblers, fiddlers, jesters, &c., they are at your good worship's command. Fair houses, gardens, orchards, terraces, galleries, cabinets, pleasant walks, delightful places, they are at hand: "in auriis lác, vinum in argenteis, adolescentiae ad nummum speciosae, wine, wenches, &c. a Turkish paradise, a heaven upon earth. Though he be a silly soft fellow, and scarce have common sense, yet if he be borne to fortunes (as I have said) "juro hæreditario sapere jubetur, he must have honour and office in his house: "Nemo nisi dives honore dignus (Ambros. offic. 21.) none so worthy as himself: he shall have it, atque esto quicquid Servius aut Labeo. Get enough and command "kingdoms, provinces, armies, hearts, hands, and affections; thou shalt have popes, patriarchs to be thy chaplains and parasites: shalt thou have (Tamerlane-like) kings to draw thy coach, queens to be thy laundresses, 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 emitur diadema, argento caelum panditur, denarius philosophum conducit, nummus jus cogit, obolus litteram pascit, metallum sanitatem conciliat, ae amicos conglutinat." And therefore not without good cause, John de Medecis, that rich Florentine, when he lay upon his death-bed, calling his sons, Cosmo and Laurence, before him, amongst other sober sayings, repeated this, "anime quieto digredior, quod vos vosos et divites post me reliquam," "It 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 Lacedemonian senators of Lycurgus in Plutarch, "He preferred that deserved best, was 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 temperantissimis, 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, no man dare accuse them, no not 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 get, pardons, indulgences, redeem their souls from purgatory and hell itself,—clausum possidet arca Jovem. Let them be epicures, or atheists, libertines, machiavelians, (as they often are) "Et quamvis perjuris erit, sine gente, cruccatis," they may go to heaven through the eye of a needle, if they will themselves, they may be canonised for saints, they shall be "honourably interred in mausolean tombs, commended by poets, registered in histories, have temples and statues erected to their names,—"manibus illis—nascetur viole.—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 in Tacitus, he saw his soul go to heaven, and he miserably lamented at his funeral. Ambubaarium collegia, &c. Trimalcionis topanta in Petronius rectâ in calum abit, went right to heaven; a base queen, "thou wouldst have scorned once in thy misery to have a penny from her;" and why? "modo nummos metit," she measured her 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 37 outside, he carries it, and shall be adored for a god, as 38 Cyrus was amongst the Persians, ob splendidum apparatus, for his gay attire; 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 he 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 whereas 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; 39 prout res nobis fluid, ita et animus se habet; 40 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 contended, neglected, frustra sapit, inter literas currit, anemicus molestus. 41 If he speak, what babbleb is this? Ecluse his nobility without wealth, is 42 projecta violor alge, and he not esteemed: nos riles pulli mati infelicitus evis, if one poor, we are metamorphosed in an instant, base slaves, villains, and Idle drudges; 43 for to be poor, is to be a knife, a fool, a wretch, a wicked, an odious fellow, a common eye-sore, say poor and say all; they are born to labour, to misery, to carry burdens like jumens, pistum stercor comedere with Ulysses' companions, and as Chrennus objecteth in Aristophanes, 44 salum lingere, lick salt, to empty jakes, lay channels, 45 carry out dirt and dunghills, sweep chimney's, rub horse-heels, &c. I say nothing of Turks, galley-slaves, which are bought 46 and sold like jumens, or those African negroes, or poor 47 Indian drudges, qui indices hinc inde deferrandis oneribus occupantur, num quod apud nos boves at axis vehant, trahant. &c. 48 Id omne misellas Indis, they are ugly to behold, and though erst supercruce, now rusty and squald, because poor, immundas fortunas aquam est squalorem sequi, it is ordinarily so. 49 Others eat to live, but they live to drudge," 50 servillis et miserae gens nihil recusaret audet, a servile generation, that dare refuse no task. — 51 Hic tu Drome, cape hoc flabellum, ventulum hinc facito dum lavamus," siriath 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 pistrinam, Sokia shall tarry at home and grind malt all day long, Tristan throw. Thus are 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 52 walls for them to piss on. They are commonly such people, rude, silly, superstitious idiots, nasty, unclean, lousy, poor, dearjected, shavishly humble: and as 53 Leo Afer observes of the commonality of Africa, natura viliores sunt, nec apud suos duces majore in prece quam si canes essent: 54 base by nature, and no more esteemed than dogs, miserae, laboriosae, calamitosa vitam agunt, et inopem, infelicem, ruderum asinis, ut e bruits planè natos dicas: no learning, no knowledge, no civility, scarce common sense, nought but barbarism amongst them, bellumino more vivum, neque calcos gestam, neque vestes, like rogues and vagabonds, they go barefooted and barelegged, the soles of their feet being as hard as horse-hoofs, as 55 Radzivilus observed at Damietta in Egypt, leading a laborious, miserable, wretched, unhappy life, 56 like beasts and jumens, if not worse:" (for a 57 Spaniard in Incatan, sold three Indian boys for a cheese, and a hundred negro slaves for a horse) their discourse is securility, their summum bonum, a pot of ale. There is not any slavery which these villains will not undergo, inter illos plerique latrinas cravanc, aliud culinarian curant, aliud stabularios agunt, urinatores, et id
Poverty and Want, Causes.

Genus similia exercet, &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, squator, contempt, drudgery, labour, ugliness, hunger and thirst; pedicorum, et pulicium numero? as he well followed it in Aristophanes, fleas and lice, pro pakistan vestem lacerm, et pro paleviri laud deem benec magnum ad caput, rags for his raiment, and a stone for his pillow, pro cathedra, ruptrum caput urne, he sits in a broken pitcher, or on a block for a chair, et malae ramos pro paibus comedit, he drinks water, and lives on worm leaves, pulse, like a hog, or scraps like a dog, ut nunc nobis vita officietur, quis non putabit insaniam esse, infelicitatemque? as Chremilus 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 tyrannising 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," Sirac. 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, uncharitable 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, whom Menenius Agrippa pacified, to resist their governors: outlaws, and rebels in most places, to take up tincted arms, and in all ages hath caused uproars, murmurations, 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, it breaks their hearts, they cannot do as they would. No greater misery than for a lord 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 corrosive 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 casually miserably deserted. For the rest, as they have base fortunes, so have they base minds correspondent, like beetles, stercore orti, stercore victus, in stercore deliciam, as they were obscurely born and bred, so they delight in obscenity; they are not thoroughly touched with it. Augustas animas angusto in pectore versant. Yet, that which is no small cause of their torments, if once they come to be in distress, they are forsaken of their fellows; most part neglected, and left unto themselves; as poor Terence in Rome was by Scipio, Laelius, and Furius, his great and noble friends.

"Nil Pulchrum Scipio profuit, nil et Laelius, nil Furius. Tres per idem tempus qui agitant nobles faculc. Horum ille operae ne donum quidem habuit conductitiam." 52

"Tis generally so, Tempora si fuerint ubila, solus eris, he is left cold and comfortless, nullas ad amissas ibi amicas opes, 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." 53

22 "Dum fortuna favet vultum servitique amicis, Cun excludit, turpi vita ora fugit." Whilest fortune favour'd, friends, you smiled on me, my mouth was exiled.

Which is worse yet, if he be poor every man contends him, insults over him, oppresseth him, scoffs at, aggravates his misery.

-----

52 Ortelius in Helvetia. Qui habitant in Césia valle ut plurimum latini, in Oscella valle cultorum fabri famari, in Victor sordidum genus hominum, quod repurgandus canibus victum pulce montibus proficit. Do not thus any ways to upbraud, or scoff at, or misbehave men, but rather to condole and pity them by expressing, &c.

53 Chremilus, act. 4. Plant.

54 Pauperibus etiam eius miseris mortalesibi. Dedicated to Our Lady, who, in his Essays, speaks of certain Indians in France, that being asked, how they liked the country, wondered how a few rich men could keep so many poor men in subjection, that they did not eat their throats. 4 Augustus animas animoso in pectore versant. 4 Furius, narrow breast conceals a narrow soul. 4 Donatus vit. ejus. 4 Pulchrum Scipio, Laelius 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. 4 Prov. xix. 4. "Though he be instant, yet they will not." 4 Parthenius.

52 Non est qui debet vixim, ut Petrus Christum, jurant se hominem non posside.
Causes of Melancholy. [Part 1 Sect. 2]

64 "Quae sequitur quassata domus subsidiere, partes in proeliiis omne recumbit omnes." "When once the tottering house begins to shrink, Thither comes all the weight by an instinct." Nay they are odious to their own brethren, and dearest friends, Pro. xix. 7. "His brethren hate him if he be poor," 65 omnes viciniuderunt, "his neighbours hate him," Pro. xiv. 20, 66 omnes me noti ac ignoti deserunt, "as he complained in the comedy, friends and strangers, all forsake me. Which is most grievous, poverty makes men ridiculous, Nil habet infelix paupertas durius in se, quam quod ridiculos homines facit, they must endure 67 jests, taunts, blouts, and blows of their better, and take all in good part to get a man's meat: 68 magnum paupercorius, jubet quidvis et facere et pati. He must turn parasite, jester, fool, cum desipientibus desipere; saith 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 69 in Homer, be reviled, baffled, insulted over, for 70 potentium studia perfecerat est, and may not so much as mutter against it. He must turn rogue and villain; for as the saying is, Necessitas cogit ad turpe, poverty alone makes men thieves, rebels, murderers, traitors, assassins, "because of poverty we have sinned." Ecelus xxvii. 1, swear and forswear, bear false witness, lie, dissemble, anything, as I say, to advantage themselves, and to relieve their necessities: 62 Culpa scelerisque magistra est, when a man is driven to his shifts, what will he not do?

65 "in mare catarum, ne te premat aspera egestas, Desit, et a celsis correte Cenae iungi." 66 "Much better 'tis to break thy neck, Or drown thyself 't the sea, Than suffer irksome poverty; Go make thyself away."

A Sybarite of old, as I find it registered in 67 Athenaeus, supping in Phidiius in Sparta, and observing their hard fare, said it was no marvel if the Lacedemonians were valiant men; "for his part, he would rather run upon a sword point (and so would any man in his hits), than live with such base diet, or lead so wretched a life." 68 In Japonia, 'tis a common thing to stifle their children if they be poor, or to make an abduction, which Aristotle commends. In that civil commonwealth of China, 69 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, deaevus gentes, 70 Laëntianus, lib. 5. cap. 9. objects as much to those ancient Greeks and

64 Ovid, in Trist. 65 Horat. 66 Ter. Eruneus, act. 2. 67 Quad quod materiam proabet causaque Henan: Si tuc solida sit, Juv. Sat. 3. 68 Hor. 69 In Phen. 60Odys. 17. 61 Idem. 62 Mantuan. 63 "Since cruel fortune has made Simon poor, she has made him wry and melancholic." 64 lb. Africa lib. 1. cant. 4. 65 leugius, furaciacies paupertas. sacrileg. 66 "Theog. 67 Deipnymophist lib. 12. Mithes potius moriturum (si quis sita mente constaret) quam tam visis et arumitios visuum communiitione inseas". Gas- per Varlejtsa opuss, Japan. lib. 6. 68 Mai. Ricceri expidit in Sina, lib. 1. c. 1. 69 Vas Roman. pr. creatore aliquando et familiari expidite, mense strangu laies vel in saxum elidit, &c.
Romans, "they did expose their children to wild beasts, strangle, or knock out their brains against a stone, in such cases." If we may give credit to 73 Munster, amongst us Christians in Lithuania, they voluntarily manciple and sell themselves, their wives and children to rich men, to avoid hunger and beggary; 74 many make away themselves in this extremity. Apicius the Roman, when he cast up his accounts, and found but 100,000 crowns left, murdered himself for fear he should be famished to death. P. Forestus, in his medicinal observations, hath a memorable example of two brothers of Louvain that, being destitute of means, became both melancholy, and in a discontented humour massacred themselves. Another of a merchant, learned, wise otherwise and discreet, but out of a deep apprehension he had of a loss at seas, would not be persuaded but as 75 Ventidius in the poet, he should die a beggar. In a word, thus much I may conclude of poor men, that though they have good 76 parts they cannot show or make use of them: 77 "ab inopia ad virtutem obsepta est via, 'tis hard for a poor man to rise, haud facile emergunt, quorum virtutibus obstat res angusta domi." 77 "The wisdom of the poor is despised, and his words are not heard." Eccles. vi. 19. His works are rejected, contemned, for the baseness and obscurity of the author, though laudable and good in themselves, they will not likely take.

"Nulla placere dii, neque vivere carmina possunt,
Quae scribuntur atque potiusubus."

"No verses can please men or live long that are written by water-drinkers." 78 Poor men cannot please, their actions, counsels, consultations, projects, are vilified in the world's esteem, amittunt consilium in re, which Gnaitho long since observed. 78 Sapiens crepidas sibi munquam nec soleas fecit, a wise man never cobbled shoes, as he said of old, but how doth he prove it? I am sure we find it otherwise in our days, 79 pruinosis horret facundia pannis. Homer himself must beeg if he want means, and as by report sometimes he did 80 go from door to door, and sing ballads, with a company of boys about him." This common misery of theirs must needs distract, make them discontent and melancholy, as ordinarily they are, wayward, peevish, like a weary traveller, for 81 Fames et mora bilium in naves concinti, still murmuring and repining: Ob inopiam morosi sunt, quibus est male, as Plutarch quotes out of Euripides, and that comical poet well seconds,

62 "Omnes quibus res sunt minus secundae, necceo quomodo
Propert suam impotentiam se credunt negligit."

"If they be in adversity, they are more suspicious and apt to mistake: they think themselves scorned by reason of their misery:" and therefore many generous spirits in such cases withdraw themselves from all company, as that comedian 82 Terence is said to have done; when he perceived himself to be forsaken and poor, he voluntarily banished himself to Stymphalus, a base town in Arcadia, and there miserably died.

64 "ad summam inopiam refactus,
Itaque in conspectu omnium abit Graeciam in terram ultram." Neither is it without cause, for we see men commonly-respected according to their means, ("an dives sit omnes quaerunt, nemo an bonus") and vilified if they be in bad clothes. 83 Philopem non orator was set to cut wood, because he was so homely attired, 84 Terentius was placed at the lower end of Cecilius' table, because of his homely outside. 85 Dante, that famous Italian poet, by reason his clothes were but mean, could not be admitted to sit down at a feast. Gnatho scorned his old familiar friend because of his apparel, 85 Honinem video pannus, annisque obsolet, hic ego illum contemps pra me. King Persius overcome sent a letter to 86 Paulus Aemilius, the Roman general; Persius P. Consul. S. but he scorned him any answer, tale est exprobrans fortunam suam (sixth mine author) upbraiding him with a present fortune. 87 Carolus Puginax, that great duke of Burgundy, made H. Holland, late duke of

71 Unsworth, 4. lib. cap. 22 vendunt liberos viatici earnentes
72 tamquam pecora interius et serpentes; ut apud divitates
73 vel hominum depravationem vel malorum perpassiones fructi et fatigati, phares violentas
74 omnium sibi inferunt.
75 Hor. i. ingenio poteram superas voluntate per aures; ut me pium laeva, sic
76 grave mentem omnis.
77 Terent. Hor. Sat. 3.
78 Vel parum, etiamsi hatred.; 8. 1.
79 They cannot easily rise in the world who
80 are propped up by poverty at home.
81 Fischelius.
82 Petronius.
83 Heroicus morosius. Scatiger in the poet. Potentissimum ades ostentatio amnis, aliud acelica
84 plebeius, canum carmina sua; concomitante enim puerorum
85 choro.
86 Plautus Amphil.
87 Ter. Act. 4 Scen. 3.
89 Donat, vita ejus.
90 Reduced to the greatest necessity, he withdrew from the gaze of the public to the most remote village in Greece. "
91 Eupirius.
92 Plutarch. Vita Ter.
93 Guerinot. 1. 3. c. 51. de sale.
94 Domitian Act.
95 Scen. 2.
96 Liv. Dec. 3. 1. 2.
97 Cato Mar."
Causes which to 6 M^ what Fountains Totiis mind, grievously and away this violent fremunt) they confesseth see adventus, shall many cognitione their son, shall think, or take of their world or of our country, or of our native place, become 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 fallen 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 germem matris, 5 sanguis meus, Eten tejunctis, &c. 5 nos tener." howling, roaring, many bitter pangs, "lamentis geminique et femineo ululatu Tecta fremunt) and by frequent meditation extends so far sometimes, "they think they see their dead friends continually in their eyes," observantes imagines, as Conclavio confesseth he saw his mother's ghost presenting herself still before him. Quod nimis miseri volunt, hoc facilë credunt, still, still, that good father, that good son, that good wife, that dear friend runs in their minds: Totus animus huc und cogitatione defexus 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, volcan na his, frons me nigris, Pallestisque rose, nec dulce rubens hyacinthus, Nullo nec myrtus, nec laurus spiris odores." They that are most staid and patient, are so furiously carried headlong by the passion of sorrow in this case, that brave discreet men otherwise, oftentimes forget themselves, and weep like children many months together, "as if that they to water would," and will not be comforted. They are gone, they are gone; what shall I do? "Abstulit atra dies et funere mersit acerbo, Qvis debat in lachrymas fontem mihi ? quis satis altae Accendit geminum, et acerbo verba dolori ? Exauritur pietas oculus, et luctus frangit Pectora, nec plenos avido simile edere questus, Magna adeo factura premunt," &c. "Fountains of tears who gives, who lends me groans, Deep sighs sufficient to express my mouns? Mine eyes are dry, my breast in pens torn, My loss so great, I cannot enough mourn." "6 Epist. 2. Virginius video et defunctorum cognito aliquorum. 52 He hath 2I. per annum coming in more than others, scares him that hath less, and is a better man. 53 Prov. xiv. 8. 6 De anima. Cap. de morbor. 54 Lib. 12. epist. 7 On we at offspring; oh my very blood; Oh tender above, it is. - Var. 4. 6 Patris mortuus, Senec. 55 Lib. 2. Epist. 56 Sallust. 57 Calpharnas Grecus. "Without thee ah! wretched me, the pillices lose their whiteness, the roses become pallid, the hyacinth forgets, to blush whether the myth of the laurel retains its donor. 58 Chaucer.
Other Accidents and Grievances.

So Strozzi Filius, that elegant Italian poet, in his Epicedium, bemoans 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 fator de terga malis, mens illa faticiæ, Iudomitus quondam vigor et constantia mentis,"

How doth 2 Quintilian complains for the loss of his son, to despair almost: Cardan lament his only child in his book de libris propria, and elsewhere in many of his tracts, 4 St. Ambrose his brother's death? an ego possum non cogitare de te, aut sine lachrymis cogitare? 0 amari dies, ò febles noctes, &c. "Can I ever cease to think of thee, and to think with sorrow? 5 O bitter days, O nights of sorrow," &c. Gregory Nazianzen, that noble Pulcheria! O decoem, &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 communed with Esdras (lib. 2. cap. 10.) when her son fell down dead, "Ifed 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." 5 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; Hercules, Hylas; Orpheus, Eurydice; David, Absalom; (O my dear son Absalom) Austin his mother Monica, Niobe her children, insomuch that the 3 poets feigned her to be turned into a stone, as being stultified through the extremity of grief. 5 Egeas, signo lugubri filii consternatus, in mare se precipitatem dedit, impatient of sorrow for his son's death, drowned himself. Our late physicians are full of such examples. Montanus consil. 242. 6 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 fermœ precipitatem dare; 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, totus 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 Tar- tors, when a great Cham dieth, ten or twelve thousand must be slain, men and horses, all they meet; and among those the 9 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, tanquam eodem sepulchro cum Leone condita lugebatur: for it was a golden age whilst he lived, 11 but after his decease an iron season succeeded, barbaræ vis et fœa v and, and dira malorum omnium incommoda, wars, plagues, vastity, discontent. When Augustus Caesar died, saith Paterculus, orbis rumanas timueramus, we were all afraid, as if heaven had fallen upon our heads. 12 Budeus records, how that, at Lewis the Twelfth his death, tam subita mutatio, ut qui prœs digito callum attingerat videbantur, nunc humi dcrepitæ serpere, sideratos esse dicere, they that were erst in heaven, upon a sudden, as if they had been planet-strucken, lay grovelling on the ground;

15 "Concussa cecidere animis, seu frondibus ingens
Sylvæ dolet lapsa"—

they looked like cropped trees. 13 At Nancy in Lorraine, when Claudia Valesia, Henry the Second French king's sister, and the duke's wife deceased, the temples for

1 Praet. lib. E. 2 Lib. de obitu Saturni fratris. 4 Ovid. Meta. 5 Plut. vita ejus. 6 Nobilis matrona melancholica ob mortem mariti. 7 Ex matris obitu in desperatum incidit. 8 Mathias d Michon, Boter. 9 Ambrosii. 10 Lo Vertoman, M. Polus Venetus lib. 1. cap. 54. perimunt eos quos in obis obiuis habent, dicentes, hic et omni nostro regi servire in alia vita. Non tam in hominum insensim sed in quoque, &c. 1\ Vita ejus. 2 Lib. 4. vita ejus, auream etatam considerat ad humani genere saltem quum nos statum ab optimo principis exceunt, verè ferream paternum, famem, pestem, &c. 12 Lib. 5. de ase. 13 Malth. "They became fallen in feelings, as the great forest landmarks its fallen leaves." 15 Orihals Timueramus: ob annam integrum a cantu, tripudii et saltationibus tota civitas abstineretur.
Causes of Melancholy.

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 16 he saith of Edward the First at the news of Edward of Cuernarvon his son’s birth, immortaliter gavisse, he was immortally glad, may we say on the contrary of friends’ deaths, immortaliter gementes, we are distributed as of 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:

it wrings true tears from our eyes, many sighs, much sorrow from our hearts, and often causes habitual melancholy itself, Guianerius tract. 15. 5. repeats this for an especial cause: 16 “Loss of friends, and loss of goods, make many men melancholy, as I have often seen by continual meditation of such things.” The same causes Arnoldus Villanovanus inculcates, Breviar. l. 1. c. 18. ex rerum amissione, damno, amicorum morte, &c. Want alone will make a man mad, to be Sans argent will cause a deep and grievous melancholy. Many persons are affected like 20 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 21 Plater) “and out of many dispositions, procureth an arm.” 22 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. Sceikenius hath such another story of one melancholy, because he overshot himself, and spent his stock in unnecessary building.

Roger that rich bishop of Salisbury, exutus opibus et castris à Rote Stephano, spoiled of his goods by king Stephen, vi doloris absorptus, atque a amicium versus, indecentia fecit, 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 24 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 repetit aurum, Apatavit colo, quem repetit laqueum.”

Such fatal 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 Canna, 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 senate: Laureate Venetorum duc., &c., and they had lost Padua, Brixia, Verona, Forum Julii, their territories in the continent, and had now nothing left, but the city of Venice itself, et urbi quoque ipai (saith 26 Bemus) timendum putarent, and the loss of that was likewise to be feared, tantus repetere

16 Virg. 18 Seebarletius de vita et ob. Scanderbeg lib. 15. hist. 17 Mat. Paris. 19 Juvenalis. 20 Multi qui see amatas perdantur, ut filii, open, non sperantes recuperantur, quiserit asiduam talium considerationem melancoloniam ducti isti esse. 21 Steinsaturius lib. Hist. 22 Cap. 3. Melancholia semper venit ab jacta- riam pecunia, victoria, repulsione, mortuis filiis, quibus longo post tempora amnus torquentur, et a dispositione alius hactenus. 23 Cond. 24 Subpereulis. 24 Epig. 26 Ibid. 27 Venet. hist.
dolor omnes tenuit, ut nunquam, alias, &c., they were pitifully plunged, never before in such lamentable distress. Anno 1527, when Rome was sacked by Barbouius, 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 defaced; altars demolished, rich hangings, carpets, &c., tramelled in the dirt. Their wives and loveliest daughters constuprated 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 goodly a city so suddenly defaced, rich citizens sent a begging to Venice, Naples, Ancona, &c., that erst lived in all manner of delights. "Those proud palaces that even now vaunted their tops up to heaven, were dejected as low as hell in an instant." Whom will not such misery make discontent? Terence the poet drowned himself (some say) for the loss of his comedies, which suffered shipwreck. When a poor man hath made many hungry meals, got together a small sum, which he loseth 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, tempora|tiam amor, quantum affectis, cim harret possesio, tantum quum subtrahitur, utri 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 terrors 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. (Nescio quid animus mihi præsagit mali.) As if a hare cross the way at our going forth, or a mouse gnaw our clothes: if they bleed three drops at nose, the salt 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 Auguris. Polydore Virg. l. 3. de Prodig. Sarisburiensis 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 pull those misfortunes they suspect, upon their own heads, and that which they fear, shall come upon them, as Solomon fortelleth, Prov. x. 24. and Isaiah denunceth, lxvi. 4. which if they could neglect and contemn, would not come to pass, Eorum vires nostrâ resident opinione, ut morbi gravitas agrotantium cogitatione, they are intended and remitted, as our opinion is fixed, more or less. N. N. dat panas, saith Crato of such a one, vinam non attraheret: he is punished, and is the cause of it himself: Dum 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: multos angit prescientia malorum: The foreknowledge of what shall come to pass, crucifies many men: foretold by astrologers, or wizards, iratum ob calum, be it ill accident, or death itself: which often falls out by God’s permission; quia daemonem timent (saith Chrysostom) Deus ideo permitit accidere. Severus, Adrian, Domitian, can testify as much, of whose fear and suspicion, Sueton, Herodan, and the rest of those writers, tell strange stories in this behalf. Montanus consil. 31. hath one example of a young man, exceeding melancholy upon this occasion. Such fears have still tormented mortal men in all ages, by reason of those lying oracles, and 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 maximi torquet Sinas, 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, at ipsa 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, et metus afflictit in agritudinem cadunt; and many times 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.” Ecel. xii. 1. *Inquietum nobis vitum facit mortis metus,* a worse plague cannot happen to a man, than to be so troubled in his mind; *vis irrisio divortium,* a heavy separation, to leave their goods, with so much laboure got, pleasures of the world, which they have so deliciously enjoyed, friends and companions whom they so dearly loved, all at once. Axiomus the philosopher was bold and courageous all his life, and gave good precepts de contemned moris, and against the vanity of the world, to others; but being now ready to die himself, he was mightily dejected, hac luce privatur? his oborbor bonis? he lamented like a child, &c. And though Socrates himself was there to comfort him, ubi pristina virtutum jactatio O Aristeo? “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 impatietnia,* &c. “O Clotho,” 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 Cleocritus, 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?”

To these torments of fear and sorrow, may well be annexed curiosity, that irksome, that tyrannising care, *ninnia solictudino,* 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 unifit and unnecessary, as Martha troubled herself to little purpose. Be it in religion, humanity, magic, philosophy, policy, 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, pre-determination, reproduction, 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 Cavillatores pro insanis habuit, palam eos arguens,* saith Eusebius, because they commonly sought after such things que nec percipi a nobis neque comprehendi possit, 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 Cassiopea from us, how deep the sea, &c., we are neither wiser, as he follows it, nor morester, nor better, nor richer, nor stronger, for the knowledge of it. Quod supra nos nihil ad nos, I may say the same of those genetical studies, what is astrology but vain elections, predictions? all magic, but a troublesome error, a pernicious toppery physie, but intricate rules and prescriptions: philology, but vain criticisms: magic, needless sophisms? metaphysics themselves, but intricate subtleties, and fruitless abstractions? alchemy, but a bundle of errors? to what end are such great tomes?
Mem. 4. Subs. 7.] Other Accidents and Grievances. 223

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 so 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 laved the sea dry, thou shalt understand the mystery of the Trinity. He makes observations, keeps times and seasons; and as 46Conradus 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, edicts, manuscripts, &c., he must know what was done of old in Athens, Rome, what lodging, diet, houses they had, and have all the present news at first, though never so remote, before all others, what projects, counsels, consultations, &c., *quid Juno in aurem insurserit Jovi,* 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 Euripus; Pliny must needs 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. *Turbine magnus spe sollicita in urbibus errant:* we run, ride, take indefatigable pains, all up early, down late, striving to get that which we had better be without, (Ardelion's busy-bodies as we are) it was much fitter for us to be quiet, sit still, and take our case. His sole study is for words, that they be —— Lepidæ lexis com-
postae ut tesserulae omnes, not a syllable misplaced, to set out a straminious subject: as thine 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 such and such exquisite saucers, meat so dressed, so far-fetched, peregini aeris volu-
cres, 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, *alieni temporis flores,* 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 in-
supportable in all vocations, trades, actions, employments, which to duller apprehensions is not offensive, earnestly seeking that which others so scornfully neglect. Thus through our foolish curiosity do we macerate ourselves, tire our souls, and run head-
long, 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, quorsum hoc? *cui bono?* to what end?

46 "Nescire velle queeq Magister maximus
Doree non vult, erudita inscita est,"

Unfortunate marriage.] Amongst these passions and irksome accidents, unfortu-
nate marriage may be ranked: a condition of life appointed by God himself in Para-
dise, an honourable and happy estate, and as great a felicity as can befall a man in this world, 49 if the parties can agree as they ought, and live as 50 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. Eccles. 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 51 properties Jovianus

46 Mat. Paris. 49 Seneca. 49 Jos. Scaliger in

Gnom. "To profess a disemstation for that know-

ledge which is beyond our reach, is pedantic ignorance."
Causes of Melancholy.

Part. I. Sec. 2.

Pontanus hath described at large, Ant. dial. Tom. 2, under the name of Euphorbia. Or if they be not equal in years, the like mischief happens. Cecilius in Agellius lib. 2. cap. 23, complains much of an old wife, dum ejus morti inhiuo, egomet mortuus vivo inter vivos, whilst I gape after her death, I live a dead man amongst the living, or if they dislike upon any occasion,

52 Judge who that are unfortunately wed
What 'is to come into a loathed bed.

The same inconvenience befalls women.

53 Art vos duri miserum luteae parentes,
Sic ferro iacet baeva lacme exsulvere sorte
Sustain'd.

54 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 sparing; one honest, the other dishonest, &c. Parents many times disquiet their children, and they their parents.

55 A foolish son is an heaviness to his mother.

Injusta noverca: a stepmother often vexeth a whole family, is matter of repentance, exercise of patience, fault of dissension, which made Cato's son expostulate with his father, why he should offer to marry his client Solinius' daughter, a young wench, Cujus causâ novercam inducere; what offence had he done, that he should marry again?

Unkind, unnatural friends, evil neighbours, bad servants, debts and debates, &c., 'twas Chilon's sentence, comes eartis alieni et litis est miseria, misery and usury do commonly together; suretyship is the bane of many families, Sponde, praesto nuxa est: "he shall be sore vexed that is surety for a stranger," Prov. xi. 3., "and he that hateth suretyship is sure." Contention, brawling, lawsuits, falling out of neighbours and friends, discordia demens (Verg. Aen. 6.) are equal to the first, grieve many a man, and vex his soul. Nihil sane miserabilius 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 overcame, 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 se decidit! Disgrace, infamy, detraction, will almost effect as much, and that a long time after.

Hipponax, a satirical poet, so vilified and lashed two painters in his iambics, ut ambo iacet se suffocarent, Pliny saith, both hanged themselves. All oppositions, dangers, perplexities, discontent, to live in any suspense, are of the same rank: potes hoc sub casu ducere somnos? Who can be secure in such cases? Ill-bestowed benefits, ingratitude, unthankful friends, much disquiet and molest some. Unkind speeches trouble as many; uneivil 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 vultu statique cauditque suoe, they ebb and flow with their masters' favours. Some persons are at their wits' ends, if by chance they overlook themselves, in their ordinary speeches, or actions, which may after turn to their disadvantage or disgrace, or have any secret disclosed. Rous D. epist. miscel. 2, reports of a gentlewoman 25 years old, that falling foul with one of...
other gossips, was upbraided with a secret infirmity (no matter what) in public, and so much grieved with it, that she did thereupon solitudines querere, omnes ab se ablegare, ac tandem in gravisssimum incidens melancholiam, contabescere, forsake all company, quite moped, and in a melancholy humour pine away. Others are as much tortured to see themselves rejected, contempted, scorned, disabled, defamed, distracted, undervalued, or left behind their fellows." Lucian brings in Alcamenes, a philosopher in his Lapatk. convicio, much discontented that he was not invited amongst the rest, expostulating the matter, in a long epistle, with Aristenetus their host. Pretextatus, 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 quarrelings, that are ordinary with us, for taking of the wall, precedence, and the like, which though toys in themselves, and things of no moment, yet they cause many distempers, much heart-burning amongst us. Nothing pierceth deeper than a contempt or disgrace, especially if they be generous spirits, scarce anything affects them more than to be despised or vilified. Crato, "consil. 16. 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, Ommem hilaritatem in perpetuum amisit, mine heart's broken, I shall never look up, or be merry again, hae jacket intolerabiles, to some parties 'tis a most intolerable loss. Banishment a great misery, as Tyrtues describes it in an epigram of his,

"Nam miserum est patria amissae, taribusque vagari
Mendicum, et timida voce rogare cibos;
Omnibus invius, quocunque accesserit exul
Semper erit, semper sperus egenaeque jacta," &c.

"A miserable thing 'tis so to wander,
And like a beggar for to whine at door,
Contemn'd of all the world, an exile is,
Hated, rejected, needly still and poor,"

Polyinics in his conference with Jocasta in Euripides, reckons up five miseries of a banished man, the least of which alone were enough to deject some pusillanimous creatures. Oftentimes a too great feeling of our own infirmities or imperfections of body or mind, will shrivel us up; as if we be long sick:

"O beata sanitas, te presente, amnum
Ver florit gratis, abaque te nemo beatus:"

O blessed health! "thou art above all gold and treasure," Ecclus. xxx. 15, the poor man's riches, the rich man's bliss, without thee there can be no happiness; or visited with some loathsome disease, offensive to others, or troublesome to ourselves; as a stinking breath, deformity of our limbs, crookedness, loss of an eye, leg, hand, paleness, leanness, redness, baldness, loss or want of hair. &c., hic ubi fluere capiti, diros icus cordi infert, saith 64 Synesius, he himself troubled not a little ob come defectum, the loss of hair alone, strikes a cruel stroke to the heart. Acco, an old woman, seeing by chance her face in a true glass (for she used false flattering glasses belike at other times, as most gentlewomen do,) animi dolore in insaniam delapsa est, (Cælius Rhodiginus l. 17, c. 2,) ran mad. 65 Brothens, the son of Vulcan, because he was ridiculous for his imperfections, flung himself into the fire. Lais of Corinthis, now grown old, gave up her glass to Venus, for she could not abide to look upon it. 66 Qualis sum nolo, qualis eram nequeo. Generally to fair nice pieces, old age and foul linen are two most odious things, a torment of torments, they may not abide the thought of it,

64 "Hear me, some gracious heavenly power,
Let lions dire this naked core devour.
My cheeks ere hollow wrinkles seize,
Ere yet their rosy bloom decays:
While yet her vital blood,
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. 67 Hannah wept sore, did not eat, and was troubled in spirit, and all for her barrenness; 68 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-

62 Turpe reliqui est, Hor.
63 Scimus enim gene nos naturas, nulla re citius moveri, aut gravius affici quan contemplac deprecationii
64 Ad Atticum epist. lib. 12.
65 Epist. ad Brutum.
66 In Phæniss rosas naturas, nulla re citius moveri, aut gravius affici quan contemplac deprecationii
67 In laudem reful. In Ovid. In E Cret. 68 Luc.
graced, vilified, or any way injured: \textit{minimè miror cos} (as he said) 
\textit{qui insanire occipiant ex injurià}, 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 troubles troubling one; ill reports, rumours, bad tidings or news, hard hap, ill success, cast in a suit, vain hopes, or hope deferred, another: expectation, \textit{adeo omnibus in rebus molesta semper est expectatio}, as Polybius observes; one is too eminent, 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 henbane, nightshade, cieuta, 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 ‘tis not yet known, but upon a sudden they began to be so troubled in their brains, and their phantomy so erased, 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, \textit{O virti Triones, ego in ino jaceo}, 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, \textit{he would build an altar to their service}. The magistrate could not sufficiently laugh at this their madness, bid them sleep it out, and so went his ways. Many such accidents frequently happen, upon these unknown occasions. Some are so caused by philters, 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 Skenck. \textit{l. 6. de Venenis}, in Calabria and Apulia in Italy, Cardan. \textit{subit. l. 9. Scaliger exercitat. 185.} Their symptoms are merrily described by Jovianus Pontanus, \textit{Ant. dial. how they dance altogether, and are cured by music. \textit{Cardan speaks of certain stones, if they be carried about one, which will cause melancholy and madness; he calls them unhappy, as an \textit{adamant, selenites, &c. which dry up the body, increase cares, diminish sleep:}} Ctesias in Persicis, makes mention of a well in those parts, of which if any man drink, \textit{he is mad for 24 hours.} Some lose their wits by terrible objects (as elsewhere I have more copiously dilated) and life itself many times, as Hippolitus afrighted by Neptune’s sea-horses, Athemas by Juno’s furies: but these relations are common in all writers.

These causes if they be considered, and come alone, I do easily yield, can do little of themselves, seldom, 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, \textit{vis unita foriior; et qua non obsunt singula, multa nectar}, they may batter a strong constitution; 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.
MEMB. V.

SUBSECT. I.— Continent, inward, antecedent, next a , and how the Body works on the Mind.

As a purly hunter, I have hitherto beaten about the circuit of the forest of this microcosm, and followed only those outward and mediatory causes. I will now break into the inner rooms, and rip up the antecedent immediate causes which are there to be found. For as the distraction of the mind, amongst other outward causes and perturbations, alters the temper of the body, so the distraction and distemper of the body will cause a distemperature of the soul, and 'tis hard to decide which of these two do more harm to the other. Plato, Cyprian, and some others, as I have formerly said, lay the greatest fault upon the soul, excusing the body; others again accusing the body, excuse the soul, as a principal agent. Their reasons are, because 12 the mammers do follow the temperature of the body," as Galen proves in his book of that subject, Prosper Caleniuns de Altra bile, Jason Protensis e. de Mania, Lemnius l. 4. c. 16. and many others. And that which Gualter hath commented, how. 10. in epist. Johannis, is most true, concupiscence and originals in, inclinations, and bad humours, are 13 radical in every one of us, causing these perturbations, affections, and several distempers, offering many times violence unto the soul. — Every man is tempted by his own concupiscence (James i. 14), the spirit is willing but the flesh is weak, and rebelleth against the spirit," as our 14 apostle teacheth us: that the flesh thinketh the soul hath the better plea against the body, which so forcibly inclines us, that we cannot resist, Nec nos obnili contra, nec tendere tantum sufficientem. How the body being material, worketh upon the immaterial soul, by mediation of humours and spirits, which participate of both, and ill-disposed organs, Cornelius Agrippa hath discoursed lib. 1. de occult. Philos. cap. 63, 64, 65. Lemnius Lemnius lib. 1. de occult. nat. mir. cap. 12. et 16. et 21. institut. ad opt. vit. Perkins lib. 1. Cases of Cons. cap. 12. T. Bright e. 10, 11, 12. "in his treatise of melancholy," for as 15 anger, fear, sorrow, obtration, emulation, &c. si mentis intimus recessus occupatur, saith 16 Lemnius, corpori quoque infesta sunt, et illi tertirmos morbos inferunt, cause grievous diseases in the body, so bodily diseases affect the soul by consent. Now the chiefest causes proceed from the 17 heart, humours, spirits: as they are purer, or impurer, so is the mind, and equally suffers, as a lute out of tune, if one string or one organ be distempered, all the rest miscarry, 18 corpus omum hesternis vitis, animum quoque praegravit uti. The body is domicilium animae, her house, abode, and stay; and as a torch gives a better light, a sweeter smell, according to the matter it is made of; so doth our soul perform all her actions, better or worse, as her organs are disposed; or as wine savours of the cask wherein it is kept; the soul receives a tincture from the body, through which it works. We see this in old men, children, Europeans; Asians, hot and cold cliimes; sanguine are merry, melancholy sad, phlegmatic dull, by reason of abundance of those humours, and they cannot resist such passions which are inflicted by them. For in this infirmity of human nature, as Melanchthon declares, the understanding is so tied to, and captivated by his inferior senses, that without their help he cannot exercise his functions, and the will being weakened, hath but a small power to restrain those outward parts, but suffers herself to be overruled by them; that I must needs conclude with Lemnius, spiritus et humores maximum nocemacutum obtinent, spirits and humours do most harm in 19 troubling the soul. How should a man choose but be choleric and angry, that hath his body so clogged with abundance of gross humours? or melancholy, that is so inwardly disposed? That thence comes then this malady, madness, apoplexies, lethargies, &c. it may not be denied.

Now this body of ours is most part distempered by some precedent diseases, which molest his inward organs and instruments, and so per consequens cause melan-
Causes of Melancholy.

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, miracle, mesentery, hypochondries, mesenecic veins; and in a word, saith Archelaus, "there is no part which causeth not melancholy, either because it is dust, or doth not expel the superfluity of the nutrient." Savanarola Prat. 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 instar omnium. lib. med. parte. 2. cap. 19. confirms as much, putting the matter of melancholy, sometimes in the stomach, liver, heart, brain, spleen, miracles, 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 adjust 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 Montalbus cap. 11. de Melanch. approves out of Halyabas, Rhasis, and Avicenna. Mercurialis consil. 11. assigns the coldness of the brain a cause, and Salustius Salvinius med. lect. l. 2. c. 1. will have it "arise from a cold and dry distemper of the brain." Piso, Benedictus Victorius Favitinus, will have it proceed from a hot "distemper of the brain," and Montalbus cap. 10. from the brain's heat, scourching the blood. The brain is still distempered by himself, or by consent; by himself or his proper affection, as Favitinus calls it, or by vapours which arise from the other parts, and fume up into the head, altering the animal faculties.

Hildesheim spic. 2. de Mania, thinks it may be caused from a "distemper 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. 24 Monaviso, in an
Causés 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 appertain unto them. Although these causes promiscuously concur to each and every particular kind, and commonly produce their effects in that part which is most ill-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 distemper of the brain, according to Laurentius cap. 5 de melan. but as Hercules de Saxoniâ contends, from that agitation or distemperatment 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 of 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 distemperatment, as Damascen the Arabian lib. 3. cap. 22. thinks, and most writers: Altomarus and Piso call it an innate burning intemperatness, turning blood and choler into melancholy. Both these opinions may stand good, as Bruel 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.

Subsect. III.—Causes of Head-Melancholy.

cpistle of his to Crato in Scoltzius, is of opinion, that hypochondriacal melancholy may proceed from a cold liver; the question is there discussed. Most agree that a hot liver is in fault; the liver is the shop of humours, and especially causeth melancholy by his hot and dry distemperatment. The stomach and meseral veins do often concur, by reason of their obstructions, and thence their heat cannot be avoided, and many times the matter is so adust and inflamed in those parts, that it degenerates into hypochondriacal melancholy." Guianerius c. 2. Tract. 15. holds the meseral veins to be a sufficient cause alone. The spleen concurs to this malady, by all their consents, and suppression of hemorrhoids, dum non expurgat alter a causa lieti, saith Montalus, if it be too cold and dry, and do not purge the other parts as it ought," consil. 23. Montanus puts the "spleen stopped" for a great cause. Christopherus à Vega reports of his knowledge, that he hath known melancholy caused from putrefied blood in those seed-veins and wombs; 

The mesentery, or midriff, diaphragma, is a cause which the Greeks called φαια: because by his inflammation, the mind is much troubled with convulsions and doteage. All these, most part, offend by inflammation, corrupting humours and spirits, in this non-natural melancholy: for from these are engendered fuliginous and black spirits. And for that reason Montals cap. 10. de causis mel. will have "the efficient cause of melancholy to be hot and dry, not a cold and dry distemperatment, as some hold, from the heat of the brain, roasting the blood, immoderate heat of the liver and bowels, and inflammation of the pylorus. And so much the rather, because that," as Galen holds, "all spices inflame the blood, solitariness, waking, agues, study, meditation, all which heat: and therefore he concludes that this distemperatment causing adventitious melancholy is not cold and dry, but hot and dry." But of this I have sufficiently treated in the matter of melancholy, and hold that this may be true in non-natural melancholy; which produceth madness, but not in that natural, which is more cold, and being immoderate, produceth a gentle doteage. Whish opinion Geralds de Solo maintains in his comment upon Rhasis.

4 Officina humorum hepar concurrit, &c. 5 Ventriculi et veene mesenterica concurrit et, quod haec partes obstructa sunt, &c. 6 Per se sanguinem adoneant. 7 Lien frigidi et sicus c. 13. 10 Spleen obstructa. 8 Via arte med. lib. 3. cap. 24. 10 A sanguine potendia in vasa essuiniaria et utero, et quodique a spermato de usu ut, sanguine mensuro in melancholiarum verso per pteraphraeionem, vel adustionalen. 11 Capivaccius. 12 Er<i> ergo efficiae causa melancholiae est calida et sicca infrigida, non frigida et sicca; quo multi opini sunt, ortice caulo et calore calidum assae sanguinem, &c. tum quod aromata sanguinem incendunt, soluto, vigor, liber, mediocritas, studium, et aie ommum calificiunt, ergo ratione sit, &c. 12 Lib. 1. cap. 13. de Melan. 11 Lib. 3. Tract. posthum, de melan. 13 A fatuitate inseparabilis cerebra infligidas. 14 Ab interno calore assest. 15 Intemperies innata existent, davam bilieum a sanguinem in melancholiarum convertentes. 15 Si cerebrum sit calidius, si spiritus animales calidior, et diurea manuacum si frigidos, si fatuatus,
Causes of Melancholy.

[Part 1. Sec. 2.

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 accident, frigida per se*, hot by accident only; I am of Capivaccius' mind for my part. Now this humour, according to Salvianus, is sometimes in the substance of the brain, sometimes contained in the membranes and tunicles that cover the brain, sometimes in the passages of the ventricles of the brain, or veins of those ventricles. It follows many times "phrensy, long diseases, agues, long abode in hot places, or under the sun, a blow on the head," as Rhisis informeth us: Piso adds solitaryness, 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 Monia: "hot baths, garlic, onions, saith Guianerus, bad air, corrupt, much waking, &c., retention of seed or abundance, stopping of hemorrhagia, the midriff misshapen; and according to Trallanus l. 1. 16. innumerable 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 a cautery, or boil dried up, or an issue. Anatus Lupanarius 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 innumerable exercise; and in his cons. 49. lib. 3. from a headoverheated, which caused head-melancholy. Prosper Calenus brings in Cardinal Cassius for a pattern of such as are so melancholy by long study; but examples are infinite.

SUBJECT. IV.—Causes of Hypochondriacal, or Windy Melancholy.

In repeating of these causes, I must emend his coehtum opponere, 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 is in my judgment the most grievous and frequent, though Cruel 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, mesentric veins, stopping of issues, &c. Montalus cap. 15. out of Galen recites, "heat and obstruction of those mesentric veins, as an immediate cause, by which means the passage of the chylus 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 Plater a third. obscræt. lib. 1. for a doctor of the law visited with this infirmity, from the said obstruction and heat of those mesentric veins, and bowels; *quumium inter ventriculum et jejurn vene effuse scunt*, the veins are inflamed about the liver and stomach. Sometimes those other parts are together misshapen; 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 Spicie. 2. fol. 132. Sole-nander consil. 9. pro cive Lugdunensi, Montanus consil. 229. for the Earl of Montfort in Germany, 1549, and Frisimichae in the 233 consultation of the said Montanus, l. 1. Caesar 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. Mercurius subscribes to them. cons. 89. "the stomach being misshapen," 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, cons. 244, proves that sometimes a cold liver may be a cause. Laurentius c. 12, Trinacrius lib. 12, consil., and Gualter Bruel, seems to lay the greatest fault upon the spleen, that doth not his duty in purging the liver as he ought, being too great, or too little, in drawing too much blood sometimes to it, and not expelling it, as P. Chemiandrus in a consultation of his noted tumorem lieuis, 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 hæmorrhoids, with many such. All which Laurentius, cap. 12, reduceth to three, mesentery, liver, and spleen, from whence he denominates hepatic, splenetic, and meseretic melancholy. Outward causes, are bad diet, care, griefs, discontentes, 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. Melancthon, tract. 14, cap. 2, de animâ, will have it as common to men, as the mother to women, upon some grievous trouble, dislike, passion, or discontent. For as Camerarius records in his life, Melancthon himself was much troubled with it, and therefore could speak out of experience. Montanus, consil. 22, pro delirante Judeo, confirms it, 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, molestèd by an occasion, he fell into a hypochondriacal fit, to avoid which he drank the decoction of wormwood, and was freed. Melancthon (‘being the disease is so troublesome and frequent) holds it a most necessary and profitable study, for every man to know the accidents of it, and a dangerous thing to be ignorant,” and would therefore have all men in some sort to understand the causes, 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, 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 hæmorrhoids, monthly issues, bleating at nose, long diseases, agues, and all those six non-natural things increase it. But especially bad diet, as Piso thinks, pulse, salt meat, shell-fish, cheese, black wine, &c. Mercurialis out of Averroes and Avicenna condemns all herbs: Galen, lib. 3, de loc. affect. cap. 7, especially cabbage. So likewise fear, sorrow, discontentes, &c., 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 fortune, goods of body, mind, and fortune, nescis quid serus secum vesper fœrat, thou knowest not what storms and tempests the late evening may bring with it. Be not secure then, “be sober and watch.” fortunam reverenter habe, if fortunate and rich; if sick and poor, moderate thyself I have said.
Symptoms of Melancholy. [Part. I. Sec. 3

SECT. III. MEMB. I.

SUBSECT. I.—Symptoms, or Signs of Melancholy in the Body.

Parrhasius, a painter of Athens, amongst those Olynthian captives Philip of Macedon brought home to sell, 32 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 33 universal or particular, saith Gordonius, lib. med. cap. 19, 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: 34 Cappacius: or from stars, according to Jovianus Pontanus, de reb. cælest. lib. 10, cap. 13, and celestial influences, or from the humours diversely mixed, Ficinus, lib. 1, cap. 4, de sanit. turv&ds: as they are hot, cold, natural, unnatural, intended, or remitted, so will Aëtius have melancholia deliria multiformia, diversity of melancholy signs. Laurentius ascribes them to their several temperaments, delights, natures, inclinations, continuance of time, as they are simple or mixed with other diseases, the causes are divers, so must the signs be, almost infinite, Altonarius cap. 7, art. med. And as wine produceth divers effects, or that herb Tortoella in 35 Laurentius, "which makes some laugh, some weep, some sleep, some dance, some sing, some howl, some drink," 36 so doth this our melancholy humour work several signs in several parties.

But to confine them 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 afoot. From these first qualities arise many other second, as that of 37 colour, black, swarthy, pale, ruddy, &c., some are impensè rubri, as Montaltus cap. 16 observes out of Galen, lib. 3, de locis affectis, very red and high coloured. Hippocrates in his book 38 de insania et melas. reckons up these signs, that they are 39 lean, withered, hollow-eyed, look old, wrinkled, harsh, much troubled with wind, and a griping in their bellies, or belly-sore, belch often, dry bellies and hard, dejected looks, flaggy beards, singing of the ears, vertigo, light-headed, little or no sleep, and that interrupt, terrible and fearful dreams." 40 Iana soror, que me suspensam insomniâ terrerent? The same symptoms are repeated by Melanclus in his book of melancholy collected out of Galen, Rufius, Aëtius, by Rhasis, Gordonius, and all the juniors, 41 continual, sharp, and studying bittings, as if their meat in their stomachs were putrefied, or that they had eaten fish, dry bellies, absurd and interrupt dreams, and many fantastical visions about their eyes, vertiginous, apt to tremble, and prone to venery. 42 Some add palpitation of the heart, cold sweat, as usual symptoms, and a leaping in many parts of the body, salutum in multis corporis partibus, a kind of itching, saith Laurentius, on the superfluities of the skin, like a flea-biting sometimes. 43 Montaltus cap. 21, puts fixed eyes and much twinkling of their eyes for a sign, and so doth Avicenna, oculos habentes pulpitantes, traudi, vel unuiîter rubiicundi, &c., lib. 3, Fen. 1, Tract. 4, cap. 18.

They suit most part, which he took out of Hippocrates' aphorisms. 44 Rhasis makes

---

32 Seneca cont. lib. 10. cont. 5.
33 Quaedam universa, particularia, quaedam manifesta, quaedam in corpore, quaedam in cogitatione et animo, quaedam a sensibus, quaedam ab humorum, quae ut tumum corporis variis dispositis, &c. Diversa phantasmata pro varietate causarum existit. Interna.
34 Lib. 1. de reu fol. 17. Ad ejus esse antd endant, antd omnium, scient, bibant, saltant, ali rident, tumulant, dormiant, &c.
35 Bright. cap. 20.
36 Viderit hic hume aliquando supercalia factus, aliquando superfrigiafactus. Melanels, &c.
37 Interprete P. Caesar.
39 Altonarius, Brut. Piso, Montaltus.
40 Frequentes habent eculorum metatetis, aliqui tarnen ex eculorum pleniperam sese. 4 Cent. lib. 1, Tract. 9. Sigillovivus morbust plurimas salut, somnis aliquand, capitis graviis, inanitatem habet, oculi excavavit, &c.
Symptoms in the Mind.

233

"head-ache and a binding heaviness for a principal token, much leaping of wind about the skin, as well as stuttering, or tripping in speech, &c., hollow eyes, gross veins, 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, restless, 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, *Ingentes habent et cerebras vigilias* (Arteus) mighty and often watchings, sometimes waking for a month, a year together. 45 *Hercules de Saxonii* faithfully averreth, that he hath heard his mother swear, she slept not for seven months together: Trincavelli, *Tom. 2. cons. 16.* speaks of one that waked 50 days, and Skenius hath examples of two years, and all without offence. In natural actions their appetite is greater than their concoction, *multa appellant, pauca digerunt,* as Rhasis hath it, they covet to eat, but cannot digest. And although they 44 do eat much, yet they are lean, ill-liking," saith Arteus, "withered and hard, much troubled with costiveness," crudities, opallations, spitting, belching, &c. Their pulse is rare and slow, except it be of the 46 *Carotides, which is very strong;* but that varies according to their intended passions or perturbations, as Struthius hath proved at large, *Spignatae 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 47 Crato notes, and so many differences in Galen, that he dares say they may not be observed, or understood of any man.

Their urine is most part pale, and low coloured, *urina pauca, acris, biliosa,* (Arteus), 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, 49 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, be misaffected, as usually they are, many inconveniences proceed from them, many diseases accompany, as incubus, 40 apoplexy; epilepsy, vertigo, those frequent wakings and terrible dreams, 51 intempestive laughing, weeping, sighing, sobbing, bashfulness, blushing, trembling, sweating, swooning, &c. 52 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.] *Arcaulus* in 9. *Rhāsis ad Almansor.* cap. 16. will have these symptoms to be infinite, as indeed they are, varying according to the parties, "for scarce is there one of a thousand that does alike," 53 *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 persevere long, according to Hippocrates 54 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 *Dioeces of old,* (whom Galen confutes,) and amongst the juniors, 55 *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.

---

Symptoms of Melancholy.

[Part 1. Sec. 3.]

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 he excepts, fanatical persons, such as were Cassandra, Nanto, Niorostata, Mopsus, Proteus, the Sybils, whom Aristotle confesseth to have been deeply melancholy. Baptista Porta secondeth him. Physiog. lib. 1. cap. 8, they were atra bile perci: daemoniacal 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 3. without a cause, timent de non timeatlas (Gordonius). quaque momenti non sunt, "although not all alike (saith Altor- marus), 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 samples of consciences, disturbing God's mercies, think they shall go certainly to hell, the devil will have them, and make great lamentation." Jason 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 cark, 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 4. 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 malic- itated, 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, aquavitæ, or some strong waters about him, for fear of deliriums, 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 5. 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 (Rhasis 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 pensive without a cause, as if they were now presently to be put to death." Plater, cap. 3. de mentis lab. They are afraid of some loss, danger that they shall surely lose their lives, goods, and all they have, but why they know not. Trinacelus, 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 feared to be executed without a cause. If they come in a place where a robbery, theft, or any

\[\text{\textsuperscript{5}}\text{Psib. lib. 3.} \quad \text{\textsuperscript{6}}\text{Physiog. lib. 1. c. 8. Quibus multa fregit, suis atra, stolidi, et timidi, at qui calum. ingenio, amassit, divinissi, spiritu instanti, &c.} \quad \text{\textsuperscript{7}}\text{Omnes excurcens metus et tristitia, et sine causa.} \quad \text{\textsuperscript{8}}\text{Omnes timent hic non omnibus ident timendi modus}}\]

\[\text{\textsuperscript{9}}\text{Eius Tetrak, lib. 2. sect. c. 9.} \quad \text{\textsuperscript{10}}\text{Ingenti pervenit trepidans.} \quad \text{\textsuperscript{11}}\text{Multi mortem timent, et tamen absipsermur mortem consequent, ali qui cupiam timent,} \quad \text{\textsuperscript{12}}\text{Alii plena scrupulis conscient, divina misericordiae diffidentes, Orco se destinant seda lamentationes desolatorias.} \quad \text{\textsuperscript{13}}\text{Non annus egr昼 domi in deficiente.} \quad \text{\textsuperscript{14}}\text{Multi daemonum timent, latrones, insidias, Avicennas.} \quad \text{\textsuperscript{15}}\text{Alii communi, alii de Reg. Rhassis.} \quad \text{\textsuperscript{16}}\text{Ne terra absorbatur, Pateatus.} \quad \text{\textsuperscript{17}}\text{Ne terra scelus, Gordon.} \quad \text{\textsuperscript{18}}\text{Ali timore mortis timentur et maia gratia principium putant se liquidum commissum et ad supplementum requir.}\]
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. *Alii formidolosi omnius, ali quorumdam* (Francatius 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 *treacon still, others* *are afraid of their dearest and nearest friends.* (Melanctius & Galeno, Ruffo, Elio,) 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, ghosts, hobgoblins, &c., *Omnes se hurent aure, somus excitat omnis.* Another through bashfulness, suspicion, and timorousness 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 gesture or speeches, or be sick; he thinks every man observes him, aims at him, derides him, owes him malice. Most part *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.* Christophorus a Vega, *lib. 2. cap. 1.* had a patient so troubled, that by no persuasion or physic he could be reclaimed. *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 shanking with the palsy, or giddily-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 Consec, 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 magical relation seen, but they quake for fear, *Hecatas somniare sibi videtur* (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 iterum moneo, licet nauseam paret lectori, modo decem potius verba, decies repetita licet abundare, quam numm 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 then he was before. Generally of them all take this, *de inanibus semper conqueruntur et timunt,* 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 be; troubled in mind upon every small occasion, unquiet, still complaining, grieving, vexing, suspecting, 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,

69 Allius domesticos timet, allius omnes. *Ambus.* 70 Allius timent insidias. Aurel. lib. 1. de morb. Chron. cap. 6. 71 Hic charissimus, hic omnes homines extra discrimen timet, Virg. 72 Hic in lucem prodiere timet, Quint. 73 Videbrasque queris, contra, Ilicitaequr quosque, Aurel. 74 Alium dam larves, et males spiritus ab inimicii veneniis et incantationibus sub patant obiectis, Hippocrates. po-
Symptoms of Melancholy.

[Part. 1. Sect. 3]

They now...unt, necque aliquod prater dignitatem committunt.  

Sorrow is that other character, and inseparable companion, as individual as Saint Cosmus and Damian, sedus Achates, as all writers witness, a common symptom, a continual, and still without any evident cause, 

Si qua placent, abuent; inimica tenacius herent: sorrow sticks by them still continually, gnawing as the vulture did Titus' 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, Heautontimorumenoi, vexing themselves, 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 afresh, as if it were new done; they are afflicted otherwise for some danger, long, want, shame, misery, that will certainly come, as they suspect and mistrust.  

Lugubris Ate browns upon them, insomuch that Arceus well calls it angorem 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,—post equitem sedet atra cura: they cannot avoid this feral plague, let them come in what company they will, hceret litteri 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 he complained in the poet,

"Domum reverto maestus, atque animo feré Perturbatus, atque incerto praeguditando, 
Assido, accursant servi: succus detrabunt,"

"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 exhilarate his person, he was profoundly melancholy, he had lost his son, illud angebet, that was his Cordolium, his pain, his agony which could not be removed."

Tædium vite.] Hence it proceeds many times, that they are weary of their lives, and feral thoughts to offer violence to their own persons come into their minds, tædium vite is a common symptom, tarda fluunt, ingratique 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, sequitur nunc vivendi, nunc moriendi cupido, saith Aurelius, Lib. 1. cap. 6, but most part vitam damnant, discontent, disquieted, perplexed upon every light, or no occasion, object: often tempted, I say, to make away themselves: Vivere nolunt, mori nesciunt: they cannot die, they will not live: they complain, weep, lament, and think they lead a most miserable life, never was any man so bad, or so before, every poor man they see is most fortunate in respect of them, every 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, wearisomeness, laziness, suspicion, or some such passion forcibly seizeth

17 Cap. 15. in 9. Rhais. in multa vidi, prater rationem semper aliquid timent, in certis tamen optumae semper, neque aliquod prater dignitatem committunt.
18 Altomarus cap. 7. Arceus, triste, sunt.

20 Vide als festinare, lectos sternere,

Cannam apparaire, pro sequi sedulo

Faciebant, quo illam multi lenient insipient.

41 Ovid. Met. 4.
42 Inquiros ansium.
43 Virg. Mar.
47 Altm. Sacchari.
on them. Yet by and by when they come in company again, which they like, or be pleased, *suam sententiam rursus damnam, et vitae solatio delectantur,* as Octavius Horatianus observes, *lib. 2. cap. 5,* they condemn their former mislike, and are well pleased to live. And so they continue, till with some fresh discontent they be molested again, and then they are weary of their lives, weary of all, they will die, and 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 Cæsar Claudinus, consil. 81.* 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. *Mercurialis* another, and another that was often minded to despatch himself, and so continued for many years.

**Suspicion, Jealousy.** Suspicion, and jealously, are general symptoms: they are commonly distrustful, apt to mistake, and amplify, *facile irascibiles,* testy, pettish, peevish, and ready to snarl 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. 22.* 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, *facient, et ino facti penitent (*Areteus*) avari,* et paulo post prodigi. Now prodigal, and then coveous, 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, furtive, they may not abide to tarry in one place long.

* Symptomata.*

10 company long, or to persevere in any action or business.

* Et simul regum pueris, pappare minutum
Posteit, et iratus mammae lalare recusat,*

eftsoons 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 velat volunt;* and what they desire, they do most freely seek; anxious ever, and very solicitous, distrustful.

---

*Suspicio, diffidentia, symptomata.* Crato Ep. Ju.io Alexandrinae cans. 183 Scotzii. *Hor.* "At Rome, wishing for the fields, in the country, extolling the city to the skies." *Pers. Sat. 3.* "And like the children of nobility, require to eat pap, and, angry at the nurse, refuse her to sing halleluya."
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, austere; cogitabundi still, very intent, and as 48 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 Abderites esteemed of Democritus: and yet of a deep reach, excellent apprehension, judicious, wise, and witty: for I am of that 46 nobleman's mind, "Melancholy advanced 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 iniquitati: saith Francatorius, lib. 2. de Intell. And as Arculanus, c. 16. in 9. Rhasis, terms it, Initiative plerumque perversum, corrupti, cum judicant honesta inhonesta, et amicitia habent pro inimicitia: they count honesty dishonesty, friends as enemies, they will abuse their best friends, and dare not offend their enemies. Cowards most part et ad inferendam injuriam timidissimi, saith Cardan, lib. 8. cap. 4. de rerum varietate: both 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 elephantem, 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 agony, perplexed, dejected, astonished, impatient, utterly undone: fearful, suspicious of all. Yet again, many of them desperate hair-brains, rash, careless, fit to be assassins, as being void of all fear and sorrow, according to 45 Hercules de Saxonia, "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 exequiascentiam (Montalbus 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 illam, et omnes, the present moves most, and the last commonly they love best. Yet some again Anteroles, cannot endure the sight of a woman, abhor the sex, as that same melancholy, 49 duke of Muscovy, that was instantly sick, if he came but in sight of them; and that 48 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 fugit, et a ratione aliena (saith 100 Fraubearius), they feign many absurdities, vain, void of reason: one supposeth 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 sticking breath, a great nose, that he is sick, or inclined to such or such a disease, he believes it folly, 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 bought 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, Vehit agris somnia, vano fugituri species; more like dreams, than men awake, they fain a company of antic, fantastical conceits, they have most frivolous thoughts, impossible to be effected; and sometimes think verily they hear and see present before their eyes such phantasm or goblins, they fear, suspect, or conceive, they still talk with, and follow them. If, cogitationes somniatibus similes, od vigilant, quod aliis somniant cogitabundi, still, saith Avicenna, they wake, as others dream, and such for the most part are their
imaginations and conceits, abstract, vain, foolish toys, yet they are most curious and solicitous, continual, et supra modum, Rhasis cont. lib. 1. cap. 9. meditamentur de aliqua 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: saeviunt 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. Nec interrogant (saith 4 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, whether 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 5 Mercurialis, con. 11. "What conceit they have once entertained, to be most intent, violent, and continually about it?" Invitas occurrit, do what they may they cannot be rid of it, against their wills they must think of it a thousand times over, Perpetuo molestantur nec oblivisci possunt, they are continually troubled with it, in company, out of company; at meat, at exercise, at all times and places, non desenunt ea, quae minime volupt, cogitare, if it be offensive especially, they cannot forget it, they may not rest or sleep for it, but still tormenting themselves, Syphiis saxum volvent sibi ipsis, as 6 Brunner observes, Perpetua calamitas et miserabile flagellum.

**Bashfulness.**] 8 Crato, 9 Laurentius, and Fernelius, put bashfulness for an ordinary symptom, subsusticus pudor, or vitiis 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, it 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 disquieted in this kind, some less, longer some, others shorter, by fits, &c., though some on the other side (according to 10 Fracastorius) be invecceunti et perturbae, impudent and peevish. But most part they are very shamefaced, and that makes them with Pet. Blesensis, Christopher Urswick, 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 familiaris: pauciloque, of few words, and oftentimes wholly silent. 11 Frambeserius, a Frenchman, had two such patients, omino taciturnos, their friends could not get them to speak: Rodricus à Fonseca consult. tom. 2. 85. consil. gives instance in a young man, of twenty-seven years of age, that was frequently bashful, 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, desides, taciturni, agré impulsi, nec nisi coacti procedant, &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 timorem soli sunt? Are they so solitary for pleasure (one asks) or pain? for both; yet I rather think for fear and sorrow, &c.

---

12 Ille metuant cupidique, dolent cupidique, nec auras Respiquant, clausi tenebris, et carere caco.

As Bellerophon in 13 Homer,

"Qui miser in sylvis morens errat opacis,
Ipse unum eor odos, hominum vestigia visitat.

"Hence 'tis they grieve and fear, avoiding light,
And shut themselves in prison dark from sight."

14 Hic est "et invitans semper occurrant,
Elium vel invitans semper occurrant.

6 Tullius de sen.
7 Consil. med. pro Hyperbela. 12 Consil. ill. 43.
8 Cap. 5. 10 Lib. 3. de Intell.
9 Coa. 15. et 16. lib. 1.
11 Virg. Æn. 6.
12 Lib. 3.
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, 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, fugiant homines sine causa (saith Rhetus) et odio habent, cont. l. 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, 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. Que quidem (saith he) plurimum atra bile vexatis et melancholicis eveniant, desertia frequentant, hominumque congressum aversantur; 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, Pirus 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, pitied or admired in another; to him by fits, to a second continuant; and howsoever 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, such as painters and poete durst not attempt, which they will not really fear, feign, suspect and imagine unto themselves: and that which 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, contradictions, and contradictions, and that in infinite varieties. Melancholici plane incredibiliu sibi persuadent, ut vie omnibus seculis duo reperit sint, qui idem imaginati sint (Erastus de Lamits), 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. 1. membr. 11, 12, 13, 14. plurimum irritant influentia celestes, unde cientur animi agradituides et morbi corporum. One saith, diverse diseases of the body and mind proceed from their influences, as I have already proved out of Ptolemy, Pontanus, Lemnius, Cardan, and others as they are principal signifieators of manners, diseases, mutually irradiated, or lords of the genius, &c. Ptolomais in his centiloquy, Hermes, or whosesoever 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, Jovianus Pontanus and others stilly 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-
choly in his temperature, then he shall be very austere, sullen, churlish, black of colour, profound in his cogitations, full of cares, miseries, and discontents, sad and fearful, always silent, solitary, still delighting in husbandry, in woods, orchards, gardens, rivers, ponds, pools, dark walks and close: Cognitiones sunt velle edificare, velle arbores plantare, agros colere, &c. To catch birds, fishes, &c. still contriving and musing of such matters. If Jupiter dominers, they are more ambitious, still meditating of kingdoms, magistracies, offices, honours, or that they are princes, potentates, and how they would carry themselves, &c. If Mars, they are all for wars, brave combats, monomachies, testy, choleric, harebrain, rash, furious, and violent in their actions. They will feign themselves victors, commanders, are passionate and satirical in their speeches, great braggars, ruddy of colour. And though they be poor in shew, vile and base, yet like Telephus and Peleus in the 23 poet, Ampullus jaetaut et sesquipedalia verba, “forget their swelling and gigantic words,” their mouths are full of myriads. and tetrachets at their tongues’ end. If the sun, they will be lords, emperors, in conceit at least, and monarchs, give offices, honours, &c. If Venus, they are still courting of their mistresses, and most apt to love, amorous given, they seem to hear music, plays, see fine pictures, dancers, merriments, and the like. Ever in love, and dote on all they see. Mercurialists are solitary, much in contemplation, subtle, poets, philosophers, and musing most part about such matters. If the moon have a hand, they are all for peregrinations, sea voyages, much affected with travels, to discourse, read, meditate of such things; wandering in their thoughts, diverse, much delighting in waters, to fish, fowl, &c.

But the most immediate symptoms proceed from the temperature itself, and the organical parts, as head, liver, spleen, meserac veins, heart, womb, stomach, &c., and most especially from distemperance of spirits (which, as 24 Herculeus de Saxonia contende, are wholly immaterial), or from the four humours in those seats, whether they be hot or cold, natural, unnatural, innate or adventitious, intended or remitted, simple or mixed, their diverse mixtures, and several adustations, combinations, which may be as diversely varied, as these 25 four first qualities in 26 Clavus, and produce as many several symptoms and monstrous fictions as wine doth effect, which as Andreas Bachiust observes, lib. 3. de vino, cap. 20. are infinite. Of greater note be these.

If it be natural melancholy, as Lod. Mercatus, lib. 1. cap. 17. de melan. T. Bright, c. 16. hath largely described, either of the spleen, or of the veins, faulty by excess of quantity, or thickness of substance, it is a cold and dry humour, as Montanus affirms, consil. 26. the parties are sad, timorous and fearful. Prosper Calens, in his book de atra bile, will have them to be more stupid than ordinary, cold, heavy; solitary, sluggisb. Si multum atrum bilem et frigidum habeat. Herculeus de Saxonia, c. 19. l. 7. 27 holds these that are naturally melancholy, to be of a leaden colour or black, and so doth Guianerius, c. 3. tract. 15. and such as think themselves dead many times, or that they see, talk with black men, dead men, spirits and goblins frequently, if it be in excess. These symptoms vary according to the mixture of those four humours adult, which is unnatural melancholy. For as Trallianus hath written, cap. 16. l. 7. 28 “There is not one cause of this melancholy, nor one humour which begets, but divers diversely intermixed, from whence proceeds this variety of symptoms:” and those varying again as they are hot or cold. 29 “Cold melancholy (saith Benedic. Vittorius Faventinus pract. mag.) is a cause of dotage, and more mild symptoms, if hot or more adust, of more violent passions, and furies.” Fracastorius, l. 2. de intellect. will have us to consider well of it, 30 “with what kind of melancholy every one is troubled, for it much avails to know it; one is enraged by fervent heat, another is possessed by sad and cold; one is fearful, shamefaced; the other impudent and bold; as Ajax, Arna rapit supersonque fures in prelia poscit: quite mad or tending to madness. Nunc hos, nunc impedit illos. Bellerothen on the other side, solis errat malo sanus in agris, wanders alone in the woods; one desairs, weeps, and is weary of his life, another laughs, &c. All which variety is
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 lye by force of adustion, cause, according to the diversity of their matter, diverse and strange symptoms," which T. Bright reckons up in his following chapter. So doth 34 Aretæus, 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) 35 it stirs up dull symptoms, and a kind of stupidity, or impassionate hurt: they are sleepy, saith 36 Savanarola, dull, slow, cold, blockish, as-like, Asiniam melanchoiam. 37 Melanchthon calls it, "they are much given to weeping, and delight in waters, ponds, pools, rivers, fishing, fowling, &c." (Arnoldus breviar. 1. cap. 18.) They are 38 pale of colour, slothful, apt to sleep, heavy; 39 much troubled with head-ache, continual meditation, and muttering to themselves; they dream of waters, 40 that they are in danger of drowning, and fear such things, Rhysis. They are fatter than others that are melancholy, of a muddy complexion, apter to spit, 41 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 sleepy still; Christophorns à Vega another afflicted in the same sort. If it be invertebrate 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 Christophorns à Vega, that thought he was a tun of wine, 42 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, 43 "such are commonly ruddy of complexion, and high-coloured," according to Salust Salviæm, and Hercules de Saxonii. And as Savanarola, Vittorius Favitentius Emper. farther adds, 44 "the veins of their eyes be red, as well as their faces." 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 45 they see or hear plays, dancing, and such-like sports (free from all fear and sorrow, as 46 Hercules de Saxonii supposeth.) 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 all day long, as if he had been at a theatre. Such another is mentioned by 47 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. Wolfinus relates of a country fellow called Brunsiellus, subject to this humour, 48 "that being by chance at a sermon, saw a woman fall off from a form half asleep, at which object most of the company laughed, but he for his part was so much moved, that for three whole days after he did nothing but laugh, by which means he was much weakened, and worse a long time following." Such a one was old Sophocles, and Democritus himself had hilaria deliria, much in this vein. Laurentius cap. 3. de metem. 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.

which causeth many times a divine ravishment, and a kind of *enthusiasms*. which stirreth them up to be excellent philosophers, poets, prophets, &c. **Mercurialis.**

**consil.** 110, gives instance in a young man his patient, sanguine melancholy, *of a great wit, and excellently learned.*

If it arise from choler adult. *they* are bold and impudent, and of a more hair-brain disposition, 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 be moved, most violent, outrageous, ready to disgrace, provoke any, to kill themselves and others; Arnoldus adds, stark mad by fits, *they* sleep little, their urine is subtle and fiery. (Guianerus.) *In* their fits *you* shall hear them speak all manner of languages. Hebrew, Greek, and Latin, that *never* were taught or knew them before." Apponensis in *com. in Pro. sec. 30. of* a mad woman that spake excellent good Latin: and Rhasis knew another, that *could* prophecy in her fit, and for tell things truly to come.  

53 Guianerus 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 *de moniaci*, possessed, than mad or melancholy, or both together, as Jason Pratenis thinks, *inniscent se mali genii, &c.* but most ascribe it to the humour, which opinion Montalus cap. 21. stiffly maintains, confuting Avicenna and the rest, referring it wholly to the quality and disposition of the humour and subject. Cardan de *rerum var. lib. 8. cap. 10.* holds these men of all others fit to be assassins. bold, hearty, fierce, and adventurous, to undertake anything by reason of their choler adult. *"This humour, saith he, prepares them to endure death itself, and all manner of torments with invincible courage, and 'tis a wonder to see with what alacrity they will undergo such tortures. ut supra naturam res videatur:* he ascribes this generosity, fury, or rather stupidity, to this adustion of choler and melancholy; but I take these rather to be mad or desperate, than properly melancholy; *for commonly this humour so adult and hot, degenerates into madness.*

If it come from melancholy itself adult, those men, saith Avicenna, *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;* 11 cold and black, bashful, and so solitary, that as Arnoldus 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 with black men, and converse familiarly with devils, and such strange chimeras and visions, (Gordonius) or that they are possessed by them, that somebody talks to them, or within them. *Tales melancholici plerunque demoniaci.* Montalus consil. 26. *ex Avicenna.* Valescens de Taranta had such a woman in cure, *that she thought she had to do with the devil;* and Gentilis Fulgosus *quest.* 55. writes that he had a melancholy friend, that "had a black man in the likeness of a soldier" still following him whereasover he was. Laurentius cap. 7. hath many stories of such as have thought themselves bewitched by their enemies; and some that would eat no meat as being dead. 1450 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 Praten's daughters. 61 Hildesheim *spici. 2.* *de mania,* hath an example of a Dutch baron so affected, and Trincavelius *lib. 1. consil.* 11. another of a nobleman in his country, *that thought he was certainly a beast, and would imitate most of*
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, constrained, as it participates 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 thought himself and everything else he had, great: great wife, great horses, could not drink in, great hose, and great shoes bigger than his feet." Like her in 66 Trallianus, that supposed she "could shake all the world with her finger," and was afraid to clinch her hand together, lest she should crush the world like an apple in pieces; or him in Galen, that thought he was 66 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, 66 Guianerius saith he saw at Padua, that would clap his hands together and crow. 67 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 66 Laurentius gives out upon his credit, that he knew in France. Christophorus à Vega cap. 3. lib. 11. 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. 68 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. 69 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 stink. A melancholy French poet in 70 Laurentius, being sick of a fever, and troubled with waking, by his physicians was appointed to use "inguement populum" 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 off, 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 in Limousin, saith Anthony Verdeur, was persuaded he had but one leg, afflicted by a wild bear, that by chance struck him on the leg; he could not but satisfied his leg was sound (in all other things well) until two Franciscans by chance coming that way, fully removed him from the conceit. Sede abunde fabulae audaces,—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, 71 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 supposed, and withal acts a lord’s part, takes upon him to be some statesman or magistrate, makes congés, 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. 72 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
covetous person is still conversant about purchasing of lands and tenements, plotting in his mind how to compass such and such manors, as if he were already lord of, and able to go through with it; all he sees is his, re or spe, he hath devoured it in hope, or else in conceit esteems it his own: like him in 73 Athenaeus, that thought all the ships in the haven to be his own. A lascivious inamorato plots all the day long to please his mistress, acts and struts, and carries himself as if she were in presence, still dreaming of her, as Pamphilus of his glycereum, or as some do in their morning sleep. 75 Marcellus Doutaeus knew such a gentlewoman in Mantua, called Elionora Meliorina, that constantly believed she was married to a king, and 76 would kneel down and talk with him, as if he had been there present with his associates; and if she had found by chance a piece of glass in a muck-hill or in the street, she would say that it was a jewel sent from her lord and husband. If devout and religious, he is all for fasting, prayer, ceremonies, alms, interpretations, visions, prophecies, revelations, 76 he is inspired by the Holy Ghost, full of the spirit: one while he is saved, another while damned, or still troubled in mind for his sins, the devil will surely have him, &c. more of these in the third partition of love-melancholy. 76 A scholar's mind is busied about his studies, he Dovalms himself for that he hath done, or hopes to do, one while fearing to be out in his next exercise, another while con- temning all censures; envies one, emulates another; or else with indefatigable pains and meditation, consumes himself. So of the rest, all which vary according to the more remiss and violent impression of the object, or as the humour itself is intended or remitted. For some are so gently melancholy, that in all their carriage, and to the outward apprehension of others it can hardly be discerned, yet to them an intolerable burden, and not to be endured. 75 Quaedam occultas quaedam manifesta, some signs are manifest and obvious to all at all times, some to few, or seldom, or hardly perceived; let them keep their own counsel, none will take notice or suspect them. "They do not express in outward show their depraved imaginations," as 76 Hercules de Saxonii observs, "but conceal them wholly to themselves, and are very wise men, as I have often seen; some fear, some do not fear at all, as such as think themselves kings or dead, some have more signs, some fewer, some great, some less, some vex, fret, still fear, grieve, lament, suspect, laugh, sing, weep, chafe, &c. by fits (as I have said) or more during and permanent." Some dose in one thing, are most childish, and ridiculous, and to be wondered at in that, and yet for all other matters most discreet and wise. To some it is in disposition, to another in habit; and as they write of heat and cold, we may say of this humour, one is melancholicus ad octo, a second two degrees less, a third half-way. "Tis superparticular, sesquiquinta, sesqui- tercia, and superbipartium tertius, quinuas Melancholia, &c. all those geometrical proportions are too little to express it. 80 It comes to many by fits, and goes; to others it is continue: many (saith 81 Farentinus) in spring and fall only are molestèd, some once a year, as that Roman 82 Galen speaks of: 80 one, at the conjunction of the moon alone, or some unfortunate aspects, at such and such set hours and times, like the sea-tides, to some women when they be with child, as 83 Plater notes, never otherwise: to others 'tis settled and fixed; to one led about and variable still by that ignis fatus of phantasy, like an arthritis or running gout. 'Tis here and there, and in every joint, always molesting some part or other; or if the body be free, in a myriad of forms exercising the mind. A second once peradventure in his life hath a most grievous fit, once in seven years, once in five years, even to the extremity of madness, death, or dotage, and that upon some feral accident or perturbation terrible object, and for a time, never perhaps so before, never after. A third is moved upon all such troublesome objects, cross fortune, disaster, and violent passions, otherwise free, once troubled in three or four years. A fourth, if things be to his mind, or he in action, 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.

"Pectore concept ile nisi triste sunt?" | "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 86 most pleasant at first. I say, mentis gratissimis error, 86 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, "pot me occiditis amici, non serrastis 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. coni ad vomitum, 86'tis so pleasant he cannot refrain. He may thus continue peradventure many years by reason of a strong temperature, or some mixture of business, which may divert his cogitations: but at the last 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 solitariness, melancholy this socalled fiend is drawn on, et quantum verite ad aureas. Thereaus, tantum radice in Tartaros tendit, "extending up, by its branches, so far towards Heaven, as, by its roots, it does down towards Tartarus," it was not so delicious at first, as now it is bitter and harsh; a banished soul macerated with care and discontents, tadium vita, impatience, agony, insensibility, irresolution, precipitate them unto unspeakable miseries. They cannot endure company, light, or life itself, some unit for action, and the like. 86"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, 86 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 cogitata loqui, to talk to themselves, or to use inarticulate incoindite voices, speeches, obsequious 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 86 that which they think or speak. Savaronola. Rub. 11. tract. 8. cap. 1. de agritutudine, confirms as much. "when he begins to express that in words, which he conceives in his heart, or talks idly, or goes from one thing to another," which 86 Gordonius calls nee cupat habentum, nee cuandum, "having neither head nor tail," he is in the middle way: 86 but when he begins to act it likewise, and to put his popperies in execution, he is then in the extent of melancholy, or madness itself.

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 cries 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 they laugh, whoop, halloo, or run away, and swear they see or hear players. 86 devils, hobgoblins, ghosts, strike, or strut, &c., grow humorous in the end; like him in the poet, sape ducentos, sape deceper servos, "at one time followed by two hundred servants, at another only

---

86 Lxviii. Lxviii. Jason Pratensis, bland ab initio.
86 A more agreeable mental delusion.
86 Hor. Farcis deliciosis atrem.
86 Virg. Corpus secatum est.
86 Lib. 9. ad Marcomanorum.
86 Pratensis magistri.
86 Quam ore loquitur quaerat concrepit, quanque satato de uno ad alium transit, coaeptum risum de cliquo redditum, tunc est in medio, at quum incipit operari quae locus, in summo gradu est.
86 Quam nos ad hoc desinit, ut ea quae cogitare passitur, nonnulla quae acta permaneat, tum perficiat melancholia est.
86 Melanarchos se videat et amore patet omnem. Lavater de spectris, part. 2. cap. 2.
Mem. 2. Subs. 1.]  

Symptoms of Head-Melancholy. 247

by ten") he will dress himself, and undress, careless at last, grows insensible, stupid, or mad. He howls like a wolf, barks like a dog, and raves like Ajax and Orestes, hears music and outeries, which no man else hears. As he did whom Amatus Lusitanus mentioneth cent. 3, cura. 55, or that woman in Springer, that spake many languages, and said she was possessed: that farmer in Prosper Calvinus, that disputed and discoursed learnedly in philosophy and astronomy, with Alexander Achilles his master, at Bologna, in Italy. But of these I have already spoken.

Who can sufficiently speak of these symptoms, or prescribe rules to comprehend them? as Echo to the painter in Ausonius, vane quid affectas, &c., foolish fellow; what wilt? if you must needs paint me, paint a voice, et simulac si ris pingere, pinge somnum; if you will describe melancholy, describe a fantastical conceit, a corrupt imagination, vain thoughts and different, which who can do? The four and twenty letters make no more variety of words in diverse languages, than melancholy conceits produce diversity of symptoms in several persons. They are irregular, obscure, various, so infinite, Proteus himself is not so diverse, you may as well make the moon a new coat, as a true character of a melancholy man; as soon find the motion of a bird in the air, as the heart of man, a melancholy man. They are so confused, I say, diverse, intermingled with other diseases. As the species be confounded (which I have showed) so are the symptoms; sometimes with headache, cachexia, dropsy, stone; as you may perceive by those several examples and illustrations, collected by Hildesheim spicil. 2. Mercurialis consil. 118. cap. 6 and 11. with headache, epilepsy, priapismus. Trincavellus consil. 12. lib. 1. consil. 49. with gout: catusius appetitus. Montanus consil. 26. &c. 23, 234, 249, with falling-sickness, headache, vertigo, lycanthropia, &c. I. Caesar Claudinus consil. 4. consil. 89 and 116. with ague, agues, hemorrhoids, stone, &c., who can distinguish these melancholy symptoms so intermixed with others, or apply them to their several kinds, confine them into method? This hard I confess, yet I have disposed of them as I could, and will descend to particularize them according to their species. For hitherto I have expatiated in more general lists or terms, speaking promiscuously of such ordinary signs, which occur amongst writers. Not that they are all to be found in one man, for that were to paint a monster or chimera, not a man: but some in one, some in another, and that successively or at several times.

Which I have been the more curious to express and report; not to upbraid any miserable man, or by way of derision, (I rather pity them,) but the better to discern, to apply remedies unto them; and to show that the best and soundest of us all is in great danger; how much we ought to fear our own fickle estates, remember on miseries and vanities, examine and humiliate ourselves, seek to God, and call to Him for mercy, that needs not look for any rods to scourge ourselves, since we carry them in our bowels, and that our souls are in a miserable captivity, if the light of grace and heavenly truth doth not shine continually upon us; and by our discretion to moderate ourselves, to be more circumspect and wary in the midst of these dangers.

MEMB. II.

SUBSEC. I.—Symptoms of Head-Melancholy.

"If no symptoms appear about the stomach, nor the blood be misaffected, and fear and sorrow continue, it is to be thought the brain itself is troubled, by reason of a melancholy juice bred in it, or otherwise conveyed into it, and that evil juice is from the distemper of the part, or left after some inflammation," thus far Piso. But this is not always true, for blood and hypochondries both are often affected even in head-melancholy. Hercules de Saxoniä differs here from the common current of writers, putting peculiar signs of head-melancholy, from the sole distemper of spirits in the brain, as they are hot, cold, dry, moist, all without matter from the
Symptoms of Melancholy.

[Part 1. Sect. 3.]

motion alone, and tenebrosity of spirits;" of melancholy which proceeds from humours by adustion, he treats apart, with their several symptoms and cures. The common signs, if it be by essence in the head, "are ruddiness of face, high sanguine complexion, most part rubore saturato," one calls it a blueish, and sometimes ful of pimples, with red eyes. Avicenna l. 3, Fren. 2, Tract. 4, c. 18. Duretus and others out of Galen, de affect. l. 3, c. 6. Hercules de Saxoniia 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 must apt to wake, and to continue whole months together without sleep. Few excrement in their eyes and nostrils, and often bals by reason of excess of dryness. Montaltus 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, epileptical, with a multitude of humours in the head. They are very bashful, if ruddy, apt to blush, and to be red upon all occasions, præserim si 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 Montaltus 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. Ætius 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 superluous and continual cogitations; for when the head is heated, it scorchoth the blood, and from thence proceed melancholy fumes, which trouble the mind," Avicenna. They are very cholerie, and soon hot, solitary, sad, often silent, watchful, discontent, Montaltus, 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 immoderate 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, prærubri jocosis delectautur, et irriores plurumque sunt, if they be ruddy, they are delighted in jests, and oftentimes scoffers themselves, conceived; and as Rhodericus à Vega comments on that place of Galen, merry, witty, of a pleasant disposition, and yet grievously melancholy anon after: omnia dissent sine doctore, saith Arcus, they learn without a teacher; and as Laurentius supposest, those fatal passions and symptoms of such as think themselves glass, pitchers, feathers, &c., speak strange languages, a colore cerebr i (if it be in excess) from the brain's distempered heat.

Section II.—Symptoms of windy Hypochondriacal Melancholy.

"In this hypochondriacal or flatous melancholy, the symptoms are so ambiguous," saith Crato in a counsel of his for a noblewoman, "that the most exquisite cannot determine of the part affected." Matthew Flaccus, consulted about a noble matron, confessed as much, that in this malady he with Hollerius, Francatorius, Falopius, and others, being to give their 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 ares, that in this diversity of symptoms, which commonly accompany this disease, "no physician can truly say what part

---

4 Farcie sunt rubente et livideente, quibus etiam aliquando audient post umbram.  
5 Jo. Pantheum, cap. de Mel. Si cerebrium primum affectatur adust capitis gravitas, friz os i.  
6 Laurent, cap. 3. si in cerebrius evocet, dum capitis erit levitas, pust. nigra.  
7. Pultar ignis aegro, ventre nento, quondam in hac melancholia capitis, exiguis multum quantum ventr iopathi nata est, dum enim hoc membra sub eversum affecto transmitte.  
8 Postrema magra flatossa.  
9 Si minus modestia circa ventrem aut ventrem, in cerebrium primum affectatur, et curare opulentur hanc affectum, per cadu flatus et sita, ut humo contactu, et rarum cerebrium affectum sine ventre.  
10. Superum adust capitis eised, et inde ad melancholia adust, annum exspecta.  
11. Lib. de loc. affect. cap. 6.  
12. Hildebrand, spir. 1. de mel. In Hypochondria melancholis ad vim ambiguis sunt symptomata, ut curum secretatissimae modi de loco affe sua statuere non possunt.  
Symptoms of Head-Melancholy.

is affected." Galen lib. 3. de loc. affect. reckons up these ordinary symptoms, which all the Neoterics repeat of Diocles; only this fault he finds with him, that he puts not fear and sorrow amongst the other signs. Trincavelius excuseth Diocles, lib. 3. consil. 35. because that oftentimes in a strong head and constitution, a generous spirit, and a valiant, these symptoms appear not, by reason of his valour and courage. 16Hercules de Saxoniâ (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, 17"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, importanus sudor, unseasonable sweat all over the body," as Octavius Ioratianus lib. 2. cap. 5. calls it; "cold joints, indigestion. 18they cannot endure their own fulsome belchings, continual wind about their hypochondries, heat and griping in their bowels, precordia sursum convellatur, midriff and bowels are pulled up, the veins about their eyes look red, and swell from vapours and wind." Their ears sing now and then, vertigo and giddiness come by fits, turbulent dreams, dryness, leanness, if they are to sweat upon all occasions, of all colours and complexion. Many of them are high-coloured especially after meals, which symptom Cardinal Caccis 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. 19Some again are black, pale, ruddy, sometimes their shoulders and shoulder blades ache, there is a leaping all over their bodies, sudden trembling, a palpitation of the heart, and that cardiaca passio, grief in the mouth of the stomach, which maketh the patient think his heart itself acheth, and sometimes suffocation, difficultas anhelitius, short breath, hard wind, strong pulse, swooning. Montanus consil. 55. Trincavelius lib. 3. consil. 36. et 37. Fernelius cons. 43. Frambesarius 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 20Savanarola, "tis full of pain wind. Guianerius adds, vertigo, nausea, much spitting, &c. If from the myrach, 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 hypochondrie. If from the spleen, hardness and grief in the left hypochondrie, a rumbling, much appetite and small digestion. Avicenna. If from the meseriac veins and liver on the other side, little or no appetite. Herc. de Saxoniâ. 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 conceits and chimeras, as Lommius well observes, l. 1. c. 16. "as 21a black and thick cloud covers the sun, and intercepts his beams and light, so doth this melancholy vapour obumbilate the mind, enforce it to many absurd thoughts and imaginations," and compel good, wise, honest, discreet men (arising to the brain from the 22lower parts, "as smoke out of a chimney"23) to dote, speak, and do that which becomes them not, their persons, callings, wisdoms. 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. Trallinius relates a story of a woman, that imagined she had swallowed an elk, or a serpent, and Felix Paterius, obsecat. 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, *quie vivebant 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 consent: 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 consent, &c., but *mordicus contradiceret, et ore, et scriptis probare nitebatur:* no saying would serve, it was no wind, but real frogs: "and do you not hear them croak?" Platerus would have deceived him, by putting live frogs into his excrements; but he, being a physician himself, would not be deceived, *vin prudentis aliis, et doctus,* a wise and learned man otherwise, a doctor of physic, and after seven years' dotage in this kind, *a phantasia liberata est,* he was cured. Laurentius and Gouart have many such examples, if you be desirous to read them. One commodity above the rest which are melancholy, these windy flatulums have, *lucida intervolva,* their symptoms and pains are not usually so continuator 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, *et sicile amant, et quamlibet fere 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 are affected with this universal melancholy are most part black, *the melancholy juice is redundant all over,* hirsute they are, and lean, they have broad veins, their blood is gross and thick. "Their spleen is weak," and a liver apt to engender the humour; they have kept bad diet, or have had some evacuation stopped, as haemorrhoids, or months in women, Trallanus, 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 Hollerus contend, if they be black, it proceeds from abundance of natural melancholy; if it proceed from cares, agony, discontent, diet, exercise, &c., they may be as well of any other colour: red, yellow, pale, as black, and yet their whole blood corrupt: *praebri colore sepe sunt tales, sepe flavi,* (saith Montaltus) The best way to discern this species, is to let them bleed, if the blood be corrupt, thick and black, and they will purge 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 bugbears 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 inveigh, 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, Vans, and Widows' Melancholy.**

Because Lodovicius Mercatus in his second book *de mulier, affect.* cap. 4. and Rodericus á Castro de morb. mulier. cap. 3. lib. 2. two famous physicians in Spain,
Daniel Sennertus of Wittenberg lib. 1, part 2, cap. 13, with others, have very much discussed 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; 31 (for it much differs from that which commonly befalls men and other women, as having one only cause proper to women alone) I may not omit in this general survey of melancholy symptoms, to set down the particular signs of such parties so misaffected.

The causes are assigned out of Hippocrates, Cleopatra, Moschion, and those old Gynaeciorum Scriptores, of this feral madly, in more ancient maids, widows, and barren women, ob septa transversum violatum, saith Mercatus, by reason of the midriff or Diaphragma, heart and brain offended with those vicious vapours which come from menstrual blood, inflammationem arteriae circa dorsum. Rodericus adds, an inflammation of the back, which with the rest is offended by 32 that fuliginous exhalation of corrupt seed, troubling the brain, heart and mind; the brain, I say, not 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, and anxiety, obfuscation of spirits, agony, desperation, and the like, which are intended or remitted; si amatorius accesserit ardot, 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 men and more ancient maids, and some barren women for the causes above said, 'tis more familiar, erebrius his quam reliquis accidit, inquit Rodericus; the rest are not altogether excluded.

Out of these causes Rodericus defines it with Arcteus, to be angorem animi, a vexation of the mind, a sudden sorrow from a small, light, or no occasion, 33 with a kind of still dotage 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 juxta dorsum, a beating about the back, which is almost perpetual, the skin is many times rough, squalid, especially, as Arcteus observes, about the arns, knees, and knuckles. The midriff and heart-strings do burn and beat very fearfully, and when this vapour or fume is stirred, flieth upward, the heart itself beats, is sore grieved, and faints, fauces siccitate preclauditur, ut difficulter possit ab uteri strangulatione decerni, like fits of the mother, Alurus plerisque nil reddit, alitis exiguum, aere, biliosum, lotion flacum. They complain many times, saith Mercatus, of a great pain in their heads, about their hearts, and hypochondriés, 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 dotage, troublesomely sleep, terrible dreams in the night, subruginosus pudor et verecundia ignava, a foolish kind of bashfulness to some, perverse conceits and opinions, 34 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

8 Different enim ab ea que viris et religuis feminis commercio contingat, praepeam habens causam. 32 Ex mentis sanguinis etra ad cerebri exhalatione, vitium solum mentem perturbat, &c. non per essentiam sed per consentiam. Animis menses et animis in usum trabit, et spiritus cerebrum obfuscantur, quae cancta augerunt, &c. 33 Cum tanto delirio ac dolore aequos partis interni, dorsum, hypochondri, cordis regionem et universum mammae interdum occupatis, &c. Cutis aequaque squalida, aspera, rugosa, precipue curitis, genibus, et dictatorum articulis, praebenda ingenti sepe torpe existant et pulsant, canque vapor excitatus sursum evolat, cor palpitat ut premiri, animus defect, &c. 34 Animis dejectio, perturbatio, rerum existintio, preposterum judicium. Partidum langentes, tardos, consiles inopes, lasciviores, timentes, &c. cum summa rerum meliorum desperatione, nulla de defunctur, solitudinem amant, &c.
Symptoms of Melancholy. 

so by fits it takes them now and then, except the malady be inveterate, and then 'tis 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 stupid and distracted, they think themselves bewitched, they are in despair, opia ad 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 causâ 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 whoso 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 ille 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 elate and sober maids cannot choose but avail much,) labour and exercise, strict diet, rigour and threats may more opportunely be used, and are able of 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 bodies, and subject to passions, (grandiores virgines, saith Mercatus, sterciles et ridue pleuranque melancholicae,) 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 sanc ineptus qui hae dixerim, I confess 'tis an indecorum, and as Pallas a virgin blushed, when Jupiter

32 Nolunt apertis molestias quam patiuntur, sed consquisuntur molestias de capite, continebantur. &c. In rigi. &c. Familiaris non servat, non loquitur, non quernquam tamen de capite, continebantur. &c. In respondunt, &c. et hae gravissim, &c. 33 Chrestes putos feri manum prius irrit, ac strangulati capiunt, nulla orationis suavitate ad spem salutis recuperandam.
Causes

by chance spake of love matters in her presence, and turned away her face; me re-
primam, 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 Vir-
ginum et Vิดuorum, in favour of all such distressed parties, in commiseration of
their present estate. And as I cannot choose but condole their mishap that labour
of this infirmity, and are destitute of help in this case, so must I needs inveigh against
them that are in fault, more than manifest causes, and as bitterly tax those tyrannising
pseudopoliticians, superstitions orders, rash vows, hard-hearted parents, guardians,
unnatural friends, allies, (call them how you will,) those careless and stupid over-
seers, that out of worldly respects, covetousness, supine negligence, their own pri-
ivate ends (cum sibi sit interia bene) can so severely reject, stubbornly neglect, and
impiously contemn, without all remorse and pity, the tears, sighs, groans, and griev-
ous miseries of such poor souls committed to their charge. How odious and abomi-
nable are those superstitions and rash vows of Popish monasteries, so to bind and
enforce 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
suppress the vigour of youth, by rigorous statutes, severe laws, vain persuasions, to
debar them of that to which by their innate temperature they are so furiously in-
clined, urgently carried, and sometimes precipitated, even irresistibly led, to the pre-
judice 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 some marriages, that the world
be not full of beggars, and their parishes pestered with orphans; stupid politicians;
hoccine fieri flagitia? ought these things so to be carried? better marry than burn,
said 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: miseraeum est, saith Austin,
seipsum non misereascere, and they are miserable in the meantime that cannot pity them-
selves, 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 nurseries (read 37 Kenmhnus and
others), and notorious fornications, those Spinrias, Tribadas, Ambubias, &c., those
rapes, incests, adulteries, masturbations, sodomy, buggeries of monks and friars.
See Rule's visitation of abbies, 38 Mercurialis, Rodericus à Castro, Peter Forestus,
and divers physicians; I know their ordinary apologies and excuses for these things,
sec riperint Politici, Medicci, Theologici, I shall more opportunely meet with them
39 elsewhere.

MEMB. III.

Immediate cause of these precedent Symptoms.

To give some satisfaction to melancholy men that are troubled with these symp-
toms, 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 or
forsaken of God, hear or see, &c. as many of them think, but from natural and
inward causes, so that knowing them, they may better avoid the effects, or at least
endure them with more patience. The most grievous and common symptoms are
fear and sorrow, and that without a cause to the wisest and discreetest men, in this
malady not to be avoided. The reason why they are so, Eius disccusseth at large,
Tetrabib. 2. 2. in his first problem out of Galen. lib. 2. de causis sympt. 1. For Galen
imputeth all to the cold that is black, and thinks that the spirits being darkened, and

37 Examen conc. Trident. de cult. sacerd. 38 Cap. de Satur. et Priap. 39 Part. 3. sect. 3. Membr. 3. word."
Sub. 5. 40 " Lest you may imagine that I patronise W
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, is in continual darkness, fear, and sorrow; divers terrible monstrous actions 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 intellect. "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: * solius 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 at dust, should fear. 5 Averroes scoffs at Galen for his reasons, and brings five arguments to repel them: so doth Herc. de Saxon. Tract. de Melanch. cap. 3, assigning other causes, which are copiously censured and contended by Aquinas Montaltus, cap. 5 and 6. Lod. Mercatus de Inter. morb. cur. lib. 1, cap. 17. Altomarus, cap. 7. de mel. Guianaerius, tract. 15. c. 1. Bright cap. 37. Laurentius, cap. 5. Valesius, med. cont. lib. 5, con. 1. "Dis-temperature," they conclude, "makes black juice, blackness obscures the spirits, the spirits obscured, cause fear and sorrow." Laurentius, cap. 13. supposeth these black fumes offend specially the diaphragma or midriff, and so per consequens the mind, which is obscured as the sun by a cloud. To this opinion of Galen, almost all the Greeks and Arabians subscribe, the Latins new and old, interna tenebrae offuscent animum, ut externe nocent pueris, as children are afflicted in the dark, so are melancholy men at all times, 6 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 boosts 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 sound to laugh at this dejected passillanimity, and those other symptoms of melancholy, to make themselves merry with them, and to wonder at such, as toys and triles, 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. Byaruns. Tract. de pest. gives instance [as I have said] 7 and put case [saith he] in one that walks upon a plank, 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 calenii 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 fume and darkness, causing fear, grief, suspicion, which they carry with them, an object which cannot be removed; but sticks as close, and is as inseparable as a shadow to a body, and who can expel or overrun his shadow? Remove heat of the liver, a cold stomach, weak spleen: remove those ambient 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 8 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."
Restlessness proceeds from the same spring, variety of fumes make them like and dislike. Sorbusness, avoiding of light, that they are weary of their lives, hate the world, arise from the same causes, for their spirits and humours are opposite to light, fear makes them avoid company, and absent themselves, lest they should be misused, kissed at, or overheard themselves, which still they suspect. They are prone to venem, by reason of wind. Angry, waspish, and fretting still, out of abundance of chole, which causeth 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. 40 Hier. de Saxonià doth ascribe this to the several motions in the animal spirits, "their dilation, contraction, confusion, alternation, tenesmosity, hot or cold distemperature," excluding all material humours. 41 Fracastorius "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, 42 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 dislike, 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 senses dissolve their temperature, which being dissolved, they cannot perform their offices as they ought."

Why melancholy men are witty, which Aristotle hath long since maintained in his problems; and that all learned men, famous philosophers, and lawgivers, ad ommum fere omnes melancholici, ad still have been melancholy, is a problem much controverted. Jason Pratensis will have it understood of natural melancholy, which opinion Melancthon inclines to, in his book de Anima, and Marcellius Ficinus de sua. trend. 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 adjust, 43 but so mixed as that blood be half, with little or no adust, that they be neither too hot nor too cold. Aponensis, cited by Melancthon, 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 with fire, and when burn 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 mixtura dementie, no excellent wit without a mixture of madness. Fracastorius shall decide the controversy. 44 "phlegmatic 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 sad: if temperate, excellent, rather inclining to that extreme of heat, than cold."

This sentence of his will agree with that of Heraclitus, a dry light makes a wise mind, temperate heat and dryness are the chief causes of a good wit; therefore, saith Elfan, an elephant is the wisest of all brute beasts, because his brain is driest, et o physique. This reason Cardan approves, subtil. l. 12. Jo. Baptista Silvaticus, a physician of Milan, in his first controversy, hath copiously handled this question: Rulasdus in his problems, Cælius Rodiginus, lib. 17. Valleriola 6 narrat. med. 
Symptoms of Melancholy. [Part. I. Sec. 3.]

Weeping, sighing, laughing, itching, trembling, sweating, blistering, 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) *54* the voice of such as are afraid, trembles, because the heart is shaken? (Cominb. 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, *55* dryness, which makes the nerves of the tongue torpid.” Fast speaking (which is a symptom of some few) Etius will have caused *56* from abundance of wind, and swiftness of imagination: *59* baldness comes from excess of dryness,*79* hirsuteness from a dry temperture. 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 is 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; *60* 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 pismires, from a sharp subtle wind. *61* 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, *62* Etius answers: Os ventris frigescit, cold in those inner parts, cold belly, and hot liver, causeth crudity, and intention proceeds from perturbations, *63* our souls for want of spirits cannot attend exactly to so many intensive operations, being exhaust, and overswayed by passion, she cannot consider the reasons which may dissuade her from such affections.

*64* Bashfulness and blushing, is a passion proper to men alone, and is not only caused for *65* some shame and ignominy, or that they are guilty unto themselves of some foul fact committed, but as *66* Fracastorius well determines, ob defectum proximum, et timorem, “from fear, and a conceit of our defects; the face labours and is troubled at his presence that sees our defects, and nature willing to help, sends thither heat, heat draws the subtilest blood, and so we blush. They that are bold, arrogant, and careless, seldom or never blush, but such as are fearful.” *67* 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, *68* “but for joy and pleasure, or if anything at unawares shall pass from us, a sudden accident, occurse, or meeting?” (which Disarius in *69* Macrobius confirms) any object heard or seen, for blind men never blush, as Dandinus 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.

*65* Sometimes the extremity of the ears tingle, and are red, sometimes the whole face, Esi nihil vitiosum commissris, as Lodovicus holds: though Aristotle is of opinion, omnis pudor ex vitio commissis, all shame for some offence. But we find otherwise, it may as well proceed *70* from fear, from force and inexperience, (so *71* Dandinus holds) as vice: a hot liver, saith Duretus (notis in Holterium:) “from a hot brain, from wind, the lungs heated, or after drinking of wine, strong drink, perturbations,” &c.

Laughter what it is, saith *72* Tully, “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.” The cause that it often affects melancholy men so much, is given by Gomisius, lib. 3. de sale gentil.
Causes of these Symptoms.

cap. 18. abundance of pleasant vapours, which, in sanguine melancholy especially, break from the heart, and tickle the midriff, because it is transverse and full of nerves; by which titillation the sense being moved, and arteries distended, or pulled, the spirits from thence move and possess the sides, veins, countenance, eyes. See more in Jossius de risu et fletu, Vies 3 de Anima. Tears, as Scaliger defines, proceed from grief and pity, or from the heating of a moist brain, for a dry cannot weep.

That they see and hear so many phantasms, chimeras, noises, visions, &c. as Fienus hath discoursed at large in his book of imagination, and Lavater de spectris, part. 1. cap. 2. 3. 4. their corrupt phantasy makes them see and hear that which indeed is neither heard nor seen, Qui nullum jejunant, aut noctes ducent insomnes, they that much fast, or want sleep, as melancholy or sick men commonly do, see visions, or such as are weak-sighted, very timorous by nature, mad, distracted, or earnestly seek. Sabini quod volunt somniant, as the saying is, they dream of that they desire. Like Sarmiento the Spanish, who when he was sent to discover the straits of Magellan, and confine places, by the Prorex of Peru, standing on the top of a hill, Amenissimam planitieon desperere sibi visus fuit, edificia magnifica, quam plurimos Pagos, altas Turres, splendida Templo, and brave cities, built like ours in Europe, nor, saith mine author, that there was any such thing, but that he was vanissimus et nimis credulus, and would fain have had it so. Or as Lod. Mercatus 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 affirmis, mad men and such as are near death, quas extra se videre putant Imagines, intra oculos habent, 'tis in their brain, which seems to be before them; the brain as a concave glass reflects solid bodies. Senea etiam decrepiti cerebrum habecit concave et aridum, ut imaginemur se videre (sath Boissardus) quae non sunt, old men are too frequently mistaken and dote in like case: or as he that looketh through a piece of red glass, judgeth 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. 10. 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 mad supposed he saw the furies tormenting him, and his mother still ready to run upon him—

81 82 O mater obscurae noni me persequi.
His foris, aspectu anguiinis, horribilibis,
Ecce ecce me invadant, in me jam ruunt; the brain as a concave glass reflects solid bodies. Senea etiam decrepiti cerebrum habecit concave et aridum, ut imaginemur se videre (sath Boissardus) quae non sunt, old men are too frequently mistaken and dote in like case: or as he that looketh through a piece of red glass, judgeth 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. 10. 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 mad supposed he saw the furies tormenting him, and his mother still ready to run upon him—

81 "O mater obscurae noni me persequi.
His foris, aspectu anguiinis, horribilibis,
Ecce ecce me invadant, in me jam ruunt;" but Electra told him thus raving in his mad fit, he saw no such sights at all, it was but his crazed imagination.

82 "Quiesce, quiesce miser in linteis tuis,
Non cernis etenim quae videre te putas."

So Pentheus (in Bacchis Euripidis) saw two suns, two Thebes, his brain alone was troubled. Sickness is an ordinary cause of such sights. Cardan, subtil. 8. Mens agra laboribus et jejuniis fracta, facit eos videre, audire, &c. And Osianer beheld strange visions, and Alexander ab' Alexandro both, in their sickness, which he relates de rerum varietat. lib. 8. cap. 44. Albategnus that noble Arabian, on his death-bed, saw a ship ascending and descending, which Fraeasterius records of his friend Bap-
tanta Tirrius. Weak sight and a vain persuasion withal, may effect as much, and second causes concurring, as an ear in water makes a reflection, and seems bigger, bended double, &c. The thickness of the air may cause such effects, or any object not well-discerned in the dark, fear and phantasy will suspect to be a ghost, a devil. &c. \textsuperscript{83} \textit{Quo d nimis miseri timent, hoc faciél 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, in as a glass. Vitellio, \textit{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, \textit{subtil. 18.} sulfites, perfumes, sublimations, mixed candles, perspicuous glasses, and such natural causes, make men look as if they were dead, or with horse-heads, bull's-horns, and such like bruitish shapes, the room full of snakes, adders, dark, light, green, red, of all colours, as you may perceive in Baptist Porta, Alexis, Albertus, and others, glow-worms, fire-drakes, meteors, \textit{Ignis fatuus}, which Plinius, \textit{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 Goclenius, 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. \textsuperscript{84} \textit{solito maiiores, bigger, lesser, fairer, fouler, ut ustanutes sine capillibus videantur; et tuti igniti, aut forma demumon, accipe pilos canis nigri, &c. saith} Albertus; and so "tis ordinary to see strange uncouth sights by catoptics: 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, anticks, (as magicians most part do, to pull 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 \textsuperscript{85} 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 deludes 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 impostures of jugglers, exorcists, mass-priests, and mountebanks, of whom Roger Bacon speaks, &c. \textit{de miraculis naturae et artis. cap. 1.} \textsuperscript{86} they can counterfeit the voices of all birds and brute beasts almost, all tones and tunes of men, and speak within their throats, as if they spoke afar o'd, 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 \textsuperscript{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 Blancanus in his \textit{Echometria} 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." Theophilus 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. \textsuperscript{87} At Cudurcum, 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 Phiny relates, \textit{lib. 36.} cap. 15.

\textsuperscript{83} Seneca. Quod mutuant nimi, non quarum amovet posse, nec tolli potuerit. \textsuperscript{84} Sanguis uapere cum melle compositus est renaretur, &c. Albertus. \textsuperscript{85} Lib. i. occis. phials. Imponit homines demumon et ambra-rum institutae veloce sa putant, quain nuntiavit amplius, quam simulacra animae expertia. \textsuperscript{86} Pythomnæus vocem variatatem in ventre et guttura lingueges. sciam certum, nuncum humano prope, placitt, quacumque homineque putant, et ad spiritus cum hominum inquevxor et amus brutorum linguisque. &c. \textsuperscript{87} Gloucester cathedral.
Prognostics of Melancholy.

Some twelve times, as at Charenton, a village near Paris, in France. At Delphi, in Greece, heretofore was a miraculous echo, and so in many other places. Cardan, subtil. l. 18, hath wonderful stories of such as have been deluded by these echoes. Blanccanus the Jesuit, in his Echemetria, hath variety of examples, and gives his reader full satisfaction of all such sounds by way of demonstration. At Burrey, an isle in the Severn mouth, they seem to hear a smith's forge; so at Lipari, and those sulphureous 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 Arcaulas, Bodin. lib. 3, cap. 6, demon. and some others, hold as a manifest token that such persons are possessed with the devil; so doth Hercules de Saxoniâ, and Apponensis, and fit only to be cured by a priest. But Guianerius, Montaltus, Pompounius of Padua, and Lemnius 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 Marsilius Ficinus speaks of his friend Pierleonus; 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 melody be not hereditary, and taken at the beginning, there is good hope of cure, recens curentem non habet difficilem, saith Avicenna, l. 3, Fen. 1, Tract. 4. c. 18. That which is with laughter, of all others is most secure, gentle, and remiss, Hercules de Saxoniâ. Prognostics, or signs of things to come, are either good or bad. If this melody be not hereditary, and taken at the beginning, there is good hope of cure, recens curentem non habet difficilem, saith Avicenna, l. 3, Fen. 1, Tract. 4. c. 18. That which is with laughter, of all others is most secure, gentle, and remiss, Hercules de Saxoniâ. 87 '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; Montaltus c. 25. Hercules de Saxoniâ, Mercurialis, Vittorius Favitunus, &c. Skenkius, l. 1. observat. med. c. de Manti, 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; &c. Mem. 1, Sub. 3. of this partition, cap. 16, in 9. Rasis. Signa demonum nulla sunt nisi quod loquuntur ex qua ante nesciant, ut Teutonicus aut alius Idoma, &c. Cap. 12. tract. de mel. Tract. 15. c. 4. Cap. 9. 87 Mira vis omnium humidors, ardoreque vehementem men- tem excitat, quum, &c. 88 Prafat. Immater. mysteriis. 89 Si melancholeis haemorrhoides supre- verint varices, vel ut quibusdam placet, aqua inter- cuto, solvitur malum. 89 Cap. 16. de quartana.
Evil prognostics on the other part. *Invertebra melancholia incurabilis, if it be invertebra, it is incurable, a common axiom, aut difficillër curabilis as they say that make the best, hardly cured. This Galen witnesseth, l. 3, de loc. affect. cap. 6, be it in it what it will, or from what cause soever, it is ever long, hard, tedious, and hard to be cured, if once it be habitualized. As Lucian said of the same, she was "the queen of diseases, and inexorable," 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 gentlest is from blood. Worse from choler adust, but the worst of all from melancholy putrefied." 6 Bruel esteems hypochondriacal least dangerous, and the other two species (opposite to Galen) hardest to be cured. 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, "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," as in Mercury's weather-beaten statue, that was once all over gilt, the open parts were clean, yet there was in *finbris 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. 9 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. Mercurealis, consil. 20, had a woman to his patient, that from melancholy became epileptic and blind. 11 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. 12 If it come from a hot cause, they are more furious, and boisterous, and in conclusion mad. *Calescentem melancholiam sapis sequitur mania. 13 If it heat and increase, that is the common event, *per circuitus, aut semper insanit, he is mad by fits, or altogether. For as *Sennertus contends out of Crato, there is *seminarius ignis in this humour, the very seeds of fire. If it come from melancholy natural adust, and in excess, they are often demoniacal, Montanus. 16 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. *Tis *Hippocrates' observation, Galen's sentence, *Elsi mortem timent, tamen plerunque sibi ipsis mortem consciunt, l. 3, de locis affec. cap. 7. The doom of all physicians. *Tis *Rabbi Moses' Aphorism, the prognostic of Avicenna, Rhasis, Etius, Gordonius, Valescus, Altomarus, Salust. Salvianus, Capivaccius, Mercatus, Hercules de Saxonia, Fisco, Bruel, Fuchsius, all &c.

6 Cum sanguis exit per superficiem et residet melanchole, nec moritur, nec moritur, nec impingitur per inferiores partes, vel urinam, &c, non erit, &c splen magnificatur et variae apparent. 10 Quia jam convexit in naturam. 11 De locis affect. cap. 6, de locis affect. cap. 7. 12 De mel. 13 Plerunque sibi eiusmodem occasione, aut errore. 14 Periculum est ne degeneraret In Epilepsiam, Apoplexyam, Convulsionem, etc. 15 Montal. 16 Ob. Pro. 17 Her. de Saxonia, Aristotele, Capivaccius. 18 Rab. Moses. 19 Montal. 14, 15. Rare mora aut manum, nisi sibi ipsis inferunt. 20 Lab. de Insan. Fabio Calicius Interprete. 21 Nota: videre oculum manum sibi inferunt.
Prognostics of Melancholy.

In such sort doth the torture and extremity of his misery torment him, that he can take no pleasure in his life, but is in a manner enforced to offer violence unto himself, to be freed from his present insufferable pains. So some (saith 20 Fracastorius) "in fury, but most in despair, sorrow, fear, and out of the anguish and vexation of their souls, offer violence to themselves: for their life is unhappy and miserable. They can take no rest in the night, nor sleep, or if they do slumber, fearful dreams astonish them." In the day-time they are afflicted still by some terrible object, and torn in pieces with suspicion, fear, sorrow, discontentments, cares, shame, anguish, &c. as so many wild horses, that they cannot be quiet an hour, a minute of time. But even against their wills they are intent, and still thinking of it, they cannot forget it, it grinds their souls day and night, they are perpetually tormented, a burden to themselves, as Job was, they can neither eat, drink or sleep. Psal. cxviii. 18. "Their soul abhorreth all meat, and they are brought to death's door, being bound in misery and iron? they curse their stars with Job, "and day of their birth, and wish for death" for as Pineda and most interpreters hold, Job was even melancholy to despair, and almost madness itself; they murmur many times against the world, friends, allies, all mankind, even against God himself in the bitterness of their passion, "viere noleunt, mori nesciunt, live they will not, die they cannot. And in the midst of these squalid, ugly, and such irksome days, they seek at last, finding no comfort, no remedy in this wretched life, to be eased of all by death. Ovidia appellant bonum, all creatures seek the best, and for their good as they hope, sub specie, in show at least, vel quia mori pulchrum putant (saith 21 Hippocrates) vel quia putant inde se majoribus malis liberari, to be freed as they wish. Though many times, as Aesop's fishes, they leap from the frying-pan into the fire itself, yet they hope to be eased by this means: and therefore (saith Felix Platerus) "after many tedious days at last, either by drowning, hanging, or some such fearful end," they precipitate or make away themselves: "many lamentable examples are daily seen amongst us:" alius ante fores se laqueo suspendit (as Seneca notes), alius se precipitavit ut tecito, ne dominum stomachantem audiret, alius ne reducercetur a fuga ferrum reducti in viscera, "one hangs himself before his own door,—another throws himself from the house-top, to avoid his master's anger,—a third, to escape expulsion. plunges a dagger into his heart,"—so many causes there are—His amor exitio est, furor his—love, grief, anger, madness, and shame, &c. "Tis a common calamity, a fatal end to this disease, they are condemned to a violent death, by a jury of physicians, furiously disposed, carried headlong by their tyrannising wills, enforced by miseries, and there remains no more to such persons, if that heavenly Physician, by his assisting grace and mercy alone do not prevent, (for no human persuasion or art can help) but to be their own butchers, and execute themselves. Socrates his cictia, Lucretia's dagger, Timon's halter, are yet to be had; Cato's knife, and Nero's sword are left behind them, as so many fatal engines, bequeathed to posterity, and will be used to the world's end, by such distressed souls: so intolerable, insufferable, grievous, and violent is their pain, so unspokeable and continue. One day of grief is an hundred years, as Cardan observes: 'Tis carnificina hominum, angor animi, as well saith Areteus, a plague of the soul, the cramp and convulsion of the soul, an epitome of hell; and if there be a hell upon earth, it is to be found in a melancholy man's heart.

"For that deep torture may be call'd an hell, When more is felt, than one hath power to tell."

Yea, that which scoffing Lucian said of the gout in jest, I may truly affirm of melancholy in earnest.

17 Et sepe usque ad eam mortem forma tum inedita, Percepto invidiae specie et frigorum vitae affetti: Percutit iniuria damnosae vires alarum, et precipitavit, his malis caritatis anteri sua interficiuntur, et aut tale quid committuntur. 18 Psal. cxxi. 10. 20 Lib. li. c. 1. 21 Hab. xxiii. 22 Job lii. 5. 23 Ver doloris et tristitiae mihi insaniat, penes inedita. 24 Seneca. 25 In salutis sum desperatio proponent alii mortis desiderium. Oct. Horat. i. 2. c. 5. 26 Lieb. de insania. Sic se iuvat ire per umbra. 27 Cap. 3. de mentis aliena, myste degunt, dum tandem mortem quam tumissi, suspendero aut submersione, aut aliquis alia vi, ut multa tristia exempla vides. 28 Arculans in 9. Rhas. c. 16 cavendum ne ex alio se precipitent aut alia iadant. 29 O omnium omnibus insipiens melius mollis, Lucian, Mortesque mile, milite dum vivit necesse est, perique Heinæus Austrico.
No torture of body like unto it, Siciul non invenerc tyranni majus tormentum, no
strapadoes, hot irons, Phalaris' bulls,

*V. *Mauritius. God Cæcilius despatch fends that we must endure our stance, in cases, long corpus, bitings of body; and we are careful above all things, the 35 quintessence, the 35 quintessence, and upshot; all other diseases whatsoever, are but fictitious to melancholy in extent: 
*Tis the pith of them all, Hospitium est calamitatis; quid verbis opus est? quid verbis opus est? quid verbis opus est? quid verbis opus est? quid verbis opus est?

"Quaenamque malum rem quarris, illic repeueris, and a melancholy man is that true Prometheus, which is bound to Caecus; the true Titius, whose bowels are still by a vulture devout (as poets feign) for so doth Lilius Geraldus interpret it, of anxieties, and those griping cares, and so ought it to be understood. In all other maladies, we seek for help, if a leg or an arm 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 life: *tis that we chiefly desire, long life and happy days, mullos 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 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, multò enim servior longèque est atrocior animi, quam corporis cruciatus (Lem. l. 1. c. 12.) the diseases of the mind are far more grievous.—

*Tutum hic pro vulnere corpus, body and soul is misaffected here, but the soul especially. So Caradan testifies de rerum var. lib. S. 40. Maximus Tyrius a Platonist, and Plutarch, have made just volumes to prove it. *Dies adimit agritutinum hominibus, in other diseases there is some hope likely, but these unhappy men are born to misery, past all hope of recovery, incurably sick, the longer they live the worse they are, and death alone must ease them.

Another doubt is made by some philosophers, whether it be lawful for a man in such extremity of pain and grief, to make away himself: and how these men that so do are to be censured. The Platonists approve of it, that it is lawful in such cases, and upon a necessity; Plotinus l. de beatitude. c. 7. and Socrates himself defends it in Plato's Phædon. "if any man labour of an incurable disease, he may despatch himself, if it be to his good." Epieicus and his followers, the cynics and stoics in general affirm it, Epictetus and Seneca amongst the rest, quacunque veram esse viam ad libertatem, any way is allowable that leads to liberty, "let us give God thanks, that no man is compelled to live against his will; "quid ad hominem
Prognostics of Melancholy.

claostra, carcer, custodia? liberum ostium habet, death is always ready and at hand. Vide solum precipitium locum, illud fumem, dost thou see that steep place, that river, that pit, that tree, there's liberty at hand, effugia servitutis et doloris sunt, as that Laconian lad cast himself headlong (non serviam aiebat puer) to be freed of his misery: every vein in thy body, if these be nimir anopos exitus, will set thee free, quid tua referat fumum facias an accipias? there's no necessity for a man to live in misery. Mala est nonesscati laeere; sed in necessitate vivere, necessitas nulla est. Ignacius qui sine causa moritur, et stultus qui cum dolore vivit, Iadem epi. 58. Wherefore hath our mother the earth brought out poisons, saith 46 Pliny, in so great a quantity, but that men in distress might make away themselves? which kings of old had ever in a readiness, ad incerta fortunae venum sub custode promptum. Livy writes, and executioners always at hand. Speculippe 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 sustines, thou mayst be freed when thou wilt, meaning by death. 47 Seneca therefore commendeth 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 vindicate 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. Themis-tocles drank bull's blood, rather than he would fight against his country, and Demosthences chose rather to drink poison, Publius Crassi Julius, Censorius and Planecus, those heroical 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 Insontes peperece manus. 48 Rhasis in the Maccabees is magnified for it, Samson's death approved. So did Saul and Jonas sin, and many worthy men and women, quorum memoria celebratur in Ecclesia, saith 49 Leminechus, for killing themselves to save their chastity and honour, when Rome was taken, as Austin instances, l. 1. de Civit. Dei, cap. 16. Jerom vindicateth the same in Iouam et Ambrose, l. 3. de virginitate commendeth Pelagia 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 Malmsbury, calls them Beatas virgines qua sic. &c. Titus Pomponius Atticus, that wise, discreet, repowned Roman senator, Tully's dear friend, when he had been long sick, as he supposed, of an incurable disease, vitamque producet ad angudos dolores, sine sepultut, was resolved voluntarily by famine to desparch himself to be rid of his pain; and when as Agrippa, and the rest of his weeping friends earnestly besought him, osculantos obscurare ne id quod natura cogere, ipse accelerare, 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, precesque corum tuctum sua obstationis depressit. Even so did Corellius Rufus, another grave senator, by the relation of Plinius Secundus, epist. lib. 1. epist. 12. fastish himself to death; pedibus corruptus cum incredibilis cruaculis et indignissima fornenta patertur, a cibus omnino abstinuit; 50 neither he nor Hispilla his wife could divert him, but destinatus mori obstatute magis, &c. he die would, and he die did. So did Lycureus, Aristotle, Zeno, Chry-sippus, Empedocles, with myriads, &c. In wars for a man to run rashly upon imminent danger, and present death, is accounted valour and magnanimity, 50 to be the cause of his own, and many a thousand's ruin besides, to commit willful murder in a manner, of himself and others, is a glorious thing, and he shall be crowned for it. The 51 Massegates in former times, 52 Barbiccians, 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, antecvertabant futurum suum, prinsquam manci forent, aut imbecillitatis accederet, papavere vel cierua, with poppy or hemlock they prevented death. Sir Thomas More in his Utopia commendis

46 Lib. 2. cap. 83. Terra mater nostri miserta. 47 Epist. 24. 71. 82. 48 Mar. 14. 42. 49 Vindiciae Aesp. lib. 40. Finding that he would be destined to endure excruciating pain of the feet, and additional tortures, he abstained from food altogether." 50 As amongst Turks and others. 51 Bohemus de moribus gent. 52 Elian. lib. 4. cap. 1. omnes 70. annum aegresce interfecriant.
voluntary death, if he be "sibi aut aliis molestas, 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. 44 And "is the same tenet which Laertius relates of Zeno, of old. Juste sapiens sibi mortem consciscit, si in acerbis doloribus versetur, membrorum mutativen aut morbis agre curandis, and which Plato 9. de legibus approves, if old age, poverty, ignominy, &c. oppress, and which Fabius expresseth in effect. Procul. 7. Inst."

"Nemo nisi sui culp. diu dolere. It is an ordinary thing in China, (saith Mat. Piceus 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 th more, to hang at their door." Tacitus the historian. Plutarch the philosopher, must approve a voluntary departure, and Aust. de civ. Dei. 1. 1. c. 29. defends a violen death, so that it be undertaken in a good cause, nemo sic moritur, qui non fuerat aliquando moriturus; quid autem interest, quot morit. genere vita ista finitur, quando utile cui finitur, iten mori non cogitatur? &c. 56 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 unum per pertiri moriendo, an omnes timere vicendo, 57 rather suffer one, than fear all. "Death is better than a bitter life," Eccl. xxx. 17. 58 and a harder choice to live in fear, than by once dying, to be freed from all. Thecombrus Ambriciotess persuaded I know not how many hundreds of his auditors, by a lurulent oration he made of the miseries of this, and happiness of that other life, to precipitate themselves. And having read Plato's divine tract de anima, for example's sake led the way first. That next epigram of Callimachus will tell you as much, as Calenus and his Indians hated of old to die a natural death: the Circumcellians and Donatists, loading life, compelled others to make them away, with many such: but these are false and pagan positions, profane stoical paradoxes, wicked exam ples, 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;" reclusat Churistus, reclusat Scriptura, God, and all good men are 62 against it: He that stabs another, can kill his body; but he that stabs himself, kills his own soul. Male mercetur, qui dat mendico, quod edat; nam aliqui quod datur, perit; et illi producit victum ad misieran: he that gives a beggar an alms (as that conical 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 confesses it, lib. 3. de sop. cap. 18. and S. Austin. ep. 52. ad Macedonianum, cap. 61. ad Duletianum Tribunum: so doth Hieron to Marcella of Bessila's death. Non recipio tales animas, &c., he calls such men martyres studia Philosophiae: so doth Cyprian de duplici martyrio; Sibi quic moriuntur, aut infirmitatis, aut ambitior aut dementia cogit cos; tis mere madness so to do,ivorere est ne mori mori. To this effect writes Arist. 3. Ethic. Lipsius Manud, ad Stoicam Philosophiam lib. 3. dissertat. 23. but it needs no confutation. This only let me add, that in some cases, those hard censures of such as other violence to their own persons, or in some desperate fit to others, which sometimes they do, by stabbing, slaying, &c. are to be mitigated, as in such as are mad, beside themselves for the time, or found to have been long melancholy, and that in

52 Lib. 2. Persoett quinu tormentum et vita sit, bona spe fretus, acerba vita velut a carcerse se excitat, vel ab alius eximia su voluntate patitur. 64 Nam quis aphorismus exsereas fierem exerxiere (Senea epis. 38.) quis in penas et resum vivere? stulti est manere in vita rrua sit miser. 65 Liber de rerum morte, l. 1. c. 9. Vel bonorum desesperatione, vel mali persperessione factae et lactati, vel manuum violentias subi, retard vel at intemere subiecit factum, &c. 66 No one ever dies in this way, who would not have died some time or other; but what does it signify how life itself may be ended, since he who comes to the end is not obliged to die a second time? 67 So did An hony, Gallus, Vitalius, Otho, Aristole himself, &c. Juxta desigart J vivere quam in timore tot morborum semel moriendo, nullum deinceps formandare. 68 And now when Ambrosius was bidding farewell to the light of day, and about to cast himself into the Styan pool, although he had not been guilty of any crime that merited death: but, perhaps, he had read that divine work of the Roman poet 9. Ex morte mortem. 69 Laqueus pressus, cont. 1. 1. 5. quidam naufragio facta, anima tribus libris, et iuxta, suspendit se; precidit illi quidam ex preterternatibus librunm, A lberato res fit maleficis. Seneca. 62 See Lipsius Manud. ad Stoicam philosophiam lib. 3. dissert. 23. D. Kings 14. Lect. xxvii. 2. Absque 6 Lect. on the same prophet. 42 Planudes. 44 Martial. As to be buried out of Christian burial with a stake. Idem. Plato 9. de legibus, vult separatum separati, qui sub ips. 54 moriori conscientie, &c. lose their goods, &c.

[note 52: (Proconsul in mortali tormenti)]

[note 53: (Proconsul in mortali tormenti)]

[note 54: (Proconsul in mortali tormenti)]

[note 55: (Proconsul in mortali tormenti)]

[note 56: (Proconsul in mortali tormenti)]

[note 57: (Proconsul in mortali tormenti)]

[note 58: (Proconsul in mortali tormenti)]

[note 59: (Proconsul in mortali tormenti)]

[note 60: (Proconsul in mortali tormenti)]

[note 61: (Proconsul in mortali tormenti)]

[note 62: (Proconsul in mortali tormenti)]

[note 63: (Proconsul in mortali tormenti)]

[note 64: (Proconsul in mortali tormenti)]

[note 65: (Proconsul in mortali tormenti)]

[note 66: (Proconsul in mortali tormenti)]

[note 67: (Proconsul in mortali tormenti)]

[note 68: (Proconsul in mortali tormenti)]

[note 69: (Proconsul in mortali tormenti)]
extremity, they know not what they do, deprived of reason, judgment, all, as a ship that is void of a pilot, must needs impinge upon the next rock or sands, and suffer shipwreck. P. Foresius hath a story of two melancholy brethren, that made away themselves, and for so foul a fact, were accordingly censured to be infamously buried, as in such cases they use: to terrify others, as it did the Milesian virgins of old; but upon farther examination of their misery and madness, the censure was revoked, and they were solemnly interred, as Saul was by David, 2 Sam. ii. 4. and Seneca well adviseth, _Irascere interfectori, sed miserere interfecisti_; be justly offended with him as he was a murderer, but pity him now as a dead man. Thus of their goods and bodies we can dispose; but what shall become of their souls, God alone can tell; his mercy may come _inter pontem et fontem, inter gladium et jugulum_, betwixt the bridge and the brook, the knife and the throat. _Quod cuquam contigit, quivis potest_: Who knows how he may be tempted? It is his case, it may be thine: _Quae sua sors hodie est, cras fore vestra potest_. We ought not to be so rash and rigorous in our censures, as some are; charity will judge and hope the best: God be merciful unto us all.
THE
SYNOPSIS OF THE SECOND PARTITION.

(Memb.
1. From the devil, magicians, witches, &c., by charms, spells, incantations, images, &c.
   Quest. 1. Whether they can cure this, or other such like diseases?
   Quest. 2. Whether, if they can so cure, it be lawful to seek to them for help?
2. Immediately from God, a Jove principium, by prayer, &c.
3. Quest. 1. Whether saints and their relics can help this infirmity?
   Quest. 2. Whether it be lawful in this case to sue to them for aid.

(Sect. 1.
General to all, which contains
Cure of melancholy is either Lawful means, or which are

Particular to the three distinct species, &c.

(Sect. 2.
Dietetical, which consists in reforming those six non-natural things, as in

† Sect. 2. Dietetical, which consists in reforming those six non-natural things, as in

Diet rectified.
1. Memb.

2. Quantity.

3. Air rectified, with a digression of the air

4. Exercise

5. Rectification of waking and terrible dreams, &c.

6. Rectification of passions and perturbations of the mind. &c.
Synopsis of the Second Partition.

267

Subsect.

1. By using all good means of help, confessing to a friend, &c.
   Avoiding all occasions of his infirmity.
   Not giving way to passions, but resisting to his utmost.

Mem. b. 6.

Passions and perturbations of the mind rectified.

from his friends.

Mem. b.

2. By fair and soul 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.

Sect. 3.

A consolatory digestion, containing remedies to all discontents and passions of the mind.

Mem. b.

1. General discontents and grievances satisfied.
2. Particular discontents, 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.

2. Subs.

Herbs.

1. To the heart; borage, bugloss, scorzonera, &c.
2. To the head; balm, hops, menuphar, &c.
3. Stomach; wormwood, centaury, pennyroyal.
4. To purify the blood; endive, succory, &c.
5. Against wind; origan, fennel, aniseed, &c.
6. Against melancholy;
   a. As gold, &c.
   b. As smaragdes, chelidonies, &c.
   c. Minerals; or
   d. Precious stones.

Wines; as of hellebore, bugloss, tamarisk, &c.

Syrups of borage, bugloss, hops, epi-thyme, endive, succory, &c.

Conserves of violets, maidenhair, borago, bugloss, roses, &c.

Confections; treacle, mithridate, ecle-gmes or linctures.

Diambra, dianthos.

Diamargaritum calidum.

Diamuscum dulce.

Electuarium de gemmis.

Lactisicans Galeni et Rasis.

Dismargaritum frigidum.

Diarrhodon abbatis.

Diacoroli, diaedodium with their tables.

Condices of all sorts, &c.

Oils of camomile, violets, roses, &c.

Ointments, alabastrium, populeum, &c.

Outwardly Liniments, plasters, ceretes, cataplasms, frontales, used, as
   a. Fomentations, epitaphies, sacks, bags, odorous ments, posies, &c.

Particular to the three distinct species, Ⅲ ⅤⅧ.
Synopsis of the Second Partition.

<table>
<thead>
<tr>
<th>1. Subs.</th>
<th>2. Subs.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Upward, as vomits.</td>
<td>or</td>
</tr>
<tr>
<td>Asrabecca, laurel, white hellebore, scilla, or sea-onion, antimony, tobacco.</td>
<td>or</td>
</tr>
<tr>
<td>or More gentle; as senna, epityhyme, polipody, mirobalanes, fumitory, &amp;c.</td>
<td>or</td>
</tr>
<tr>
<td>更强的; 芦荟, lapis Armenus, lapis lazuli, black hellebore.</td>
<td></td>
</tr>
<tr>
<td>Downward.</td>
<td>or</td>
</tr>
<tr>
<td>Superior parts</td>
<td>Mouth</td>
</tr>
<tr>
<td>Liquid, as potions, juleps, syrups, wine of hellebore, bugloss, &amp;c.</td>
<td>Liquid, as potions, juleps, syrups, wine of hellebore, bugloss, &amp;c.</td>
</tr>
<tr>
<td>Solid, as lapis Armenus, and lazuli, pills of India, pills of fumitory, &amp;c.</td>
<td>Solid, as lapis Armenus, and lazuli, pills of India, pills of fumitory, &amp;c.</td>
</tr>
<tr>
<td>Electuaries, diasaena, confection of hamech, hierologludium, &amp;c.</td>
<td>Electuaries, diasaena, confection of hamech, hierologludium, &amp;c.</td>
</tr>
<tr>
<td>Not swallowed, as gargarisms, masticatories, &amp;c.</td>
<td>Not swallowed, as gargarisms, masticatories, &amp;c.</td>
</tr>
<tr>
<td>Inferior parts, as clysters strong and weak, and suppositors of Caeidian soap, honey boiled, &amp;c.</td>
<td>Inferior parts, as clysters strong and weak, and suppositors of Caeidian soap, honey boiled, &amp;c.</td>
</tr>
</tbody>
</table>

Phlebotomy, to all parts almost, and all the distinct species.
With knife, horseleeches.
Cupping-glasses.
Cauteries, and searing with hot irons, boring.
Dropax and sinapismus.
issues to several parts, and upon several occasions.

1. Subject.
Moderate diet, meat 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.

3. Preparation: and purgers.
Preparatives; as syrup of borage, bugloss, epityhyme, hops, with their distilled waters, &c.
Purgers; as Montanus, and Matthiolo helleborismus, Quercetanus, syrup of hellebore, extract of hellebore, pulvis Hali, antimony prepared, Rulandi aqua mirabilis; which are used, if gentler medicines will not take place, with Arnoldus, vinum buglosa-
tum, senna, cassia, mirobalanes, aurum potabile, or before Hamech, Pil. India, Hiera. Pil. de lap. Armeno, lazuli.

Cardan’s nettles, frictions, clysters, suppositories, sneezings, masticatories, nasals, cupping-glasses.
To open the hemorrhoids with horseleeches, to apply horse-
leeches to the forehead without scarification, to the shoulders, thighs.
Issues, boring, cauterries, hot irons in the suture of the crown.

4. Averters.
A cup of wine or strong drink.
Bezars stone, amber, spice.
Conserves of borage, bugloss, roses, fumitory.
Confection of alchemers.
Electuarium laxificans Galeni et Rhasis, &c.
Diamargaritum frig. diaboraginatum, &c.

5. Cordials, resolvers, hinderers.

[Notes and references related to medicinal preparations and treatments are included, but are not fully transcribed in this excerpt.]
Synopsis of the Second Partition.

6. Correctors of accidents, as,

<table>
<thead>
<tr>
<th>Inwardly taken,</th>
<th>Outwardly used, as</th>
</tr>
</thead>
<tbody>
<tr>
<td>Simples:</td>
<td>Solid, as requies Niccolai, Pilocionium, Romanum, Laudanum Paracelsei.</td>
</tr>
<tr>
<td>or</td>
<td></td>
</tr>
</tbody>
</table>

2. To expel wind.

Outwardly used, as cupping-glasses to the hypochondries without scarification, oil of camomile, rue, aniseed, their decoctions, &c.
THE SECOND PARTITION.

THE CURE OF MELANCHOLY.

THE FIRST SECTION. MEMBER. SUBSECTION.

Unlawful Cures rejected.

INVETERATE Melancholy, howsoever it may seem to be a continuate, 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 be 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 magetical 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 Maleficar. Heurnius, l. 3. pract. med. cap. 28. Celsius lib. 16. c. 16. Delrio Tom. 3. Wierus lib. 2. de præstig. dæm. Libanius Lavater de spect. part. 2. cap. 7. Holbrenner the Lutheran in Pistorium, Polydor Virg. l. 1. de prodig. Tandlerius, Lennius, (Hippocrates and Avieenna amongst the rest) deny that spirits or devils have any power over us, and refer all with Pomponatus of Padua to natural causes and humours. Of the other opinion are Bodinus Demon- mantico, lib. 3. cap. 2. Arnoldus, Marcellus Empiricus, l. Pistorius, Paracelsus, Apodix. Magic. Agrippa lib. 2. de occult. Philos. cap. 36. 69. 71. 72. et l. 3. c. 23. et 16. Marcilinus Ficinus de vit. cæliti. compar. cap. 13. 15. 18. 21. &c. Galeottus de promiscua doct. cap. 24. Jovianus Pontanus Tom. 2. Plin. lib. 28. c. 2. Strabo, lib. 15. Georg. Leo Susius: Goclenius de unq. armat. Oswoldus Crollius, Ernestus Burgravius, Dr. Flud, &c. Cardan de subt. brings many proofs out of Ars Notoria, and Solomon's decayed works, old Hermes, Artusius, 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 omnium mundi malum, 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 (as

1 Consil. 235. pro Abbatte Italo. 2 Consil. 23. aut narratur, aut certe minus affegatur, si voleat. 3 Vide Renatum Morey Annuam, in scholarum Salernit, c. 38. 38. 40. ad 40. annos possunt producere vitam, cur non ad cent. Tom. 9; ad centum, cur non ad mens. 5 Hist. Chn. ennum.
Tragallius writes) that they can do by their extraordinary skill in physic, and some of our modern chemists by their strange limbeckes, by their spells, philisopher's stones and charms. "Many doubt," saith Nicholas Taurellus, "whether the devil can cure such diseases he hath not made, and some flatly deny it, howsoever common experience conforms 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 Sortificialis subscribes to this of Taurellus; Erastus de lamiis, maintaineth as much, and so do most divines, out of their excellent knowledge and long experience, and they can commit "agentes cum patientibus, colligere semina rerum, eaque materiae applicare, as Austin infers de Civ. Dei et de Trinit. lib. 3. cap. 7. et 8. they can work stupendious and admirable cures; 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 inanities of body and mind, Servatores in Latin, and they have commonly St. Catherine's wheele printed in the roof of their mouth, or in some other part about them, resistent incantatione prestigii. (Boisardus writes) morbos a sagis motos propulsant, &c., that to doubt of it any longer, "or not to believe, were to run into that other sceptical extreme of incredulity," saith Taurellus. Leo Sauvius in his comment upon Paracelsus seems to make it an art, which ought to be approved; Pistorius and others stilly maintain the use of charms, words, characters, &c. Ars vera est, sed pauci artifices reperiantur; 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 Menerates, 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 Godelman calls him, lib. 1. cap. 18. and God permits oftentimes these witches and magicians to produce such effects. As Lavater cap. 3. lib. 8. part. 3. cap. 1. Polid. Virg. lib. 1. de prodigiiis, Delrio and others admit. Such cures may be done, and as Paracels. Tom. 4. de morb. auct. stilly 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 posito_, 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. "Tis a common practice of some men to go first to a witch, and then to a physician, if one cannot the other shall, _Flectere si nequeant superos Acheronis movebunt_. "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 vicar, applying that of vos estis dii profane 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 caused by incantation, they must be cured by incantation._ Constantinus lib. 4. approves of such remedies: Bartolus the lawyer, Peter Aedrius rerum Judic. lib. 3. tit. 7. Salicetus Godefridus, with others of that sect, allow of them; _modo sit ad sanitatem que ad

---

*Alii dabitant am damon possess morbos curare quos non fact, ali neget, sed quidem experientia confirmat, magno magno meliorum stupore morbos curare, singular corpus parta extra impeditum permeare, et medias nullis ignitos cure, _Aegrota cum patientibus conjunctor._

*Cap. 11, de Servat.* _Hoc ali ridet, sed vero ne dum noluerus esse credidit, virtum non effugiamus incredulitas._

*Referit Solomonem mentis morbos curasse, et damones abesse ipsos carminibus, quod et coram Vespasiano fact Eclea.*

*Subspirituales morbi spiritualiter curari debent._

*Sigillum ex auro peculii ad Melanochism, &c._

*Lib. 1. de occulti, Phalos, nihil referat an Deus an Diabolus, angeli in immodi spiritus auro open ferant, morbus curatur._

*Magus minister et Vicarius Dei._

*Uter forti imaginazione et expierire effectum, dicant in adversum quem volunt Theologi._

*Idem Phinæus contendit quasdam esse morbos qui incantationem solum curant.*
Cure of Melancholy.

Part 2. Sec. 1

magis fiunt, seclus non, so they be for the parties good, or not at all. But these men are confuted by Remigius, Bodinus, dem. lib. 3. cap. 2. Godelmanus lib. 1. cap. 8, Wierus, Delrio lib. 6. quest. 2. Tom. 3. mag. inquis. Erastus de Lamiis; all our divines, schoolmen, and such as write cases of conscience are against it, the scripture itself absolutely forbids it as a mortal sin, Levit. cap. xviii. xix. xx. Deut. xviii. &c. Rom. viii. 19. "Evil is not to be done, that good may come of it." Much better it were for such patients that are so troubled, to endure a little misery in this life, than to hazard their souls' health for ever, and as Delrio counselleth, "much better die, than be so cured." Some take upon them to expel devils by natural remedies, and magical exorcisms, which they seem to approve out of the practice of the primitive church, as that above cited of Josephus, Eleazer, Iraenum, Tertullian, Austin. Eusebius makes mention of such, and magic itself hath been publicly professed in some universities, as of old in Salamanca in Spain, and Cracow in Poland: but condemned anno 1318, by the chancellor and university of Paris. Our pontifical writers retain many of these adjurations and forms of exorcisms still in the church; besides those in baptism used, they exorcise meats, and such as are possessed, as they hold, in Christ's name. Read Hieron. Mengus cap. 3. Pet. Tyreus, part. 3. cap. 8. what exorcisms they prescribe, besides those ordinary means of fire sulfurizations, lights, cutting the air with swords." cap. 57. herbs, odours: of which Tostatus treats, 2. Reg. cap. 16. quest 43, you shall find many vain and frivolous superstitious forms of exorcisms among them, not to be tolerated, or endured.

Memb. II.

Lawful Cures, first from God.

Being so clearly evinced, as it is, all unlawful cures are to be refused, it remains to treat of such as are to be admitted, and those are commonly such which God hath appointed, by virtue of stones, herbs, plants, meats, &c. and the like, which are prepared and applied to our use, by art and industry of physicians, who are the dispensers of such treasures for our good, and to be honoured for necessities' sake," God's intermediate ministers, to whom in our infirmities we are to seek for help. Yet not so that we rely too much, or wholly upon them: a Jove principium, we must first begin with prayer, and then use physic; not one without the other, but both together. To pray alone, and reject ordinary means, is to do like him in Æsop, that when his cart was stalled, lay flat on his back, and cried aloud help Hercules, but that was to little purpose, except as his friend advised him, rotis tute ipse annitarse, he whipped his horses withal, and put his shoulder to the wheel. God works by means, as Christ cured the blind man with clay and spittle: "Orandum est ut sit mens sana in corpore sano." As we must pray for health of body and mind, so we must use our utmost endeavours to preserve and continue it. Some kind of devils are not cast out but by fasting and prayer, and both necessarily required, not one without the other. For all the physic we can use, art, excellent industry, is to no purpose without calling upon God, nil juvat immenso Caesar pro omni monte: it is in vain to seek for help, run, ride, except God bless us.

23 "non Sicii dapes
Dulcem elaborabant saporem,
Non animum cythereae cantus.

24 "Non domus et fundus, non avis acervus et auri
Ægrotos possunt domino dedicarum febrens.

25 "With house, with land, with money, and with gold,
The master's fever will not be controlled.'

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 King. 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 Plut. et Hipp. dog. lib. 9. cap. 15. and in that

18 Qui tabulis credunt, aut ad eorum domos cuntes, aut suis domibus introducunt, aut interringent, scient se fidem Christianam et baptismum praevaricasse, et Apostatas esse. Austin de superstitis, exhib. hoc pacto a Deo debitari ad diabolum. P. Mart.
19 Morii præstat quam superstitiosæ sanæ, Disquis. mag. 1. 2. c. 2. sect. 1. quest. 1. Tom. 3.
20 P. Lambari.
21 Si, fuit, gladiorumictus, &c.
22 The Lord hath created medicines of the earth, and he that is wise will not abort them, Eclesius. xxiii. 4.
23 My son, sell not in thy sickness, but pray unto the Lord, and he will make thee whole. Eclesius xxiii. 9.
24 Huic omne principium, hoc refer exulum, Hor. 3. carn. O. 6.
25 Music and fine fare can do no good.
26 Hor. 4. 1. ep. 2.
27 Siin Crass et Crassie hecat, non nos Ptoleum saecus uadas agens eripiet unquam a miseris.
Cure of Melancholy

273

tract 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 sucr. script. lect. speaking of that happiness 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.7 The council of Lateran, Canon 22, 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. cxliv. 3.) and bindeth up their sores.8 Otherwise as the prophet Jeremiah, cap. xlvii. 11. denounced to Egypt, in vain shalt thou use many medicines, for thou shalt have no health. It is the same counsel which Comines 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, advisest 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.9 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 'tis a fit caution to be observed of all other sorts of men. The prophet David was so observant of this precept, that in his greatest misery and vexation of mind, he put this rule first in practice. Psal. lxvii. 3. 'when I am in heaviness, I will think on God.' Psal. lxviii. 1. '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 hearest me.' Psal. liv. 1. 'Save me, O God, by thy name,' &c. Psal. lxxii. psal. xx. And 'tis the common practice of all good men, Psal. cvii. 13. 'when their heart 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, as David confesseth, Psal. xxx. 12. 'Thou hast turned my mourning into joy, thou hast loosed my sackcloth, and girded me with gladness.' Therefore he adviseth all others 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: but Hezekiah king of Jerusalem, caused it to be taken away, because it made the people secure, to neglect their duty in calling and relying upon God, out of a confidence on those remedies.10 Minutiusthat worthy consul of Rome in an oration he made to his soldiers, was much offended with them, and taxed their ignorance, that in their misery called more on him than upon God. A general fault it is all over the world, and Minutiusspeech concerns us all, we rely more on physic, and seek often 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 Siraeides, 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 did, to imitate Laebius à Fonte Eugubinus, that in all his consultations, still concludes with a prayer for the good success of his business; and to remember that of Creto one of their predecessors, fuge avaritiam, et sine oratione et invocatione Dei nihil facias, avoid covetousness, and do nothing without invocation upon God.
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 amenable in this disease? The papists on the one side still hold that many are cured at St. Anthony’s Church in Padua, at St. Vitus’ in Germany, by our Lady of Loreto in Italy, our Lady of Siehem in the Low Countries: 34 Deus, Deus, Deus, Deus, Deus, Deus. Whether these or any others, they are the sign of the cross, in the manner of which Tyreus, in their temple, a most superstitious country, had cures of all diseases. Whether they can do any good, is one of those religious doubts; and the devil himself, saith Lipsius, “twenty-five thousand in a day come thither.” 35

Cure of Melancholy. [Part. 2. Sec. 1.]

Ist, For poison, gouts, agues, Petronella: St. Romanus for such as are possessed; Valentine for the falling sickness; St. Vitus for madmen, &c. and as of old 36 Pliny reckons up Gods for all diseases. (Fest. fiemum dicaturn est) Lilius Giraldus relates many of her ceremonies: all affections of the mind were heretofore accounted gods, 37 love, and sorrow, virtue, honour, liberty, contumely, impudence, had their temples, temples, seasons, Crepitus Ventrin, dea Vaguna, dea Claucaena, there was a goddess of idleness, a goddess of the draught, or jakes, Premo, Premus, Priapus, lascivious gods, and gods for all 38 offices. Varro reckons up 30,000 gods: Lucian makes Podagra the god a goddess, and assigns her priests and ministers: and melancholy comes not behind; for as Asinus mentioneth, lib. 4. de Civit. Div. cap. 9, there was of old Anserona dea, and she had her chapel and feast, to whom (saith 39 Macrobius) they did offer sacrifice yearly, that she might be pacified as well as the rest. “This no new thing, you see this of papists; and in my judgment, that old doting Lipsius might have flutter dedicated his 40 pen after all his labours, to this our goddess of melancholy, than to his Virgin Hæloena, 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 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, Laut. Arcturus Funtae de Invic. Sanct. Bellarmine, Delrio dis. mag. Tom. 3. 1. 6. quest. 2. sect. 3. Greg. Tolosannus Tom. 2. lib. 8. cap. 24. Syntax. Strogius Cieogna 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. Barradus the Jesuit boldly dares 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 pulch. Jes. et Mar. confirms the same out of Carthusianus, and I know not whom, that it was a common proverb in these days, for such as were troubled in mind to say, eamus ad videndum filium Mariae, let us see the son of Mary, as they now do post to St. Anthony’s in Padua, or to St. Hilary’s at Poitiers in France. In a close 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. Giraldus Cambrensis Itin. Camb. c. 1. tells strange stories of St. Cricius’ staff, that would cure this and all other diseases. Others say as much

34 Lipsius. 35 Cap. 26. 36 Lib. 9 cap. 7. de
37 De Mercurio in genere desequum dea serpentus.
39 Secundo Gabriele operam de divin. &c. 40 Tz Car. Januarii
41 festa celebratur ut agones et amores studia tudies pro-
42 virtute depellent. 43 Hans ducr penninae consensit.
44 Ubs. 45 Jodocus singularis in Galia. 1617. Hic
46 mentem captiv detentur et status etonimio sua, securici
47 peractus, in illum lucem dormitarum penitus, &c. 48 id
49 Galia Narbonensis.
(as 43 Hospinian observes) of the three kings of Cologne; their names written in parenthesis, and hung about a patient's neck, with the sign of the cross, will produce like effects. Read Lipomaennus, or that golden legend of Jacobus de Voragine, you shall have like stories, or those new relations of our 44 "suits in Japan and China, of Mat. Riccius, Acosta, Loyola, Xaverius's life, &c. Jasper Belga, a Jesuit, cured a mad 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. 1. "God is our hope and strength, and help in trouble, ready to be found." For their catalogue of examples, we make no other answer, but that they are false fictions, or diabolical 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 demonical 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 commonalty, as 45 Hildesheim well saith; the like is commonly practised in Bohemia as Mathiolus gives us to understand in his preface to his comment upon Dioscorides. But we need not run so far for examples in this kind, we have a just volume published at home to this purpose. 46 "A declaration of egregious popish impostures, to withdraw the hearts of religious men under the pretence of casting out of devils, practised by Father Edmonds, alias Weston, a Jesuit, and divers Romanish 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 47 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.

"suspendisse potenti Vestmenta maris deo." 45 Hor. Od. 1. lib. 5. Od.

To do the like, in former times they were seduced and deluded as they are now. 'Tis the same devil still, called 46 heretofore Apollo, Mars, Neptune, Venus, Æsculapius, &c. as 49 Lactantius 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 Vennus (as they use her in many offices), the rest are otherwise supplied, as 50 Lavater writes, and so they are deluded. 51 "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 Civitate Dei, l. 10. cap. 6. and of Æsculapius especially in Cieognæ 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 52 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 53 whom we can have no repulse, solus vult, solus potest, curare universos tanquam singulos, et 54 unumquemque nostrum et solam, 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.

43 Lib. de orig. Pòstorum. Colle suspensa et perma-
mena inscripta, cum signo crucis, &c.
nia.
45 Spec. de morbus demonici, sic à sacrifici-
culis parati anguevinti Machtis corpore littile, ut stulto plebeo persuasandu tales caru a Sancto Antonio,
46 Printed at London 34 by J. Roberts, 1665.
47 Greg. lib. 8. Cujus famus egrotantum multitiae refertem, uniiqueque et tabellis pendentibus, in quibus sanata
langues erant inscript. 48 "To offer the sailors' garments to the deity of the deep." 49 Mali angelii
suscepter ante omen Jovis, Junonis, Apolloinis, &c.
quo Gentiles deas credebant, nunc S. Sebastiani, Bar-
bara, &c. nomen habent, et adiuvans.
50 Part. 2. cap. 2. de spect. Veneri substituentur Virginem Mariam.
51 "Ad lice iudicax Deus connuix frequentur, ubi recto verbo Dei, ad Satanam curirur, quibus hi sunt, aquam laustran, crucem, &c. librice sibi hominibus oferunt. 52 Charior est ipsis homo quam sibi, Paul.
53 Bernard.
54 Austin.
MEMB. IV.


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, 53 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 artefacts: but such a physician I speak of, as is approved, learned, skilful, honest, &c., of whose duty Wecker, Justil. cap. 2 et Synax. med. Crato, Julius Alexanderinus medic. Hennius prax. med. lib. 3. cap. 1, &c. treat at large. For this particular disease, him that shall take upon him to cure it, 57 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." 58 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; 59 doubted of, and exploded by others: I will not take upon me to decide the controversy myself, Johannes Hossian. Thomas Bodin. and Magianus in the preface to his mathematical physic, shall determine for me. Many physicians explore astrology in physic, saith he, there is no use of it, unam artem ac quas temporum insectorum, ac gloriae sibi ab ejus sapientia, aequari: but I will reprove physicians by physicians, that defend and profess it. Hippocrates, Galen, Avicen. &c., that count them butchers without it, homicidas medicos Astrologiae ignaros, &c. Paracelsus goes farther, and will have his physician 60 predestinated to this man's cure, this malady; and time of cure, the scheme of each geniture inspected, gathering of herbs, of administering astrologically observed; in which Thurnesserus and some intromathematical professors, are too superstitious in my judgment. 61 Hellebore will help, but not alway, not given by every physician, &c.; 62 but these men are too peremptory and self-conceited I think. But what do I, interposing 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 covetous, harpy-like to make a prey of his patient; Cornificis namque est (as 63 Wecker notes) inter iupos cruciarum ingenios precium exposcere, as a hungry chirurgeon often produces and wile-draws his cure, so long as there is any hope of pay, "Non missurai cautem, nisi pleia cruris hirudo." 64 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 silentium morbus, as 65 Hennius 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 bella infere, to oppugn nature, and to make a strong body weak. Arnoldus in his 8 and 11 Aphorismi gives cautions against, and expressly forbidden it. 66 "A wise physician
will not give physic, but upon necessity, and first try medicinal diet, before he proceed to medicinal cure.” In another place he lauds those men to scorn, that think longis syrupis expugnare daemones et animi phantasmata, they can purge fantastical imaginations and the devil by physic. Another caution is, that they proceed upon good grounds, if so be there be need of physic, and not mistake the disease; they are often deceived by the similitude of symptoms, saith Heurnius, and I could give instance in many consultations, wherein they have prescribed opposite physic. Sometimes they go too perfunctorily to work, in not prescribing a just course of physic: To stir up the humour, and not to purge it, doth often more harm than good. Montanus consil. 30. inveighs against such perturbations, “that purge to the halves, tire nature, and molest the body to no purpose.” ’Tis a crabbed humour to purge, and as Laurentius calls this disease, the reproach of physicians: Bessaracus, Angelum medicorum, their lash; and for that cause, more carefully to be respected. Though the patient be averse, saith Laurentius, desire help, and refuse it again, though he neglect his own health. it behoves a good physician not to leave him helpless. But most part they offend in that other extreme, they prescribe too much physic, and tire out their bodies with continual potions, to no purpose. Aetius tetrabib. 2. ser. cap. 90. will have them by all means therefore to give some respite to nature,” to leave off now and then; and Lelius à Fonte Eugubinus in his consultations, found it (as he there witnessed) often verified by experience, that after a deal of physic to no purpose, left to themselves, they have recovered.” ’Tis that which Nic. Piso, Donatus Altomarus, still inculcate, dare requiem nature, to give nature rest. 

**Subsect. II.—Concerning the Patient.**

When these precedent cautions are accurately kept, and that we have now got a skilful, an honest physician to our mind, if his patient will not be conformable, and content to be ruled by him, all his endeavours will come to no good end. Many things are necessarily to be observed and continued on the patient’s behalf: First that he be not too niggardly miserable of his purse, or think it too much he bestows upon himself, and to save charges endanger his health. ’The Abderites, when they sent for Hippocrates, promised him what reward he would, all the gold they had, if all the city were gold he should have it.” Naaman the Syrian, when he went into Israel to Elisha to be cured of his leprosy, took with him ten talents of silver, six thousand pieces of gold, and ten changes of raiment, (2 Kings v. 5.) Another thing is, that out of bashfulness he do not conceal his grief; if aught trouble his mind, let him freely disclose it. “Stiulorum incurata pudor malus ulcera catat;” by that means he procures to himself much mischief, and runs into a greater inconvenience: he must be willing to be cured, and earnestly desire it. Pars sanitatis velle sanar. faìt, (Seneca.) ’Tis a part of his cure to wish his own health, and not to defer it too long

---

62 [Qui blandiendo dulce nutritiv malum,  
Sero recusat ferre quod subit jugum.]  
63 [Helileorum frustra cum iam estis alta inmedit,  
Procebites vicides; venienti occurrere morbi.]  
64 [He that by cherishing a mischief doth proveke,  
Two late at last refuseth to cast off his yoke.]  
65 [When the skin sweats, to seek it to appease,  
Write helileore, is vain; meet your disease.]  
66 By this means many times, or through their ignorance in not taking notice of their grievance and danger of it, contempt, supine negligence, extenuation, wretchedness and peevishness; they undo themselves. The citizens. I know not of what city now, when rumour was brought their enemies were coming, could not abide to hear it; and when the plague begins in many places and they certainly know it, they command silence and hush it up; but after they see their foes now marching to their gates, and ready to surprise them, they begin to fortify and resist when ’tis too late; when the sickness breaks out and can be no longer concealed, then they lament their supine negligence: ’tis no otherwise with these men. And often out of prejudice, a loathing, and distaste of physic, they had rather die, or do worse, than take any of

---

66 Brev. 1. c. 12. 67 Simulatudo serpens medicis imputat. 68 Qui melophobici praebet remedia non satre validis Longiores morbi inprimus solutiam medici postulant et detractioni, qui una tumulturantibus his tractant, varia alisque nulli commode brodat et frangit, &c. 69 Nature remissionem dare oportet. 70 Plethique loco morbo medicina nihil proficiet visi sunt, et ati demessi invadentes. 71 Abderitiuni ep. Hippocr. 72 Quequid aut apud nos est, liberent peradvenus, et hybris tuta nostra aurum exeat. 73 Seneca. 74 Pers. 3. Sat.
Cure of Melancholy. [Part. 2. Sec. 1.

it. .. Barbarous immaturity (75 Melanethon terms it) and folly to be deplored, so to contum 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 physic on every small occasion, to aggravate every slight passion, imperfection, impediment: if their finger do but ache, run, ride, send for a physician, as many gentlewomen do, that are sick, without a cause, even when they will themselves, upon every toy or small discontent, and when he comes, it make them worse than it is, by amplifying that which is not. 76 Hier. Cappiccacini sets it down as a common fault of all "melancholy persons to say their symptoms are greater than they are, to help themselves." And which 77 Mercurialis notes, consil. 53. "to be more troublesome to their 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. 78 Damascus the Arabian requires likewise in the physician himself, that he be confident he can cure him, otherwise his physic will not be effectual, and promise withal that he will certainly help, make him believe so at least. 79 Galenius gives this reason, because the form of health is contained in the physician's mind, and as Galen holds 80 "confidence and hope to be more good than physic," he cures most in whom most are confident. Axious sick almost to death, at the very sight of Socrates recovered his former health. Paracelsus assigns it for an only cause, why Hippocrates was so fortunate in his cures, not for any extraordinary skill he had; 81 but "because the common people had a most strong conceit 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 he that so doth (saith 82 an old Damascus) "or consults with many, falls into many errors; or that useth many medicines." It was a chief caveat of 83 Seneca to his friend Lucilius, that he should not alter his physician, or prescribed physic: "Nothing hinders health more; a wound can never be cured, that hath several plasters." Cato consil. 186. taxeth all melancholy persons of this fault: 84 "'Tis proper to them, if things fall not out 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. They try many, 85 "Montanus") and profit by none;" 86 and for this cause, consil. 21. he enjoins his patient before he take him in hand, 87 "perseverance and suffrance, for in such a small time no great matter can be effected, and upon that condition he will administer physic, otherwise all his endeavour and counsel would be to small purpose." And in his 31. counsel for a notable matron, he tells her, 88 "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, 89 "because the parties are so restless, and impatient, and will therefore have him that intends to be eased, 90 "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 conducing to one man, in one case, the same time is opposite to another. 91 An ass

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 Penottus) are written in our books, which seem to the reader to be excellent remedies, but they that make use of them are often deceived, and take for physic poison." I remember in Valleriola'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. Aphor. 45 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 Bravipola, would needs take hellebore in substance, and try it on his own person; but had not some of his familiars come to visit him by chance, he had by his indiscretion hazarded himself: many such I have observed. These are those ordinary cautions, which I should think fit to be noted, and he that shall keep them, as Ann Montanus saith, shall surely be much eased, if not thoroughly cured.

Subsect. 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. "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 this 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 sought else but 46 "addition and subtraction;" and as it is required in all other diseases, so in this of melancholy it ought to be most accurate, it being (as Mercurialis acknowledgeth) so common an affection in these our times, and therefore fit to be understood. Several prescriptions and methods I find in several men, some take upon them to cure all maladies with one medicine, severally applied, as that Paracelsus. Auran potabile, so much controverted in these days, Herba solis, &c. Paracelsus reduceth all diseases to four principal heads, to whom Severinus, Ravelascus, Leo Sannius, and others adhere and imitate: those are leprosy, gout, dropsy, falling-sickness. To which they reduce the rest; as to leprous, ulcers, itches, furfur, scabs, &c. To gout, stone, cholic, toothache, headache, &c. To dropsy, agues, jaundice, cachexia, &c. To the falling-sickness, belong palsy, vertigo, cramps, convulsions, incontinence, apoplexy, &c. 47 "If any of these four principal be cured (saith Ravelascus) 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 prescripts. They that intend the exact cure of melancholy, saith Duretus in his notes to Hollerius, set down nine peculiar scopes or ends; Savaranola prescribes seven especial canons. Albians Montalbus cap. 26. Faventinus in his empiricks, Hercules de Saxonii, &c., have their several injunctions and rules, all tending to one end. The ordinary is threefold, which I mean to follow. "drage, Pharamaceutica, and Chirurgica, diet, or living, apothecary, chirurgery; which Wecker, Crato, Guanerius, &c., and most, prescribe; of which I will insist, and speak in their order."

3 Preparal. de nar. med. In libellis quae vulgo versantur apud literatos, incantatores multa legunt; à qui est desipiantur, eximia ilia, sed potentissimum hurriant venenum.

4 Operis ex libris, quos aegui suae et sinistri ingenio, perspectum est. Unde momentum, quam in seps propinquis scriptis auctoribus credere, quod hic uno dictum periculo.

5 Consil. 23. nec ommia si soci

6 ordine decet, egress, vel curabitur, vel certe minus aebet.

7 Praeceptum cap. 2. lib. 1.

8 In praecept. med. nec aegri nostris temporibus frequentissima, sed induces pertinent ad nos injusta curationem intenti ner.

9 In atquis horum morborum, simulis as natur, sanantur omnes inferiores.
Cure of Melancholy.

Part. 1. MEMB. 1.

Subsect. 1.—Diet rectified in substance.

Diet. Διατριβή, victus, or living, according to \(^5\) Fuchsii, and others, comprehends six non-natural things, which I have before specified, are especial causes, and being rectified, a sole or chief part of the cure. \(^6\) Johannes Arculanus, cap. 16. in 9. Phasis, accounts the rectifying of these six a sufficient cure. Guianerius, tract. 15. cap. 9. calls them, proprium et primam curam, the principal cure: so doth Montanus. Crato, Mercurialis, Altomarus, &c., first to be tried. Lemniius, instit. cap. 22, names them the hinges of our health, \(^7\) no hope of recovery without them. Remerus Solender, 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, \(^8\) no good to be done without it. \(^1\) Arctus, 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 Claudius, Respon. 31. Scoltii, consil. 183. Trallianus, cap. 16. lib. 1. Latius à fonte Euginius 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 curam repetes, quem non macra substiss,\(^9\) 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 writ especially for the good of his friends at Tarentum and Sicily, yet it will generally serve \(^1\) 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 \(^5\) moist, easy of digestion, and not apt to engender wind, not fried, nor roasted, but sod (saith Valescus, Altomarus, Piso, &c.) hot and moist, and of good nourishment; \(^2\) Crato, consil. 21. lib. 2. admits roast meat, \(^6\) 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; \(^6\) 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 \(^1\) Dublinius 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 Verto- mannus wimmeseth, navig. lib. 2. cap. 5. The lean of fat meat is best, and all manner of broths and potage, with bizarre, lettuce, and such wholesome herbs are excellent good, especially of a cock boiled; all spoon meat may. Arabians commend brains, but \(^1\) Laurentius, c. 8. excepts against them, and so do many others; \(^1\) ears are justified as a nutritive wholesome meat, butter and oil may pass, but with some limitation; \(^1\) so Crato confines it, \(^6\) and to some men sparingly at set times, or in sauce.

\(^1\) Insist. cap. 8. sect. 1. Victus nomine non tam cibus et potus, sed aer, exercitatio, somnus, vigilantia, et tiegnique res non naturales continentur. \(^2\) Sine habitu, sed aer, exercitatio, somnus, vigilantia, et tiegnique res non naturales continentur. \(^3\) Et in his potius sanitas consistit. \(^4\) Nihil habet agendum sine exquisita vivendi ratione, &c. \(^5\) Si regens mundus sit ad primum habendum, &c. \(^6\) Si regens mundus sit ad primum habendum, &c. \(^1\) Consil. 32. lib. 3. diet. \(^1\) is celatodo tuo, rectam victus rationem, &c. \(^2\) Moneo Tumne, ut sis priuus ad victum, sine quo cura re- \(^3\) linea certa adhærentur. \(^1\) Quando tu es, ut victus et avia sine his. Novitas me nihilque salutamentum, \(^2\) victus petens quam medicamentis curasse. \(^3\) When you are again lean, seek an eart through that hole by which lean you entered.
and so sugar and honey are approved. 15 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 hot 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. 8. 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 putrefys. Next to it fountain water that riseth in the east, and runneth eastward, from a quick running spring, from flinty, chalky, gravelly grounds: and the longer a river runneth, it is commonly the purest, though many springs do 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, pleasant a drink, as good as our beer, and some of them, as Chasapis 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 gonz. &c., as in Venice, or camels' backs, as at Cairo in Egypt, 17 Radziwillius observed 8000 camels daily there, employed about that business; some keep it in trunks, as in the East Indies, made four square with descending steps, and 'tis not amiss, for I would not have any one so nice as that Grecian Calis, sister to Nicephorus, emperor of Constantinople, and 18 married to Dominitus Silvius, duke of Venice, that out of incredible wantonness, commun aqua uti noblebat, would use no vulgar water; but she died tanłà (saith mine author) fiectissimn puris copiâ, of so fulsome a disease, that no water could wash her clean. Plato would not have a traveller lodge in a city that is not governed by laws, or hath not a quick stream running by it; illud enim animum, hoc corruunct valutdudem, one corrupts the body, the other the mind. But this is more than needs, too much curiosity is naughty, 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 20 Vegetius) when fresh springs are included within the walls," as at Corinth, in the midst of the town almost, there was arc allissima scatens fontibus, a goodly mount full of fresh water springs: "if nature afford them not they must be had by art." It is a wonder to read of those 21 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 22 Frontoius, Lipsius de admir. 24 Pliniius, lib. 3. cap. 11. Strabo in his Geogr. That aqueduct of Claudius was most eminent, fetched upon arches fifteen miles, every arch 190 feet high: they had fourteen such other aqueducts, besides lakes and cisterns, 700 as I take it; 24 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 Nilus to Alexandria, hath been formerly bestowed, to the admiration of these times; 25 their cisterns so curiously cemented and composed, that a beholder would

---

15 M. curialis consul, 88. acerba omnus evitatur
16 Ovial. Meit. lib. 12 "Whoever has allayed his thirst with the water of the Chitornus, avoids wine, and ab-
17 stinens delights in pure water only." 28 Prag. Hier.
18 The Bukes of Venice were then permitted to marry,
19 be Legitim.
20 Lib. 4. cap. 10. Mag. urbs
21 Adiutatis cap. infinitas fontes maris includantur, quasi si
22 opera sig\(\text{\textsuperscript{n}}\)um dicit aliquis.
23 De aqueduct.
24 Curtius
25 Pons a quadrangulo lapide in urbem opere arcuate
26 perductus. Plin. 36, 15. 21 Queque-donum Roma
27 fistulas habebat et caueta, &c.
take 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 is eternally to be commended, that brought that new stream to the north side of London at his own charge: and Mr. Otho Nicholson, founder of our water-works and elegant conduit in Oxford. So much have all times attributed to this element, to be conveniently provided of it: although Galen hath taken exceptions at such waters, which run through leaden pipes, ob cerussam quae in its generaturn, for that unctuous ceruse, which causeth dysenteries and fluxes; yet as Alsiarius Cruicus 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 such no matter. For private families, in what sort they should furnish themselves, let them consult with P. Crescentius, de Agric. l. 1. c. 4, Pamphilus Hircalucus, 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 Salvianus 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. Ernacius Marinus is much commended by Oribatius. Elius, and most of our late writers.

31 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 appetissimae convenit, 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 discommends figs, Salvianus olives and capers, which others especially like of, and so of pistach 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.

32 Pomegranates, lemons, oranges are tolerated, if they be not too sharp.

33 Crato will admit of no herbs, but borage, bugloss, endive, fennel, aniseed, baum; Calenus 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 (if we may believe the relations of Vertomannus) many hogsheads of rose water are to be sold in the market at once, it is in so great request with them.

SUBSECT. II. Diet rectified in quantity.

Man alone, saith Cardan, eats and drinks without appetite, and useth all his pleasure without necessity, animae vita, and thence come many inconveniences unto him. For there is no meat whatsoever, though otherwise wholesome and good, but if unseasonably taken, or incommoded used, more than the stomach can well bear, it will engender cruelty, and do much harm. Therefore Crato advised his patient

---

\footnotesize{27}Cypr. Echovius deit. Hisp. Aquae producens inde in omnes terras dominat; m. p. quibusque a.tino tempore fruehissima conservatur. 28 SR Hugh Middle-\footnotesize{tion. Baraeet. 29 De quaestu med. cent. fol. 354. 30 De specibus lib. habent omnibus in lanitius, modio non sunt et carnum locis. 31 De juc. c. 3 1 3 7. Produmum prestat ad utilitatem et juventitatem. Ibid Trallia-\footnotesize{num lib. 1. c. 16. piscis petrosi, et molis carnis. 32 Etiam omnium patrum sunt oboeini, ubi secundis mensis, ut cepito jam prouer, devorentur, commodi super premit, qui dicesine sunt prouit. 33 Ut dura cera, poma, &c. Lib. 2. cap. 1. 34 Montanus consil. 24. 35 Cypra que grato sunt sapore, cocta mala, poma tosta, et oac-\footnotesize{charia, vel amis semine controlling uteru statum a prandio vel a cecina tumultus; ut quod venanticiae roborare et vapores caput petentem regem. Mont. 36 Putea mala auras tempore comminseuitur usque non sunt despera et acida. 37 Quem conspici poster boragium, buglossum, intybam, fenestrum, aquam, melonem vitari debet. 38 Mercurialis praecl. Med. Lab. 2. de com. Slmbo herba sunt historicae, &c. 39 Consil. 21. et si plus inergera quum hoc est, ut ve-\footnotesize{tralus tolerare possit, nocet, et cruentitates generalis et c.}
to eat but twice a day, and that at his set meals, by no means to eat 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 Cæsius, labouring of this disease; and Platerus prescribes it to a patient of his, to be most severely kept. Guianerius admits of three meals a day, but Montanus, consil. 23. pro. 16. 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. Jucchinus 15. in 9. Rhatis, repletion 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 connected, 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. Hieron 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 reasonably, 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 distemper, than which (saith Avicenna) nothing is worse; to feed on diversity of meats, or overmuch, Sertorius-like, in lucem canem, 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 (ampliter viventes in prandii et canis, as Polydore notes) are most liberal feeders, but to our own hurt. Persicos odi purer apparatus: "Excess of meat breedeth sickness, and glutony causeth cholerick 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 tell thee, 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 viris comparo, sed simillimum Deo judico, is liker a God than a man: for as it will transform a beast to a man again, so will it make a man a God. To preserve thine honour, health, and to avoid therefore all those inflations, torments, obstructions, crudities, and diseases that come by a full diet, the best way is to feed sparingly of one or two dishes at most, to have ventrem bene moratum, as Seneca calls it. to choose one of many, and to feed on that alone," as Crato adviseth his patient. The same counsel Prosper Calenus gives to Cardinal Cæsius, 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

---

60 Observat. lib. 1. Assesscat his in die cibus, surnere, cetera semper habere. 61 Ne plus ingerat cavadum quam ventriculus ferre potest, semperque surgat a mensa non satura. 62 Si qualibet quin semelcum inmodico inerat cibus, ventriculo laborem infert, et status maxime proponent, Crato. 63 Quidam maxima cœmadera indigent, putantes e ratione se viris recidere; ignorantias, non ea que ingerant posse viris redire, sed quæ probè consequunt. 64 Multa specere, panem digerent. 65 Satura, lib. 7. cap. 4. 66 Medici et temperatores cibus et carnis animos utilis cet. 67 Hygiœnon reg. 11. 16. necis per diem sufficiat, computato pane, carne, ovis, vel aliis omnibus, et totidem vel paulo plures unius profus. 68 Eodem reg. 27. Plures in dominibus suis brevi tempore pascantur extinguantur, qui si triremibus vincti fuisse, aut gregario pane pasti, sani et incolores in longam vita tempora prográssus. 69 Nihil deterner quam diversa nutrimenta simul adjungere, et cumendè tempus proprèg. 70 Lib. 1. inst. 71 Hic ad lib. 3. 72 Liber variëtate et copia in eadem mensa nihil nocentius hominæ ad lustum, Fr. Varilobio, observ. 1. l. cap. 6. 73 Tul, orat. pro M. Marcel. 74 Nullus cibus sumere debet, nisi stomachus sit vacuus. 75 Gudion, lib. med. l. c. 11. 76 E multis eoibus omnium exiguum, relutice aetatis, ex conome. 77 L. de alia bili. Simplicis sit cibus et non varius: quod beat digustati tuo de convaris difficile videtur, &c.
to single out some one savoury dish and feed on it. The same is inculcated by Crato, consil. 9. 1. 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 courtly company, with a private friend or so, 55 a dish or two, a cup of Rhenish wine. &c. Montanus, consil. 24. for a noble matron enjoins her one dish, and by no means to drink between meals. The like, consil. 229. or not to eat till he be an hungry, which rule Berengarius did most strictly observe, as Hilbertus, Cenonececaulis Episc. writes in his life.

"cui non sult unquam
Ante situm potus, nec cubis 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, 60 *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. contradist. 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 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, 61 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 Lampridus 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 Fabritii, those old philosophers, as Pliny records, lib. 11. Xenophon, lib. 1. de vit. Socrat. Emperors and kings, as Niephorus relates, Eccles. hist. lib. 18. cap. 8. of Mauritius, Ludovicius Pius, &c., and that admirable example of Ludovicius Cornarus, a patrician 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 medice vivit, miserere vivit, 62 as the saying is, quale hoc ipsum erit viceere, his si privatus fueris? as good be buried, as so much debarred of his appetite; excessit medicina mala, 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; er malis minimum, better do this than do worse. And as Tully holds, 63 better be a temperate old man than a lascivious youth. 'Tis the only sweet thing (which he

55Celtsinato tua praedate sola, absque apparatu alicui, contentus sit illissimus princeps duobus tantum ferulis, vinoque Rhenano solum in moena utatur.
56Semper intra satieatatem a mensa reedacto, uno ferulo, contentus.
57Lib. de Hel. et Henio. Multis medicis in terram vina fluxisse.
60Super omnia quotidiamn lreporem habuit, et potius inductus.
61Annal. 6. Ruder solcat eos, qui post 30. statum annum, ad cogiscens corporis sse maxima vel utra, aliqua cupide curat mulierat.
62A Lagos. edit. 1614.
63Aegypti olim caamarae morbos curabant vomito et fiperno, Bohemos lib. 1. cap. 5.
64He who lives medically lives miserably.
65Cat. Major. Melhor condicio sens viventis et persistuntur artis medicar, quas adolescentre futuros.
adviseth) so to moderate ourselves, that we may have senectum in juventute, et in juventute senectum, be youthful in our old age, staid in our youth, discreet and temperate in both.

MEMB. II.

Retention and Evacuation rectified.

I HAVE declared in the causes what harm costiveness hath done in procuring this disease; if it be too noxiou, the opposite must needs be good, or mean at least, as indeed it is, and to this cure necessarily required; maximé conducit. saith Montanus, cap. 27. it very much avails. 66Alomarus, cap. 7. "commends walking in a morning, in some fair green pleasant fields, but by all means first, by art or nature, he will have these ordinary excrements evacuated." Piso calls it, Beneficium ventris, the benefit, help or pleasure of the belly, for it doth much ease it. Laurentius, cap. 8. Crato, consil. 21. l. 2. prescribes it once a day at least: where nature is defective, art must supply, by those lenitive electuaries, suppositories, condite prunes, turpentine, clysters, as shall be shown. Prosper Calenus, lib. de aevra bilo, commendeth clysters in hypochondriacal melancholy, still to be used as occasion serves; 67Peter Chemander in a consultation of his pro hypocondriaco, will have his patient continually loose, and to that end sets down there many forms of potions and clysters. Mercurialis, consil. 88. if this benefit come not of its own accord, prescribeth 68clysters in the first place: so doth Montanus, consil. 24. consil. 31 et 229. he commends turpentine to that purpose: the same he ingenimates, consil. 230. for an Italian abbot. 'Tis 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 vittant, nastiness defiles and departs 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 7Alexander supposeth, lib. 1. cap. 16. yield as speedily a remedy as any other physic whatsoever. Εius orniths would have them daily used, assidua balnea. Tetr.a. sect. 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. Rhasis makes it a principal cure, Τολα cura sit in humectando, to bathe and afterwards anoint with oil. Jason Pratensis, Laurentius, cap. 8. and Montanus set down there their peculiar forms of artificial baths. Crato, consil. 17. lib. 2. commends mallows, camomile, violets, borage to be boiled in it, and sometimes fair water alone. and in his following counsel, Balneum aquae dulcis solum sepsimisse profuisse conferam habemus. So doth Fuscius, lib. 1. cap. 33. Frisimelica, 2. consil. 42. in Trincavelli. Some beside herbs prescribe a ram’s head and other things to be boiled. 77Fernelius, 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. Lelius Εγubinus, consil. 142. and Christoph. Ερerus, in a consultation of his, hold once or twice a week sufficient to bathe, the 735 water to be warm, not hot, for fear of sweating." Felix Plater, obser. lib. 1. for a melancholy lawyer, 71 will have lotions of the head still joined to these baths, with a lea wherein capital herbs have been boiled. 75Laurentius 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, 76capon’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,
as those of Antoninus and Dioeclesian. 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 rains of such baths found in this island, amongst those paretines and rubbish of old Roman towns, Lipsius, de mag. Urb. Rom. l. 3. c. 8. Rosinus, Scot of Antwerp, and other antiquaries, tell strange stories of their baths. Gillius, 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 abridge belike that fulsomeess of sweat, to which they are there subject. Busbequins, 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, and after meals some, and will not make water (but they will wash their hands) or go to stool. 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, discouraged by others; but it is a divers respect. 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, 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. Arceus, c. 7. commends alun baths above the rest; and 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 Baptista, Sylvaeviusconsil. 64. commends all the baths in Italy, and drinking of their water, whether they be iron, alun, sulphur; so doth Hercules de Saxoniâ. But in that they cause sweat and dry so much, he confines himself to hypochondriacally alone, excepting that of the head and the other. Trincavelius, consil. 14. lib. 1. refers those Porrectan baths before the rest, because of the mixture of brass, iron, alun, 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 Trincavelius, consil. 42. lib. 2. refers the waters of 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 Trincavelius 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 Chalderian baths, and consil 237. et 230. he exhorted to the same, but with this caution, 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, they are good for all cold diseases, naugh 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: Cardan alone out
of Montaltus "commends bathing in fresh rivers, and cold waters, and adviseth all such as mean 'to live long to use it, for it agreeas with all ages and complexion, and is most profitable for hot temperatures." As for sweating, urine, blood-letting by harnods, or otherwise, I shall elsewhere more opportunely speak of them.

Immoderate Venus in excess, as it is a cause, or in defect; so moderately used to some parties an only help, a present remedy. Peter Forestus calls it apitissimum remedium, a most apposite remedy, 83 "remitting anger, and reason, that was other wise bound." Avicenna Fen. 3. 20. Orbisius med. collect. lib. 6. cap. 37. contend out of Ruffius and others, 84 "that many madmen, melancholy, and labouring of the failing sickness, have been cured by this alone." Montaltus cap. 27. demelon. will have it drive away sorrow, and all illusions of the brain, to purge the heart and brain from ill smokes and vapours that offend them; 85 "and if it be omitted," as Valescus supposeth, "it makes the mind sad, the body dull and heavy." Many other inconveniences are reckoned up by Mercatus, and by Rodericus à Castro, in their tract de melancholida virgini et monialium; ob seminis retentionem seviam sese moniales et virgines, but as Platerus adds, si nubant sanatur, they rave single, and pine away, much discontent, but marriage mends all. Marcellus Donatus lib. 2. med. hist. cap. 1. tells a story to confirm this out of Alexander Benedictus, of a maid that was mad, ob menses inhibitus, cum in officium teritorium incidunt, à quindecim viris eadem nocte compressa, mensum largo proficuu, quod pluribus annis ante constiterat, non sine magno pudore manu menti restituta discessit. But this must be waryly understood, for as Arnoldus objects, lib. 1. breviar. 18. cap. Quod coitus ad melancholicum succum? What affinity have these two? 86 "except it be manifest that superabundance of seed, or fulness of blood be a cause, or that love, or an extraordinary desire of Venus, have gone before," or that as Lod. Mercatus excepts, they be very flatous, and have been otherwise accustomed unto it. Montaltus 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. 86 Lodovicus Antonius lib. med. miscel. in his chapter of Venus, forbids it utterly to all wrestlers, dichters, labouring men, &c. 88 Ficinus and 90 Marsilius Cognatus puts Venus one of the five mortal enemies of a student: "it consumes the spirits, and weakeneth the brain." Halyabas the Arabian. 3. Theor. cap. 36. and Jason Pratensis make it the fountain of most diseases, 100 "but most pernicious to them who are cold and dry," a melancholy man must not meddle with it, but in some cases. Plutarch in his book de son. tuend. accounts of it as one of the three principal signs and preservers of health, temperance in this kind: 101 "to rise with an appetite, to be ready to work, and abstain from venery," tria saluberrimia, are 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: Immodicus brevis est atas et rara venecus. Aristotle gives instance in sparrows, which are pariam vivaces ob salutatem, 8 short lived because of their salacity, which is very frequent, as Scoppius in Priapiis will better inform you. The extremes being both bad, the medium is to be kept, which cannot easily be determined. Some are better able to sustain, such as are hot and moist, phlegmatic, as Hippocrates insinuate, some strong and lusty, well fed like Hercules. 93 Proculus the emperor, lusty Lauret., testibus, femine Messalina the empress, that by philters, and such kind of lascivious meats, use all means to 5 enable themselves: and brag of it in the end. confodi nullas enim, occidi vero paucas per ventrun vidisti, as that Spanish Celestina mildly said; others impotent, of a cold and dry constitution, cannot sustain those gymnics with great hurt done to their bodies, of which number (though they be very prone to it) are melancholy men for the most part.

82 Salvi Venus rationis vim impeditam, ingentes iras remittit, &c.
83 Multi comitales, melancholici, instar, iugus nee solu sanati. Si qualitatur coitus, coitus, etiam, plenum gravus corporum et animum.
84 Nisi certe constet minus semen aut sanguinem canine esse, at non amor proceperet, aut, &c.
86 De sanit. mend. lib. 1. 9 Lib. 1. 1. 7. Excatitam semem spiritus animamque debilitat.
87 Frigida et stica corporibus inimicissimis. Vesci nira raticationem, impignus esse ad laborem, vitale.
88 Nescutia est que te non sint esse semen.
92 Pernoboccecid Gasp. Barthii.
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 amain, 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, awhile 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, concerning those northern parts under the Pole (if I meet obiter with the wandering few, Elias Artifex, or Lucian's Icaromenippeus, they shall be my guides) whether there be such 4. Euripes, and a great rock of loadstones, which may cause the needle in the compass still to bend that way, and what should be the true cause of the variation of the compass; 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 vena terre, as Agricola; or the nearness of the next continent, as Cabeus will; or some other cause, as Scaliger, Cortesius, Conimbricensis, Peregrinus contend; why at the Azores it looks directly north, otherwise not? In the Mediterranean or Levant (as some observe) it varies 7. grad. by and by 12. and then 22. In the Baltic Seas, near Raseburg in Finland, the needle runs round, if any ships come that way, though 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. Sc., and that which is more prodigious, the variation varies in the same place, now taken accurately, 'tis so much after a few years quite altered from that it was: till we have better intelligence, let our Dr. Gilbert, and Nicholas 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 Hudson's discovery be true of a new found ocean, any likelihood of Button's Bay in 50. degrees, Hubbard'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 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 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 Mathi. Riccius the Jesuit hath written, China and Catania be all one, the great Cham of Tartary and the king of China be the same; Xuntain and Quinsay; and the city of Cambalu be that new Peking, or such a wall 400 leagues long to part China from Tartary; whether Presbyter John be in Asia or Africa; M. Polus Venetus puts him in Asia, 13. 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 Guinea be an island or part of the continent, or that hungry Spaniard's discovery of Terra Australis Incognita, or Magellania, be as true as that of Mercureius Britannicus, 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 circle Antarctic, 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, and the lustre and Le Moir have done well in the discovery of the Straits of Magellan, in finding
a more convenient passage to. *Mare pacificum:* methinks some of our modern argonauts should prosecute the rest. As I go by Madagascar, I would see that great bird 21 ruck, that can carry a man and horse or an elephant, with that Arabian phoenix described by 22 Adricomius; see the pelicans of Egypt, those Scythian gyphres in Asia: and afterwards in Africa examine the fountains of Nileus, whether Hérodotus, 23 Seneca, *Plin. lib. 5. cap. 9.* Strabo. *lib. 5. give a true cause of his annual flowing, 24Paphaphetta discourse rightly of it, or of Niger and Senegal; examine Cardan, 25 Scaliger’s reasons, and the rest. Is it from those Etesian winds, or melting of snow in the mountains under the equator (for Jordan yearly overflows when the snow melts in Mount Libanus), or from those great dropping perputual showers which are so frequent to the inhabitants within the tropics, when the sun is vertical, and cause such vast inundations in Senegal, Marag- nan, Oronoco and the rest of those great rivers in Zona Torrida, which have all commonly the same passions at set times: and by good husbandry and policy hereafter no doubt may come to be as populous, as well tilled, as fruitful, as Egypt itself or Cauchinithua? I would observe all those motions of the sea, and from what cause they proceed, from the moon (as the vulgar hold) or earth’s motion, which Galileus, in the fourth dialogue of his system of the world, so eagerly proves, and firmly demonstrates; or winds, as 26 some will. Why in that quiet ocean of *Zur, in mari pacifico,* it is scarce perceived, in our British seas most violent, in the Mediter- ranean and Red Sea so vehement, irregular, and diverse? Why the current in that Atlantic Ocean should still be in some places from, in some again towards the north, and why they come sooner than go? and so from Moabar to Madagascar in that Indian Ocean, the merchants come in three weeks, as 27 Scaliger discusseth, they return scarce in three months, with the same or like winds: the continual current is from east to west. Whether Mount Athos, Pelion, Olympus, Ossa, Caucanus, Atlas, be so high as Pliny, Solinus, Mela relate, above clouds, meteors, *ubi nec aure nec venti spirant.* (insomuch that they that ascend die suddenly very often, the air is so subtle,) 1250 paces high, according to that measure of Dicearchus, or 75 miles perpendicularly high, as Jacobus Mazonius, *sec. 3. et 4.* expounding that place of Aristotole about Caucanus; and as 28 Blancanus the Jesuit contends out of Clavius and Nonius demonstrations de Crepusculis: or rather 32 stadiums, as the most received opinion is; or 4 miles, which the height of no mountain doth perpendicularly exceed, and is equal to the greatest depths of the sea, which is, as Scaliger holds, 1580 paces, *Exer. 38.* others 100 paces. I would see those inner parts of America, whether there be any such great city of Manoa, or Eldorado, in that golden empire, where the highways are as much beaten (one reports) as between Madrid and Vala- dolid in Spain; or such an Amazons as he relates, or gigantic Patagones in Chiaca; with that miraculous mountain 29 Ybouyapab in the Northern Brasil, *cujus jugum sternitur in anaemia maxima planitiem,* &c. or that of Pariacaaca so high elevated in Peru. 30 The peak of Tenerife how high it is? 70 miles, or 50 as Patriicus holds, or 9 as Snellius demonstrates in his Eratosthenes: see that strange 30 Cirknickzerzey lake in Carunila, whose waters gush so fast out of the ground, that they will over- take a swift horseman, and by and by with as incredible celerity are supped up: which Lazius and Wernerus make an argument of the Argonauts sailing under ground. And that vast den or hole called 30 Esmellen in Muscovia, *qua visitor horiando hiatus,* &c. which if anything casually fall in, makes such a roaring noise, that no thunder, or ordnance, or warlike engine can make the like; such another is Gil- ber’s Cave in Lapland, with many the like. I would examine the Caspian Sea, and see where and how it exonermes itself, after it hath taken in Volga, Jaxares, Oxus, and those great rivers; at the mouth of Oby, or where? What vent the Mexican lake hath, the Tituacan in Peru, or that circular pool in the vale of Terapeia, of which Acosta *I. 3. c. 16.* hot in a cold country, the spring of which boils up in the middle

22Lib. 2. Descrip. terrae sanctae.
23Natur. quast. *lib. 4. cap. 2.*
24Lib. de reg. Congo.
25Excerpt.*
26See M. Carpentier’s Geography. *lib. 2. cap. 6.*
27IB. de sept. *lib. 16.*
28Excerpt. 52. de maris motu causar causar investigatix; prima reciprocationis, seconda varietatis, tercia celeritatis quarta cessationis, quinta privationis sexta confarriatiatis. *Platonicus saith 52 miles in height.*
29 Lib. de explicatione locorum Mathem. *Aristot.*
30Laet. lib. 17. cap. 18. descript. occid. Ind.*
31Lage aliu vocant.*
32Geor. *Wernerus, Augus laenta celebratrate erumpunt et alio in cemento, ut expedito equit aditum intercalatur.*
33Bo- sardus de Magus cap. de Phylipus.
Cure of Melancholy.


twenty foot square, and hath no vent but exhalation: and that of *Maris mortuum* in Palestine, of Thrasymene, 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 kinds of singing birds, water-fowls, hawks, &c. some of them are only seen in summer, some in winter; some are observed in the 33 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 an instant the woods and hedges are full of them, saith *Herbstain*; how comes it to pass? Do they sleep in winter, like Gesner's Alpine mice; or do they lie hid (as *Olaus affirms*) in the bottom of lakes and rivers, *spiritum continentis*? often so found by fishermen in Poland and Scandinavia, 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 b. 2. manifestly convicts*, out of his own knowledge; for when he was ambassador in Egypt, he saw swallows, Spanish kites, *and many such other European birds, in December and January very familiarly flying, and in great abundance, about Alexandria, *abi floridae tunc arboreis 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, whither they go, *incompertum aulue*, 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, he that comes last is torn in pieces, and so they get them gone? Many strange places, Isthm. Euripis, 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 fit to be considered in such an expedition, and amongst the rest that of *Herbstain* his Tartar lamb, *Hector Boethus goosebearing tree* in the orchards, to which Cardan *lib. 7. cap. 36. de rerum varietat. subscribes:* *Vertomannus* 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 so 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 Pulkovic, as *Munster* and others relate. Many rare creatures and novelties each part of the world affords: amongst the rest, I would know for a certain whether there be any such men, as Leo Svauius, in his comment on Paracelsus *des sanit. tuend.* and *Gagninus records in his description of Muscovy,* that in Lucromia, a province in Russia, lie fast asleep as 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."
would overflow the earth by reason of his higher site, and which Josephus Blanckanus 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; *risum teneatis anicii* what the sea takes away in one place it adds in another. Menthins he might rather suspect the sea should in time be filled by land, trees grow up, carasses, &c. that all-devouring fire, omnia 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 43 paradise, and where Ophir was whence Solomon did fetch his gold: from Peruana, which some suppose, or that Aurea Chersonesus, as Dominicus Niger, Arias Montanus, Goropius, and others will. I would censure all Plynys's, Solinus's, 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, cap. 43. for as Cabeus magnet phitos. lib. 3. 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, Ætna in Sicily, to descend and see what is done in the bowels of the earth: do stones and how great and how large there is? to find if trees be 42 dug out from tops of hills, as in our mosses, and marshes all over Europe? How come they to dig up fishes, shells, beans, ironworks, many fathoms under ground, and anchors in mountains far remote from all seas? 45 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 carasses of men, with other merchandise. That such things are ordinarily found in tops of hills, Aristotle insinuates in his meteors, Pomponius Mela in his first book. c. de Numidia, and familiarly in the Alps, saith 50 Blanckanus 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 belike 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 51 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 52 Paracelsus thinks) with creatures, whose chaos is the earth: or with fairies, as the woods and waters (according to him) are with nymphs, or as the air with spirits? Dionisiodorus, a mathematician in 55 Pliny, that sent a letter, 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. 42,000 stadiums, might have done so better after having satisfied all these doubts. Or is it the place of hell, as Virgil in his Ænides, 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 Ambrosian College, in Milan, in his great volume de Inferno. lib. 1. cap. 47. is still in this tenet, 'tis a corporeal fire tow, cap. 5. l. 2. as he there disputes. "Whatsoever philosophers write (saith 54 Surius) there be certain mouths of hell, and places appointed

42 Vid. Pererinum in Gen. Cor. à Lapide, et alios.
43 In Nepomucen Tom. 2.
45 Similares, Ostiolis, Eracius centum subterra repertum, in qua quadrangula ecta cadaveria inerant. Anc. &c.
46 Dice ex conchy in montibus reperturum.
47 Lib. de locis Mathemat. Aristot. Or plain, as Patriicus holds, which Austin, Luctanius, and some others, held of old as round as a trencher.
48 Li. de Zilphia et Pigmis, they penetrate the earth as we do the air.
49 Lib. 2. c. 112.
50 Commentar. in anno 1577. Quorum dicunt, Philosophos, quaedam sunt Tartari estia, et loca poniendae animis destina st, ut Hecla mons, &c. ut mortuorum spiritus visserunt, &c. voluit Deus extare taba loca, ut descant mortales
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. Kranzianus Dan. hist. lib. 2. cap. 24, subscribes to this opinion of Surius, so doth Colerus cap. 12. lib. de immortal animae (out of the authority, belike of St. Gregory, Durand, and the rest of the schoolmen, who derive as much from Ætna in Sicily, Lipari, Illera, 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 Heckleberg in Norway, an especial argument to prove it. 55 "where lamentable screams and howlings are continually heard, which strike a terror to the auditors; fiery chariots are commonly seen to bring in the souls of men in the likeness of crows, and devils ordinarily go in and out." Such another proof is that place near the Pyramids in Egypt, by Caio, as well to confirm this as the resurrection, mentioned by 56 Krommannus mirac. mort. lib. 1. cap. 38. Camerarius oper. succ. cap. 37. Bredeubachi pergr. ter. 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. Plato's court, or that poetical Infernum, where Homer's soul was seen hanging on a tree, &c., to which they ferried over in Charon's boat, or went down at Hermione in Greece, compendiaria ad Infernus via, which is the shortest cut, quia nullo à mortuis nullo à loci exsurrecti, (sith 57 Gerbelin) and besides there were no fees to be paid. Well then, is it hell, or purgatory, as Bellarmine: or Limbus paterum, as Gallus will, and as Rusca will (for they have made maps of it) 58 or Ignatius parler? Virgil, sometimes bishop of Saltburg (as Aventinus, Anno. 745 relates) by Bonifaceus 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 contradicted it, that it could bear no proportion to heaven, and contradicted that opinion of Austin, Basil, Lactantius that held the earth round as a treacher (whom Acosta and common experience more largely confute) but not as a ball; and Jerusalem where Christ died the middle of it; or Pelos, as the fabulous Greeks feigned: because when Jupiter let two eagles loose, to fly from the world's ends east and west, they met at Pelos. But that scripture of Bonifaceus 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, Erret singus de terra — per studio mille sexcenta, &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 wif, abundantly suffice: Cium certum sit. inquit, facta subductione, non futuros centes mille millionis damnatorum. But if it be no material fire (as Sco- Thomas, Bonaventure, Soncinas, Voscinus, and others argue) it may be there or elsewhere, as Kekkerman disputes System. Theol. for sure somewhere it is, certum est aliqui, eti definimus circuitus non assignatur. I will end the controversy in 59 Aùtin's words, 'Better doubt of things concealed, than to contend about uncertainties, where Abraham's bosom is, and hell fire.' 60 Vix a manus etis, a contentiosis nunquam invenit; scarce the meek, the contentious shall never find. If it be solid earth, 'tis 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 61 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,
Abundance of rain that falls, or from that ambient heat and cold, which alters that inward heat, and so per consequens the generation of waters. Or else it may be full of wind, or a sulphureous innate fire, as our meteorologists inform us, which sometimes breaking out, causeth those horrible earthquakes, which are so frequent in these days in Japan, China, and oftentimes swallow up whole cities. Let Lucian's Menippus consult with or ask of Tiresias, if you will not believe philosophers, he shall 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, if it be possible, of such accidents, meteors, alterations, as happen above ground. Whence proceed that variety of manners, and a distinct character (as it were) to several nations? Some are wise, subtle, witty; others dull, sad and heavy; some big, 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, is it from the air, the soil, the air, the sea, or some other reason? Why doth Africa breed so many venomous beasts, Ireland none? Athens owls, Crete none? Why hath Daulis and Thebes no swallows (so Pausanius informeth us) as well as the rest of Greece. 64 Ichaca no hares, Pontus asses, Seythia swine? whence comes this variety of complexions, colours, plants, birds, beasts, 65 metals, peculiar almost to every place? Why so many thousand strange birds and beasts proper to America alone, as Acosta demands lib. 1. 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 Periaci, 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 66 Caput bone spi are blackamoins, 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 Ethiopia are dun; they in Zeilun and Malabar parallel with them again black; Mamamotapa in Africa, and St. Thomas Isle are extreme hot, both under the line, coal black their inhabitants, whereas in Peru they are quite opposite in colour, very temperate, or rather cold, and 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, and in 52. deg. lat. sometimes hard frost and snow all summer, as Button's Bay, &c., or by fits; and yet 67 England near the same latitude, and Ireland, very moist, warm, and more temperate in winter than Spain, Italy, or France. Is it the sea that causeth this difference, and the air that comes from it: Why then is 68 Ister so cold near the Euxine, Pontus, Bithynia, and all Thrace; frigidas regiones Magnius calls them, and yet their latitude is but 42, which should be hot; 69 Quevira, or Nova Albion in America, bordering on the sea, was so cold in July, that our 70 Englishmen could hardly endure it. At Norembega in 45. lat. all the sea is frozen ice, and yet in a more southern latitude than ours. New England, and the island of Cambialolchos, 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 dissolved within the circle arctic; or that the air being thick, is longer before it be warmed by the sunbeams, and once heated like an oven will keep itself from cold?
Cure of Melancholy. [Part. 2. Sec. 2.

Our climes breed lice, 71 Hungary and Ireland malë audient 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 Nilus not far from the sea, and yet there it seldom or never rains: Rhodeis, an island of the same nature, yields not a cloud, and yet our islands ever dropp'ing and inclining to rain. The Atlantic Ocean is still subject to storms, but in Del Zur, or Mare pacifico, seldom or never any. Is it from tropic stars, apterio portarum, in the docecentomeries 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 72 Lisbon to 73 Dantzic in Spruce, found greater heat there than at any time at home. Don Garcia de Sylva, legate to Philip III. king of Spain, residing at Ispahan in Persia, 1619, in his letter to the Marquess of Bedmar, makes mention of greater cold in Ispahan, 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 74 Acosta describes, most pleasant and fertile. Arica in Chili is by report one of the sweetest places that ever the sun shineth on, Olimbus terra, a heaven on earth: how incomparably do some extol Mexico in Nova Hispam, 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 75 country, by reason of the site to seas, hills or dales, want of water, nature of soil, and the like: as in Spain Arragon is aspera et sicea, harsh and evil inhabited; Estriomadura 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 76 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, Libamnus in Palestine, with many such tantos inter ardores fidos neebas. 75 Tacitus calls them, and Radivilus epis. 2. fol. 27, yields it to be far hotter than in any part of Italy; "Nis true; but they are highly elevated, near the middle region, and therefore cold, ob pancum solarium radiorum refractionem, as Serrarius answers, con. in. 3. cap. Josua quest. 5. Abulensis quest. 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 Cadaezana 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 superstitious, the same soil, or not much different. Under the equator itself, amongst the Serras, Andes, Lamos, as Herrera, Laet, and 78 Acosta contend, there is tan mirabilis et inopinata varietas, such variety of weather, ut merito excecut ingenium, that no philosophy can yet find out the true cause of it. When I consider how temperate it is in one place, saith 79 Acosta, within in the tropic of Capricorn, as about Laplata, and yet hard by at Potosi, in that same altitude, mountainous alike, extreme cold; extreme heat in Brazil, &c. Hic ego, saith Acosta, philosopham Aristotelis meteorologicam vehementer irrisi, cusa. &c. when the sun comes nearest to them, they have great tempes, 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 poetices l. 3. c. 16. discourseth thus of this subject. How comes, or wherefore is this temeraria siderum disposto, this rash placing of stars, or as Epicurus will, fortuita, or accidental?
Digression of Air.

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 prudens partium disposition, as in the fabric of man, his eyes, ears, nose, face, members are correspondent, car non idem calo opere omnium pulcherrimo? Why are the heavens so irregular, neque paribus motibus, neque paribus intervallis, whence is this difference? Diversos (he concludes) ejacere locorum Genios, to make diversity of countries, soils, manners, customs, characters, and constitutions among us, ut quantum vicinior ad charitatem addat, sidera distrahant ad pecuniam, and so by this means fero vel monte distincti sunt dissimilis, the same places almost shall be distinguished in manners. But this reason is weak and most insufficient. The fixed stars are removed since Ptolemy'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, ex tuis suis fudum, et in quo facile generatur nubes, &c., 'tis so still. Wherefore Bodine Theat. nat. lib. 2, and some others, will have all these alterations and effects immediately to proceed from those genii, spirits, angels, which rule and dominate in several places; they cause storms, thunder, lightning, earthquakes, ruins, tempests, great winds, floods, &c., the philosophers of Cominbrum, 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 Ptolemy's time, the virtue therefore of all the vegetals is decayed, men grow less, &c. There are that observe new motions of the heavens, new stars, paludia sidera, comets, clouds, call them what you will, like those Medecine, 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 sack but by pulling it up and down alters his tones and times, do they their stations and places, though to us undiscerned; and from those motions proceed (as they conceive) diverse alterations. Clavius conjectures otherwise, but they be but conjectures. About Damascus in Celi-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 inaquosus (saith Adri- comitus) montes habens asperos, saxosos, praeipites, horroris et mortis speciem pra se ferentes, "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, may 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. From undis in his Meteors will excurse or solve all this by the sun's motion, but when there is such diversity to such as Periacti, 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 felicent showers, and like so many locusts, consume all that is green. Leo Afer speaks as much of locusts, about Fez in Barbary there be infinite swarms in their fields upon a sudden: so at Arles in France, 1553, the like happened by the same mischief, all their grass and fruits were devoured, magna incolumus admiratione et consternatione (as Valeriana obsér. med. lib. 1. obsér. 1. relates) calum subito obumbrabant, &c. He concludes, it could not be from natural causes, they cannot imagine whence they—
come, but from heaven. Are these and such creatures, corn, wood, stones, worms, wool, blood, &c. lifted up into the middle region by the sunbeams, as 88 Barcellinus the physician disputes, and thence let fall with showers, or there engendered? 89 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 Paracelsus his principles confuted, and other causes assigned, sal, sulphur, mercury, in which his disciples are so expert, that they can alter elements, and separate at their pleasure, make perpetual motions, not as Cardan, Tasneir, Peregrinus, by some magnetic virtue, but by mixture of elements; imitate thunder, like Salomonis, snow, hail, the sea’s ebbing and flowing, give life to creatures (as they say) without generation, and what not? P. Nonius Salucensis 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 89 Cardan, 92 Tycho, and 93 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 Nonius will have it, the air be so august, 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, 94 full of birds, or a mere vacuvm to no purpose? It is much controverted between Tycho Brahe and Christopher Rotman, the handravel 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, JordanusBrunns, 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 95 America; if a man ascend, he finds 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. 96 "but that it is penetrable and soft as the air itself is, 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 stillly 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 97 Tycho, 98 Eliseus, Roeslin, Thaddeus, Hagggesius, Pena, Rotman. Fracastorius, demonstrate by their progress, parallaxes, refractions, motions of the planets, which interfere and cut one another’s orbs, now higher, and then lower, as 9 amongst the rest, which sometimes, as 99 Kepler confirms by his own, and Tycho’s accurate observations, comes nearer the earth than the ☉, and is again off-soons aloft in Jupiter’s orb; and 100 other sufficient reasons, far above the moon: exploding in the meantime that element of fire, those fictitious first watery movers, those heavens I mean above the firmament, which Delrio, Lodovici Imola, Patri- cius, and many of the fathers affirm; those monstrous orbs of eccentrics, and Eccentri Epicyles descentes. Which howsoever Ptolemy, Alhasen, Vettelin, Pardal, Paulinim. Clavius, and many of their associates, stily maintain to be real orbs, eccentric, concentric, circles equant, &c. are absurd and ridiculous. For who

88Tam omenous proventus in natura causa re- flecta est pest. 89Chimphil. 8. 90Cardan saith vapours rise 288 miles from the earth, Eratosthe- nes by 48 miles. 91De subst. l. 2. 92In progrzymas. 93Prefat. ad Euclid. Catop. 94Manucinata, birds that live continually in the air, and are never seen on ground but dead. See Ulysses Alderwoodns. Ornihtal. Seal. etc. exc. cap. 250. 95Last. descript. Amer. 96Epist. lib. 1. p. 85. Ex quibus consistat nec diversa

aeris et alther diaphana esse, nec refractiones aulubris quant à caelo hinc causari—Non pars ant matriceum, sed liquida, subtilis mutantes Planctarenguinice condens. 97 In Progym. lib. 2. extemp. quinque. 98In Theor. nova Met. celoestum 1572. 99Epist. astron. lib. 4. 100Mutta sunt hoc consequenter aliquid et in sublimibus, de aliis animaginis, non multa

orbis duarum continentur, ut iuniorum quidam reniant. Tycho astr. epist. page 187.
Digression of Air.

is so mad to think that there should be so many circles, like subordinate wheels in a clock, all impenetrable and hard, as they feign, add and subtract at their pleasure. 1

Maginus 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 Ramerus, Heliseus Roeslin, have peculiar hypotheses of their own inventions; and they be but inventions, as most of them acknowledge, as we admit of equators, tropics, colures, circles arctic and antarctic, for doctrine’s sake (though Ramus thinks them all unnecessary), they will have them supposed only for 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 all is done, as a supposition, and no otherwise; not (as he holds) hard, impenetrable, subtle, transparent, &c., or making music, as Pythagoras maintained of old, and Robert Constantine of late, but still, quiet, liquid, open, &c.

If the heavens then be penetrable, as these men deliver, and no lets, it were not amiss in this aerial progress, to make wings and fly up, which that Turk in Busbequius made his fellow-citizens in Constantiopel 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 ethereal comets, that in Cassiopea, 1572, that in Cygno, 1600, that in Sagittarius, 1604, and many like, which by no means Jul. Caesar la Galla, that Italian philosopher, in his physical disputation with Galileis de phenomenis in orbe luna, cap. 9. will admit: or that they were created ab initio, and show themselves at set times. and as 2 Heliseus Roeslin contends, have poles, axle-trees, circles of their own, and regular motions. For, non percont, sed minuuntur et dispersunt. 3 Blaucanus 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 4 Heliseus Roeslin of some others, from the moon, with little stars about them ad stuporem astronomorum; cum multis alis in caelo miraculis, 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 legibus ac metis. Examine likewise, An calum sit coloratum? Whether the stars be of that bigness, distance, as astronomers relate, so many in 5 number, 1026, or 1725, as J. Bayerus; or as some Rabbins, 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 Patritius discourseth? An aequo 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 precession of the equinoaxes as Copernicus holds, or that the eighth sphere move? An bené philosophenitur, R. Bacon and J. Dee, Aphorismi, de multiplicatione spectuum? Whether there be any such images ascending with each degree of the zodiac in the east, as Aliacensis feigns? An aqua super calum? as Patritius and the schoolmen will, a crystalline 6 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 thee, it must be above a hundred years falling down to us, as 7 some calculate. Besides, An terra sit animata? which some so confidently believe, with Orphens, 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 Timæus, Plotinus in his Ennead more largely discuss,

1 In Theor. planetarum, three above the firma- men, which all wise men reject. 2 Theor. nova celest. Meteor. 3 Lib. de fabricis mundi. 4 Lib. de Cometes. 5 An sit coct et mubecula in cellis ad Polum Antarticiam, quod ex Corsallio refert Patritius. 6 Gilb. Orig. 7 See this discussed in Sir Walter Raleigh’s history, in Zesch. ad Casman. 8 Vid. Fromundum de Meteoris, lib. 5. art. 5. et Lansbergiun.
they return (see Chalcidius and Bennius, Plato’s commentators), as all philosophical matter, in materiam primam. Keplers, Patritius, and some other Neoterics, 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 Asunmica, Anthony Fascurinus, a Carmelite, and some other commentators, will have Job to innsimate as much, cap. 9, ver. 4. Qui connoec 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 contradic. Howsoever, it is revived since by Copernicus, not as a truth, but a supposition, as he himself confesseth in the preface to pope Nicholas, but now maintained in good earnest by Calcagninus, Telesius, Kepler, Romen, Gilbert, Digges, Gaillaco, Campanella, and especially by Lansbergius, natura, ratione, et veritate consentanea, by Origenus, 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 received opinion is, which they call inordinatum caeli dispositionem, though stiffly maintained by Tycho, Ptolemeus, and their adherents, quis ille furore? &c., what fury is that, saith Dr. Gilbert, satis animosæ, 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) 176,660 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 humannum cognitionem, beyond human conceit: acero et jaculo, et ventos, aequante sagitta. A man could not ride so much ground, going 40 miles a day, in 2004 years, as the firmament goes in 23 hours; or so much in 203 years, as the firmament in one minute: quod incredibile videtur: 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 $\gamma$ and $\gamma$, beneath $h$, 24, 2, (or as Origenus and others will, one single motion to the earth, still placed 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 absorbs 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 or latum, direct, stationary, retrograde, ascendant or descendent, without epicycles, inordinate eccentricities, &c., rectius communissimique per unicum motum terra, saith Lansbergius, much more certain than by those Alphonsine, or any such tables, which are grounded from those other suppositions. And 'tis true they say, according to optic 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 retrogradations 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 indivisibile, 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 disproportional (so some will) as prodigious, as that of the sun’s swift motion of
heavens. But **hoc posito**, to grant this their tenet of the earth’s motion: if the earth move, it is a planet, and shines to them in the moon, and to the other planetary inhabitants, as the moon and they do to us upon the earth: but shine she doth, as Galileo, 25 Kepler, and others prove, and then **per consequens**, the rest of the planets are inhabited, as well as the moon, which he grants in his dissertation with Galileo’s *Nuncius Sidereus*, 26 as that there be Jovial and Saturn inhabitants.” &c., and those several planets have their several moons about them, as the earth hath hers, as Galileo hath already evinced by his glases: 27 four about Jupiter, two about Saturn (though Stitus the Florentine, Fortunius Licetus, and Jul. Caesar le Galla cavil at it) yet Kepler, the emperor’s mathematician, confirms out of his experience, that he saw as much by the same help, and more about Mars, Venus, and the rest they hope to find out, peradventure even amongst the fixed stars, which Brunus and Brutius have already averred. Then (I say) the earth and they be planets alike, moved about the sun, the common centre of the world alike, and it may be those two green children which 28 Nubrigensis speaks of in his time, that fell from heaven, came from thence; and that famous stone that fell from heaven in Aristotle’s time, olymp. 84, anno terio, ad Caput Fluenta, recorded by Laertius and others, or Ancile or buckler in Numa’s time, recorded by Festus. We may likewise insert with Campanella and Brunus, that which Pythagoras, Aristarchus, Sambius, Heracillus, Epicurus, Melissus, Democritus, Leucippus maintained in their ages, there is 29* infinite worlds, and infinite earths or systems, in infinito est aether, which 30 Eusebius collects out of their tenets, because infinite stars and planets like unto this of ours, which some stick not still to maintain and publicly defend, *sparsibus expecto innumerabili montorum in eternitate per omnimationem, &c.* (Nic. Hill. Londinensis philos. Epicur.) For if the firmament be of such an incomparable bigness, as these Copernical giants will have it, *infinim, aut infinito proximum*, so vast and full of innumerable stars, as being infinite in extent, one above another, some higher, some lower, some nearer, some farther off, and so far asunder, and so huge and great, inso much that if the whole sphere of Saturn, and all that is included in it, *totum aggregatum* (as Fromundus of Louvain in his tract, de immobilitate terrae argues) evematur inter stellas, eideri a nobis non poterat, tam innumerus est distania inter tellurem et facias, sed instar puncti, &c. If our world be small in respect, why may we not suppose a plurality of those, those infinite stars visible in the firmament to be so many suns, with particular fixed centres; to have likewise their subordinate planets, as the sun hath his dancing still round him? which Cardinal Cusamus, Walkarinus, Brunus, and some others have held, and some still maintain, *Anima Aristotelisimo inunda loco, et minutis speculationibus assuete, secus forsum, &c.* Though they seem close to us, they are infinitely distant, and so per consequens, there are infinite habitable worlds: what hinder? Why should not an infinite cause (as God is) produce infinite effects? as *Nic. Hill. Democrit. philos. disputes*: Kepler (I confess) will by no means admit of Brunus’s infinite worlds, or that the fixed stars should be so many suns, with their compassing planets, yet the said 31 Kepler between jest and earnest in his perspectives, lunar geography, 32 et sonnio suo, dissertat. cum nunc. sider. seems in part to agree with this, and partly to contradict; for the planets, he yields them to be inhabited, he doubts of the stars; and so doth Tycho in his astronomical epistles, out of a consideration of their vastity and greatness, break out into such some like speeches, that he will never believe those great and huge bodies were made to no other use than that this we perceive, to illuminate the earth, a point insensible in respect of the whole. But who shall dwell in these vast bodies, earths, worlds, 33 if they be inhabited? rational creatures? 34 as Kepler demands, “or have

---

25 Luni circumstans Planeta quem ut, consentia nomina, vel in Lucibus, rebus circumstantibus, et singulis Planetarum globis sui servient circulatibus, ex qua consideratione, de eorum incolumi summam probability conclusionum, quo et Tychoi Brahe. eo solida consideratione vastat eorum visum fuit. Kep. dissert. cum nam. sub. f. 23.


27 Some of those above Jupiter I have seen myself by the help of a glass eight feet long.

300

Cure of Melancholy.

[Part. 2. Sect. 2.

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 lor man r" BifJicile est nodum hunc expedire., eo quod nondum omnia qiice hue pertinent exj)hrata
hahcmus: 'tis hard to determine this only he proves, that we are in prcecijmo mundi
^'Thomas Canipasinu, in the best place, best world, nearest the heart of the sun.
nella, a Calabrian monk, in his second book, de sensu rerum^ cap. 4, subscribes to iliis
of Kepler that they are inhabited he certainly supposelh but with what kmd of
:

;

and that tliere are
creatures he cannot say, he labours to prove it by all means
inlinite worlds, having- made an apology for Galileo, and dedicates this tenet of his
:

Others freely speak, mutter, and would persuade the world
Marinus Marcenus complains) that our modern divines are too severe and rigid
against mathematicians; ignorant and peevish, in not admitting their true demonstrations and certain observations, that they tyrannise over art, science, and uU philosophy, in suppressing their labours (^saith Pomponatius), forbidding them to write, to
As for
speak a truth, all to maintain tlieir superstition, and for their protit's sake.
those places of Scripture which oppugn it, they will have spoken ad captuni vulgiy
and if rightly understood, and favourably interpreted, not at all agaiiist it ; and as
Otho Gasman, ,/Js/roZ. cap. \. part. 1. notes, many great (hvines, besides Porphyrins,
Proclus, Simplicius, and those heathen philosophers, doctrind et crtate vcnvrandiy
Mosis Gcnesin mundanani populuris nescio cujus ruditalis, qua: longa absit (i vera
Philowphorum erudtlione,, insimulant: for .\[oses makes mention but of two plano four elements, Stc. Read more on him, in •'^Grossius and Junius.
nets,
and
But to proceed, these and such like insolent and boM attempts, prothgious paradoxes,
inferences must needs follow, if it once be granted, which Kotman, K(pler,Gilbert, Diggeus, Origanus, Galileo, and others, maintain of the earth's motion, that 'tis a planet,
and shines as the moon doth, which contains in it *^" both land and sea as the mouu
doth :" for so they find by their glasses that MacuUc in facie Lumc, " the brigliter
parts are earth, the dusky sea," which Thales, Plutarcli, and Pythagoras formcriy
taught and manifestly discern hills and dales, and such like concavities, if we may
But to avoid these paradoxes of the
subscribe to and believe Galileo's observations.
earth's motion (which the Church of Kome hath lately "condemned as heretical, as
appears by Blancanus and Fronmndus's writings; our latter mathematicians have
rolled all the stones that may bestirred
and to solve all appearances and objections,
have invented new hypotheses, and fabricated new systems of the world, out of their
own Dcdal^an heads. Fracastorius will have the earth stand still, as bef<jre and
to avoid that supposition of eccentrics and epicycles, he hatli coined seventy-two
homocentrics, to solve all appearances.
Nicholas Kamerus will have the earth the
centre of tlie world, but movable, and the eighth sphere immovable, the live 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
Kamerus, the planets without orbs to wander in the air, keep time and distance, true
motion, according to that virtue which God iiath given them. *^Jielisa;us B(Es.lin
censureth both, with Copernicus whose hypothesis de terra motu, Philippus Lfinsbergius hath lately vindicated, and demonstrated with solid arguments in a just
volume, Jansonius Caesius "hath illustrated in a sphere.) The saiil Joliannes Liin.sbergius, 1633, iiath since defended his assertion against all the cavils and calumnies
of Fromundus his Anti-Arislarchus, Baptista Morinus, and Petrus Bartlioliims
Fromundus, 1634, hatli written against him again, J. Riosseus of Aberdeen, &tc. (sound
drums and trumpets) whilst Kajslin (I say censures all, and Plolemeus himself as
insutiicient
one ofiends 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 tO(j narrow.
In his own hypothesis he makes the earth as before the universal centre, the sun to
tlie live upper planets, to the eighth spliere he ascribes diurnal motion, eccentrics, and
epicycles to the seven planets, which hath been formerly exploded ; and so, JJum
to Cardinal Cajetanus.

(as^*'

O

vi,

:

:

;

(^

:

)

:

"

Fraiickfiirt.

quarto I6J0.

ibiil. 40.

IC.-.M.

* Fra;. WThcal.

>I<>d'> suadent Thoulot'l.iiyiieiit. in Geiiesin.
suinina ii;iiiiratione versari, vcfiis scieiiiias admitlere nelle. el tyraiinidem exercere, ill eos Talsis dogmaUbu«,superstiiiouibu9,et religiune Caibolica detiueaut.

fal.

goii,

cisti, iId

Ill

|

1

»fii>t;

i

"

[

Bibliro.

In Hypotbe*. de

lti33.

f Mn

argiiititntiv

inuculai in Luna (.-».*< iiiaria, do
Kepler, fol. !('».

terrain.

mundo.

£(lil. 1597.

,

;

>

...
- Lu^daai
.


Digression of Air.

vivant stulti vita in contraria currunt, as a tinker stops one hole and makes two, he corrects them, and doth worse himself: reforms some, and mars all. In the mean 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 there should any paradox be wanting, he finds certain spots and clouds in the sun, by the help of glasses, which multiply (saith Keplerus) a thing seen a thousand times bigger in plano, and makes it come thirty-two times nearer to the eye of the beholder: but see the demonstration of this glass in 35 Tarde, by means of which, the sun must turn round upon his own centre, or they about the sun. Fabricius puts only three, and those in the sun: Apelles 15, and those without the sun, floating like the Cyncean Isles in the Euxine sea. 37 Tarde, the Frenchman, hath observed thirty-three, and those neither spots nor clouds, as Galileo, Epist. ad Valserum, supposed, but planets concentric with the sun, and not far from him with regular motions. 38 Christopher Shemer, a German Suisser Jesuit, Ursidé Rossi, divides them in maculas et faculas, and will have them to be fixed in Solis superficie: and to absolute 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 confident, that they have made schemes and tables of their motions. The 39 Hollander, in his dissertatiuncula cum Apelle, censures all; and thus they disagree amongst themselves, old and new, irreconcilable in their opinions; thus Aristarchus, thus Hipparchus, thus Ptolemeus, thus Albateginus, thus Alfraganus, thus Tycho, thus Ramerus, thus Eraslinus, thus Fracastorius, thus Capernicus and his adherents, thus Clavinus and Magninus, &c., with their followers, vary and determine of these celestial orbs 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 be as much offended as she was with those, and send another messenger to Jupiter, by some new-fangled Icaromenippus, to make an end of all those curious controversies, and scatter them abroad.

But why should the sun and moon be angry, or take exceptions at mathematicians and philosophers? when as the like measure is offered unto God himself, by a company of theologasters: they are not contented to see the sun and moon, measure their site and biggest distance in a glass, calculate their motions, or visit the moon in a poetical fiction, or a dream, as he saith, 40 Audax facinus et memorabile nunc incipit, neque hoc sacculo usurpatum prius, quid in Lune regno hac nocte gestum sit exponam, et quo nemo unquam nisi somniando perveniisse, 41 but he and Menippus: or as 42 Peter Cuneus, Bonâ fide alane, nihil corum que scripturus sum, verum esse scito, &c. quæ nec facula, nec futura sui, diciam, 43 stili tantum et ingenii causa, not in jest, but in good earnest these gigantical Cyclops will transend 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 Jupiter, that spent much of the year in painting butterflies' wings, and seeing who offered sacrifice; telling the hours when it should min, how much snow should fall in such a place, which way the wind should stand in Greece, which way in Africa. In the Turks' Alcoran, Mahomet is taken up to heaven, upon a Pegasus sent on purpose 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 in the habit of an old man, and make maps of heaven, number the angels, tell their several 44 names, offices: some deny God and his providence, some take his office out of his hands, will bind and loose in heaven, release, pardon, forgive, and be

34 "Whilst these blockheads avoid one fault, they fall into its opposite."
35 Jo. Fabricius de maculis in sole. Wicht, 1611. 36 In barbaris sideribus. 37 Lib. de Barbaronis sid. Stelle sunt erratica, qua proprio orbibus eturrit, non longe a Sole dissipis, sed juxta Solum. 38 Briicius. 1639. Lib. 4. cap. 92. 55. 56. &c. 39 Langdon. Bat. An. 1612. 40 Ne se subducant, et rejecta stationes decessero parent, ut curiositas fimem faciant. 41 Hercules tuam fiden Satyra Menip. edit. 1608. 42 "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." 43 Sarth venales Satyr. Menip. An. 1612. 44 Paternus Cumus sic incipit, or as Laprases Satyra in a dream. 45 Tritonius. 1 de 7 secundis. 46 They have fetched 'Tranjannus' soul out of hell, and canonize for saints whom they list.
quarter-master with him: some call his Godhead in question, his power, and attributes, his mercy, justice, providence: they will know with 46 Celsius, 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 47 able to help? why doth he not assust 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 omnipotency, an possit plures simulcs creare deos? an ex securabo drurn? &c., et quo demum ruetis sacrificuli? 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 fantasies, will know more than this, and inquire with 48 Epicurus, what God did before the world was made? was he idle? - Where did he hide? Why 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 49 dialogue betwixt him and Peter; and Ammonius the philosopher, in that dialogical disputition 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 raving about: I could have ranged farther yet; but I am an infant, and not 50 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 51 Scaliger. Nemo quos nos homines sumus, sed partes hominis, ex omnibus aliquid fieri postis, idque non magnum; ex singulis 3ere nihil. Besides (as Nazianzen hath it) Deus latere nos multis voluit; and with Seneca, cap. 35, de Comitis, Quid mimaram tum rara mundi spectacula non teneri certus legibus, nondum intelligi? multo sunt gentes que tantum de facie scient curam, venient, tempus fortasse, quia uesta quae nunc latent in lacem dies etratat longioris et diligentia, una atos non sufficit, post. teri, &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 52 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 53 one said of history and records of former times, «God in his providence, to check our presumptions inquisition, wraps up all things in uncertainty, bars as 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 Panerola 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. Yehil est sub sole novum (nothing new under the sun.) But my melancholy spanish's quest, my game is sprung, and I must suddenly come down and follow.

46 In Minimus, sine defectu tempus...  
47 Let them come to me to know what meat and drink...  
48 In Minimus...  
49 Let them come...  
50 Let them...  
51 Let them...  
52 Let them...  
53 Let them...
they shall use, and besides that, I will teach them what temper of ambient air they shall make choice of, what wind, what countries they shall choose, and what avoid. Out of which lines of his, thus much we may gather, that to this cure of melancholy, amongst other things, the rectification of air is necessarily required. This is performed, either in reforming natural or artificial air. Natural is that which is in our election to choose or avoid: and ’tis either general, to countries, provinces; particular, to cities, towns, villages, or private houses. What harm those extremities of heat or cold do in this malady, I have formerly shown: the medium must needs be good, where the air is temperate, serene, quiet, free from bogs, fens, mists, all manner of putrefaction, contagious and filthy noisome smells. The Egyptians by all geographers are commended to be hilaris, a conceived and merry nation: which I can ascribe to no other cause than the serenity of their air. They that live in the Orcades are registered by Hector Boethius and Cardan, to be of fair complexion, long-lived, most healthful, free from all manner of infirmities of body and mind, by reason of a sharp purifying air, which comes from the sea. The Boeotians in Greece were dull and heavy, crassi Boeoti, by reason of a foggy air in which they lived, \textit{Beotum in crasso jurarcs acre naturam}, Attica most acute, pleasant, and refined. The clime changes not so much customs, manners, wits (as Aristotle \textit{Polit. lib. 6. cap. 4.} Vegetius, Plato, Bodine, \textit{method. hist. cap. 5.} hath proved at large) as constitutions of their bodies, and temperature itself. In all particular provinces we see it confirmed by experience, as the air is, so are the inhabitants, dull, heavy, witty, subtle, neat, cleanly, clownish, sick, and sound. In France the air is subtle, healthful, seldom any plague or contagious disease, but hilly and barren: the men sound, nimble, and lusty; but in some parts of Guienne, full of moors and marshes, the people dull, heavy, and subject to many infirmities. Who sees not a great difference between Surrey, Sussex, and Romney Marsh, the wolds in Lincolnshire and the fens. He therefore that loves his health, if his ability will give him leave, must often shift places, and make choice of such as are wholesome, pleasant, and convenient: there is nothing better than change of air in this malady, and generally for health to wander up and down, as those Tartari Zanohenses, that live in hordes, and take opportunity of times, places, seasons. The kings of Persia had their summer and winter houses; in winter at Sardis, in summer at Susa; now at Persepolis, then at Pasargada. Cyrus lived seven cold months at Babylon, three at Susa, two at Ecbatana, saith Xenophon, and had by that means a perpetual spring. The great Turk sojourns sometimes at Constantinople, sometimes at Adrianople, &c. The kings of Spain have their Escorial in heat of summer, Madrid for a wholesome seat, Valladolid a pleasant site, &c., variety of secessus as all princes and great men have, and their several progresses to this purpose. Lucullus the Roman had his house at Rome, at Baiae, &c. When Cn. Pompeius, Marcus Cicero (saith Plutarch) and many noble men in the summer came to see him, at supper Pompeius jested with him, that it was an elegant and pleasant village, full of windows, galleries, and all offices fit for a summer house; but in his judgment very unfit for winter: Lucullus made answer that the lord of the house had wit like a crane, that changeth her country with the season; he had other houses furnished, and built for that purpose, all out as commodious as this. So Tully had his Tusculan, Plinius his Laurentian village, and every gentleman of any fashion in our times hath the like. The bishop of Exeter had fourteen several houses all furnished, in times past. In Italy, though they hide in cities in winter, which is more gentleman-like, all the summer they come abroad to their country-houses, to recreate themselves. Our gentry in England live most part in the country (except it be some few castles) building still in bottoms (saith Jovius) or near woods, corona arborum circumsit; you shall know a village by a tuft of trees at or about it, to avoid those strong winds wherewith the island is infested, and cold winter blasts. Some recommend moated houses, as unwholesome; so Camden saith of Ew-clene, that it was therefore unfrequented, \textit{ob stagni}

\begin{itemize}
\item \textit{Leo Afer, Maginus, &c.}
\item \textit{Lib. 1. Scot. hist.}
\item \textit{Lib. 1. de rer. var.}
\item \textit{Horat.}
\item \textit{Maginus.}
\item \textit{Hautonius de Tartaris.}
\item \textit{Cyroped. lib. 8. perpetuam inde ver.}
\item \textit{The air so clear, it never breeds the plague.}
\item \textit{Leander Albertus in Campania.}
\item \textit{Plutarcho vitæ Luculli. Cvm Cn. Pompeius, Marcus Cicero, multique nobiles viri L. Lucullum activa tempore convenissent, Pompeius inter eumam domum insignissimam jocatus est, cam villam imprimis sita auxiliumque, et elegantam videri, fenestris, porticuis, &c.}
\item \textit{God-}
\item \textit{win vita Jo. Vossye al. Harman.}
\item \textit{Descrip.Brit.}
\item \textit{In Oxfordshire.}
\end{itemize}
Cure of Melancholy.

The best soil commonly yields the worst air, a dry sandy plat is fittest to build upon, and such as is rather fully 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 Tissier will tell us so much, that the fielddone 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 fielddone, 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 sterilii, but in an excellent air, and full of all manner of pleasures. 73 Waistley 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 79 I am now bound to remember) is situate 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, 70 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, as 82 Farmack in Derbyshire, on the Trent, environed with hills, open only to the north, like Mount Edgecombe in Cornwall, which Mr. 83 Carew so much admires for an excellent seat: such is the general site of Bohemia: serenat Boreas, the north wind clarifies, 84 "but near lakes or marshes, in holes, obscure places, or to the south and west, he utterly disproves, 85 those winds are unwholesome, putrefying, and make men subject to diseases. The best building for health, according to him, is in 86 high places, and in an excellent prospect, 87 like that of Cuddeston in Oxon (which place I must honoris ergo mention) is lately and fairly 88 built in a good air, good prospect, good soil, both for profit and pleasure, not

vicini 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 67 one reports of Venice, that gravocolentia and fog of the moors is sufficiently qualified by those innumerable smokes. Nay more, 68 Thomas Philo. Ravennas, 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 recomposed with sweet smells and aspects in summer, Ver pinget vario gemmanthia 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, 69 Orton super montem, 70 Dryton, or a little more elevated, though nearer, as 71 Canute, 72 Amington, 73 Poleworth, 74 Weddington (to insist in such places best to me known, upon the river of Anker, in Warwickshire. 75 Swarston, and 76 Drakesley upon Trent). Or hòwsoever 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. 77 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.
so easily to be matched. P. Crescentiius, 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. 57 forbids lakes and rivers, marshy and manured grounds, they cause a bad air, gross diseases, hard to be cured: 58 "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. 59 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 Ville, lib. 1. cap. 22, censures Varro, Cato, Columella, and those ancient rusties, 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 hotter climes, I know not, in our northern countries I am sure it is best: Stephanus, a Frenchman, praecio 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 must not be omitted, as Herbastin inculcates, lib. 1. Julius Cesar Claudius, a physician, consult. 24, for a nobleman in Poland, melancholy given, adviseth him to dwell in a house inclining to the east, and 51 by all means to provide the air be clear and sweet; which Montanus, consult. 229, counselleth 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. Anuat., as most agreeing to their health, 52,53 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 clime. We build in bottoms for warmth: and that site of Mitylene in the island of Lesbos, in the Ægean sea, which Vitruvius so much discourseth, magnificently built with fair houses, sed imprudenter positam, unadvisedly sited, because it lay along to the south, and when the south wind blew, the people were all sick, would make an excellent site in our northern climes.

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, in opportune opening and shutting of windows, excluding foreign air and winds, and walking abroad at convenient times. 55 Crato, a German, commends east and south site (disallowing cold air and northern winds in this case, rainy weather and misty days), free from putrefaction, fens, bogs, and muck-lills. If the air be such, open no windows, come not abroad. Montanus will have his patient not to 56 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, consult. 27. and 30. he must not 57 "open a casement in bad weather," or in a boisterous season, consult. 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 Lemnian, lib. 3. cap. 3. de occult. nat. mir. attributes so much to air, and rectifying of wind and windows, that it holds him alone sufficient to make a man sick or well; to alter body and mind. 56 "A clear air cheers up the spirits, exhilarates the mind; a

---

Bishop Oxon, who built this house for himself and his successors. 57 Hyme erit vehemensiter frigida, et estate non salubris: paludis enim faciunt crassum aerem, et difficiles morbos. 58 Vendas quot assumpsis positis, et si nequeas, relinquas. 59 Lib. 1. cap. 2. in Orce habita. 60 Aurora musis amica, Vitruv. 61 Edes Orientem spectantia vir nobilitissimus, inhabi-
tet, et euret ut sit aer clarus, lucidus, odoriferus. Egit habitationem optimo aerre juvandam. 62 Quoniam angularibus itinere et altitudine tectorum, non permittit Sois calorem admittert. 63 Consult. 21. l. 2. Frigida aer, nubillosus, densius, vitandus, adeo ac venti sep-tentrionales, &c. 64 Consult. 24. 65 Penetrae non aperit. 66 Discutit Sol nortorem crassis spiritu-
tus, mentem exhilarat, non enim tam corpora, quam et animi mutationem inde subuent, procell et ventorum. 39 2 A 2
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 immediate 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 brags of her stately glazed palaces) they use paper windows to like purpose; and lie, 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 roofing 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 Cesareco Trento, a gentleman of Vicenza, and elsewhere. Many excellent means are invented to correct nature by art. If none of these courses help, the best way is to make 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 over 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.** Bessardus Bisantinus prefers the smoke of juniper to melancholy persons, which is in great request with us at Oxford, to sweeten our chambers. ** Guianerius prescribes the air to be moistened with water, and sweet herbs boiled in it, vine, and sallow 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. 2 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." 3 Lipsius, Zuniger, and some others, add as much of ordinary travel. No man, saith Lipsius, in an epistle to Phil. Lunois, 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." 4 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 he "fully pleased with the sight of Athens, to behold those ancient and fair buildings, with a remembrance of those worthy inhabitants, Paulus Emilius, that renowned Roman captain, after he had conquered Perseus, the last king of Macedonia, and now made an end of his tedious wars, though he had been long absent from Rome, and much there desired, about the beginning of autumn ran" Livy describes it) made a pleasant peregrination all over Greece, accompanied with his son Scipio, and Athenaeus the brother of king Lumenes, leaving the charge of his army with Sulpicius Gallus. By Thessaly he went to Delphos, thence to Megaris, Aulis, Athens, Argos, Lacedaemon, Megalopolis, &c. He took great content, exceeding delight in that his voyage, as who doth not that shall attempt the like, though his travel be ad iactationem magis quam ad usum reiup, as "one well observes to crack, gaze, see fine sights and fashions, spend time, rather than for his
own or public good? (as it is to many gallants that travel out their best days, together with their means, manners, honesty, religion) yet it availeth howsoever. 7 For peregrination charms our senses with such unspeakable and sweet variety, 8 that some count him unhappy that never travelled, and pity his case, that from his cradle to his old age beholds the same still; still, still the same, the same. Insomuch that "Rhesis, cont. 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." Montaltus, cap. 36. and many neoterics are of the same mind: Celsus advised him therefore that will continue his health, to have varius vitae genus, diversity of callings, occupations, to be busied about, 11 sometimes to live in the city, sometimes in the country; 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 Comenius confounds, lib. 2. c. 7. de Sole. The citizens of 12 Barcino, saith he, otherwise penned in, melancholy, and stirring little abroad, are much delighted with that pleasant prospect their city hath into the sea, which like that of old Athens besides Aegina 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 situated on the side of a hill, like Pera by Constantinople, so that each house almost hath a free prospect to the sea, as some part of London to the Thames; or to have a free prospect all over the city at once, as at Granada in Spain, and Fez in Africa, the river running betwixt two declining hills, the steepness causeth each house almost, as well to oversee, as to be overseen of the rest. Every country is full of such 13 delightful-some prospects, as well within land, as by sea, as Hermon and 14 Rama in Palestine. Colalto in Italy, the top of Magetus, or Acrocorinthus, that old decayed castle in Corinth, from which Peloponessus, Greece, the Ionian and Aegian 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 as those of the best note are Glastonbury tower, Box Hill in Surrey, Bever castle. Rodway Grange, 15 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 victory's sake, Oldbury in the confines of Warwickshire, where I have often looked about me with great delight, at the foot of which hill 16 I was born: and Hambury in Staffordshire, contiguous to which is Falde, a pleasant village, and an ancient patrimony belonging to our family, now in the possession of mine elder brother. William Burton, Esquire. 17 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. 18 Constantine the emperor, lib. 18. cap. 13. ex Leontio, 4 holds it an only cure for rotten sheep, and any manner of sick cattle. 9 Lelius à fonte Segubinis, that great doctor, at the latter end of many of his consultations (as commonly he doth set down what success his physic had,) in melancholy

9 Fines Morison c. 3. part. 1. 10 Mutatio de loco in locum. Itinera, et vonanga longa et indeterminate, et hospitare in diversis diversorius. 11 Medó ruri esse, modo in urbe, sepus in aro venari, &c. 12 In Catalonia in Spain. 13 Laudaturque domos longos quae prospect acer. 14 Many towns there are of that name, saith Adrianomius, all high-sited. 15 Lately resigned for some special reasons. 16 At Lindley in Leicestershire, the possession and dwelling-place of Ralph Burton, Esquire, my late deceased father. 17 In Icon annumror. 18 Eusevianus owes in alium locum transportans sunt, ut alium aereum et aquam participantes, coalescet et corrodentur.
most especially approves of this above all other remedies whatsoever, as appears consult. 69. consult. 229. &c. 85• Many other things helped, but change of air was that which wrought the cure, and did most good."

MEMB. IV.

Exercise rectified of Body and Mind.

To that great inconvenience, which comes on the one side by inmoderate 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 prescribes Rusticus the monk, that he be always occupied about some business or other, 20• that the devil do not find him idle." 21 Seneca would have a man do something, though it be to no purpose. 30 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 30 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 felder, whip, and burthen belong to the ass; so ment, correction, and work unto the servant. 30 Ecclus. 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. 31 "In our memory (saith Sabellicus) 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." 32 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 will be a law unto himself. But amongst us the badge of gentry is idleness: to be of no calling, not to labour, for that's derogatory to their birth, to be a mere spectator, a drone, fruges consume natus, to have no necessary employment to busy himself about in church and commonwealth (some few governors excepted), "but to rise to eat," &c. to spend his days in hawking, hunting, &c., and such like disports and recreations (which our casuists tax), are the sole exercise almost, and ordinary actions of our nobility, and in which they are too inmoderate. 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 (disports excepted, which are all their business), what to do, or otherwise how to bestow themselves: like our modern Frenchmen, that had rather lose a pound of blood in a single 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 otia dunturae se natus existimant, indo ad sui ipsius placerum et alorum 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

85• AHa utiuit, sed ex mutatione aeris potius cum curatus. 86 No te demon omnium inventat. 87 Pres-flam aud agere quam milia. 88· Lib. 3. de dicta Sacrat. que taget certum excitanda, adequat factum, et in sequenti. 30 Amanas compellemano man once a year to tell how he lived. 31• Nonna memoria Mahometus Othomannus qui Graecis imperium subvertit, cum oratorum postulata andret exter- nanum gentum, ecclesiasticas lignae abscisit, et aliquid in tabula affinebatur. 32• Sand. fol. 27. of his voyage to Jerusalem. 33• Perkins Cases of Con- science, 1. 3. 4. q. 1. 34• Lascinimum Gomino. "They seem to think they were born to idleness,—say more, for the destruction of themselves and others."
for this disease in particular, \textit{in partibus} there can be no better cure than continual business," as Rhasius holds, \textit{ut have some employment or other, which may set their mind at work, and distract their cogitations}. Riches may not easily be had without labour and industry, nor learning without study, neither can our health be preserved without bodily exercise. If it be of the body, Guianerius allows that exercise which is gentle, \textit{et after still those ordinary frictions?} which must be used every morning. Montaltus, \textit{cap. 26.} and Jason Pratensis use almost the same words, highly commending exercise if it be moderate; \textit{et a wonderful help so used,} Crato calls it, \textit{et 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.} 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; \textit{et his nature's physician.} Fulgentius, out of Gordinium \textit{de conc. serv. vit. hom. lib. 1. cap. 7.} terms exercise, \textit{et a spur of a dull, sleepy nature, the comforter of the members, cure of infirmity, death of diseases, destruction of all mischiefs and vices.} The fittest time for exercise is a little before dinner, a little before supper, \textit{et or at any time when the body is empty.} Montanus, \textit{consil. 31.} prescribes it every morning to his patient, and that, as \textit{et Calenus adds, \textit{et after he hath done his ordinary needs, rubbed his body, washed his hands and face, combed his head and gargarised.}\} What kind of exercise he should use, Galen tells us, \textit{lib. 2. et 3. de sault. tuend.} and in what measure, \textit{et till the body be ready to sweat,} and roused up; \textit{et ad ruborem, some say, non ad sudorem, lest it should dry the body too much;} others enjoin those wholesome businesses, as to dig so long in his garden, to hold the plough, and the like. Some prescribe frequent and violent labour and exercises, as sawing every day so long together (\textit{epid. 6.} Hippocrates confound them), but that is in some cases, to some peculiar men; \textit{et} the most forbid, and by no means will have it go farther than a beginning sweat, as being \textit{et 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{ladum parce pilce,} to play at ball, be it with the hand or racket, in tennis-courts or otherwise, it exerciseth each part of the body, and doth much good, so that they sweat not too much. It was in great request of old amongst the Greeks, Romans, Barbarians, mentioned by Homer, Herodotus, and Plinius. Some write, that Aganella, a fair maid of Coreyra, was the inventor of it, for she presented the first ball that ever was made to Nausica, the daughter of King Aeolins, and taught her how to use it. The ordinary sports which are used abroad are hawking, hunting, \textit{hilarus venando labores,}\} one calls them, because they recreate body and mind, \textit{et another, the \textit{et best exercise that is, by which alone many have been \textit{et freed from all feal diseases.}\} Hegesippus, \textit{lib. 1. cap. 37.} relates of Herod, that he was eased of a grievous melancholy by that means. Plato, \textit{7. de leg.} highly magnifies it, dividing it into three parts, \textit{et by land, water, air.}\} Xenophon, in \textit{Cyroped.} graces it with a great name, \textit{Deorum munus, the gift of the gods, a princely sport, which they have ever used, saith Langius, \textit{epist. 50. lib. 2.} as well for health as pleasure, and do at this day, it being the sole almost and ordinary sport of our noblemen in Europe, and elsewhere all over the world. Bohemus, \textit{de mor. gent. lib. 3. cap. 12.} styles it therefore, \textit{stadium nobilium, comammembur veniantur, quod stbi solis licere contundat,} his all their study, their exercise, ordinary business, all their talk: and indeed some dote too
much after it, they can do nothing else, discourse of naught else. Paulus Jovius, desc. Brit. doth 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 but hawking and hunting to approve themselves gentlemen with."

Hawking comes near to hunting, the one in the air, as the other on the earth, a sport 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. ib. 5. cap. 8. The Greek emperors began it, and now nothing so frequent: 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 sport, how much time is spent at Adrianople alone every year to that purpose. The Persian kings hawk after butterflies with sparrows made to that use, and staves: lesser hawks for lesser games they have, and bigger for the rest, that they may produce their 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 ravens, castrils, pikes, &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, limes, nets, glades, gins, strings, baits, pitfalls, pipes, calls, stalking-horses, setting-dogs, decoy-ducks, &c., or otherwise. Some much delight to take larks with day-nets, small birds with hall-nets, plovers, partridge, herons, snipe, &c. Henry the Third, king of Castile (as Mariana the Jesuit reports of him, ib. 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 Italians have gardens fitted to such use, with nets, bushes, glades, sparing no cost or industry, and are very much affected with the sport. Tycho Brabie, that great astronomer, in the chorography of his Isle of Hulkem, and Castle of Urniborge, 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, weedes, 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 Silesographiae, cap. 3. speaking of that extraordinary delight his countrymen took in fishing, and in making of pools. James Dubavius, that Moravian, in his book de pisc. telith, how travelling by the highway side in Slesia, 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 hares, why should not he hunt carp?" 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, which a poor man for a good stipend would scarce be hired to undergo. Plutarch, in his book de soler. animal. speaks against all fishing, "as a filthy, base, illegal employment, 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 sights, &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 so 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

Exercise rectified.

311

brookside, pleasant 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 Ascarn recommends in a just volume, and hath in former times been
enjoined by statute, as a defensive exercise, and an 55 honour to our land, as well
may witness our victories in France. Keelips, trunks, quoits, pitching bars, hurl-
ing, wrestling, leaping, running, fencing, mustring, swimming, wasters, foils, football,
balcon, quinlan, &c., and many such, which are the common recreations of the
countryfolks. 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-

But the most pleasant of all outward pastimes is that of 54 Arcteus, 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,

Videre sepulcrum nitidum, per amanaque Tempus. | To see the pleasant fields, the crystal fountains.
Et pluvias bullina secat in montibus auras. 56 | And take the gentle air amongst the mountains.

56 To walk amongst orchards, gardens, bowers, mount, and arbours, artificial wild-
ernesses, green thickets, arches, groves, lawns, rivulets, fountains, and such like
pleasant places, like that Antiochian Daphne, brooks, pools, fishponds, between wood
and water, in a fair meadow, by a river side, 57 ubi varie aequum contationes, florum
colores, pratorum frutices, &c. to disport in some pleasant plain, park, run up a steep
hill sometimes, or set in a shady seat, must needs be a delectable recreation. Hortus
principis et dominus ad delectationem facta, cum syleva, monte et piscina, vulgo la
montagna: the prince's garden at Ferrara 58 Schottas 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 59 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 bowery; 59 Fronde sub arbo-
reae fercuentia temperat astra, " 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 sud-
den to the sight of such a palace as that of Escorial 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 Thracidan Bosphorus: the
pope's Belvedere in Rome, 59 as pleasing as those horti pensiles in Babylon, or that
Indian king's delightful garden in 61 Eliaj; or 62 those famous gardens of the Lord
Cantelow 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 63 to row upon the waters, which Plutarch
so much applauds, Eliaj admires, upon the river Pineus: 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 obliviscantur, 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 inner rooms of a fair-built and sumptuous
edifice, as that of the Persian kings, so much renowned by Diodorus and Curtius, in

52 Praeipua hinc Anglis gloria, crebra victoria parte, 53 Jovins, 54 Cap. 7.
55 Praeclaram. 56 Am-
bulationes subsidiae quaer hortesane aure moderant, sub forni viridi, pampins viridibus concannare.
57 Thesilophysant. 58 Timoral, Ita.
59 Sedet superbus esquis viridis, ut cum inclementia Cantilicis terrae exaequant, et suis aeribus, specie secundarum sub arboreae fronde, et ubi doloribus solutam, narnibus
suis graminum reddat specie, pascit oculos herbarum amena viriditas, aures suavitem malatam demum-ct
petraeum concensus avium, &c. Deus bene, quanta
63 Pet. Gillias, Paul, Heutzens Itember, Itania, 1817. Lod, Succetus Item-
bar, Gallie 1617. Sump. lib. 1 quest 4. 64 Incun-
dissima deambulatio juxta mare, et navigatio pros-
terram. In utraque luminis rips.
Cure of Melancholy. [Part. 2, Sec. 2.

which all was almost beaten gold, 4\(^6\) 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,

46. "Pulget gemma floris, et jaspipe fulva supellex, Strata incunct Tyriu."—

With sweet odours and perfumes, generous wines, opiparous fare, &c., besides the gallantest young men, the fairest 46 virgins, pullice sactulae ministrentes, the rarest beauties the world could afford, and those set out with costly and curious attires, ad stuporem usque spectantium, with exquisite music, as in 46 Trimaltion’s house, in every chamber sweet voices ever sounding day and night, incomparabilis luxus, all delights and pleasures in each kind which to please the senses could possibly be devised or had, concave coronati, delitii ebrae, &c. Telemachus, in Homer, is brought in as one-ravished almost at the sight of that magnificent palace, and rich furniture of Menelaus, as he beheld

46. "Arsis fulgere et resonantium tecta coruseo
Auro, atque electro nitido, sectetie elephante,
Argentum amans. Talis Jovis ardua seors, Aniique curriculum aethianae splendidius Olympo,"

It will luxur 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; tectumque templi falvo coruseum auro, nimio suo fulgore obecessat oculos itinerantium, was so glorious, and so glistened 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.— 46 Crassumque trabes abscenderat 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 Porus and Alexander; Canute and Edmund Ironside; Scanderbeg and Ferat Bassa the Turk; when not honour alone but life itself is at stake, as the 46 poet of Hector,

46. "me enim pro torgere Tauri, Pro lobo nec certamen erat, neque praemia cursus
Esse solent, sed pro magni vitique animaque — Hectors."

To behold a battle fought, like that of Cressy, or Agincourt, or Poictiers, qui nescio (saith Froissart) an vetustus ullum proferre possit clariorem. To see one of Caesar’s triumphs in old Rome revived, or the like. To be present at an interview, 46 as that famous of Henry the Eighth and Francis the First, so much renowned all over Europe; ubi tanto apparatu (saith Hubertus Vellius) tanque triumphali ponta ambo reges cum eorum conjugiis coire, ut nulla unquam etas tam celebria festa viderit 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, summa cum jucunditate vidimus, he was much affected with the sight of it. Pomponius Columna, saith Jovius in his life, saw thirteen Frenchmen, and so many Italians, once fight for a whole army: Quod jucundissimum spectaculum in vita dedit sus, 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 46 Irecante the Frenchman, and Anthony Schets a Dutchman, before the walls of Sylvaudeis in Brabant, anno 1600. They were twenty-two horse on the one side, as many on the other, which like Livy’s Horati, Torquati and Corvini fought for their own glory and country’s honour, in the sight and view of their whole city and army. 47 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, 47 I see the gods now

46. "Aurea pane, aurea obscura, via Maneratulum acce-
to subacta, &c. 46 Lan. "The furniture glitters
with brilliant gems, with yellow jasper, and the couches
dazzle with their purple dye, 4600 pellexe pretiliae-
bore et punctatisrunnatis, puri bato purpura induit,
\&c., ex omnium pulchritudine defecto. 46 Un omnium
"The curtains were concealed by gold."

46. "For neither was the contest for the hide of a bull nor
for a heave, which are the usual prizes in the race, but
for the life and soul of the great Hector." 46 Between
\"It was with delight, fol.
\"He was with delight, fol.
\"Let the beholders be conceited of gold."

46. "Had 10, "For neither was the contest for the hide of a bull nor
for a heave, which are the usual prizes in the race, but
for the life and soul of the great Hector." 46 Between
Ares and Gutes, 1519.
\"Two in delight, fol.
\"In his delight, fol.
\"What the beholders are conceited of gold."

46. "Quos ante sunt, nequit, bodice vid. deos."
Exercise rectified.

(saith he) which before I heard of; nec fielliciorem ullam vitae meae aut optavi, aut sensi 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 expel it for a time. Radziwilius was much taken with the pasha's palace in Cairo, and amongst many other objects which that place afforded, with that solemnity of cutting the banks of the Nile by Imbram 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, tiltis, tournaments, combats, and monomachies, is most acceptable and pleasant. Francisci Modius hath made a large collection of such solemnities in two great tomes, which whoso will may peruse. The inspection alone of those curious iconographies of temples and palaces, as that of the Lateran church in Albertus Durer, that of the temple of Jerusalem in Josephus, Adriconius, and Villalpandus: that of the Escurial in Guadas, of Diana at Ephesus in Pliny, Nero's golden palace in Rome, Justinian's in Constantinople, that Peruvian Jugo's in Cusco, ut non ab hominibus, sed a damnvis constructum videatur; St. Mark's in Venice, by Ignatius, with many such; priscorum artificum opera (saith that interpreter of Pausanias), the rare workmanship of those ancient Greeks, obelisks, temples, statues, gold, silver, ivory, marble images, non minore formae quam legantur, quam quam cerneantur, animam delectatione complent, affect one as much by reading almost as by sight.

The country hath his recreations, the city his several gymnics 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. Dioscleas, 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 ordinis mei. What shall I say of Cincinnatus, Cato, Tully, and many such: how they have been pleased with it, to prune, plant, inoculate and graft, to show so many several kinds of pears, apples plums, peaches, &c.

50 "Nunc capitare foras laquen, nunc fallere visco, Acque etiam magnos canibus circundare saltus Insidias avibus moliri, incendere vepres."  "Sometimes with traps deceive, with line and string To catch wild birds and beasts, encompassing The grove with dogs, and out of bushes firing,"

\[\text{et nidos avium scrutati,}^61\] &c.

Jucundus, in his preface to Cato, Varro, Columella. &c., put out by him, confesseth of himself, that he was mightily delighted with these husbandry studies, and took extraordinary pleasure in them: if the theory or speculation can so much affect, what shall the place and exercise of itself, the practical part do? The same confession I find in Herbastein, Porta, 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 vere Saturnus; no man ever took more delight in springs, woods, groves, gardens, walks, fishponds, rivers, &c. But

81 "Tantalus à labris sienis fugientia captat Flumina;" 82

And so do I; \[\text{Velle licet, potiri non licet,}^{52}\]

Every palace, every city almost hath its peculiar walks, cloisters, terraces, groves, theatres, pages, games, and several recreations; every country, some professed gymnics to exhilarate their minds, and exercise their bodies. The Greeks had their Olympic, Pythian, Isthmian, Nemean games, in honour of Neptune, Jupiter, Apollo; Athenes hers: some for honour, garlands, crowns; for beauty, dancing, running, leaping, like our silver games. The Romans had their feasts, as the Athenians, and Lacedemonians held their public banquets, in Pitanoeo, Panathenic, Thesperii, Phiditiis, plays, naumachies, places for sea-fights, theatres, amphitheatres able to contain 70,000 men, wherein they had several delightsome shows to exhibita

50 Pandectum Triumph, fol. 55 Lib. 6. cap. 14. de bello J.d. 67 Oppianus. 58 Last. Lib. 10 Amer. 59 de omni. 60 de omni. 61 romulii Amasius prestat, Pausan. 62 Virg. 1. Genr. 63 "The thirsting Tantalus gapes for the water that eludes his lips." 64 "I may desire, but can't enjoy." 82 Batr. lib. 3. p-hist. capt. 1. 65 See Athenios diprose. 83 Lucid vivri, 84 See Aristophanes. 85 ludici, iudicii, Mogulenses, Corales, Florales, In- 86 See Lipsius Amphihe- 

40 2 B
rate the people; 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 em- ployer'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 Isaacus Pontanus, recarum 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 Bocerus, one of their own poets, hath elegantly described:

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 engrossed 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 delitis, 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, shoveland, chess-play, the philosopher's game, small trunks, shuttlecock, billiards, music, masks, singing, dancing, ulegames, frolics, jests, riddles, catches, purposes, questions and commands, merry tales of errant knights, queens, lovers, lords, ladies, giants, dwarfs, thieves, cheats, witches, fairies, goblins, friars, &c., such as the old woman told Psyche in Apuleius, Boccease novels, and the rest, quatar audiones pucri dlectetur, senes narratione, which some delight to hear, some to tell; all are well pleased with. Amaranthus, the philosopher, met Hermocles, Dio- phanus and Philoehus, his companions, one day busily discoursing about Epicurus 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 Stratoctes the physician's wedding, and of all the parti-
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. They many such merry meetings might he be at, “to please himself with the sight, and others with the narration of it.” News are generally welcome to all our ears, *vide aureum, aures enim hominum novitiae totantur* (73 as Pliny observes), we long after rumour to hear and listen to, *denus hauriris bibit aure vulgus.* We are most part too inquisitive and apt to hearken after news, which Caesar, in his 89 Commentaries, observes of the old Gauls, they would be inquiring of every carrier and passenger what they had heard or seen, what news abroad?

---

“*quid totum lat in orbe,*
Quid S- res, quid Turcas agant, secreta soverenam,
Et puere, quois anvet,” &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 Loxa in Andalusia, the only comfort (saith 90 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 aprici minimere sones,* remembering afresh 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. *Hic Veneri indulget, hunc decognit olea*—many too nicely take exceptions at cards, tables, and dice, and such mixed lusorios 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; *insanum ren et damnosum,* 91Lenius calls it. “For most part in these kind of disports 'tis not art or skill, but subtlety, cunucatching, knavery, chance and fortune carries all away: *'tis ambulatoria pecunia,*

44

**Pernutat dominos, et edict in altera jura.**

They labour most part not to pass their time in honest disport, but for filthy lucre, and covetousness of money. *In fideissimam lucrum et avaritiam hominum conversitut,* as Danes observes. *Pons fraudum et malificiorum,* 'tis the fountain of cozenage and villany. 95 “A thing so common all over Europe at this day, and so generally abused, that many men are utterly undone by it,” their means spent, patrimonies consumed, they and their posterity 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 whoremasters, once entered, they cannot easily leave it off.” *Vexat mentes insania cupido,* they are mad upon their sport. And in conclusion (which Charles the Seventh, that good French king, published in an edict against gamesters) *undé pie et hilaris vitæ suffugium sibi sichque libris, tolite familie,* &c. “That which was once their livelihood, should have maintained wife, children, family, is now spent and gone;” *moror et cestagas,* &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.
Chess-play is a good and witty exercise of the mind for some kind of men, and fit for such melancholy. Rhasis holds, as are idle, and have extravagant impertinent thoughts, or troubled with cares, nothing better to distract their mind, and after 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. 9William 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. insti. 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, (saith 10Herbastein) much used. At Fez in Africa, where the like inconvenience of keeping within doors is through heat, it is very laudable; and (as 11Leo Afer relates) as much frequented. A sport fit for idle gentlewomen, soldiers in garrison, and courtiers that have brought love matters to bury 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 Otronomachia, 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 fodere, quam saltare,* 12saith 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, whose 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, *illicus nasci seres,* &c. Some out of properest zea! 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 22; 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, (saith 14Aubanus Bohemus) the old folks, after evening prayer, went to the alehouse, the younger sort to dance: and to say truth with 15Salisburiensis, *satius fuerat sic otiari, quam turpius occupari,* better to do 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: *Tota jocularia sua procedit, et ideo spectacula admissa sunt, et infinita tyr cognicia vanitatem, ut his occupentur, qui perniciosos uti solent: that they might be busied about such toys, that would otherwise more pernicious-ly be idle. So that as 16Tactius said of the astrologers in Rome, we may say of them, *genus hominum est quod in civitate nostrae et vitabur semper et retinebatur,* 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. 17Evil is not to be done (1 confess) that good

---

1. *Latrunculorum ludus inventus est et face, ut cum miles nutritur fama laboraret, alterum edera altera ludens, famis obivisceraret. Bellonius. See more of this game in Daniel Soutre's Palamedes, vel de varias ludis, l. 2. 2. D. Hayward in vita ejus. 3. Muscovit. commentarium. 4. Inter eves Fesusanos*
may come of it: 28 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, 29 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. 30 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 busied. 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 Lodovicus Vives, in Epist. and Pont. 31 Huter in his history) that the said duke, at the marriage of Eleonora, 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; 32 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 tipped, 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 33 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. 34 Antiochus Epiphanes would often disguise himself, steal 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 with 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

---

28 Nemo desiderat otiosus, ita nemo assinino more ad servum nocturnum laboratiam; nam ex plus quam servilia grumna, quae opificium vita est, exceptus Utopiensibus qui in 124. horas dividunt, sex duntaxat operi deputant, relaxium ade somnum et cibo aequum arbitrio permitterat. 29 Eratum Burgund. lib. 4. 30 Jussit hominem de cerri ad palatium et lecto ducali collocari, &c. mirari hominum ubi se sunt videt. 31 Quid interest, inquit Lodovicus Vives, (epist. ad Francisc. Baudouin) interdum illius et nostros aliquot annos nihil poenitus, nisi quod, &c. 32 Hen. Stephani, paedi. Herodot.
Cure of Melancholy.

Part 2. Sec. 2.

... 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, adolescuentiam alunt, secundas res ornant, adversis perfigium et solutum prehent, domi delectant; &c., find the rest in Tully 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 puruse 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) artificialia delectant, sed max fastidinam, 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 Patrochus, his mother Theisis brought him a most elaborate and curious buckler made by Vulcan, in which were engraved sun, moon, stars, planets, sea, land, men fighting, running, riding, women scolding, 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 recret simul et legendo, to see their pictures alone and read the description, as Boisardus well adds, whom will it not affect? which Bozias, Pompionius, Letus, Markianus, Schottius, Cavelerius, Ligorus, &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 noblemen'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 Sadlier of Prague, Albertus Durer, Goltzins Vrintes, &c., such pleasant pieces of perspective, Indian pictures made of feathers, China works, frames, thannatural 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 discontent, 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, ruins, falls, periods of commonwealths, private men's actions displayed to the life, &c. Plutarch therefore calls them, secundas mensas et bellaria, the second course and junkets, because they were usually read at noblemen'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 quadem placide fuit, cum hilaritate conjuncta? Julian the Apostle was so taken with an oration of Libanius, the sophister, that, as he confessed, he could not be quiet till he had read it all out. Legi orationem tuam magna ex parte, hesterna die ante prandium, praesum vero sine ullo intermissione totam absolver. O argumenta! O compositionem! I may say the same of this or that pleasing tract, which will draw his attention along with it. To most kind of men it is an extraordinary delight to study. For what a world of books offers 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
and such elaborate treatises are of late written: in mechanics and their mysteries, military matters, navigation, 31 riding of horses, 32 fencing, swimming, gardening, planting, great tomes of husbandry, cookery, falconry, hunting, fishing, bowling, &c., with exquisite pictures of all sports, games, and what not? In music, metaphysics, natural and moral philosophy, philology, in policy, heraldry, genealogy, chronology, &c., they afford great tomes, or those studies of 33 antiquity, &c., or 34 quid subtilius Arithmeticis inventionibus, quid jucundius Musicis rationibus, quid divinius Astronomis, quid rectius Geometricis demonstrationibus? What so sure, what so pleasant? He that shall but see that geometrical tower of Garezenda at Bologna in Italy, the steeple and clock at Strasbourg, will admire the effects of art, or that engine of Archimes, to remove the earth itself, if he had but a place to fasten his instrument: Archimedes Coclea, and rare devices to corriivate waters, musical instruments, and tri- syllable echoes again, again, and again repeated, with myriads of such. What vast tomes are extant in law, physic, and divinity, for profit, pleasure, practice, speculation, in verse or prose, &c. ! their names alone are the subject of whole volumes, we have thousands of authors of all sorts, many great libraries full well furnished, like so many dishes of meat, served out for several palates; and he is a very block that is affected with none of them. Some take an infinite delight to study the very languages wherein these books are written, Hebrew, Greek, Syriac, Chaldee, Arabic, &c. Methinks it would please any man to look upon a geographical map, 35 saeui anima delectione allicere, ob incredibilem rerum varietatem et juculitatem, et ad plenior em sui cognitionem excitare, chorographical, topographical delineations, to behold, as it were, all the remote provinces, towns, cities of the world, and never to go forth of the limits of his study, to measure by the scale and compass their extent, distance, examine their site. Charles the Great, as Platina writes, had three fair silver tables, in one of which superficies was a large map of Constantinople, in the second Rome neatly engraved, in the third an exquisite description of the whole world, and much delight he took in them. What greater pleasure can there now be, than to view those elaborate maps of Ortelius, 36 Mercator, Hondius, &c.? To peruse those books of cities, put out by Braunus and Hogenbergs? To read those exquisite descriptions of Maginus, Munster, Herrera, Lac, Merula, Boterus, Leander, Albertus, Camden, Leo Afer, Adricomius, Nic. Gerbelius, &c.? Those famous expeditions of Christoph. Columbus, Americus Vespucius, Marcus Polus the Venetian, Lod. Vertomannus, Aloysius Cadamustus, &c.? Those accurate diaries of Portuguese, Hollanders, of Bartison, Oliver a Nort, &c. Hakluyt's voyages, Pet. Martyr's Decades, Benzo, Lerius, Linschoten's relations, those Hodopeoricons of Jod. a Meggen, Brocard the monk, Bredenbachius, Jo. Dubininius, Sands, &c., to Jerusalem, Egypt, and other remote places of the world? those pleasant itineraries of Paulus Hentzernus, Jodocus Sincerus, Dux Polomus, &c., to read Bellonius' observations, P. Gilius his surveys; those parts of America, set out, and curiously cut in pictures, by Fratres a Bry. To see a well-cut herbal, herbs, trees, flowers, plants, all vegetables expressed in their proper colours to the life, as that of Matthiasus upon Dioscorides, Delacampius, Lobel, Baulinimus, and that last voluminous and mighty herbal of Beslar of Nuremburg, wherein almost every plant is to his own bigness. To see birds, beasts, and fishes of the sea, spiders, gnats, serpents, flies, &c., all creatures set out by the same art, and truly expressed in lively colours, with an exact description of their natures, virtues, qualities, &c., as hath been accurately performed by Abiain, Gesner, Ulysses Aldrovandus, Bellonius, Rondeletius, Hippolytus Salvianus, &c. 40 Arcana calis, natura secreta, ordinem universi scire majoris fulcitatis et dulcedinis est, quam cogitatione quis assequi possit, aut mortalis sperare. What more pleasing studies can there be than the mathematics, theoretical or practical parts: as to survey land, make maps, models, dials, &c., with which I was ever much de-

31 Pluvinus.
32 Thibault.
33 As in travelling the rest go forward and look before them, an antiquary alone looks round about him, seeing things past, &c. hath a complete horizon. Janus Bifrons.
34 Cudan. "What is more subtle than arithmetical conclusions? what more agreeable than musical harmonies; what more divine than astronomic, what more certain than geometrical demonstrations?" Hondius prefat. Meccatoris. "It allures the mind by its agreeable attraction, on account of the incredible variety and pleasantness of the subjects, and excites to a further step in knowledge." Atlas Geog. 35 Cudan. "To learn the mysteries of the heavens, the secret workings of nature, the order of the universe, is a greater happiness and gratification than any mortal can think or expect to obtain."

36"
lighted myself. *Talis est Mathematum pulchritudo (saith 38 Plutarch) ut his indicium sit divitiarum 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; *credii mihi (39 saith one) exstingui dulce erit Mathematicarum artium studio, I could even live and die with such meditation,* 40 and 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 41 Cardan well secounds me, *Honoriacum magis est et gloriosum hac intelligere, quam provinciis praesere, formas aut ditem juvemem esse.* 42 The like pleasure there is in all other studies, to such as are truly addicted to them; 42ca mavitas (one holds) ut cum quis ca degustaserit, quasi poculis Circius captus, non possess unquam ab illis divell; the like sweetness, which as Cicero'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 Nicho-
las 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 forth-
with, *Arabibus atque Indis omnibus crimina ditiore,* we shall be richer than all the Arabic or Indian princes; of such 47 esteem they were with him, incomparable worth and value. Seneca prefers Zeno and Chrysips, 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 *Divinius et homine majorem,* a petty god, more than a man; and well he 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 and Bacehus, his fellow citizens, for their warlike actions; et si faveam respiciem, non pauciores Aristotelis quam Alexandri nomineant (as Cardon notes), Aristode is more known than Alexander; for we have a bare relation of Alexander's deeds, but Aristotle, toto viri in monumen is, 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. 48 King James, 1605, when he came to see our University of Oxford, and amongst other edi
fices now went 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: 49 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 moribus magistris. 50 So sweet is the delight of study, the more they have (as he that hath a dropsy, the more he drinks the thirster he is) the more they covet to learn, and the last day is prioris discipulus; harsh at first learning is, rudices amara, but fractus dulces, according to that of Iosocrates, pleasant at last; the longer they live, the more they are enamoured with the Muses. Heimsins, 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. 504 I no sooner (saith he) come into the library, but I bolt the door to me, excluding lust, ambition, avarice, and all such vices, whose nurse is idleness, the mother of ignorance, and melancholy her-
self, and in the very lap of eternity, amongst so many divine souls, I take my seat, with so lofty a spirit and sweet content, that I pity all our great ones, and rich men that know not this happiness. I am not ignorant in the meantime (notwithstanding this which I have said) how barbarously and basely, for the most part, our ruder gentry esteem of libraries and books, how they neglect and contempt so great a trea-
sure, so inestimable a benefit, as Aesop's cock did the jewel he found in the dung-

38 Lib. de cupid. divitiarum 39 Leon. Digs. prefat. ad perpet. prorsum. 40 Plus capio voluptatis, &c. 41 in Hipparchis, div. 3. 42 It is more honourable and glorious to understand these truths than to govern provinces, to be beautiful or to be young. 43 Cardian, prefat. rurum variet. 44 Poetics lib. 45 Lib. 3. 46 Oda 9. Donec eramus eram lib. &c. 47 De Pelophones. lib. 6. descript. Græc. 48 Quos si integros habere-

} 49 Isaak Wake muse regnantes. 50 Si unquam mihi in fatis sit, ut captivus durac, si mihi daretur optio, hoc cuperem carere coelis, qui restat etiuliam, cum hanc captivis concatenatis estatem agere. 49 Epist. Prin-

merto. Hic erunque in qua sumul ac pelem posuit, fortibus pessulum abdeo; ambituros autem, amorem, libidri-

eem, etc. excludo, quorum parentes est ignavia, imperialis nutrix, et in ipsa ineratatis gremio, inter tot illustris

anam semem mihi sumo, cum ingenti quidem amano, ut subinde magnatum me inscrieri, qui facilissim-

hanc ignorant.
ill; and all through error, ignorance, and want of education. And 'tis a wonder, withal, to observe how much they will vainly cast away in unnecessary expenses, 45 Quod modis percent (saith 46 Erasmus) magnatibus pecuniae, quantum absumant alea, scorta, comptationes, profectiones non necessarias, pompe, bella quaestia, ambitio, colar, maria, ludic, &c., what in hawks, hounds, lawsuits, vain building, gormandising, drinking, sports, plays, pastimes, &c. If a well-minded man to the Muses, would sue to some of them for an exhibition, to the farther maintenance or enlargement of such a 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 which are already, with such cost and care erected, utterly ruined, demolished or otherwise employed; for they repine many and grudge at such gifts and revenues so bestowed: and therefore it were in vain, as Erasmus well notes, vel ab his, vel à negotiatoribus qui se Mammonea dediderunt, improbum fortasse tale officium exigere, to solicit or ask anything of such men that are likely damned to riches; to this purpose. For my part I pity these men, stultus iubeo esse libenter, let them go as they are, in the catalogue of Ignoramus. How much, on the other side, are all we bound that are scholars, to those munificent Ptolemyes, bountiful Mæcenases, heroidal patrons, divine spirits.

45 *qui nobis hae otio recerunt, namque erit ile mili semper 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 47 Sir Thomas Bodley, amongst the rest, 48 Otho Nicholson, and the Right Reverend John Williams, Lord Bishop of Lincoln (with many other pious acts), who besides that at St. John's College in Cambridge, that in Westminster, is now likewise in Fieri with a library in Lincoln (a noble precedent for all corporate towns and cities to imitate). O quam te memorem (vir illustissime) quibus eloqies? 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 he do not overstretch his wits, and make a skeleton of himself; or such inamoratores 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 that are otherwise idle, troubled in mind, or carried headlong with vain thoughts and imaginations, to distract their cogitations (although variety of study, or some serious subject, would do the former no harm) and divert their continual meditations another way. Nothing in this case better than study; semper aliquid memoriter ediscant, saith Piso, let them learn something without book, transcribe, translate, &c. Read the Scriptures, which Hyperus, *lib. 1. de quotidi. script.* *lcc. fol. 77.* holds available of itself. "The mind is erected thereby from all worldly cares, and hath much quiet and tranquillity." For as 49 Austin well hath it, *his scientia scientiarum, omni melle dulcior, omni pane suavior, omni rivo, hilarior: tis the best nepenthe, surest cordial, sweetest alterative, presentest divertor: for neither as 50 Chrysostom well adds, "those bougths 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 animae facit,* saith Seneca, as meat to the body, such is reading to the soul. 51 "To be at leisure without books is another hell, and to be buried alive." 52 Cardan calls a library the physic of the soul; 53* divine authors fortify the mind, make men bold and constant;
and (as Hyperius adds) godly conference will not permit the mind to be tortured with absurd cogitations.\(^5\) Rhasius enjoins continual conference to such melancholy men, perpetual discourse of some history, tale, poem, news, &c., alter nos sermones edere ac bibere, quae juicandum quam cibus, sive potus, which feeds the mind as meat and drink doth the body, and pleaseth as much: and therefore the said Rhasius, not without good cause, would have somebody still talk seriously, or dispute with them, and sometimes \(^6\) to cavil and wrangle (so that it break not out to a violent perturbation), for such altercation is like stirring of a dead fire to make it burn afresh," it whets a dull spirit, "and will not suffer the mind to be drowned in those profound cogitations, which melancholy men are commonly troubled with."\(^6\) Ferdinand and Alphonnsus, 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.\(^6\) Camerarius relates as much of Lorenzo de' Medici. Heutthen philosophers are so full of divine precepts in this kind, that, as some think, they alone are able to settle a distressed mind.\(^6\) "Sunt verba et voce, quibus hanc leniere dolorem, &c. Epiictetus, Plutarch, and Seneca; quals ille, quoe ictu, saith Lipsius, adversus omnes animi casus administrat, et ipsum mortem, quomodo vita cripiat, inferi virtutes, when I read Seneca, \(^6\) methinks I am beyond all human fortunes, on the top of a hill above mortality." Plutarch saith as much of Homer, for which cause belike Niceratus, in Xenophon, was made by his parents to con Homer's Iliads and Odysseys without book, ut in virtum hominum evideret, 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?\(^6\) "Qui quid sit pulchrum, qual turb, qual utile, qual non, Phebus et melius Chrysippus et Cranfite dicunt."\(^6\)

Nay, what shall the Scripture itself? Which is like an apothecary's shop, wherein are all remedies for all infirmities of mind, purgatives, cordials, alternatives, corroboratives, lenitives, &c. "Every disease of the soul," saith \(^6\) Austin, "hath a peculiar medicine in the Scripture; this only is required, that the sick man take the potion which God hath already tempered." \(^6\) Gregory calls it \(^6\) a glass wherein we may see all our infirmities, ignium colloquium. Psalm cxix. 140. \(^6\) Origen a charm. And therefore Hierom prescribes Risticus the monk, \(^6\) 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.\(^6\) I would for these causes wish him that is melancholy to use both human and divine authors, voluntarily to impose some task upon himself, to divert his melancholy thoughts: to study the art of memory, Cosmus Rosellus, Pet. Ravennas, Scenkellius' Detectus, or practise Brachygraphy, &c., that will ask a great deal of attention: or let him demonstrate a proposition in Euclid, in his five last books, extract a square root, or study Algebra; than which, as \(^7\) Clavius holds, "in all human disciplines nothing can be more excellent and pleasant, so abstruse and reconcile, so bewitching, so miraculous, so ravishing, so easy withal and full of delight," omnem humanum caput superare videtur. By this means you may define ex uuge leonem, as the diver is, by his thumb alone the bigness of Hercules, or the true dimensions of the great \(^7\) 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 firmament; 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 superficies of the earth, some say 148,156,800,000,000, assigning singular passum quadratum

\(^{abunda cognati one torqueri.}\)\(^{6}\) Alterationibus utatur, quae non permittunt animum subueri profunda cogitationibus, de quibus otrosi cognit et tristetur in usu.\(^{6}\) Bodin, prael. ad math. hist.\(^{6}\) Ope- rum subsec. cap. 15.\(^{6}\) Hor.\(^{6}\) Etendum est recognoscere Olympi constituturas supra ventos et procellas, et omnes res humanas.\(^{6}\) Who explain what is fair, foul, useful, worthless, more fully and faithfully than Chrysippus and Cranfite?\(^6\) In Ps. xxxvi. omnis mortalis amit in scripturâ habit medecinâ; Chrysippus opus est quâ sit aegre, non recusat pharmonem quam Deum temperavit.\(^6\) In moral. speculum quo nos interi passussum.\(^{6}\) Hom. 28. Et miracula tum vers fas gutur, ita lectio mala.\(^{6}\) Heron atque, iterum, iterum, quae, ammnium, quae scriptores lec- tionem occussit.\(^{6}\) Xystus demum pabulum mediation.\(^{6}\) Ad 2. deom. 2. elmen.\(^{6}\) In discipulis humanae mundi praestantium republica: quae miracula quam adeo nume- rorum praet tam abstracta et redundant, latus nihil minus facilitate et voluptate, ut, &c.\(^{6}\) Which contained 1,000,000 weights of brass.
Exercise rectified.

(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 may you demonstrate with 72 Archimedes how many sands the mass of the whole world might contain if all sandy, if you did but first know how much a small cube as big as a mustard-seed might hold, with infinite such. But in all nature what is there so stupendous as to examine and calculate the motion of the planets, their magnitudes, apogees, perigees, eccentricities, how far distant from the earth, the bigness, thickness, compass of the firmament, each star, with their diameters and circumference, apparent area, superficies, by those curious helps of glasses, astrolabes, sextants, quadrants, of which Tycho Brahe in his mechanics, optics (73 divine optics) arithmetic, geometry, and such like arts and instruments? What so intricate and pleasing withal, as to peruse and practise Heron Alexandrinus's works, de spiritualibus, de machinis bellicis, de machinis se movente, Jordani Nemorarii de ponderibus proposit. 13. That pleasant tract of Machometes Braggedelimus de superficiereum divisionibus, Apolloniis's Conics, or Commandinis's labours in that kind, de centro gravitatis, with many such geometrical theorems and problems? Those rare instruments and mechanical inventions of Jac. Bessonius, and Cardan to this purpose, with many such experiments intimated long since by Roger Bacon, in his tract de 74 Secretis artis et naturae, as to make a chariot to move sine animali, diving boats, to walk on the water by art, and to fly in the air, to make several cranes and pulleys, quibus homo trahat ad se mille homines, lift up and remove great weights, mills to move themselves. Architas'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 rueret videant (sith Bacon) aurum et argentum et quicquid aliud volunt, et quam veniant ad locum visionis, nihil inveniant, which glasses are much perfected of late by Baptista Porta and Galileo, and much more is promised by Maginus and Midorigius, to be performed in this kind. Oiocouistics some speak of, to intend hearing, as the other do sight; Marcellus Vrencken, a Hollander, in his epistle to Burgravius, makes mention of a friend of his that is about an instrument, quo videbit quae in altero horizonte sint. But our alchemists, methinks, and Rosicrucians afford most rarities, and are fuller of experiments: they can make gold, separate and alter metals, extract oils, salts, lees, and do more strange works than Geber, Lullius, Bacon, or any of those ancients. Crollius hath made after his master Paracelsum, aurum fulminans, or aurum volatile, which shall imitate thunder and lightning, and crack louder than any gunpowder; Cornelius Drible a perpetual motion, inextinguishable lights, linum non ardens, with many such feats; see his book de natura elementorum, 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. Ernestus Burgravius, a disciple of Paracelsum, hath published a discourse, in which he specifies a lamp to be made of man's blood, Lucerna vitae et mortis index, so he terms it, which chemically prepared forty days, and afterwards kept in a glass, shall show all the accidents of this life; si lampus hic clarus, tunc homo hilaris et sanus corpore et anima; si nebulosus et depressus, male afficiitur, et sic pro statu hominis variatur, unde sumptus sanguinis, 75 and which is most wonderful, it dies with the party, cum homine perit, et evanesceit, the lamp and the man whence the blood was taken, are extinguished together. The same author hath another tract of Mumia (all out as vain and prodigious as the first) by which he will cure most diseases, and transfer them from a man to a beast, by drawing blood from one, and applying it to the other, vel in plantam deriveare, and an Alexipharmacum, of which Roger Bacon of old in his Tract. de retardanda secutect, to make a man young again, live three or four hundred years. Besides panaceas, martial amulets, unguentum armarium, balsams, strange extracts, elixirs, and such like magico-magnetical cures. Now what so pleasing can there be

72 Vide Clavium in com. de Sacrobosco.
73 Dis- 
74 Cap. 4.
75 "If the lamp burn brightly, then the man is cheerful and healthy in mind and body; if, on the other hand, he from whom the blood is taken be melan-
cholic or a spendthrift, then it will burn dimly, and ficker 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 77 sines and tangents, not long since set out by mine old collegiate, good friend, and late fellow-student of Christ-church in Oxford. 78 Mr. Edmund Gunter, which will perform that by addition and substraction only, which heretofore Regiomontanus's tables did by multiplication and division, or those elaborate conclusions of his 79 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 80 Garæeus, dubium hoc petulantibus ingeniis, we will in some cases allow: or let him make an ephemericides, read Suisset the calculator's works Scaliger de emendatione temporum, and Petavius his adversary, till he understand them, peruse subtle Scottus and Suarez's metaphysics, or school divinity, Oecam, Thomas, Entis-berus, 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 impresses, emblems; make epithalamiums, epitaphs, elegies, epigrams, palindromae epigrammata, anagrams, chronograms, acrostics, upon his friends' names; or write a comment on Martianus Capella, Terullian de pallio, the Nubian geography, or upon Alex Lachi Crispis, as many idle fellows have essayed; and rather than do nothing, vary a 81 inverse a thousand ways with Putten, so torturing his wits, or as Rainerius of Luneburg, 2150 times in his Proteus Poeticius, or Scaliger, Chrysolithus, Clepisimin, 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 Christorphorus à Vega, egos desbent, et. 5. c. 14, upon some mulct, if they perform it not, quod ex officio incidunt, 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 intents of himself, and take an extraordinary delight in the study, about which he is conversant. It should be of that nature his business, which rolen nobens he must necessarily undergo, and without great loss, mulct, 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." Prov. xxxi. 27. quasivit luna et lumen, confections, conserves, distilla- 

tions, &c. which they show to strangers.

This they have to busy themselves about, household offices, &c., neat gardens, full 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, gossiping among the meaner sort, &c., old folks have their beads: an excellent invention to keep them from idleness, that are by nature melancholy, and past all affairs, to say so many paternosters, avenarias, creeds, if it were not profane and superstitions. In a word, body and mind must be exercised, not one, but both, and that in a mediocriti; otherwise it will cause a great inconvenience. If the body be overtired, it tires the mind. The mind oppresses the body, as with studies it oftentimes falls out, who (as 85 Plutarch observes) have no care of the body, 86 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

77 Printed at London, Anno 1629. 78 Once astrono-

maly reader at Gresham College. 79 Printed at Lon-

don by William Jones, 1623. 80 Profect. Meth. Astrd. 

To tutum sunt donec virgo, quo aedelo cero. 81 Da-

pie Christi unia bona sat pox teneo nostro. 82 Cha- 

lonesrun, lib. 9. de Reg. Angel. 83 Hortus Coronein-

us, medicis et equinariis. &c. 

80 Tom. I. de morte, 1. XX. defatigata corporis, &c.
Mem. V.

Waking and 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.*

It moistens and fattens the body, conceots, and helps digestion (as we see in dormice, and those Alpine mice that sleep all winter), which Gesner speaks of, when they are so found sleeping under the snow in the dead of winter, as fat as butter.

It expels cares, pacifies the mind, refresheth the weary limbs after long work:

---

68 *Sume quiues rerum, placidissime somne decorum,
Pax animi, quem cara sagitt, qui corpora duris
Fossas ministrum unlices reparasse labor.*

---

"Sleep, rest of things, O pleasing deity,
Peace of the soul, which cares dost cruchify,
Weary bodies refresh and mollify."

The chiefest thing in all physic, *Paracelsus calls it, omnia arcana gennnurum superans et metallorum.* The fittest time is *two or three hours after supper, when as 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 conceptions 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 bodie (saith Boissardus in his tract de magia, cap. 4.) multius ista fascinari ut noctes integres exigant insomnes, summa inquietudine animorum et corporum; many cannot sleep for witches and fascinations, which are too familiar in some places; they call it, dare alicui 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 utranque otiose ut dormias, and all violent perturbations of the mind, must in some sort be qualified, before we can hope for any good repose. He that sleeps in the day-time, or is in suspense, fear, any way troubled in mind, or goes to bed upon a full stomach, may never hope for quiet rest in the night; nec enim meritoria somnus admittunt, as the poet saith; and such like troublesome places are not for sleep; one calls ostler, another tapster, one cries and shouts, another sings, whoops, halloos,

---

69 *Lib, 6, absenwm cantat amica,
Multa protritus vagab aut aitque viator.*

Who not accustomed to such noises can sleep amongst them? He that will intend to take his rest must go to bed animo securo, quieto et libero, with a secure and composed mind, in a quiet place: omnia noctes erunt placida composita quiete: and

---

66 Ut pulchrum illam et amabilis sanitatem praece, mus.
68 Ovid. In Hygge, Aphoriz. 69 Crato conc. 21, lib. 2, dubios actibus horis post cennam, quam jam censes a fundum ventriculum reseduct. primum super latere dextro quiescendum, quod in tali desultitietur sub ventriculo quae- cedum, nee gravas sed cibus rafacens, perinde ac ignis bebetem qui illi admovetur; post primum somnum qui- escendum latere sinistra, &c.
69 Septius accidit meandrioles, ut minimum exsperete cerebro, vigiliae at- tenmentur. Feurnus, lib. 1, cap. 29.
70 Ter. "That you may sleep calmly on either ear."
71 Ut si nociim bevez, ut tibi, non breves. 72 Junius, Sat. 5. 73 Hor.
74 Sec. lib. 1, Sat. 5. "The tipsy sailor and his travelling companion sing the praises of their absent sweethearts."
75 Sepolitis cursibus quantum fieri potest, una cum vestibus, &c, Kirkst.
Cure of Melancholy.

[Part. 2. Sec. 2]

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 a ****sweet music," which Ficinus commends, lib. 1. cap. 24, or as Joberius, 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, *lve sonantis aquae.* Some floodgates, arches, falls of water, like London Bridge, or some continual noise which may benumb the senses, *laicos mutus, silentiam et tenebra, tum et ipsa volubus somnos faciant;* as a gentle noise to some procures sleep, so, which Bernardinus Tilesius, lib. de sonno, well observes, silence, in a dark room, and the will itself, is most available to others. Piso commends frictions, 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 Ælius Teirabib, lib. 2. ser. 2. cap. 10. lig. 6. cap. 10. Aeginita, lib. 3. cap. 14. Piso, "a little after meat, because it rarefies melancholy, and procures an appetite to sleep." *Donaub. ab. Althomar. cap. 7.* and Mercurialis approve of it, if the malady proceed from the spleen. *Salust. Sulpian. lib. 2. cap. 1. de remedi. Heracles de Saxonie in Pen. Ælinus. Montaltus de morbi. capitis, cap. 28. de Melon. are altogether against it. *Lod. Mercatus, de inter. Morb. cau. lib. 1. cap. 17.* in some cases doth allow it. 2 Rhazes seems to deliberate of it, though Simeon commend it (in sauce peradventure) he makes a question of it: as for baths, fomentations, oils, 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 toss and tumble, and not sleep, 4 Ranzevius would have them, if it be in warm weather, to rise and walk three or four turns (till they be cold) about the chamber and then go to bed again.

Against fearful and troublesome dreams, *Incubus* and such inconveniences, where-with 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 he said in Lucian after such conference, *Hecates somniare in silva videtur,* I can think of nothing but hobgoblins; and as Tully notes, 5 "for the most part our speeches in the day-time cause our fantasy to work upon the like in our sleep," which Ennius writes of Homer: *Et caus in somnis hopulis vestigia latrat;* as a dog dreams of a hare, so do men on such subjects they thought on last.

---

1 *Summa que mentes habent voluntatis umbrae.*

2 *Nec debita deum nec ab alicui nonnum mutuant.*

3 *Sed quia quasque fabell.*

4 For that cause when Tyreney, king of Egypt, had posed the seventeen interpreters in order, and asked the nineteenth 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.*

5 *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.*

6 They had need, amongst the rest, to sacrifice to god Morpheus, whom *Philostorus paints in 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.*
MEMB. VI.

SUBSECT. I.—Perturbations of the mind rectified. From himself, by resisting to the utmost, confessing his grief to a friend, &c.

Whoever 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 voluptas, or sumnum bonum of Epicurus, non dolere, curis vacare, animo tranquillo esse, not to grieve, but to want cares, and have a quiet soul, is the only pleasure of the world, as Seneca truly recites his opinion, not that of eating and drinking, which injurious Aristotle maliciously puts upon him, and for which he is still mistaken, male audit et vopulat, slandered without a cause, and lashed by all posterity. 14 "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." 15 Gualter Bruel. Fernelius, consil. 43. Mercurialis, consil. 6. Piso, Jaucchius, cap. 15. in 9. Rhasis, Capivacchius, Hildesheim, &c., all inculcate this as an especial means of their cure, that their 16 "minds be quietly pacified, vain conceits diverted, if it be possible, with terrors, cares, 17 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. 18 "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." 

Aleibiades raves (saith 19 Maximus Tyrius) and is sick, his furious desires carry him from Lyceus to the pleading place, thence to the sea, so into Sicily; thence to Lacedaemon, thence to Persia, thence to Samos, then again to Athens; Critias tyranniseth over all the city; Sardanapalus is love-sick; these men are ill-affected all, and can never be cured, till their minds be otherwise qualified. Crato, therefore, in that often-cited 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. 20 "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 conception, dries up the temperature, and perverts the understanding:" 21 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. Albeans Montalbus attributes so much to them, 22 that he holds the rectification of them alone to be sufficient to the cure of melancholy in most patients. 23 Many are fully cured when they have seen or heard, &c., enjoy their desires, or be secured and satisfied in their minds; Galen, the common master of them all, from whose fountain they fetch water, brags, lib. 1. de san. tuend., that he, for his part, hath cured divers of this infirmity, solum animis ad rectum institutis, by right settling alone of their minds.

Yea, but you 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. 24 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 acute, 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

14 Animis perturbationes nonnulla fugiendi, metus potius quam et tristitia; eorumque hanc animas demunerendas haberebat, animae constantiam, bona spe: renovandae terrores, et eorum consuetudines quas non probat.
15 Phantasmis eorum placide subvertendar, terrores ab animo renovandis.
16 Ab omni fixa cogitatioque quovis modo avertuntur.
17 Convexa multa corporis ab animo procedunt, quae nec carentur, corpus carere minime potest, Charms.
18 Disput. An morbi gravitatis corporis an animi. Remolto interpret, ut parum absit a futuro, capitur ad Lyceum in concionem, ad concionem ad mare, a mari in Siciliam, &c.
19 Fr. oleum movet, suavitatem adurit, vitales spiritus ascendit, mentititia universum corpus infractum, calorem in natum extinguit, appetitionem destructit, conceptionem impedit, corpus excecit, intellectum pervertit. Quamobrem hoc omnino prorsus videtur, et pro viribus fugiendi.
20 De mel. c. 25. ex illis solum remedium; multi ex viis, auditis, &c. sanati sunt.
Cure of Melancholy.

[Part 2. Sec. 2.]

furoiously carried sometimes; and how shall we that are already crazed, facti animis, sick in body, sick in mind, resist? we cannot perform it. You may advise and give good precepts, as who can? 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, no doubt but he may magnam morbi depouere partem, be eased at least, if not cured. He himself must do his utmost endeavour to resist and withstand the beginnings. *Principis obsta, “Give not water passage, no not a little,” Ecclus. xxv. 27.* If they open a little, they will make a greater breach at length. Whatsoever it is that runneth in his mind, vain conceit, be it pleasing or displeasing, which so much affects or troubleth him, 36 by all possible means he must withstand it, expel those vain, false, frivolous imaginations, absurd conceptions, feigned fears and sorrows; from which,” said 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. 38 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 39 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 30 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.

33 “Tu tamen interea effugio que tristia mentem Sibiisitant, proeli esse jube curasque metuque Patientem, ut cresceas, sicut omina legendis.”

34 “In the meantime expel them from thy mind.
Pale fears, sad cares, and griefs which do it grind.
Revengeful anger, pain and discontent.
Let all thy soul be set on meritum.”

Curas tolle graces, irasci credo profanum. If it be idleness hath caused this infirmity, 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; ’tis a bosom enemy, ’tis delightsome 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 gnat flies about a candle, so long till at length he burn his body, so in the end he will undo himself: if it be any harsh object, ill company, let him presently go from it. If by his own default, through ill diet, bad air, want of exercise, &c. let him now begin to reform himself. “It would be a perfect remedy, against all corruption, if,” as 32 Roger Bacon hath it, “we could but moderate ourselves in those six non-natural things. 33 If it be any disgrace, abuse, temporal loss, calumni, 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 conserv. vit. Tu contra audientior ita.) If it be sickness, ill success, or any adversity that hath caused it, oppose an invincible “fortify thyself by God’s word, or otherwise.” *mala bonis persuadendo, set prosperity against adversity, as we refresh our eyes by seeing some pleasant meadow,
fountain, picture, or the like; recreate thy mind by some contrary object, with some more pleasing meditation divert thy thoughts.

Yea, but you infer again, *faciél consilium d anus allis*, we can easily give counsel to others; every man, as the saying is, can tame a shrew but he that hath her; *si hic esses, alter sentires*; if you were in our misery, you would find it otherwise. *tis not so easily performed. We know this to be true; we should moderate ourselves, but we are furiously carried, we cannot make use of such precepts, we are overcome, sick, *mâlé sani*, 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 give way too far unto it, he may in some sort correct himself. A philosopher was bitten with a mad dog, and as the nature of that disease is to abhor all waters, and liquid things, and to think still they see the picture of a dog before them: he went for all this, *reductante 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 heardest and seest devils, black men, &c., *tis not so, *tis thy corrupt fantasy; settle thine imagination, thou art well. Thou thinkest thou hast a great noise, 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 contemned; such as thou wilt surely deride, and contempt in thyself, when it is past. Rule thyself then with reason, satisfy thyself, accustom thyself, weaken thyself from such fond conceits, vain fears, strong imaginations, restless thoughts. Thou mayest do it; *Est in nobis assusesere* (as Plutarch saith), we may frame ourselves as we will. As he that useth an upright shoe, may correct the obliquity, or crookness, by wearing it on the other side; we may overcome passions if we will. *Quicquid sibi inpetravit animus obtinuit* (as *Seneca saith*) *nulli tam feri affectus, ut non disciplinâ perdementur*, 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. 38 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. 39 If appetite will not obey, let the moving faculty overrule her, let her resist and compel her to do otherwise. In an age 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; 37 imagination enforceth spirits, which, by an admirable league of nature, compel the nerves to obey, and they our several limbs: 39 we give too much way to our passions. And as to him that is sick of an age, all things are distasteful and unpleasant, *non ex cibi vitéo*, saith Plutarch, not in the meat, but in our taste: so many things are offensive to us, not of themselves, but out of our corrupt judgment, jealousy, suspicion, and the like: we pull these mischiefs 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: *alter vitium crescitque tegendo*, &c., and that which was most

---

38 Lib. 2. de ira. 39 Cap. 3. de aéfert. anim. Ut in civitatisbus continuace quon non omnem politico imperio vi coerendi sunt; sa Deus nobis infidit alterum imperium format; si cor non deposit virtutem affexitum, membra fas coercendi sunt, ne ruant in quod affectus impeditat; et locominit, quam heri imperio obtinentat, alteri resistat. 37 Imaginatio impellit spirites, et inde nervi moventur. &c. et obtinentur imaginationes et appetitus mirabilis:edere, ad exequendum quod judict.
offensive to us, a cause of fear and grief, quod nume te coquit, another hell; for
strangulat inclusus dolor atque exestuat in us, 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, curus sopit; and as a 36 bull that is tied to a fig-tree
becomes gentle on a suddon (which some, saith 31 Plutarch, interpret of good words),
so is a savage, obdurate heart mollified by fair speeches. "All adversity finds ease
in complaining (as 32 Isidore holds), "and 'tis a solace to relate it," 33 Αγαθή δε παρακαλ
φανείς εστω ἐτών ἐεμοί. Friends' confabulations are comfortable at all times, as fire
in winter, shade in summer, qualis sopor fessis in gramine, meat and drink to him that
is hungry or athirst; Democritus's corygium 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 simplex vel
serpè narrato, the simple narration many times caseth our distressed mind, and in
the midst of greatest extremities; so diverse have been relieved, by 34 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! 35 Nothing so available; or that so much refresheth the soul of man.35
Tully, as I remember, in an epistle to his dear friend Atticus, much condoleth the
defect of such a friend. 36 "I live here (saith he) in a great city, where I have a muti-
itude of acquaintance, but not a man of all that company with whom I dare familiarly
breathe, or freely jest. Wherefore I expect thee, I desire thee, I soul 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, perad-
venture, may he and he say with that old man in the comedy,

37 "Nemo est meorum amicorum pondè,
Apud quem exprimere occulta mea sudem." and much inconvenience may both he and he suffer in the meantime by it. He or
he, or whosoever then labours of this malady, by all means let him get some trusty
friend, 38 Semper habens Pyladenque atque qui caret Orestem, a Pylades, to whom
freely and securely he may open himself. For as in all other occurrences, so is it
in this. Si quis in caulm ascendisset, &c. as he said in 39 Tully, if a man had gone
to heaven, "seen the beauty of the skies," 39 stars errant, fixed, &c., innumarès erit
amadatio, 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 40 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 41 Connnimius gave to all princes, and others distressed in mind,
by occasion of Charles Duke of Burgundy, that was much perplexed, "first to pray
to God, and lay himself open to him, and then to some special friend, whom we hold
most dear, to tell all our grievances to him; nothing so forcible to strengthen,
recreate, and heal the wounded soul of a miserable man.

---

30 Ovid Trist. lib. 5. 32 Participes inde calamitatis nostra sunt, et velit exorata in eum serratura onero
lib. 3. Adversa fortuna habet in querelas levamentum: et malorum relation, &c.
35 Allequum chari juvat, et sollemn anno. Emblem. 54. cent. 1. 39 As David
did to Jonathan, 1 Sam. xx. 40 Seneca Epist. 57.
36 Hic in civitate magna et turbi magna neminem
repertere possumus quemque suspicare familiariter at
jocari liberum possimus. Quare te expectamus, te diximus
de caussa, te accessumus. Multa sunt enim quae me
omega est et augiunt, quae mihi video aureas nactus.
unias ambulantes seminae exhortare posse; 41
have not a single friend this day, to whom I dare to
disclose my secrets." 42 Ovid. 43 De amicitia.
44 De tranquili. c. 7. Optimum est amicum fidem manu-
nemus in quos secreta nostra infimus; hunc aut
esbeat amicum nostrum, quem ubi sunt preparata pectora in
quaque secretum descendat, quorum consensuque ete
ac tua: quarum sequeram solutum humum, sequi a
conusimo expendat, habitas transitur discretum.
45 Emblem. 17. Ad
Deum confugiamus, et parce quam veniam recipiamus
inde ad amicos, et eum plures tribuimus, non pertie-
nenos touts, et animo viximus qua egressamur tuae:
46 reficiendum animum efficacious.
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. **Saepe erit humanitas et sapientia (which Tully enjoined in like case) siquid erratum, curare, aut improvisum, sua diligentia corrigere.** They must all join; nec satis medicus, saith Hippocrates, **suum fecisse officium, nisi suum quoque agrorutum, suum astantem, &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 custodia, 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 humijasmodi esse solos vel inter ignotos, vel inter eos quos non amant aut negligunt, as Rod. à Fonseca, tom. 1. consil. 35. prescribes. **Lugentes custodire solennes (saith Seneca) ne solitudine male utantur;** we watch a sorrowful person, lest he abuse his solitaryness, and so should we do a melancholy man; set him to 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, melancholise, 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 any 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 to 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.** Trinacellus, consil. 12. 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 invertebrate, 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, *Soleitur 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 strike a great impression, renewed many times, and recall such chimeras and terrible fictions 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 Galatens) are offensive to their imaginations." And to those that are now in sorrow, Seneca "forbids all sad companions, and such as lament; a groaning companion is an enemy to quiet-
ness." 43 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; eversa non evertenda, sed erigenda, things down must not be dejected, but reared, as Crato counselleth; 44 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 delighted 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 chirurgeons, bold empires: 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 averse 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 discontents, crosses, abuses, 45 cares, suspicions, emulation, ambition, anger, jealousy, which that place afforded, and which surely caused him to be so melancholy at the first: 

43 Illytrum quoque hominum, a quorum consortio ab horrent, presenta amovenda, sed sermonibus insignis, pratis evertenda, si quis insanae ab insanias sic curari oporteat: met, et praevertitur, magis quam ager insanis. Crato consil. 1.4. Scutari.
44 Mollier ac suaviter ager tractetur, nec ad ea adagatur quam non curat. Ob suspiciones curas, emolumentum, ambitionem, iras, &c. quas locos ille ministrat, et quae faciunt me-

144 Magna queque domus servis est plena superbis; a company of scorners and proud jackes 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 cite, longe tarde: (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, averse 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 deform 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 noise 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. 56 Socrates, in Plato, would prescribe no physic for Charmides's headache, "till first he had eas'd 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 58 Galen,
Mind rectified.

- "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 saecii animi est remedium, a gentle speech is the true cure of a wounded soul, as Plutarch contends out of Aschylus and Euripides: "if it be wisely administered it easeth grief and pain, as diverse remedies do many other diseases." "Tis incantationis instar, a charm, estuantis animi refri- gerium, that true Nepenthe of Homer, which was no Indian plant, or feigned medicine, which Epidamnus, Thonis' wife, sent Helena for a token, as Macrobius, 7. Saturnal. Coropinus Hermat. lib. 9. Greg. Nazianzen, and others suppose, but opportunity of speech: for Helena's bowl, Medea'sunction, Venus'sgirdle, Circe's cup, cannot so enchant, so forcibly move or alter as it doth. A letter sent or read will do as much; mututum aleeor quan tua literas lego, I am much eased, as Tully wrote to Pomponius 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, tanguam Peonnis medicamentis, casque assidue tanguam recuentes et novas iterumus; scribe ergo, et assidue scribe, or else come thyself; ami- cus 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 regii dictis animos et temperat iras. What may not he effect?

As Chremes told Menedemus, "Fear not, conceal it not, O friend! but tell me what it is that thou treblest, and I shall assuredly 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 Trincavelliuses illustrates by an example of a patient of his; Porphyrius, the philoso- pher, 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 "faucibus Erebi, pacified his unquiet mind, insomuch that he was easily reconciled to himself, and much abashed to think afterwards that he should ever entertain so vile a motion. By all means, therefore, fair promises, good words, gentle persuasions, are to be used, not to be too rigorous at first, or to insult over them, not to deride, neglect, or contemn, but rather, as Lennius 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, good words, will not take place; then as Christopherus à Vega determines, lib. 3. cap. 14. de Mel. to handle them more roughly, to threaten and chide, saith 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 Rhasis 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, clavum 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...
Cure of Melancholy.

rationes: and Lemnius 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 gild him, saith 71 Platerus, as they did epileptical patients of old, because it quite alters the temperature, that the pain of the one may mitigate the grief of the other; 72 "and I knew one that was so cured of a quartan ague, by the sudden coming of his enemies upon him." If we may believe 73 Pliny, whom Scaliger calls mendaciorum patrem, the father of lies, Q. Fabius Maximus, that renowned consil of Rome, in a battle fought with the king of the Allobroges, at the river Iaurus, 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 74 feigned lie, strange news, witty device, artificial invention, it is not amiss to deceive them. 75 As they hate those, saith Alexander, "that neglect or deride, so they will give ear to such as will soothe them. 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 melancoly 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 douche that ever I read, saith 76 Laurentius, was of a gentleman at Sene 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 melancoly patient, who thought he was dead; 77 he put a fellow in a chest, like a dead man, by his bedside, and made him rear himself a little, and eat; the melancoly man asked the counterfei, whether dead men use to eat meat? He told him yea; whereupon he did eat likewise and was cured. 78 Lemnius, lib. 2, cap. 6, de completer, hath many such instances, and Joviamus Pantates, lib. 4, cap. 2, of Wisd. of the like; but amongst the rest I find one most memorable, registered in the 79 French chronicles of an advocate of Paris before mentioned, who believed verily he was dead, &c. I read a multitude of examples of melancoly men cured by such artificial inventions.

Subsect. III.—Music a remedy.

Many and sundry are the means which philosophers and physicians have prescribed to exhilarate 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 appropriate as a cup of strong drink, mirth, music, and merry company. Eccles. xI. 20. "Wine and music rejoice the heart." 80 Rhassis, cont. 9. Troct. 15 Altomarus, cap. 7. Eliasius Montaltus, c. 26. Ficinus. Bened. Victor. Faveniustus are almost immediate in the commendation of it; a most forcible medicine 81 Jaceinus calls it: Jason Fratensis, "a most admirable thing, and worthy of consideration, that can so mollify the mind, and stay those tempestuous affections of it." Musica est mentis medicina maxime, a roaring-mep against melancoly, to rear and revive the languishing soul; 82 affecting not only the ears, but the very arteries, the vital and animal spirits, it everts the mind, and makes it mumble." Lemnius, inst. cap. 14. This it will effect in the most dull, severe and sorrowful souls, 83 expel grief with mirth, and if there be any clouds, dust, or drags of cares yet lurking in our thoughts, most
Perturbations rectified.

powerfully it wipes them all away, 39 Salisbury, polit. lib. 1. cap. 6. and that which is more, it will perform all this in an instant: "Cherish up the countenance, expel austerity, bring in hilarity (Giral. Camb. cap. 12. Topog. Hiber.) inform our manners, mitigate anger;" Athenaeus (Dipnosophist. lib. 14. cap. 10.) calleth it an infinite treasure to such as are endowed with it: Dulcisumum reficit tristia corda melos, Eobanus Hesseus. Many other properties 41 Cassiodorus, epist. 4. reckon up of this our divine music, not only to expel the greatest griefs, but "it doth extenuate fears and furies, appeaseth cruelty, abateth heaviness, and to such as are watchful it causeth quiet rest; it takes away spleen and hatred," be it instrumental, vocal, with strings, wind, 42 Quae a spiritu, sine manuum dexteritate gubernat, &c. it cures all irksomeness and heaviness of the soul. 43 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 44 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 man's when, 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 corporal tunes pacify our incorporeal soul, sine ore loquens, dominatum in animam exercet, and carries it beyond itself, helps, elevates, extends it. Scaliger, exercit. 392, gives a reason of these effects, 45 because the spirits about the heart take in that trembling and dancing air into the body, are moved together, and stirred up with it, 46 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, felices animas Ovid calls them, that could saxa movere sono testudinis, &c. make stocks and stones, as well as other beasts and after animals, dance after their pipes: the dog and hare, wolf and lamb; viciumunque lypo prohbit aqua latus; clamosus graculis, stridula cornix, et Jovis aquila, as Philostratus describes it in his images, stood all gaping upon Orpheus; and 47 trees pulled up by the roots came to hear him, Et comitum querum pinus amica trahit.

Arioi made fishes follow him, which, as common experience evinceth, 48 are much affected with music. All singing birds are much pleased with it, especially nightingales, as we may believe Calecginus; and bees amongst the rest, though they be flying away, when they hear any tingling sound, will tarry behind. 49 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 declaratory speeches in praise 50 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 51 despair and melancholy, and will drive away the devil himself. Cauus, a Rhodian fiddler, in 52 Philostatus, when Apolloinius 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, 53 Chiron the centaur, is said to have cured this and many other diseases by music alone: as now they do those, saith 54 Bodine, that are troubled with St. Vitus's Bedlam dance. 55 Timotheus, 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 cie.

39 Animus tristes subito exhalarat, nubilos vultus sancet, aestuamentum repente, juventudinem exponit, barbarique facit depoendo gentes, mores instituit, iracundiam mitigat.
40 Cithara tristitiam juvant, turbidos fortiores attenuat, eruentiam testinant blandie reficit, languorem, &c. Pet. Aretine. 41 Castilio de aucte, lib. 1. fol. 27.
42 Lib. de Natuli. cap. 12.
43 Quod spiritus qui in corde agitant tremulum et sublatanim recipient amorem in pectus, et inde excitantur, a spiritu musicali moventur, &c. 44 Arbaces radiches avise, &c.
45 M. Cawen of Anthony, in descript. Cornwall, saith of whales, that they will come and show themselves dancing at the sound of a trumpet, fol. 33. 1. et fol. 154. 2 book.
46 De servo, canto, canto, uraeo omen comperunt: music afficientur. 47 Nomen inch montium, &c. 48 Seppe graves morbos modulatim carmen abigit. Et desperatis conciliavit opem. 49 Lib. 5. cap. 7. Mercuritius moruo adsum, hesternum vero sequens redomin habebatur, amantem calidorem, religiosum divine numine corrupit, et ad Deos colens pararetur. 50 Natalis Comes Myth. lib. 4. cap. 12.
Cure of Melancholy.  

Part. 2. Sec. 2.

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 naturali, cap. 12. reports how Asclepiades the physician helped many frantic persons by this means, phreneticorum mentes morbo turbatatum—Jason Pratensis, cap. de Maniâ, hath many examples, how Clinics and Empedocles cured some desperately melancholy, and some mad by this our music. Which because it had such excellent virtues, belike Homer brings in Phæmus playing, and the Muses singing at the banquet of the gods. Aristotle, Polit. i. 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 Commonwealths allow it: Cicenius Manlius (as Livius relates) anno ab urbe cond. 567. 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. Epicurus calls mensam mutum pone, 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. xxxii. 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 saltatione, 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 wouldst dance for company thyself, without doubt thou wilt be taken with it." So Scaliger ingenuously confesses, 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 inamurato, some idle pantastic, 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 emum amoris musica, for music enchants, as Menander holds, it will make such melancholy persons mad, and the sound of those jigs and horripipes will not be removed out of the ears a week after. 5 Plato for this reason forbids music and wine to all young men, because they are most part amorous, ne ignis addatur igni, lest one fire increase another. Many men are melancholy by hearing music, but it is a pleasing melancholy that it causeth; and therefore to such as are discontented in woe, fear, sorrow, or dejected, it is a most present remedy; it expels cares, alters their coveted minds, and caseth 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.

Subsect. IV.—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
Mind rectified by Mirth.

337

blood, confirms health, causeth a fresh, pleasing, and fine colour;" rorogues life, whets the wit, makes the body young, lively and fit for any manner of employment. The merrier the heart the longer the life; "A merry heart is the life of the flesh," Prov. xiv. 30. "Gladdness prolongs his days," Ecclus. xxx. 22; and this is one of the three Salernitan doctors, Dr. Merryman, Dr. Diet, Dr. Quiet, "which cure all diseases. -Mens hilaris, requies, moderate dieta. Gomesius, prefat. lib. 3. de sat. gen. is a great magnifier of honest mirth, by which (saith he) "we cure many passions of the mind in ourselves, and in our friends;" which "Galateus assigns for a cause why we love merry companions: and well they deserve it, being that as

12 Magnificus holds, a merry companion is better than any music, and as the saying is, comas jucundus in via pro vehiculo, as a waggon to him that is wearied on the way. Jucunda confabulation, sales, joci, pleasant discourse, jests, conceits, merry tales, melliti verborum globuli, as Petronius, 13 Pliny, 14 Spondaus, 15 Celius, and many other good authors plead, are that sole Nepentes of Homer, Helena's bowl, Venus's girdle, so renowned of old "to expel grief and care, to cause mirth and gladness of heart, if they are rightly understood, or seasonably applied. In a word,

12 Amor, coluptatis, Venus, gaudium, voluptas, ludis, sermone manifesto, sunt commoda, inquiruntur: "Gratification, pleasure, love, joy, Mirth, sport, pleasant words and no aller," are the true Nepentes. 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. 14 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, attires, ornaments, delightsome passages to distract their minds from fear and sorrow, and such things on which they are so fixed and intent. 15 Let them use hunting, sports, plays, jests, merry company," as Rphasis prescribes, "which will not let the mind be molested, a cup of good drink now and then, hear music, and have such companions with whom they are delighted; 16 merry tales or toys, drinking, singing, dancing, and whatsoever else may procure mirth: and by no means, saith Guianerus they shall be to alone. Benedictus Victorius Faventinus, in his empires, accounts it an especial remedy against melancholy, 17 to hear and see singing, dancing, maskers, mummers, to converse with such merry fellows and fair maids. For the beauty of a woman cheereith the countenance," Ecclus. xxxvi. 3. 22 Beauty alone is a sovereign remedy against fear, grief, and all melancholy fits; a charm, as Peter de la Seine and many other writers affirm, a banquet itself; he gives instance in discontented Menelaus, that was so often freed by Helena's fair face: and 21 Tully, 3 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, spor plays, and above the rest, exquisite beauties, quibus oculi jucunda moventur et anima 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; 22 Leontia, Boedina, Hedia, 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 23 Athenesus, he practised it upon others. For when a sad and sick patient was brought unto him to be cured, 24 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,
he brought in a beautiful young 24 wench that could play upon a lute, sing, and dance." &c. Tully, 3. Tusci. scals at Epicurus, for this his profane physic (as well he deserved), and yet Phavorinus and Stobbeus highly approve of it; most of our looser physicians in some cases, to such parties especially, allow of this; and all of them will have a melancholy, sad, and discontented person, make frequent use of honest sports, companies, and recreations, et incitauos ad Venerem, as 25 Rodericus à Fonsecæ will, aspectu et contactu pulcherrimaram feminam, 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 despere in loco, to play the fool now and then is amiss, there is a time for all things. Grave Socrates would be merry by fits, sing, dance, and take his liquor too, or else Thoedore belies him; so would old Cato, 26 Tully by his own confession, and the rest. Xenophon, in his Sympos. brings in Socrates as a principal actor, no man merrier than himself, and sometimes he would 27 "ride a cockhorse with his children." —equitare in arundine longa. (Though Alcibiades scoff'd at him for it) and well he might; for now and then (sith Plutarch) 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,

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 29 "now and then play the most egregious fool in his carriage, and was so much given to jesters, players and childish sports, to make himself merry, that he that should but consider his gravity on the one part, his folly and lightness on the other, would surely say, there were two distinct persons in him." Now methinks he did well in it, though 30 Salisburyensis be of opinion, that magistrates, senators, and grave men, should not descend to lighter sports, ne respublica ludere videatur; but as Themistocles, still keep a stern and constant carriage. I commend Cosmo de Medici and Castruccius Castruccianus, than whom Italy never knew a worthier captain, another Alexander. 31 Machiavel do not deceive us in his life: "when a friend of his reprehended him for dancing beside his dignity," (like at some cushion dance) he told him again, qui supit interiuri, eir unquam muti desipi, that he is wise in the day may dote a little in the night. Paulus Jovins relates as much of Pope Leo Decinins, that he was a grave, discreet, staid man, yet sometimes most free, and too open in his sports. And "is not altogether 32 unit or misbecoming the gravity of such a man, if that lecurn of time, place, and such circumstances be observed. 33 Misce studiis consilis brevem; and as he said in an epigram to his wife, I would have every man 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: So, in such a suit as we let in a garter-slip, No deed, word, thought, your due devotion taint.

Veil, if you will, your head, your soul reveal. To him that only wounded soul 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 yields money.

And when thou seest my heart to smart incline, Thy tongue, wit, blood, warm with good eject and wine: This is a school of sense as well as sport, But as we wanton, trying as an ape."

Those old Greeks had their Lubentian Dean, goddess of pleasure, and the Lace-/

29 Ultra rectidinam sunt in lectum puellis, &c. 30 Tom. 2. comm. 5. 31 Epist. fam. liv. 7. 22. epist. Hen demum bene pouer, sequenter. 32 Valetè, Max. cap. 8. lib. 3. Interpositione arundine crucibus reli,

Paulus Jovins relates as much of Pope Leo Decinins, that he was a grave, discreet, staid man, yet sometimes most free, and too open in his sports. And "is not altogether 32 unit or misbecoming the gravity of such a man, if that lecurn of time, place, and such circumstances be observed. 33 Misce studiis consilis brevem; and as he said in an epigram to his wife, I would have every man 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: So, in such a suit as we let in a garter-slip, No deed, word, thought, your due devotion taint.

Veil, if you will, your head, your soul reveal. To him that only wounded soul 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 yields money.

And when thou seest my heart to smart incline, Thy tongue, wit, blood, warm with good eject and wine: This is a school of sense as well as sport, But as we wanton, trying as an ape."

Those old Greeks had their Lubentian Dean, goddess of pleasure, and the Lace-

29 Ut rectidinam sunt in lectum puellis, &c. 2 Tom. 2. comm. 5. 30 Epist. fam. liv. 7. 22. epist. Hen demum bene pouer, sequenter. 32 Valetè, Max. cap. 8. lib. 3. Interpositione arundine crucibus reli,
dicunt atque; hominum est aterna voluptas. Princes use jesters, players, and have those masters of revels in their courts. The Romans at every supper (for they had no solemn dinner) used music, gladiators, jesters, &c. as Suetonius relates of Tiberius, Dion of Commodus, and so did the Greeks. Besides music, in Xenophon's Sympos. Philippus rudendi artifex, Philip, a jester, was brought to make sport. Paulus Jovius, in the eleventh book of his history, hath a pretty digression of our English customs, which howsoever some may misconstrue, I, for my part, will interpret to the best. 164. "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 facete jesters, and afterwards they fall a dancing and courting their mistresses, till it be late in the night." Volaterrus gives the same testimony of this island, commending our jovial manner of entertainment and good mirth, 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 Asiatic princes have done so and do; those Sophies, Mogors, Turks, &c. solace themselves after supper amongst their queens and concubines, quae jucundioris oblectamentu causa (saith mine author) coram rege psallere et saltare consuerunt, taking great pleasure to see and hear them sing and dance. This and many such means to exhilarate the heart of men, have been still practised in all ages, as knowing there is no better thing to the preservation of man's life. What shall I say, then, but to every melodiously man,

"Uter convivis, non tristibus uter amicus, Quos nuga et risa, et joca saisum juvant."

Use honest and chase sports, scenical shows, plays, games; 166. "Jesceant jucunque Chori, mistacea pueca. And as Marsilius Ficinus concludes an epistle to Bernard Canisianus, and some other of his friends, will I this tract to all good students,

"Live merely, O my friends, free from cares, perplexity, anguish, grief of mind, live merrily," latitia voluml vos creavit: 167. "Again and again I request you to be merry, if anything trouble your hearts, or vex your souls, neglect and contenue it, let it pass. 168. 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 cannot apply to prolong the life of man, is dull, dead, and of no force."

"Nam fata simuut, vivete lati [Seneca], I say be merry.

"Nec luxibus virentem
Viduemus hanc juventum."

It was Tiresias the prophet's council's to 51. Menippus, that travelled all the world over, even down to hell itself to seek content, and his last farewell to Menippus, to be merry. 52. "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."

53. "Nunquam obstat sine amore jacisque,
Nel est juvandum, vivas in amore jacisque."

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 Capivaccius to his, 54. avoid overmuch study and per-
turbations of the mind, and as much as in thee lies live at heart’s ease. 7 Proper Cænus to that melancholy Cardinal Cesius, 52 amidst thy serious studies and business, use jests and conceits, plays and toys, and whatsoever else may replete thy mind. 7 Nothing better than mirth and merry company in this malady. 55 It begins with sorrow (saith Montanus), it must be expelled with hilarity.

But see the mischief; many men, knowing that merry company is the only medicine against melancholy, will therefore neglect their business; and in another extreme, spend all their days among good fellows in a tavern or an ale-house, and know not otherwise how to bestow their time but in drinking; masts, wines, men-fishes, or water-snakes. 57 Qui bibunt solum ramurum more, nihil comederunt, like so many frogs in a puddle. 'Tis their sole exercise to eat, and drink; to sacrifice to Volupia, Rumina, Edulicia, Potina, Mellona, is all their religion. They wish for Philoxenus' neck, Jupiter's trinoctium, and that the sun would stand still as in Joshua's time, to satisfy their lust, that they might dies noctesque perfregare et bibere. Flourishing wits, and men of good parts, good fashion, and good worth, basely prostitute themselves to every rogue's company, to take tobacco and drink, to roar and sing scurrilous songs in base places.

Which Thomas Erastus 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 Timoeroe of Rhodes, multa bibens, et multa verans, &c. They drown their wits, seethe their brains in ale, consume their fortunes, lose their time, weaken their temperatures, contract filthy diseases, rheums, dropsies, calen-
tures, tremor, get swoln jugulars, pimpled red faces, sore eyes, &c.; heat their livers, alter their complexions, spoil their stomachs, overthrow their bodies; for drink drowns more than the sea and all the rivers that fall into it (mere funges and easks), confound their souls, suppress reason, go from Scylla to Charybdis, and use that which is a help to their undoing. 59 Quid refert morbo an ferro percumve ruina?

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 Spanish: at last the Spanish fled, the English followed them to the river side, where some drowned themselves to avoid their enemies, the rest were killed. Now tell me what difference is between drowning and killing? As good be melancholy still, as drunken beasts and beggars. Company a sole comfort, and an only remedy to all kind of discontent, is their sole misery and cause of perdition. As Hermione lamented in Euripides, make malieres me feecerunt malam. Evil company marred her, may they justly complain, bad companions have been theirbane. For, 61 malus malum ulli sit sui similis; one drunkard in a company, one thief, one whoremaster, will by his goodwill make all the rest as bad as himself,

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, 63 though it be to the prejudice of your health, you must drink venenum pro vino. And so like grasshoppers, whilst they sing over their cups all summer, they starve in winter; and for a little vain merriment shall find a sorrowful reckoning in the end.

56 Lib. de atra bile. Graviuribus cura uos et facere tros aliquando interponere, jocos, et quae solutam animum relaxare. 57 Consil. 34 mala valentia uocet et contracta est tristitia, ac propriae exultrat, ne animi removenda. 58 Athen. dypnosoph. lib. 1. 59 Juv. sat. 6. "You will find him beset some cut-throat, along with sailors, or thieves, or runaways. 60 Hor. "What does it signify whether I perish by disease or by the sword?"

61 Gressard, hist. lib. 1. Hispania cum Anglicam vixit sine non possent, in fugam se dederunt, &c. Precipites in fluvium se dederunt, ne in nostum manus venirent. 62 Ter. "Although you swear that you dread the night air."

63 Il ni est he deil, "Either drunk or depart."
SECT. III. MEMB. I.

SUBSEC. 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, Cranior, Lucian, Boethius: and some of late. Sadoletus, Cardan, Budeus, Sicilla, Petrarck, Erasmus, besides Austin, Cyprian, Bernard, &c. And they so well, that as Hierome in like case said, si nostrum araret ingenium, de illorum possit fortibus irrigari, if our barren wits were dried up, they might be copiously irrigated from those well-springs: and I shall but actu am 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.) 64 "I know beforehand, this tract of mine will content 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 distressed, if they will but attend and consider of this, it cannot choose but give some content and comfort. 65 "Tis true, no medicine can cure all diseases, some afflictions of the mind are altogether incurable; yet these helps of art, physick, and philosophy must not be condemned." Arrianus and Plotinus are still in the contrary opinion, that such precepts can do little good. Boethius himself cannot comfort in some cases, they will reject such speeches like bread of stones, Insana stultic mensis hac solatia. 66

Words add no courage, which 67 Catiline once said to his soldiers, "a captain's oration doth not make a coward a valiant man:" and as Job 68 feelingly said to his friends, "you are but miserable comforters all." 69 "Tis to no purpose in that vulgar phrase to use a company of obsolete sentences, and familiar sayings; as 69 Plinius Secundus, being now sorrowful and heavy for the departure of his dear friend Cornelius Rufus, a Roman senator, wrote to his fellow Tiro in like case, adhibe solatia, sed nova aliqua, sed fortia, que audierim numquam, leges iniquam: non que audiere, que ligi 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 parenetical 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. 70 Non mens hic sermo, "tis not my speech this, but of Seneca, Plutarch, Epictetus, Austin, Bernard, Christ and his Apostles. If I make nothing, as 71 Moutaigne 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

64 Lib. de lib. propriis. Hos libros scilicet multis spectaculis, uno felicibus se non indebete patuant, infelixes se solutum nec umquam nec sucent. Et tamen felicibus moderandum, num inconstitutum humanem felicitatem debeat, praestant, infelixes si omnia retinat, aeternam remallit, feles reddere possunt. 65 Nihilum medicamentum omnes sanare potest; sunt affectus animi qui prorsus sunt insanabiles? Non tamen artis opus spectri debile, aut medicinae, aut philosophiae. 66 The insane consolations of a foolish mind." 67 Sulp. Verba virtutem non addunt, nec imperators oratio facile timide forteam. 68 Job, cap. 12. 69 Epist. lib. 1. 70 Hor. 71 Lib. 2. Estia's, cap. 6.

2 d 2
in imparting 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, epidemic diseases which afflict whole kingdoms, territories, cities; or peculiar to private men, as cares, crosses, losses, death of friends, poverty, want, sickness, orblities, injuries, abuses. &c. Generally all discontent, homines quittam fortunae salo. No condition free, quiseus suos patirum manes. Even in the midst of our mirth and jollity, there is some grudging, some complaint; as he saith, our whole life is a glucupicon, 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 distrest, 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? Fætæ quam sortem patirum amores. Nemo recusat. If it be common to all, why should one man be more disquieted than another? If thou alone wilt distrest, it were indeed more irksome, and less to be endured; but when the calamity is common, comfort thyself with this, thou hast more fellows, Solumen miseris socios habuisse doloris; tis not thy sole case, and why shouldst thou be so impatien? 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 Bellum's whips, and pitiful outcries, for unpleasant 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. He that refuseth to see and hear, to suffer this, is not fit to live in this world, and knows not the common condition of all men, to whom so long as they live, with a 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? Grave nihil est homini quod fort 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, that whether thou wilt or no, it must be endured; make a virtue of necessity, and conform thyself to undergo it. Si longa est, Deus est; si graves est, brevis est. If it be long, 'tis light; if grievous, it cannot last. It will away, dies dolore munitor, and if nought else, time will wear it out; custom will ease it; oblivion is a common medicine for all losses, injuries, griefs, and distresses whatsoever, and when they are once past, this commodity comes of itself, it makes the rest of our life sweeter unto us. Itaque hac olim meminisse juvat, recollection of the past is pleasant; the privation and want of a thing many times makes it more pleasant and delightsome 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 conversions; but men are urged with many difficulties, and have diverse hindrances, oppositions still crossing, interrupting their
Remedies against Discontents.

endevours and desires, and no mortal man is free from this law of nature.73 We
must not therefore hope to have all things answer our own expectation, to have a
continuance of good success and fortunes. Fortuna munquam perpetuo est bona. And
as Minutius Felix, the Roman consul, told that insulating Coriolanus, drunk with his
good fortunes, look not for that success thou hast hitherto had; 74 "It never yet hap-
pened 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.75 Even
so it fell out to him as he foretold. And so to others, even to that happiness of Augustus,
how he were Jupiter's almoner, Pluto's treasurer, Neptune's admiral, it could not secure him.
Such was Alcibiades's fortune, Narsetes, that great Gon-
salvus, and most famous men's, that as 76 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." 77 Tis so, still hath been, and
ever will be, Nihil est ab omni parte beats,

"There's no perfection 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. 80 "Thou shalt not here find peaceable
and cheerful days, quiet times, but rather clouds, storms, calamities, such as our
fate." And as those errant planets in their distinct orbs have their several motions,
sometimes direct, stationary, retrograde, in apogee, perigee, oriental, occidental, con-
bust, 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 heav-
ens, in their terms, houses, case, detriments, &c. So we rise and fall in this world, ebb and flow, in and out, reared and dejected, lead a troublesome life, subject to
many accidents and casualties of fortunes, variety of passions, inhumanities as well
from ourselves as others.

Yea, but thou thinkest thou art more miserable than the rest, other men are happy
but in respect of thee, their miseries are but flea-bitings to thine, thou alone art unhap-
py, none so bad as thyself. 81 et if, as Socrates said, 82 "All men in the world
should come and bring their grievances together, of body, mind, fortune, sores, ulcers,
madness, epilepsies, agues, and all those common calamities of beggary, want, serv-
itude, 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,

73 "Jam faciam quod vultis; eris tu, qui modi nolies,
Mercuri: tu consulitis modo, rostriis; hic vos,
Vos sine mutatis desideratis partibus; eia
Quod sitis? nonunt."

74 "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," not to
examine or consider other men's, not to compare themselves with others: To re-
count their miseries, but not their good gifts, fortunes, benefits, which they have, or
runimate on their adversity, but not once to think on their prosperity, not what they
have, but what they want: to look still on them that go before, but not on those
infinite numbers that come after. 83 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,
capives, 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 fortunados nimium bona si sua nimir.
Thou art most happy if thou couldst be content, and acknowledge thy happiness;
Cure of Melancholy.

[Part 2. Sec. 3.]

"Rem carendo, non fruendo cognoscimus," when thou shalt hereafter come to want that which thou now lokest, abhorrest, and art weary of, and tired with, when 'tis past thou wilt say thou art most happy: and after a little miss, wish with all thine heart thou hadst the same content again, might lead but such a life, a world for such a life: the remembrance of it is pleasant. Be silent then, rest satisfied, desine, intuerisque in aliorum infinita solare mentem, comfort thyself with other men's misfortunes, and as the moldwarp in Esop told the fox, complaining for want of a tail, and the rest of his companions, utte, quando me occultis captum videtis, you complain of316, 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 respice casus, mitiis isla feres. 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 aught of it, thou art full well as thou art. Quicquid vult habere nemo potest, no man can have what he will. Ilud 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. If we should all sleep at all times, as Eudymion 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 immortalitas aest, eternity is at hand: 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. 'Tis for thy good. Periisses nisi periisses: hadst thou not been so visited, thou hadst been utterly undone: as gold in the fire, so men are tried in adversity. Tribulatio duit: and which Camerarius hath well shadowed in an emblem of a thresher and corn.

"Si tritura abiet paleis sunt abita grana, Non crux mundana separat a pate birt"

"As threshing separates from straw the corn, By crosses from the world's shaft we are born."

'Tis the very same which Chrysostom comments, hom. 2. in 3 Mat. "Corn is not separated but by threshing, nor men from worldly impediments but by tribulation." 'Tis that which Cyprian ingemintes, Ser. 4. de immort. 'Tis that which Hierom, which all the fathers inculcate, so we are catechised for eternity. 'Tis that which the proverb insinuates. Noeunturm documentum; 'tis that which all the world rings in our ears. Deus unicum habet filium sine pecato, 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 ad astra mollis e 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 whither we are going."

Go on then merily to heaven. If the way be troublesome, and you in misery, in many grievances: on the other side you have many pleasant sports, objects, sweet smells, delightsome tastes, music, meats, herbs, flowers, &c. to recreate your senses.

Mem. 2.]

Remedies against Discontents.

345

Or put case thou art now forsaken of the world, dejected, contemned, yet comfort thyself, as it was said to Agar in the wilderness, 10 "God sees thee, he takes notice of thee:" there is a God above that can vindicate thy cause, that can relieve thee. And surely 11 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, 12 "Behold," saith he, "a spectacle worthy of God; a good man contented with his estate." A tyrant is the best sacrifice to Jupiter, as the ancients held, and his best object 13 "a contented mind." For thy part then rest satisfied, "cast all thy care on him, thy burden on him, 14 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. xlv. 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 discouints.

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. Thon art lame of body, deformed to the eye, yet this hinders not but that thou mayest be a good, a wise, upright, honest man. 14 "Seldom," saith Plutarch, "honesty and beauty dwell together," and oftentimes under a thread-bare coat lies an excellent understanding, sapé sub attributâ laïtatâ sapientiâ veste. 15 Cornelius Mussus, that famous preacher in Italy, when he came first into the pulpit in Venice, was so much con- templned by reason of his outside, a little lean, poor, dejected person, 16 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 silly fellow to look to, may have more wit, learning, honesty, than he that struts it out.Amplissimae jacties, &c. grandia gradus, and is admired in the world's opinion: Vilis sepe cadus nobile nectar habet, the best wine comes out of an old vessel. How many deformed princes, kings, emperors, could I reckon up, philosophers, orators? Hannibal had but one eye, Appius Claudius, Timoleon, blind, Muleasse, king of Tunis, John, king of Bohemia, and Tiresias the prophet. 17 "The night hath his pleasure," and for the loss of that one sense such men are commonly recom- pensed in the rest; they have excellent memories, other good parts, music, and many recreations; much happiness, great wisdom, as Tully well discourseth in his 18 Tus- culan questions: Homer was blind, yet who (saith he) made more accurate, lively, or better descriptions, with both his eyes? Democritus was blind, yet as Laertius writes of him, he saw more than all Greece besides, as 19 Plato concludes, Tuum sensum oculum acutum incipit cernere, quum primiin corpus corporis oculus defl ore situ, when our bodily eyes are at worst, generally the eyes of our soul see best. Some philosophers and divines have evirated themselves, and put out their eyes voluntarily, the better to contemplate. Angelus Politianus had a letter in his nose continually running, fulsome in company, yet no man so eloquent and pleasing in his works. Εσω 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:

10 Boeth. pro. ult. Manet spectator cunctorum desuper prescius deus, bonis presciis, matris supplicia dispersant. 11 Lib. de provid. voluptatem capitum dii siguardo mag- nii virtus collectantem cum calamitate vident. 12 Eco spectaculum Deo dignum. Virtutis mala fortunam com- posuit. 13 I Pet. v. 7. Psal. iv. 22. 14 Rare sub edem lare honestas et forma habitant. 15 Josephus. 16 Mussus vita ejus. 17 Teneam Teles, maecies, umbra hominis, &c. Ad stuporem ejus eruditionem et eloquentiam admirati sunt. 18 Nos habitam mag- nii voluptates. 19 Lib. 5. ad finem. exs. potest case sapiens et beatus, &c. 20 In Convivio liv. 25.
Horace a little bleary-eyed contemptible fellow, yet who so sententious and wise? Murelius Picinus, Faber Stapulensis, a couple of dwarfs, Melanthon a short hard-favoured man, parens erat, sed magnus erat, &c., yet of incomparable parts all three. 41 Ignatius Loyola the founder of the Jesuits, by reason of a hurt he received in his leg, at the siege of Pampeluna, the chief town of Navarre in Spain, unit for wars 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: 42 *Vulnus non penetrat animum,* a wound hurts not the soul. Galba the emperor was crook-backed, Epictetus lame: that great Alexander a little man of stature, 43 Augustus Caesar of the same pitch: Agesilaus despiciabilis forma; Boccharis a most deformed prince as ever Egypt had, yet as 44 Diodorus Siculus records of him, in wisdom and knowledge far beyond his predecessors. A. Dom. 1306. 45 Umbra Cubitalis that pigmy king of Poland reigned and fought more victorious battles than any of his long-shanked predecessors. *Vivum virtus respuit staturam, virtue refuseth no stature, and commonly your great vast bodies, and fine features, are sottish, dull, and leaden spirits. What's in them?* 46 Quid nisi pondus iners stolidaque ferocia mentis, What in Osus and Ephialtes (Neptune's sons in Homer), nine acres long?

47 *Quis nit magnus Orion, Quis pedes coronet, medi pede maxima Nerei! Stagnam, quam finidens humero supereminent undas.*

What in Maximinus, Ajax, Caligula, and the rest of those great Zanzeuinus, or gigantic Anakims, heavy, vast, barbarous lubbers?

Their body, saith 48 Lemninus, "is a burden to them, and their spirits not so lively, nor they so erect and merry." *Non est in magno corpore mica salus:* 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 good presence, 'tis true, to say the best of them, many men are proper, and tall, I grant,— *caput inter nubila condit.* (hide their heads in the clouds); but *belli pusilli,* little men are pretty: *Sed si bellus homo est Cotta, pusillus homo est.* 49 Sickness, diseases, trouble many, but without a cause; 50 It may be "for the good of their souls;" *Pars fuit fuit,* the flesh rebels against the spirit; that which hurts the one, must needs help the other. Sickness is the mother of modesty, puteth us in mind of our mortality; and when we are in the full career of worldly pomp and jollity, she pulleth us by the ear, and maketh us know ourselves. 51 Pliny calls it, the sum of philosophy, "If we could but perform that in our health, which we promise in our sickness." *Quum infirmi sumus, optimi sumus.* 52 for what sick man (as 53 Secundus eulogiates with Rufus) was ever lascivious, covetous, or ambitious? he envies no man, admires no man, flatters no man, despiseth no man, listens not after lies and tales, &c." And were it not for such gentle remembrances, men would 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 54 Chrysostom observes) will correct and amend us." And therefore with good discretion, 55 Jovianus Pontanus caused this short sentence to be engraved on his tomb in Naples: "Labour, sorrow, grief, sickness, want and woe, to serve proud masters, to bear that superstitious yoke, and bury your dearest friends, &c., are

---

41 Joachimus Camerarius vit. eijus. 42 Riber vit. ejus. 43 Macrobius. 44 Sextus, c. 7, 9. 45 Lib. I. Corpore exlit et despecto, sed ingenio et probitatis longe ante se reges castrorum praevenit. 46 Alexander Gagaurus hist. Polonicae. 47 Corpo parvus eram, cubito vit alterius mune. Sed tamai in parvo corpore magnas eram. 48 Vir. Aen. 10. 49 If we fates give you large proportions, do you not require faculties? 50 Lib. 2. cap. 20. oneri est ille corporis males, et spiritus minus vivendi. 51 Corpore brevibus progestantem q.uam coecatati sit animus. Lussum pulcit cu sim natura negavit. 52 Multa ad salutem animae proposita corporis sagittis, Petrarca. 53 Lib. 7. Summas est totius Philosophiae, et tales, &c. 54 "When we are sick we are most amiable." 55 Philon epi: 7 libr. Quem inquiris hibit solutius, not avariti, non avariti, non omnes homines! nemini invadet, nemini muratur, nemini despert, sororine maligno non nihil. 56 Non terrae primum, magister, parens, judicis; ut sagittis supereminent, omnia correct. 57 Nat. Chrysostom Episc. delinis. Labor, dolor, sagittis, lactis certis simul domum, pagam ferre superestinum, quae habet conc. sepulchra, &c., condimenta vitae sunt.
Remedies against Discontents.

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, 37 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 shalt be rid at last.

In the mean time, let it take its course, thy mind is not in any way disabled. Bilibaldus Pirkimerus, senator to Charles the Fifth, ruled all Germany, lying most part of his days sick of the gout upon his bed. The more violent thy torture is, the less it will continue: and though it be severe and hideous for the time, comfort thyself as martyrs do, with honour and immortality. 38 That famous philosopher Epicurus, beginning in as 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 torment."

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 39 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 scutcheons, 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 outsiders, and such honour attributed unto it, as amongst 40 Germans, Frenchmen, and Venetians, the gentry scorn the commonalty, 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? Tantane vos generis tenuit fiducia vestri? 41 It is non cns, 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. 42 "Oppression, fraud, cozening, usury, knavery, bawdry, murder, and tyranny, are the beginning of many ancient families: "..." one hath been a blood-sucker, a parricide, the death of many a silly soul in some unjust quarrels, seditions, made many an orphan and poor widow, and for that he is made a lord or an earl, and his posterity gentlemen for ever after. Another hath been a bawd, a pander to some great men, a parasite, a slave, "..." prostituted himself, his wife, daughter, 43 to some lascivious prince, and for that he is exalted. Tiberius preferred many to honours in his time, because they were famous whoremasters and sturdy drinkers; many come into this parchment-row (so 45 one calls it) by flattery or cozening; search your old families, and you shall scarce find of a multitude (as Scaevus Sylvius observes) qui sceletatum non habent orturn, that have not a wicked beginning; aut qui vi et dolo co fustigii non ascendent, as that plebeian in 46 Machiavel in a set oration proved to his fellows, that do not rise by knavery, force, foolery, villany, or such indirect means.
"They are commonly able that are wealthy; 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 nag 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, "Hāt Pastor fiât, aut illud quod dicere nolo." Are he or you the better gentleman? If he, then we have traced him to his form. If you, what is it of which thou boastest so much? That thou art his son. It may be his heir, his reputed son, and yet indeed a priest or a serving man may be the true father of him; but we will not controvert that now; married women are all honest; thou art his son's son, begotten and born infra quatuor 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 gentry, but as Hiero saith, Opes antiquae, invertebre 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 impiety, with tyranny, oppression, &c." and so it is maintained: wealth began it (no matter how got), wealth continued and increased it. Those Roman knights were so called, if they could dispense per annum so much. 40 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 judicante, our nobles are measured by their means. And what now is the object of honour? What maintains our gentry but wealth? Nobilitas sine re projecta nihil algæ. Without means gentry is naught worth, nothing so contemptible and base. Disputare de nobilitate generis, sine divitiis, est disputare de nobilitate stereoris, saith Nevisanus the lawyer, to dispute of gentry 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, fesses, &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. 45 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 fustian. insult, scorn, strut, contemn others, and use a little mimical and anish compliment above the rest, he is a complete, (Egriam vero laudem) a well-qualified gentleman; these are most of their employments, this their greatest commendation. What is gentry, this parchement nobility then, but as Agrippa defines it, "a sanctuary of knavery and naughtiness, a cloak for wickedness and execrable vices of pride, fraud, contempt, boasting, oppression, dissimulation, lust, gluttony, malice, fornication, adultery, ignorance, impiety?" A nobleman therefore in some likelihood, as he concludes, is an "atheist, an oppressor, an epicure, a gull, a dizzard, an illiterate idiot, an outside, a glow-worm, a proud fool, an arrant ass," Ventr is et inquinis mancipium, a slave to his lust and belly, solaque libidine fortis. And as Salvianus observed of his countrymen the Aquitanes in France, sicut titulus primum fuere, sic et vitiis (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 theives, they of Narbonne covetous, they of Guenne coiners, they of Provence atheists, they of
Remedies against Discontents.

Rheims superstitious, they of Lyons treacherous, of Normandy proud, of Picardy insolent, &c. 59 We may generally conclude, the greater men, the more vicious. In fine, as Eneas Sylvius adds, "they are most part miserable, sottish, and filthy fellows, like the walls of their houses, fair without, foul within." What dost thou vaunt of now? 60 What dost thou gape and wonder at? admire him for his brave apparel, horses, dogs, fine houses, manors, orchards, gardens, walks? Why a fool may be possessor of this as well as he; and he that accounts him a better man, having for of it, he is a fool himself:" Now go and brag of thy gentility. This is the like which makes the Turks at this day scorn nobility, and all those huffling bombard titles, which so much elevate their poles: except it be such as have got it at first, maintain it by some supereminent quality; or excellent worth. And for this cause, the Ragusan commonwealth, Switzers, and the united provinces, in all their aristocracies, or democratical monarchies, (if I may so call them,) exclude all these degrees of hereditary honours, and will admit of none to bear office, but such as are learned, like those Athenian Areopagites, wise, discreet, and well brought up. The Chinese observe the same customs, no man amongst them noble by birth; out of their philosophers and doctors they choose magistrates: their politic nobles are taken from such as be moraliter nobiles, virtuous noble; nobilites ut olim ab officio, non a naturâ, as in Israel of old, and their office was to defend and govern their country in war and peace, not to hawk, hunt, eat, drink, game alone, as too many do. Their Loysii, Mandarinii, literati, licentiatii, and such as have raised themselves by their worth, are their noblemen only, though fit to govern a state: and why then should any that is otherwise of worth be ashamed of his birth? why should not he be as much respected that leaves a noble posterity, as lie that hath no ancestors? Nay why not more? for plurès solêm orientem, we adore the sun rising most part; and how much better is it to say, Ego meis majoribus virtute praebui, I have outshone my ancestors in virtues), to boast himself of his virtues, than of his birth? Catesbeius, sultan of Egypt and Syria, was by his condition a slave, but for worth, valour, and mankind second to no king, and for that cause (as Jovius writes) elected emperor of the Mamelukes. That poor Spanish Pizarro for his valour made by Charles the Fifth Marquess of Analtillo; the Turkey Pashas are all such. Pertinax, Philippus Arabs, Maximinus, Probus, Aurelius, &c., from common soldiers, became emperors, Cato, Cincinnatus, &c. consul. Pius Secundus, Sixtus Quintus, Johan, Secundus, Nicholas Quintus, &c. popes. Socrates, Virgil, Horace, libertino parte natus. 62 The kings of Denmark fetch their pedigree, as some say, from one Ulf, that was the son of a bear. E tenui casa sepe vir magnus exit, many a worthy man comes out of a poor cottage. Hercules, Romulus, Alexander (by Olympia's confession), Themistocles, Jugurtha, King Arthur, William the Conqueror, Homer, Demosthenes, P. Lombard, P. Comestor, Bartholus, Adrian the fourth Pope, &c., bastards; and almost in every kingdom, the most ancient families have been at first princes' bastards: their worthiest captains, best wits, greatest scholars, bravest spirits in all our annals, have been base. Cardan, in his subtleties, gives a reason why they are most part better able than others in body and mind, and so, per consequens, more fortunate. Castruccius Castrucanus, a poor child, found in the field, exposed to misery; became prince of Lucca and Sènes in Italy, a most complete soldier and worthy captain; Machiavel compares him to Scipio or Alexander. And 'tis a wonderful thing (said he) to him that shall consider of it, that all those, or the greatest part of them, that have done the bravest exploits here upon earth, and excelled the rest of the nobles of their time, have been still born in some abject, obscure place, or of base and obscure abject parents. A most memorable observation,

65Sealiger accounts it, et non pretereundum, maxinorum virorum plerisque patres
ignoratos, matres impudicas suisse. 66 "I could recite a great catalogue of them," 
every kingdom, every province will yield innumerable examples: and why then
should baseness of birth be objected to any man? Who thinks worse of Tully for
being arpinas, an upstart? Or Agathocles, that Silician king, for being a potter's son?
Iphicrat and Marius were meanly born. What wise man thinks better of any person
for his nobility? as he said in 67 Machiavel, omnem codem patre nati, Adam's sons, con-
ceived 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 68 Dale did of P. Schalicichius, "I more esteem thy worth, learning, honesty, than
thy nobility; honour thee more that thou art a writer, a doctor of divinity, than Earl of
the Huns, Baron of Skardine, or hast title to such and such provinces, &c. Thou art
more fortunate and great (so 69 Jovius writes to Cosmo de Medici, then Duke of Flo-
rence) 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?
68Abdolominus 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 70 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 Degenes Neoptolemi, as many brave nobles are, only wise
because rich; otherwise idiots, illiterate, unfit for any manner of service? 71 Udari-
ricus, Earl of Cilia, upbraided John Humiades with the baseness of his birth, but he
replied, in le Ciliensis comitatus turpiter extinguitur, in me gloriossie Bistriœensis
exorit, thine earidom is consumed with riot, mine begins with honour and renown.
Thou hast had so many noble ancestors; what is that to thee? Vix ea nostra voce,
72 when thou art a dizzard thyself: quod prodest, Pontice, longo stemmate censori?
&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—sum modo
tu sis—Exulce simul, non natur, sed factus, noble xar? 73 "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, 74 dispossest him of his wealth, is a fange (which 75 Polynees 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 contemned. Once more,
though thou be a barbarian, born at Tontontec, a villain, a slave, a Saldanen negro,
or a rude Virginian in Dasuonquepec, he a Frenchmonser, a Spanish don, a
seignior of Italy, I care not how descended, of what family, of what order, baron,
count, prince, if thou be not 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 flaus, or upstart, insult at this which I have said, no worthy gentle-
man 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 over, in an ancient family, but I am a younger brother,
it concerns me not: or had I 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 endownt.
As 76 he said of that great river Danube, it riseth from a small fountain, a little brook

65 Everett. 253.
66 "It is a thing deserving of our
notice, that many great men were born in obscurity, and
of muchaste mothers." 67 Flor. hist. i. 3. Quod si
mul es conque contingent, omnium una eademque
carttibies; nam si vos nostras, nosque vestes dellite,
nos, &c. 68 Ut merito dicam, quod singulier
sentiam, Paulum Schalicichium scrtorem, et doctorem,
plures eam quam comitem Humorum, et Baronem
Scridam; Encyclopediam tuam, et aerem disciplinam
omnia prohios prances antecnto. 69 Corpus episc.
unup. ad 3 centi trium script. Brit. 70 Prefat
host. lib. i. virtute tua major, quam aut Herodes im-
perii fortuna, aut numerosa et decora probe faberete
seator evadis. 71 Curtius. 72 Bodine de rep.
lib. 3. cap. 8. 73 Eucus Silvius, lib. 2. cap. 24.
74 If children be proud, haughty, foolish, they decline
the nobility of their kindred," Ecli. xiiii. 8. 75 Corpus
posse nec furto scripi, nec incendio absolvam, nec
aquarum varione absorvam, vel mi visa derla po-
test. 76 Semel sibi haud to some strange place
naked, ad ignosae, as Aristippos saith you shall see the
difference. Bacon's Essays. 77 Familiæ splendor
nec opes attrit, &c. 78 Humanitatis propria ignaria, que
partes incide sub sits, in immundum crescent, et
atino evanescent. Estas hic primo flavos, in silvamantum magnitudinem
excessit, tamodiique in maris Euxini evanescit. 79 Scor-
rus peregr. mar. Euxin.
at first, sometimes broad, sometimes narrow, now slow, then swift, increased at last to an incredible greatness by the confluence of sixty navigable rivers. It vanishes in conclusion, loseth his name, and is suddenly swallowed up of the Euxine sea: I may say of our greatest families, they were mean at first, augmented by rich marriages, purchases, offices, they continue for some ages, with some little alteration of circumstances, fortunes, places, &c., by some prodigal son, for some default, or for want of issue they are defaced in an instant, and their memory blotted out.

So much in the mean time I do attribute to Genility, that if he be well-descended, of worshipful or noble parentage, he will express it in his conditions,

40 "nec enim feroces

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 magnificent, heroic, and generous spirit, than that vulgus hominum, those ordinary boors and peasants, qui adeo improbi, agrestes, et inculti plerunque sunt, ne dicam maliciosi, ut nemini ullam humanitatis officium present, ne ipsi Deo si adverterit. as 81 one observes of them, a rude, brusht, uncivil, wild, a curish generation, cruel and malicious, incapable of discipline, and such as have scarce common sense. And it may be generally spoken of all, which 

42 "Liest superbis ambitio peenuid,
Fortuna non mutat genus."

And though by their education such men may better be qualified, and more refined; yet there be many symptoms by which they may likely be descirited, an affected fantastical carriage, a tailor-like spruceness, a peculiar garb in all their proceedings; choicer than ordinary in his diet, and as 82 Hierome well describes such a one to his Nepotian; “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, insolent, than another man of his rank: “Nothing so intolerable as a fortunate fool,” as 83 Tully found out long since out of his experience; Asperius nihil est humili cum surget in altum, set a beggar on horseback, and he will ride a gallop, a gallop, &c.

46 "desavit in omnes
Dum se posse putat, nec bellum savior ulis est, Quam servit habes in libera colla fortunis;"

he forgets what he was, domineers, &c., and many such other 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 Busbequius said of Solvman the Magnificent, he was tanto dignus imperio, worthy of that great empire. Many meanly descended are most worthy of their honour, politiæ nobiles, and well deserve it. Many of our nobility so born (which one said of Hephaestus, 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 84 Sesellius’s mind, that they ought to be preferred (if capable) before others, “as being nobly born, ingenuously brought up, and from

40 For fierce eagles do not procrea timid ring“over.” 41 Sabinius in C. Ovid. Met. Lib. 4. 42 Lib. 1. de 4. Complexionibus. 43 Hor. ep. Od. 2. “And although he boast of his wealth, Fortune has not changed his nature.” 44 Lib. 2. cp. 15. Natus solido tuguriole et puapere domo, qui vis milii vagien-

42 Nihil fortunato insipiente

Cure of Melancholy. [Part. 2. Sec. 3.

their infancy trained to all manner of civility." 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. *Et sic demonstratur, quod crat 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. *Dei est regnum pareatur,* no burden (saith *Menander*) so intolerable as poverty: it makes men desperate, it creets and deceits, *census honoratus,* *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 mauger, and had not a house to hide his head in all his life. *Iesus Christus quidem miseratus est,* lest any man should make poverty a judgment of God, or an odious estate." And as he was himself, so he informed his Apostles and Disciples, they were all poor, Prophets poor, Apostles poor, (Act. iii. "Silver and gold have I none."") *As sorrowing* (saith Paul) "and yet always rejoicing; as having nothing, and yet possessing all things." 1 Cor. vi. 10. Your great Philosophers have been voluntarily poor, not only Christians, but many others. Crates Thebanus was adored for a God in Athens, "a nobleman by birth, many servants he had, an honourable attendance, much wealth, many mansions, fine apparel; but when he saw this, that all the fruit of the world was but brittle, uncertain and no whit availing to live well, he flung his burden into the sea, and renounced his estate." Those Curii and Fabricii will be ever renowned for contempt of these popgeries, 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 willfully abdicated themselves from these so much esteemed toys; "many that have refused honours, titles, and all this vain pomp and happiness, which others so ambitiously seek, and carefully study to compass and attain. Riches I deny not are God's good gifts, and blessings; and honor est in honore, honour 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. *Dantur quidem bonis,* saith Austin, *ne quis nula aestimet: malis autem ne quis nimiris 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, *sed bonis in bonum,* but they are good only to the goodly. But compare both estates, for natural parts they are not unlike; and a beggar's child, as *Cardan well observes, "is no whit inferior to a prince's, most part better;" and for those accidents of fortune, it will easily appear there is no such odds, no such extraordinary happiness in the one, or misery in the other. He is rich, wealthy, fat; what gets he by it? pride, insolency, lust, ambition, cares, 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.
dainty music, gay clothes, lords it bravely out, &c., and all that which Misillus admired in 54 Lucian; but with them he hath the gown, dropsties, apoplexies, paliesies, stone, pox, rheums, catarrhs, crudities, oppillations, 56 melancholy, &c., lust enters in, anger, ambition, according to 56 Chrysostom, "the sequel of riches is pride, riot, intemperance, arrogancy, fury, and all irrational courses."

with their variety of dishes, many such maladies of body and mind get in, which the poor man knows not of. As Saturn in 59 Lucian answered the discontented commonalty, (which because of their neglected Saturnal feasts in Rome, made a grievous complaint and exclamation against rich men) that they were much mistaken in supposing such happiness in riches; 59 if you see the best (said he) but you know not their several gripings and discontents: they are like painted walls, fair without, rotten within: diseased, filthy, crazy, full of intemperance's effects; 100 "and who can reckon half? if you but knew their fears, cares, anguish of mind and vexation, to which they are subject, you would hereafter renounce all riches."

Yeas, but he hath the world at will that is rich, the good things of the earth: suave est de magnlo tollere acervo, (it is sweet to draw from a great heap) he is a happy man, 2 adored like a god, a prince, every man seeks to him, applauds, honours, admires him. He hath honours indeed, abundance of all things; but (as I said) withal 4 "pride, lust, anger, faction, emulation, fears, cares, suspicion enter with his wealth;" for his intemperance he hath aches, crudities, gouts, and as fruits of his idleness, and fulness, lust, surfeiting and drunkenness, all manner of diseases: pecunias augetur improbitas, the wealthier, the more dishonest. 4 "He is exposed to hatred, envy, peril and treason, fear of death, degredation," &c. "tis lubrica statio et proxima precipitio, and the higher he climbs, the greater is his fall.

the lightning commonly sets on fire the highest towers; 6 in the more eminent place he is, the more subject to fall.

As a tree that is heavy laden with fruit breaks her own boughs, with their own greatness they ruin themselves: which Joachimus Camerarius hath elegantly expressed in his 13 Emblem, cent. 1. Inopem se copia fecit. Their means is their misery, though they do apply themselves to the times, to lie, dissemble, colleague and flatter their lieges, obey, second his will and commands as much as may be, yet too frequently they miscarry, they fat themselves like so many hogs, as 7 Enes Sylvius observes, that when they are full fed, they may be devoured by their princes, as Seneca by Nero was served, Sejanus by Tiberius, and Haman by Ahasuerus: I resolve with Gregory, potestas culminis, est tempestas mentis; et quo dignitas altior, casus gravior honour is a tempest: the higher they are elevated, the more grievously depressed. For the rest of his prerogatives which wealth affords, as he hath more his expenses are the greater. "When goods increase, they are increased that eat them; and what good cometh to the owners, but the beholding thereof with the eyes?" Eccles. iv. 10.

"Millia frumenti tua trivereit area centum,
Non tuus hinc capiet venter plus quam meus"

"an evil sickness," Solomon calls it, "and reserved to them for an evil," 12 verse. "They that will be rich fall into many fears and temptations, into many foolish and
noisome lusts, which drown men in perdition.” 1 Tim. vi. 9. “Gold and silver hath destroyed many;” Ecclus. viii. 2, *divitiae seculi sunt laquei diabolici; 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 secound its, an Apostle) therefore St. James bids them “weep and howl for the miseries that shall come upon them; their gold shall rust and caukner, and eat their flesh as fire,” James v. 1, 2, 3. 1 I may then boldly conclude with 9 Theodore, *quotescunque divitis affectentum, &c.* “As often as you shall see a man abounding in wealth,” qui gemmis bitit et Serrano dormit in osto,* and naught withal, I beseech you call him not happy, but esteem him unfortunate, because he hath many occasions offered to live unjustly; on the other side, a poor man is not miserable, if he be good, but therefore happy; that those evil occasions are taken from him.*

Wherein now consists 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 possidetem multa reversionis. Recte beatum; recte occupat. Nonem bene, qui deorum Meridianus separanter uti, Duranque callet panternum pati, Pejisque tatico flagitium timet." "He is not happy that is rich, And hath the world at will, But he that wisely can God's gifts Possess and use them still: That suffers and with patience Abides least and poverty, And chooseth rather for to die; Than do such villany."

"Non enim gale, neque consularis Summam lucto miserum tunicas Mentis, et curas laqueas circum, Teetna volantes." "Not treasures, nor majors officers remove The miserable tumults of the mind; Or cares that lie about, or fly above [bend]. Their high-roofed houses, with huge beams com-

'Tis not his wealth can vindicate him, let him have Job's inventory, *sint Crass e et Crassi hicet, non hos Pactolus aureas undas agens, eripiat unquam e miseria*; Cæsus or rich Crassus cannot now command health, or get himself a stomach. 2 2 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." 3 *Tis brutateat felicity*, as 4 Seneca terms it, un-foiled happiness, *infelix felicitas*, an unhappy kind of happiness, if it be happiness at all. His gold, guard, clattering of harness, and fortifications against outward en-

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. 5 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 dis-

*Cap. 6. de curat. grsc. affect. rap. de providentia; quotescunque divitis affectentum hominem vestiget, cumque possessione ne guesse hinc beatissimam pote-

*Hor. 1 2 3 9. 10. Florid. lib. 4. Dives filè cubi inter-
mead. All excess, as Epictetus argues, will cause a dislike; sweet will be sour, which made that temperate Epicurus sometimes voluntarily fast. But they being always accustomed to the same dishes, (which are nastily dressed by slovenly cooks, that after their obscenities never wash their bawdy hands) be they fish, flesh, compounded, made dishes, or whatsoever else, are therefore cloyed; nectar's self grows leathsome to them, they are weary of all their fine palaces, they are to them but as so many prisons. A poor man drinks in a wooden dish, and eats his meat in wooden spoons, wooden platters, earthen vessels, and such homely stuff: the other in gold, silver, and precious stones; but with what success? in auro bibitur venenum, fear of poison in the one, security in the other. A poor man is able to write, to speak his mind, to do his own business himself; locuples mittit parasitem. saith Philostratus, a rich man employs a parasite, and as the major of a city, speaks by the town clerk, or by Mr. Recorder, when he cannot express himself. Nonius the senator hath a purple coat as stiff with jewels as his mind is full of vices; rings on his fingers worth 20,000 sesterces, and as Perox the Persian king, an union in his ear worth one hundred pounds weight of gold: Cleopatra hath whole boars and sheep served up to her table at once, drinks jewels dissolved, 40,000 sesterces in value; but to what end?

22 “Num tibi cum fauces urit sitis, aurea quæris Pocula?”

Doth a man that is adry desire to drink in gold? Doth not a cloth suit become him as well, and keep him as warm, as all their silks, satins, damasks, taffeties and tissues? Is not homespun cloth as great a preservative against cold, as a coat of Tartar lamb's-wool, died in grain, or a gown of giant's beards? Nero, saith Sueton., never put on one garment twice, and thou hast scarce one to put on? what's the difference? one's sick, the other sound: such is the whole tenor of their lives, and that which is the consummation 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 last to his Lord's table; the other as a falcon is fed with partridge and pigeons, and carried 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 divitis, make the best of it; and "boasts himself in the multitude of his riches," Psalm xlix. 6. 11. he thinks his house "called after his own name," shall continue for ever: "but he perisheth like a beast," verse 20. "his way utter his folly," verse 13. malè parta, male dlaibatur; "like sheep they lie in the grave," verse 14. Puncto descedent ad infernum, "they spend their days in wealth, and go suddenly down to hell," Job xxi. 13. For all physicians and medicines enforcing nature, a swooning wife, families' complaints, friends' tears, dirges, masses, namés, funerals, for all orations, counterfeit acclaimed harangues, eulogiums, epitaphs, hearses, heralds, black mourners, solemnities, obelisks, and Mausolean tombs, if he have them, at least, he, like a hog, goes to hell with a guilty conscience (propier hos dilatarit infernos os suum), and a poor man's curse; his memory sticks like the snuff of a candle when it is put out; scurrilous libels, and infamous obloquies accompany him. When as poor Lazarus is Dei sacrarium, the temple of God, lives and dies in true devotion, hath no more attendants, but his own innocence, the heaven a tomb, desires to be dissolved, 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 as for their victories: Creses for his end, Solomon for his wisdom. In a word, to get wealth is a great trouble, anxiety to keep, grief to lose it."

21 “Quid dignum stolidis mentibus imprecé? Opes, homones ambiant; Et cum falsa gravi mole paraverint, Tum vera cognoscant bona.”
But consider all those other unknown, concealed happinesses, which a poor man hath (I call them unknown, because they be not acknowledged in the world's esteem, or so taken) O fortunatos nimium bona 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. 26 "Poverty is the way to heaven, 27 the mistress of philosophy, 28 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 seclus, damned villany itself, a disgrace, shame and reproach; but to whom, or why? 31 "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 genus, surdumque parentum—nomen, of mean parentage, a dirt-daubers'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?" 'Tis 32 fortune telum, non culpe, fortune's fault, not mine. "Good Sir, I am a servant, (to use 33 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 thy better, my soul is more precious, and I dearer unto him. Etiun servii dis curae sunt, as Evangelus in 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, Donatian's Partenins, 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 34 Seneca said of Rome, culmen liberis extei, sub marmore et auro postea servitut habitavit, thou hast Amalthea cornu, plenty, pleasure, the world at will. I am describable 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, cinis equat, as 35 Alphonsus 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 36 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 mocketh the poor, reproacheth him that made him," Prov. vi. 5. "and he that rejoiceth at affliction, shall not be unpunished." For the rest, the poorer thou art, the happier thou art, ditior est, at non melior, saith 37 Epictetus, he is richer, not better than thou art, not so free from lust, envy, hatred, ambition.

"Beatus ille qui profuit negotiis Patera rara bobus exerest suis."

Happy he, in that he is 38 freed from the tumults of the world, he seeks no honours, gapes after no preferment, flatters not, envious not, temporiseth not, but lives privately, and well contented with his estate;

Nec apera corde avidas, nec curam pacit inanem
Securus quos 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
of Ottoman's and Austria is all one to him; he inquires not after colonies or new discoveries; whether Peter were at Rome, or Constantine's donation be of force; what 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 of invasions, factions or emulations;

\[32\] Felix ite animi, divisque simulatim ipsis,
Quem non moradi resplendens glorias faco
Solicitati, non famosi multis gaudia luxos,
Sed tacitos simit ire dieis, et pauper cuita

\[30\] Exigit innocem tranquilla silentia vita:"

"A happy soul, and like to God himself,
Whom not vain glory macerates or strife,
Or wicked joys of that proud swelling pelf,
But leads a still, poor, and contented life."

A secure, quiet, blissful state he hath, if he could acknowledge it. But here is the misery, that he will not take notice of it; he repines at rich men's wealth, brave hangings, dainty fare, as Simonides objected to Hieron, he hath all the pleasures of the world, 
\[31\] in lectis charnes dornit, vinum phials bibit, optimis ungucntis delibatur,
he knows not the affliction of Joseph, stretching himself on ivory beds, and singing to the sound of the viol. And it troubles him that he hath not the like: there is a difference (he grumbles) between Laplolly and Pheasants, to tumble i'th straw and lie in a down bed, betwixt wine and water, a cottage and a palace. He hates nature (as Pliny characteristed 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 doth that please him, except he may be consul." Why is he not a prince, why not a monarch, why not an emperor? Why should one man have so much more than his fellows, one have all, another nothing? Why should one man be a slave or drudge to another? One surfeits, another starves, one live at ease, another labour, without any hope of better fortune? Thus they grumble, mutter, 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 and fifty millions of inhabitants; now that all-commanding country is possessed by petty princes. Rome a small village in respect. Greece of old the seat of civility, mother of sciences and humanity; now forlorn, the nurse of barbarism, a den of thieves. Germany then, saith Tacitus, was inculc and horrid, now full of magnifcent cities: Athens, Corinth, Carthage, how flourishing cities, now buried in their own ruins! Cororium, firarina, aperarum et bestiarum lustra, 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 Scaliger how fortunate families, how likely to continue! now quite extinguished and rooted out. He stands aloof 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, Fex populi, a very slave, thy son may, 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, ride, 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.

\[32\] Politianus in Rustico. \[31\] Gygges regno Lydico
inflatus sapientium munit Apollinem au quis mortuam est fecit aeternam: Agrippa Augustam passuumtum Apollon praebuit, qui terminos agri sui nuncupavit excesserat, rue suo contentus. Val. lib. i. c. 7. \[30\] Hor. loco est. Vita soluturn miscia ambitione, gravique. \[29\] Amos. 6. \[28\] Prefat, lib. 7. Odit utitur quod infra deos sit; irracitatur quid quod illi antecesserunt. \[27\] De ira cap. 31. lib. 3. Et si multum acreperit, injuriam putat pura non acceptae; non aget pro tributum gratias, sed queritur quod non sit ad praetum perenne

\[26\] Eips. ad VIR. \[25\] Stori de 90,000 inhabitants now. Ried the story at large in John 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, super Odellis.\(^1\)

Dicit elest, multa propriis sed eodem in usum

Nunc mih, nunc alius?"}

as he said then, ager ejus, quot habes Dominus?\(^2\) So say I of land, houses, moveables and money, mine to-day, his anon, whose to-morrow? In fine, (as \(^3\) Maehavel observes) "virtue and prosperity beget rest; rest idleness; idleness riot; riot destruction; from which we come again to good laws; good laws engender virtuous actions; virtue, glory, and prosperity; and 'tis no dishonour then (as Gueicardine adds) for a flourishing man, city, or state to come to ruin,\(^4\) nor infelicity to be subject to a flaw of nature." \(\text{Ergo terre} \text{na} \text{calc} \text{a} \text{nd} \text{, siti} \text{na} \text{d} \text{a} \text{e} \text{les} \text{tie}, \text{therefo} \text{re} \text{I say})\) scorn this transitory state, look up to heaven, think not what others are, but what thou art: \(\text{Qua 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 Cæsars, mighty monarchs, tirants, 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: do so thou tread in his divine steps, and thou shalt not err eternally, as too many worldlings do, that run on in their own dissolve courses, to their confusion and ruin, thou shalt not do amiss. Whatever thy fortune is, be contented with it, trust in him, rely on him, refer thyself wholly to him. \(\text{For know this, in conclusion. Non est volentis nec currentis, sed miserentis Dei. 'tis not as men, but as God will.}

"The Lord maketh poor and maketh rich, bringeth low, and exalteth (1 Sam. ii. 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, though not wherefore, or from whom, \(\text{hoc angel.}\) their present misfortunes grind their souls, and an envious eye which they cast upon other men's prosperities, \(\text{Vicinumque pecus 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 wants, whereas if the matter were duly examined, \(\text{is he in no distress at all, he hath no cause to complain.}

\(\text{He is not poor, he is not in need. Nature is content with bread and water; and he that can rest satisfied with that, may contend with Jupiter himself for happiness.}\)\(^5\)

\(\text{In that golden age, somnos dedit umbra salutares, potum quoque lauribus annus, the tree gave wholesome shade to sleep under, and the clear rivers drink. The Israelites}\)

---

\(^{1}\) Hor. Sat. 2. sec, lib. 2.

\(^{2}\) Flor. hist. virtus quiescit paras, quies otium, otium poeto luxum generat. luxus interium, a quorum ad sublimissimam, &c.\(^4\)

\(^{3}\) de prisciis et poctiis, vulg. immersis in occidenti nulla infelicis subtemtur esse leg. nature &c.

\(^{4}\) Dumas divites qui ego et terra face possunt.\(^4\)

---

\(^{5}\) 1 Cor. ii. 12. 4. 16. 1 Cor. vii. 15. 18. Veniunt enim et quod natura desiderat et legis in habit, non quod vivit, sed quod vivit lex colligat; contemere. Quod simplex fames sedat, vestra tenet frigus arctic. Senec. epist. 2. 6. 5. 25. 3.
drank 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.

The Persian kings themselves drank no other drink than the water of Chaospis, that runs by Susa, which was carried in bottles after they went. Jacob desired no more of God, but bread to eat, and clothes to put on in his journey, Gen. xxxviii. 20. Bene est cui deus obullit Parca quod salis est mans; bread is enough to strengthen the heart." And if you study philosophy aright, saith Mauderensis, "whatsoever is beyond this moderation, is not useful, but troublesome." Agellius, 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." S. Hierome esteems 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, "O my son, mediocrity of means agrees best with men; too much is pernicious."

"Divitiae gradias hominum sunt vivere parce, Equo animo."—

And if thou cannot be content, thou hast abundance, nihil est, nihil dcest, thou hast little, thou wantest nothing. Tis all one to be hanging in a chain of gold, or in a rope; to be filled with dainties or coarser meat.

"Si ventri bene, si lateri, pedibusque suis, nihil Divitiae 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 converted to that purpose, exclaimed forthwith, "O ye gods what a sight of things do not I want? Tis thy want alone that keeps thee in health of body and mind, and that 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." 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, 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

Panisper, angelique laces, o munera nondum
In intellecta decem."

How happy art thou if thou couldst be content. "Godliness is a great gain, if a man can be content with that which he hath," I Tim. vi. 6. And all true happiness is in a mean estate. I have a little wealth, as he said, sed quas animus magnas facit, a kingdom in conceit:

"Maia nate, nisi ut propriam hac mihi munera faxis;"

I have enough and desire no more.

"Dile bene fecerunt inopis me quoque pulsat
Pecurant animi."—

'tis very well, and to my content. "Vestem et fortunam concinnam potius quam luxan urobo, let my fortune and my garments be both alike fit for me. And which Sebastian Foscarinus, sometime Duke of Venice, caused to be engraved on his tomb in St. Mark's Church, "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 amet, so that I may have security: bene qui latuit, bene eicit; though I live obscure, 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.* 

**let me live quiet and at ease.** | **Erimus fortasse (as he comforted himself) quando ili non erunt, when they are dead and gone, and all their pomp vanished, our memory may flourish:** |

Let him be my lord, patron, baron, earl, and possess so many goodly castles, 'tis well for me that I have a poor house, and a little wood, and a well by it, &c.

"His me consolus victorum senvias, ac si
Quaestor avus pater atque meus, patruque fuiscent."

"With which I feel myself more truly blest
Than if my sires the questor's power possessed." 

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 muthum curat quum de preciosis cibis sereus conficiat, what care I of what stuff my excrements be made?"

"He that lives according to nature cannot be poor, and he that exceeds cannot have enough," *totus non suflcit orbis*, the whole world cannot give him content. "A small thing that the righteous hath, is better than the riches of the uncivil," Psal. xxxvii. 19; "and better is a poor morsel with quietness, than abundance with strife," Prov. xvii. 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.*

But what wantest thou, to expostulate the matter? or what hast thou not better than a rich man? *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,

"Vitamque facemus beatiorum,
Luxemburgoe Martialis, hic sunt;
Res non parte labore, sed releta,
Les munum, &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. "Passing by a village in the territory of Milan,*

"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. 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 sure 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, seek not, in strife, to load it lavishly." 

**Cure of Melancholy.**

[Part. 2. Sec. 3.]

---

**Epictetus 77. cap. quod sunt destinatus, et seque alacriter.** *Let whatsoever content you this highest pinnacle of fame, sweet tranquillity shall satisfy me.*

**Puteanus ep. 62.** *The immortal Moses confer immeasurable pride of origin.*

**Marullus.** *Hoc erat in voce, modus agit non ita parvar, Hortus ubi et tecto victorius jugi argo, et paulum sylva, &c., Hort. Sat. 6. lib. 2. Ser.**

**Theonum.** *Secura consilium ab Alphonso c. II, qui contrect, usque natus mundus, paupertatem non sentit; qui exest, cum in opibus-paupertat sequitur.*

**Homo. 12. pro hos quos accipit gratias agit, nobi indignatur pro his que non occupet.*

**Nat. Chrystesius decret. Europ.** *Gastonomi in ad decubitus in carnalitate & regione seus, *If your table afford frugal fare with peace,* seek not, in strife, to load it lavishly." 

**Quid non licet mecum puerum quanquam duxit, vitam, valutatem, bonam, somnium libertatem, &c. Card.**

**Martial 10. cap. 47. read it out thus in the author.**

**Confess. lib. 6. Transire per terrum quatum Mediolanum, amicis amicitia paupertatem quidam mendacum, jam crede saturum, loco etique rabidum, et ingenio et bonis etsi emum amico quicumque erat &c.**

**Et certe legislator, ego autem, ego egoque, ego egoque.**

**Et si presentaretur me quossem un exulit mallem, et sedulius, responderem, extrabo, et iam ingenio interrogaret eos tantani esse essum, enim quis non nunt, me ipsa curis confestum elegiam; sed pervertatur, non veritatem.**
Remedies against Discontents.

361
to thee, thou discontented wretch, thou covetous niggard, thou churl, thou ambitious and swelling toad; 'tis not want but peevishness which is the cause of thy woes; settle thine affection, thou hast enough.

Make an end of scraping; purchasing this manor, this field, that house, for this and that child; thou hast enough for thyself and them:

'Tis at hand, at home already, which thou so earnestly seekest. But

O that I had but that one nook of ground, that field there, that pasture, O si venam argenti fors quis mihi monstrat——. O that I could but find a pot of money now, to purchase, &c., to build me a new house, to marry my daughter, place my son, &c. 88 "O if I might but live a while longer to settle all things settled, some two or three years, I would pay my debts;" make all my reckonings even: but they are come and past, and thou hast more business than before. "O madness, to think to settle that in thine old age when thou hast more, which in thy youth thou canst not now compose having but a little." 88 Pyrrhus would first conquer Africa, and then Asia, et tunc suavitier agere, and then live merrily and take his ease: but when Cynæus the orator told him he might do that already, id jam posse fieri, rested satisfied, condemning his own folly. Si pura licet componere magnis, thou mayest do the like, and therefore be composed in thy fortune. Thou hast enough; he that is wet in a bath, can be no more wet if he be flung into Tiber, or into the ocean itself: and if thou hastad all the world, or a solid mass of gold as big as the world, thou canst not have more than enough; enjoy thyself at length, and that which thou hast; the mind is all; be content, thou art not poor, but rich, and so much the richer as 89 Censorinus well writ to Cerellius, quanto pauciora optas, non quo plura possides, in wishing less, not having more. I say then, Non adjice opes, sed minue cupiditates ('tis 90 Epicurus' advice), add no more wealth, but diminish thy desires; and as 91 Chrysostom well seconds him, Si vis dictari, contemne dieuisas; that's true plenty, not to have, but not to want riches, non habere, sed non indigere, vera abundantia: 'tis more glory to content, than to possess; et nihil agere, est deorum, "and to want nothing is divine." How many dead, dumb, halt, lame, blind, miserable persons could I reckon up that are poor, and withal distressed, in imprisonment, banishment, galleys, condemned to the mines, quarries, to gyves, in dungsens, perpetual thralldom, than all which thou art richer, thou art more happy, to whom thou art able to give an alms, a lord, in respect, a petty prince: 92 be contented then I say, repine and mutter no more, "for thou art not poor indeed but in opinion." 93

Yea, but this is very good counsel, and rightly applied to such as have it, and will not use it, that have a competency, that are able to work and get their living by the sweat of their brows, by their trade, that have something yet; he that hath birds, may catch birds; but what shall we do that are slaves by nature, impotent, and unable to help ourselves, mere beggars, that languish and pine away, that have no means at all, no hope of means, no trust of delivery, or of better success? as those old Britons complained to their lords and masters the Romans oppressed by the Picts, mare ad barbaros, barbari ad mare, the barbarians drove them to the sea, the sea drove them back to the barbarians: our present misery compels us to cry out and howl, to make our moan to rich men: they turn us back with a scornful answer to our misfortune again, and will take no pity of us; they commonly overlook their poor friends in adversity; if they chance to meet them, they voluntarily forget and will take no notice of them; they will not, they cannot help us. Instead of com-

86 Hor. 87 Hor. ep. lib. 1. 88 O si nunc morerer, inquit, quantum et qualia mihi imperfectis movetur: quan ob eases er que negotias tu judicis: sed inlux, quod patas faturum quam plura supererit? Concord. lib. 2. cap. 40. de ret. var. 89 Pictarch. 90 Lib. de natur. cap. 1. 91 Apul. Stobæum ser. 17. 92 Hor. 12. in 2. 93 Non in paupertate, sed in paupere (Seneca) non re, sed opinione labores.
Cure of Melancholy. [Part. 2. Sec. 3.

fort they threaten us, misdeed, scoff at us, to aggravate our misery, give us bad language, or if they do good words, what's that to relieve us? According to that of Thales, *Faciile est alios moneere;* who cannot give good counsel? 'tis cheap, it costs them nothing. It is an easy matter when one's belly is full to declaim against fasting, *Qui satur est pleno laudat jejunia ventre;* 'Doth the wild ass bray when he hath grass, or loweth the ox when he hath fodder?*?* Job vi. 5. *Vtque anim populo Romano quidquam potest esse letinus, 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.

---

*I* "Vic habet in nobis jam nova plagam locum. We can get no relief, no comfort, no succour, *Et nihil inter 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 *Cassius 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 omnium complurent, they made lamentable mean, and roared downright, as loud as Homer's Mars when he was hurt, 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 malum, ferre, assuebisse; ferre bene—accurse thyself to it, and it will be tolerable at last. Yea, but I may not. I cannot. *In me consumpti e visc fortuna noccndo, 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 jacent in terra, non habet unde custum; 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 solvete, aut solvet: let the devil himself and all the plagues of Egypt come upon thee at once, *Ne tu cede malis, sed contra audientor ito, be of good courage; misery is virtue's whetstone.

---

90 Vocabula Aureliano, sed si populus famosius imedia laborat, nec arna, leges, pudor, magistratus, coerebris valent. 91 One of the richest men in Rome. 92 Senec. Caelium sunt qui parvenier esse volunt, ut nihil minus dant, nec communiut ut nullum patiatur magnam; sant et ad mites, quadrum dictum et anist aurum arbitrium, &c. 93 Nemo posse citatis magis habere, bibi magnam. 94 Petronii Cathol. 95 There is no space left on our bodies for a Crassus. 96 Ovid. 97 Pr. i. 98 In quarto, l. 9

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 danger and dangers, as experience evinceth: they will make the rest of thy life relish the better. But put case they continue; thou art not so poor as thou wast born, and as some hold, much better to be pined than envied. But be it so thou last 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
or the devil the greater conqueror? surely Job; the 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 innocence; he lost his money, but he kept his confidence in God, which was better than any treasure.°

Do thou then as Job did, triumph as Job did, and be not molested as every fool is. *sed qua ratione potero?* How shall this be done? Chrysostom answers, *facile sì cumul cogitaeris,* with great facility, if thou shalt but meditate on heaven. 4 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 spectator of all thy miseries, he sees thy wrongs, woes, and wants. 4° 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. xvii. 8. Some he doth exalt, prefer, bless with worldly riches, honours, offices, and preferments, as so many glistening stars he makes to shine above the rest; some he doth miraculously protect from thieves, incursions, sword, fire, and all violent mischiefs, and as the 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; so some he solicitously defends, others he exposeth to danger, poverty, sickness, want, misery, he chastiseth and corrects, as to him seems best, in his deep, unsearchable and secret judgment, and all for our good. “The tyrant took the city (sath 11 Chrysostom), God did not hinder it; led them away captives, so God would have it; he bound them, God yielded to it: flung them into the furnace, God permitted it: heat the oven hotter, it was granted: and when the tyrant had done his worst, God showed his power, and the children’s patience; he freed them;” so can he thee, and can 12 help in an instant, when it seems to him good. 13° Rejoice not against me, O my enemy; for though I fall, I shall rise: when I sit in darkness, the Lord shall lighten me.” Remember all those martyrs what they have endured, the utmost that human rage and fury could invent, with what patience they have borne, with what willingness embraced it. “Though he kill me,” saith Job, “I will trust in him.” *Justus inexcugabilis,* 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 rectum mentem, his soul is free.

16 *Locuta, argentum tollis secut;' et *Compeditus sev ro teanes custode.*—

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

or the devil the greater conqueror? surely Job; the 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 innocence; he lost his money, but he kept his confidence in God, which was better than any treasure.°

Do thou then as Job did, triumph as Job did, and be not molested as every fool is. *sed qua ratione potero?* How shall this be done? Chrysostom answers, *facile sì cumul cogitaeris,* with great facility, if thou shalt but meditate on heaven. 4 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 spectator of all thy miseries, he sees thy wrongs, woes, and wants. 4° 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. xvii. 8. Some he doth exalt, prefer, bless with worldly riches, honours, offices, and preferments, as so many glistening stars he makes to shine above the rest; some he doth miraculously protect from thieves, incursions, sword, fire, and all violent mischiefs, and as the 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; so some he solicitously defends, others he exposeth to danger, poverty, sickness, want, misery, he chastiseth and corrects, as to him seems best, in his deep, unsearchable and secret judgment, and all for our good. “The tyrant took the city (sath 11 Chrysostom), God did not hinder it; led them away captives, so God would have it; he bound them, God yielded to it: flung them into the furnace, God permitted it: heat the oven hotter, it was granted: and when the tyrant had done his worst, God showed his power, and the children’s patience; he freed them;” so can he thee, and can 12 help in an instant, when it seems to him good. 13° Rejoice not against me, O my enemy; for though I fall, I shall rise: when I sit in darkness, the Lord shall lighten me.” Remember all those martyrs what they have endured, the utmost that human rage and fury could invent, with what patience they have borne, with what willingness embraced it. “Though he kill me,” saith Job, “I will trust in him.” *Justus inexcugabilis,* 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 rectum mentem, his soul is free.

16 *Lecutos, argentum tollis secut;' et *Compeditus sev ro teanes custode.*—

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
free; kill his body, it shall rise again; and he fights with a shadow that contends with an upright man:°7 he will not be moved.

Hence heaven itself should fall on his head, he will not be offended. He is impenetrable, as an anvil hard, as constant as Job.

Be thou such a one; let thy misery be what it will, what it can, with patience endure it; thou mayest be restored as he was. Terris proscriptus, ad celum propera; ab hominibus desérus, ad deum fugé. "The poor shall not always be forgotten, the patient abiding of the meek shall not perish for ever," Psal. x. xviii. ver. 9. "The Lord will be a refuge of the oppressed, and a defence in the time of trouble."

Servus Epictetus, multiaté corporis, Iras Pumper: at hae inter charus ear supra.

"Lance was Epictetus, and poor Iris, Yet to them both God was propitious."

Lodovicius 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;" Modo in egestate, tribulatione, consabile 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 innocence." Non si malè nunc, et olim sic erit semper; a good hour may come upon a sudden; expect but a little.

Yea, but this expectation is it which tortures me in the mean time; futura expectant, presentibus angor, whilst the grass grows the horse starves; despair not, but hope well.

Spera Butte. tibi melius tux Crystina ducet; Dum spera spera —

Cheer up, I say, be not dismayed; Spec alit agricolus: he that sows in tears, shall reap in joy," Psal. cxxvi. 7.

Si fortune me tormente, Esperance me concomte.

Hope refresheth, as much as misery depresseth; hard beginnings have many times prosperous events, and that may happen at last which was never yet. "A desire accomplished delights the soul," Prov. xiii. 19.

Grata superveni et non sperabit hora."

"Which makes m' enjoy my joys long wish'd at last, Welcome that hour shall come when hope is past:"

a lowering morning may turn to a fair afternoon, Nube solet pulsâ candidus ire dies. "The hope that is deferred, is the fainting of the heart, but when the desire cometh, it is a tree of life," Prov. xiii. 12, suavissimum est voti compos fieri. Many men are both wretched and miserable at first, and 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." Hummades was fetched out of prison, and if 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 lip: beyond all hope and expectation many things fall out, and who knows what may happen? Nonnum omnium dierum Solis occiderunt, as Philippus said, all the suns 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 xxvii. 14.

Sperate et vosmet rebus serveate secundius."

"Hope, and reserve yourself for prosperity."
Remedies against Discontents.

Fret not thyself because thou art poor, contented, or not so well for the present as thou wouldest be, not respected as thou oughtest to be, by birth, place, worth; or that which is a double corrosive, thou hast been happy, honourable, and rich, art now distressed and poor, a scorn of men, a burden to the world, irksome to thyself and others, thou hast lost all: *Miserum est fuisse felicem,* and as Boethius calls it, *Infelicissimum genus infortunii,* this made Timon half mad with melancholy, to think of his former fortunes and present misfortunes: this alone makes many miserable wretches discontent. I confess it is a great misery to have been happy, the quintessence of infelicity, to have been honourable and rich, but yet easily to be endured: *28* security succeeds, and to a judicious man a far better estate. The loss of thy goods and money is no loss; *29* thou hast lost them, they would otherwise have lost thee. If thy money be gone, *30* 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."

Zeno the philosopher lost all his goods by shipwreck, *31* he might like of it, fortune could have done him a good turn: *Opes a me, animun auferre non potest:* she can take away my means, but not my mind. He set her at defiance ever after, for she could not rob him that had nought to lose: for he was able to content more than they could possess or desire. Alexander sent a hundred talents of gold to Phocion of Athens for a present, because he heard he was a good man: but Phocion returned his talents back again with a *permitte me in posterum virum bonum esse* to be a good man still; let me be as I am: *Von mi aurum posco, nec mi precium.*—That Thesban Crates flung of his own accord his money into the sea, *abite nummi, ego vos mergam, ne mergar, a robis,* I had rather drown you, than you should drown me. Can stoics and epicures thus content wealth, and shall not we that are Christians? It was *mascula vox et proclara,* a generous speech of Cotta in *34* Sallust, "Many miseries have happened unto me at home, and in the wars abroad, of which by the help of God some I have endured, some I have repelled, and by mine own valour overcome: courage was never wanting to my designs, nor industry to my intents: prosperity or adversity could never alter my disposition. "A wise man's mind," as Seneca holds, *35* is like the state of the world above the moon, ever serene." Come then what can we come, befall what may befall, *infraet tuit vestum aequum* fortis appare. (Hor. Od. 11. lib. 2.) Hope and patience are two sovereign remedies for all, the surest repossals, the softest cushions to lean on in adversity:

" *Dorum sed levius fit patientia,*
Quoquid corrigere est nefari."  
What can't be cured must be endured."  

If it cannot be helped, or amended, *36* make the best of it; *37* necessitarit qui se accommodat, *sapat,* he is wise that suits himself to the time. As at a game at tables, so do by all such inevitable accidents.

If thou canst not fling what thou wouldst, play thy cast as well as thou canst. Everything, saith *41* Epictetus, hath two handles, the one to be held by, the other not: *tis in our choice to take and leave whether we will (all which Simplicius's Commentator hath illustrated by many examples), and *tis in our power, as they say, to make or mar ourselves. Conform thyself then to thy present fortune, and cut thy coat according to thy cloth. *42* Ut quimus (quod autem) quando quod columnas non licet,
"Be contented with thy loss, state, and calling, whatsoever it is, and rest as well satisfied with thy present condition in this life?"

"Esto quod es; quod sunt ali, sine quemlibet esse; qui non es, non; quod potes esse, velis."

"Be as thou art; and as they are, so let Others be still; what is and may be event."

And as he that is 43 invited to a feast casts 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 cuits contigui adire Corinthian*, we may not be all gentlemen, all Catos, or Luciliis, as Tully telleth us, all honourable, illustrious, and serene, all rich; but because mortal men want many things, 44 therefore, saith Theodoret, "hath God diversely distributed his gifts, wealth to one, skill to another, that rich men might encourage good, and set poor men at work, poor men might learn several trades to the common good." As a piece of arras 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. 45 If all should be Creusi and Darii, all idle, all in fortunes equal, who should till the land? As 46 Mencenius Agrippa well satisfied the tumultuous rest of Rome, in his elegant apologue of the belly and the rest of the members. Who should build houses, make our several stuffs for raiments? We should all be starved for company, as Poverty declared at large in Aristophanes' Plutos, 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, 'tis not in the matter itself, but in our mind, as we moderate our passions and esteem of things. *Nihil aliud necessarium ut sis miser* (saith Cardan) *quam ut te miserrn creds*, let thy fortune be what it will, 'tis thy mind alone that makes thee poor or rich, miserable or happy. *Vidi ego* (saith divine Seneca) in villa hilari et animam mactos, et media solitudine occupatus; *non locos sed animus facit ad tranquilitatem*. 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; 47 Meccenas in pluma aequo vigilat ac Regulus in dolio: those poor starved Hollanders, whom 48 Bartison their captain left in Nova Zembla, anno 1596, or those 49 eight miserable Englishmen that were lately left behind, to winter in a stove in Greenland, in 77 deg. of lat. 1030, 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 50 Chremes told us, as we use them.

"Parents, patriam, amicos, genus, cognatos, divitias, Hoc perinde sunt ut nihil animus qui ea possedit; Qui se vere, et bona; qui utinam non recte, malu."

"Parents, friends, fortunes, country, birth, alliance, &c., ebb and flow with our conceit; please or displease, as we accept and construe them, or apply them to ourselves." *Faber quisque fortune suae*, and in some sort I may truly say, prosperity and adversity are in our own hands. *Nonem labitur nisi a stupidum*, and which Seneca confirns out of his judgment and experience. 51 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

---

43 Epicurus. *Invitatius ad convivium, quae apponuntur convitatis, non quos ultra, in mundo melius fortunam qua non negant.*

44 Cap. 6. de providentia. *Mortales sunt rerum omnium indigent, ideo deus atios divinitas, sine paupertatem distribuit, ut quae obhmis expolitum, quantum subministerit; qui vero inopiae, excerptas artibus manu admoveant.*

45 *Si sunt omnes equales, necesse est ut omnes fame perant.*

46 *Eo malo tertiam subaret, quae sequentur fretat, quae plantas secaret, quae vatum experiment.*

47 *Lev. lib. 1.*

48 *Lev. lib. 3.*

49 *Seneca.*

50 *Vide Il. Popolium a book, end, 1030.*

51 *Vide Luc. Pindarum act. 1. sec. 2.*
good or bad life." But will we, or will we, make the worst of it, and suppose a man in the greatest extremity, 'tis a fortune which some indefinitely prefer before prosperity; of two extremes it is the best. Luxuriant animi rebus plerumque secundis, men in prosperity forget God and themselves, they are besotted with their wealth, as birds with henbane: miserable if fortune forsake them, but more miserable if she tarry and overwhelm them: for when they come to be in great place, rich, they that were most temperate, sober, and discreet in their private fortunes, as Nero, Otho, Vitellius, Heligobalbus (optimi imperatores nisi imperassent) degenerate on a sudden into brute beasts, so prodigious in lust, such tyrannical oppressors, &c., they cannot moderate themselves, they become monsters, odious, harpies, what not? Cum triumphos, opes, honores adepti sunt, ad voluptatem et otium deinceps se convertant: 'twas Cato's note, they cannot contain." For that cause belike

"Entrapilus unus cumque nocecre volubat. 
Hinc haec unica gloria; recens est jam. 
Cum pulchris tunieris sumet nova consilia et spes, 
Dormiet in lucem securto, postponet honestum 
Officium.""  

On the other side, in adversity many mutter and repine, despair, &c., both bad, I confess,

"ut calceus olim 
Si pede major eis, subvertet: si minor, uret."

"As a shoe too big or too little, one pincheth, the other sets the foot away," sed e malis minimum. If adversity hath killed his thousand, prosperity hath killed his ten thousand: therefore adversity is to be preferred; hae frano indiget, illa solatio: illa fallit, haec instruit: the one deceves, the other instructs; the one miserably happy, the other happily miserable; and therefore many philosophers have voluntarily sought adversity, and so much commend it in their precepts. Demetrius, in Seneca, esteemed it a great felicity, that in his lifetime he had no misfortune, miserrum cui nihil unquam accidisset adversi. Adversity then is not so heavily to be taken, and we ought not in such cases so much to macerate ourselves: there is no such odds in poverty and riches. To conclude in Hieron's words, "I will ask our magnificentes that build with marble, and bestow a whole manor on a thread, what difference between them and Paul the Eremit, that bare old man? They drink in jewels, he in his hand: he is poor and goes to heaven, they are rich and go to hell."

MEMB. IV.  

Against Servitude, Loss of Liberty, Imprisonment, Banishment.

SERVITUDE, loss of liberty, imprisonment, are no such miseries as they are held to be: we are slaves and servants the best of us all: as we do reverence our masters, so do our masters their superiors: gentlemen serve nobles, and nobles subordinate to kings, omne sub regno graviore regnum. princes themselves are God's servants, reges in ipsos imperium est. They are subject to their own laws, and as the kings of China endure more than slavish imprisonment, to maintain their state and credit, they never come abroad. Alexander was a slave to fear. Caesar of pride, Vespasian to his money (nihil crim refert, rerum sis secus an hominum). Heligobalus to his gut, and so of the rest. Lovers are slaves to their mistresses, rich men to their gold, courtiers generally to lust and ambition, and all slaves to our affections, as Evangelus well discourseth in Macrobins, and Seneca the philosopher, assiduum servitutem extremam et intractabilém he calls it, a continual slavery, to be so captivated by vices; and who is free? Why then dost thou repine? Satis est potens, Hieron saith, qui servire non cogitur. Thou carriest no burdens, thou art no prisoner, no drudge, and thousands want that liberty, those pleasures which thou

57 Seneca de beat. vit. cap. 34. miseri si deservatur ab ea, miseriore si obruantur.  
58 Plutarch. vit. ejus.  
59 Hor. epist. i, 1. ep. 18.  
60 Hor.  
61 Hor.  
62 Boeth. 2.  
63 Epist. lib. 3. vit. Paul. Erinit. Libet eos numinibus interroga quid damnos marmoreum venisit, qui uno filio villarum ponunt premia, nunc semit modo quid unquam defuit? vos gemma bibitis, ille concavis manus naturae satisfecit; ille papier paradisum capit, vos avaros gehehna suspicet.  
64 It matters little whether we are enslaved by men or things."  
65 Satur. 1. 11. Alius libilini servit, alius ambitiun, omnes spei, omnes timori.  
66 Nat. lib. 3.
Thou art not sick, and what wouldst thou have? But *nuitum in vitium, we must all eat of the forbidden fruit. We were enjoined to go to such and such places, we would not willingly go: but being barred of our liberty, this alone torments our wandering soul that we may not go. A citizen of ours, saith *Cardian, 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 obiit, 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 *Museovx 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 beauties; 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 solitariness," 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. *Prolemus king of Egypt, *cum viribus attenuatis inferna valitudine laboraret, *nuro descervit studio affectus. *Sc. now being taken with a grievous infirmity of body that he could not stir abroad, became Strato's scholar, tell hard to his book, and gave himself wholly to contemplation, and upon that occasion (as mine author adds), *pulcherrius regne opulentiae monumentum, *Sc., 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, *Omnis solus fortis patria, *Sc. et patria est ubi cumque 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 leftest, and from which thou art so loath to depart. *'Tis no dispaigagement 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 admired. *'Tis a childish humour to home after home, to be discontent at that which others seek; to prefer, as base islanders and Norwegians do, their own rugged island before Italy or Greece, the gardens of the world. There is a base nation in the north, saith *Pliny, called Chauci, that live amongst rocks and sands by the seaside, feed on fish, drink water: and yet these base people account themselves slaves in respect, when they come to Rome. *Iba est

Remedies against Discontents.

profectò (as he concludes) multis fortuna parcit in pænam, so it is, fortune favours some to live at home, to their further punishment: 'tis want of judgment. All places are distant from heaven alike, the sun shines happily as warm in one city as in another, and to a wise man there is no difference of climes; friends are everywhere to him that behaves himself well, and a prophet is not esteemed in his own country. Alexander, Caesar, Trajan, Adrian, were as so many land-leapers, now in the east, now in the west, little at home; and Polus Veneius, Lod. Vertomannius, Pinzonus, Cadamustus, Columbus, Americus Vespucius, Vascus Gama, Drake, Candish, Oliver Anort, Schoutien, got all their honour by voluntary expeditions. But you say such men's travel is voluntary; we are compelled, and as malefactors must depart; yet know this of 73 Plato to be true, inquit Deo summa cura peregrinus est, God hath an especial care of strangers, and when he wants friends and allies, he shall deserve better and find more favour with God and men.” Besides the pleasure of peregrination, variety of objects will make amends; and so many nobles, Tully, Aristides, Themistocles, Theseus, Codrus, &c. as have been banished, will give sufficient credit unto it. Read Pet. Alcionius his two books of this subject.

MEMB. V.

Against Sorrow for Death of Friends or otherwise, vain Fear, &c.

Death and departure of friends are things generally grievous, 74 Omnium quae in humana vita contingunt, luctus atque mors sunt acerbissima, the most austere and pitter accidents that can happen to a man in this life, in aeternum vale dicere, to part for ever, to forsake the world and all our friends, 75 ultimum terribilium, the last and the greatest terror, most irksome and troublesome unto us, Homo toties moritur, quoties amittit suas. And though we hope for a better life, eternal happiness, after these painful and miserable days, yet we cannot compose ourselves willingly to die; the remembrance of it is most grievous unto us, especially to such who are fortunate and rich: they start at the memory of death, as a horse at a rotten post. Say what you can of that other world. 76 Montezuma that Indian prince, Bonum est esse hic, they had rather be here. Nay many generous spirits, and grave staid men otherwise, are so tender in this, that at the loss of a dear friend they will cry out, roar, and tear their hair, lamenting some months after, howling “O Home,” as those Irish women and 77 Greeks at their graves, commit many indecent actions, and almost go beside themselves. My dear father, my sweet husband, mine only brother’s dead, to whom shall I make my moan? O me miserum! Quis dabit in lachrymas fontem, &c. What shall I do?

Mezentius would not live after his son:

77 “Sed totum hoc studium luctu fraterna mihi mors
Abstulit, hic miserum frater aedempe mihi!”

And Pompey’s wife cried out at the news of her husband’s death,

80 “Turpe morti post te solo non posse dolore,
Violentu luctu et nescia tolerandi,”

as 81 Tacitus of Agrippina, not able to moderate her passions. So when she heard her son was slain, she abruptly broke off her work, changed countenance and colour, tore her hair, and fell a roaring downright.

82 subitus misere color osse reliquit,
Excissi manibus radii, revolventque pensa:
Evolut infelix et fumineo ululatu
Scissa comam.”

73 Lib. 5, de legibus. Cunque cognatis careat et ami-
sis, majorum apud deos et apud homines misericordiam
meretur. 74 Carth. de consol. lib. 2. 75 Seneca.
76 Benzo. 77 Simudo mane ululatum orintur, pectora
percutientes, &c. miserable spectaculum exhibentes.
78 Orielus in Grecia. 79 Catullus.
80 Virgil, “I live now, nor as yet relinquish society and life, but I shall resign them.”
81 Lucan, “Overcome by grief, and unable to endure it, she exclaimed, ‘Not to be able to die through sorrow for thee were base.’” 82 Annal.
83 The colour suddenly fled her cheek, the distaff for-
sok her hand, the reel revolved, and with dishevelled
locks she broke away, wailing as a woman.”

47
Another would needs run up upon the sword’s point after Eurymalus’ departure,

"Figitte me, si qua est pietas, in me omnia tela Conjecta et Rutili."—

O let me die, some good man or other make an end of me. How did Achilles take on for Patroclus’ departure? A black cloud of 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 Phædon, but he wept: 81 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 withstood, it may be diverted. For what is there in this life, that it should be so dear unto us? or that we should so much deplore the departure of a friend? The greatest pleasures are common society, to enjoy one 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 which that should vindicate us from, but rather voluntarily thrust ourselves upon it. 88 "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, as Epicurus argues, so much affright us? 87 "When we are, death is not: but when death is, then we are not:" our life is tedious and troublesome unto him that lives oest; 88 "tis 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 Socrates drank his portion of cieuta, he bid the citizens of Athens cheerfully farewell, and concluded his speech with this short sentence; "My time is now come to be gone, 1 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. 89 "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. 91 "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 misa certa medela malis; why shouldst not thou then say with old Simeon since thou art so well affected. Lord now let thy servant depart in peace:" or with Paul, "I desire to be dissolved, and to be with Christ?" 92 Benta mors qua ad beatam vitam aditum aperit, 'tis 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
hanged, to be broken on the wheel, to be burned alive. 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 tan horrendum exclamavit, ut universum populum perturbereret, roared so loud, that he terrified the people. An old stoic would have scorned this. It troubles some to be unburied, or so:

\[ \text{Codex Iumi, patriae oneravit membra sepulchro;} \\
\text{Atthisimus inuecre feris, et surgite morsam} \\
\text{Unda feret, piscaseque impasti vallera lambent.} \]

And as Socrates told Crito, it concerns me not what is done with me when I am dead; Facilis jactura sepulchri: I care not so long as I feel it not; let them set mine head on the pike of Teneriffe, and my quarters in the four parts of the world. 

\[ \text{poscam licet in crece corcos, let wolves or bears devour me;} \]

Cato tegitur qui 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 taxed 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

\[ \text{Quis matrem nisi mentis inopis in funere nati} \\
\text{Flere veat?} \]

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 curvit continuit, it takes away mercy and pity, not to be sad; 'tis a natural passion to weep for our friends, an irresistible passion to lament and grieve. "I know not how (saith Seneca) but sometimes 'tis good to be in misery: and for the most part all grief evacuates itself by tears."

\[ \text{sed sepelire decet defunctum, pectorc fortii,} \\
\text{Constatcs, unumque diem florui indulgentes.} \]

"yet after a day's mourning or two, comfort thyself for thy heaviness." Eccles. xxxviii. 17. Von dect decet funebrium ignavo questi prosequi; 'twas Germanicus' advice of old, that we should not dwell too long upon our passions, to be desperately sad, inmoderate givers, to let them tyrannise, there's indolentia ars, a medium to be kept: we do not (saith Austin) forbid men to grieve, but to grieve overmuch. "I forbid not a man to be angry, but I ask for what cause he is so? Not to be sad, but why is he sad? Not to fear, but wherefore is he afraid?" I require a moderation as well as a just reason. 'The Romans and most civil commonwealths have set a time to such solemnities, they must not mourn after a set day, "or if in a family a child be born, a daughter or son married, some state or honour be conferred, a brother be redeemed from his bands, a friend from his enemies," or the like, they must lament no more. And 'tis fit it should be so; to what end is all their funeral pomp, complaints, and tears? When Socrates was dying, his friends Apollodorus and Crito, with some others, were weeping by him, which he perceiving, asked them what they meant: "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." Lodovicianus Cortesius, a rich lawyer of Padua (as Bernardinus Scardecous relates) commanded by his last will, and a great mute if otherwise to his heir, that no funeral should be kept for him, no man should lament: but as at a wedding, music and minstrels to be provided; and instead of other mourners, he took order, in that twelve virgins clad in green should

\[ \text{Vaticanus vita ejus.} \]

\[ \text{Loc.} \]

\[ \text{Ili. 9. Homer.} \]

\[ \text{It is proper that, having indulged in becoming grief for one whole day, you should commit the dead to the sepulchre.} \]

\[ \text{Ovid, 4 Trist.} \]

\[ \text{Tacitus lib. 4.} \]

\[ \text{Lib. 9. cap. 2 de civitate Dei.} \]

\[ \text{Non quero cum rascacutur sed cur, non utrum sit tristes sed unde, non utrum timeat sed quid timeat.} \]

\[ \text{Vestas verbo minatur. Luctus dies indecibatur cum liberi nascentur, cum fratre abut,} \]

\[ \text{amnes ab hospite captivos domum redeat, puella de-} \]

\[ \text{spansatur.} \]

\[ \text{Ob hanc causam mulleres ablegam in} \]

\[ \text{talia faciunt; nos hanc audientes erubuisse et desti-} \]

\[ \text{tium faciem lachrymis.} \]

\[ \text{Lic. 1. class. 8. de claris. Juris-} \]

\[ \text{consultis Patavinius.} \]

\[ \text{12. Inaniputa puellae amictae} \]

\[ \text{viridibus panmis, &c.} \]
Cure of Melancholy. [Part 2. Sec. 3.

It cannot be revoked, we are all mortal, and these all commanding gods and princes "die like men." — involvit humile pariter et celsum caput, aqualeque summis infima. "O weak condition of human estate," Sylvius exclaims: Ludi-Ians, 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, and as Calliopeins in the comedy took his leave of his spectators and auditors, "Vos valete et placatiae, Calliopeins recensui, must we bid the world farewell (Exit Calliopeins), and having now played our parts, for ever be gone. Tombs and monuments have the like fate, data sunt ipsi quoque fata sepulchris, kingdoms, provinces, towns, and cities have their periods, and are consumed. In those flourishing times of Troy, Myceca was the fairest city in Greece, Gracie cunctae imperitabat, but it, alas, and that Assyrian Nineveh are quite overthrown: the like fate hath that Egyptian and Beotian Thebes, Delos, commune Gracie concilium, 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 Pandioniae restand nisi nomen Athenae?" Thus Pausanias complained in his times. And where is Troy itself now, Persepolis, Carthage, Cizicum, Sparta, Argos, and all those Greek cities? Syracuse and Agrigentum, the fairest towns in Sicily, which had sometimes 700,000 inhabitants, are now decayed: the names of Hieron, Eumenes, Scers, of those mighty numbers of people, only left. One Anacharis 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 Constantineople, hoc sane quamdiu erunt homines. futura nihili videtur immortalis; but 'tis not so: nor site, nor strength, nor sea nor land, can vindicate a city, but it and all must vanish at last. And as to a traveller great mountains seem plains afar off, at last are not discerned at all; cities, men, monuments decay, — nec solidis protest 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 Egina toward Megara, I began (saith Servius Sulpius, in a consolatory epistle of his to Tully) to view the country round about. Egina 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 men 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; Jacundiorque multo congressus noster futurus, quam insusius et acerbus digressus, our second meeting shall be much more pleasant than our departure was grievous.

Hesiod, Breslaur. fol. 47. 22 Twenty then present. 23 To Magalen, the daughter of Charles the Seventh of France. Obeant noctisque disque, &c. 24 Assurum regum funditus deleta. 25 Omnium quippe ignominia Sol aequit urbs maxima. 26 Ibid. 27 "What of ancient Athens but the name remaining?" 28 Arcad. lib. 8 29 Prefat. Topogr. Constantinop. 30 "Nor can its own structure preserve the solid globe." 31 Epist. Tull. lib. 3. 32 Quam tot opoporum cadaver ante oculus projecta jacent.
I, but he was my most dear and loving friend, my sole friend,

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 crinem, such a wife as no mortal man ever had, so good a wife, but she is now dead and gone, lethiueque iacet 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 Critobulus in Xenophon did by his, he may as good cheap inform another, et bona tam sequitur, quam bona prima fuit; 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-
sian 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 fetters 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 quale vel impia Mollis Thracum pectora." "He now lies asleep. Would make an impious Thracian weep.

Or some fine daughter that died young, Nondum experta 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 pius, heu, &c. What, wouldst thou have the laws of nature altered, and him to live always? Julius Caesar, Augustus, Alebiades, Galen, Aristotle, lost their fathers young. And why on the other side shouldst thou so heavily take the death of thy little son?

he died before his time, perhaps, not yet come to the solstice of his age, yet was he not mortal? Hear that divine Epicetus, "If thou covet thy wife, friends, children should live always, thou art a fool." He was a fine child indeed, dignus Apollineis laetrumis, a sweet, a loving, a fair, a witty child, of great hope, another Eteoneus, whom Pindarus the poet and Aristides the rhetorician so much lament; but who can tell whether he would have been an honest man? He might have proved a thief, a rogue, a spendthrift, a disobedient son, vexed and galled thee more than all the world beside, he might have wrangled with thee and disagreed, or with his brothers, as Eteocles and Polynices, and broke thy heart; he is now gone to eternity, as another Ganymede, in the second flower of his youth, "as if he had risen," said 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 nacht, 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, perad-
venture 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

222 De remediis, fortuit. 232 Erat 
222 Quis declarer sit pudor aut nodus 
222 Tan chari capit in? "And who can blame my woes?"

Menan. 222 Consul, ad Apul. Apollonis fines min
222 in flurescit, ante nos ad intermitterum digressus 
222 tamquam et convivio abiecit, primumque in extremi et 
222 quam et praeludient inculcerat, quibus in longa venetrici 
222 sequi solent. 222 Tan, 1. Tract. de lucis. Quum 
222 me mortuorum munera voces, qui te semem multa felixen 
222 et quod aucta umis putas contingisse? aut quae non 
222 sunt mansuerit, ut te facieras, incurus, &c. O demens, quid tibi videtur in vita beati omnium 
222 amicitias, cœnas, &c. Longa meis non securum quam
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 lucubrations, &c., is it that? 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, agues, rares, anxieties, livor, love, covetousness, hatred, envy, malice, that I fear no more thieves, tyrants, enemies, as you do? 34 Id ciever en manus credis curare sepulchis? 3 Do they concern us at all, think you, when we are once dead? 35 Condole not others then overmuch, "wish not or fear thy death." 33 Summae nec optes diem nec melius; 'tis to no purpose.

Cure of Melancholy. [Part. 2. Sec. 3.

"Excessi e vitae armentum caritatis labens, \nAna perjura ipsa motus define vulgatum." 4 "I left this irksome life with all mine heart. Least worse than death should happen to my part." 35 Cardinal Brancusius 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 amisimus, sed quantum lugere par sit cogitamus: think what we do, not whom we have lost. So David did. 2 Sam. xxii. 3 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 37 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 38 Thracians wept still when a child was born, feasted and made minc; 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 Eteocles, that noble young Greek, was so generally lamented by his friends, Pindarins the poet feigns some god saying, Sileto koinis, non quin 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 multi expers hauris, he lives for ever in the Elysian fields. He now enjoys that happiness which your great kings so earnestly seek, and wears that garland for which ye contended. 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 unreasonably 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 38 premeditation make such accidents familiar," as Ulysses that wept for his dog, but not for his wife, quod paratus esset animo obfirmato. (Plut. de anim. tranq.) "accustom thyself, and harden beforehand by seeing other men's calamities, and applying them to thy present estate:" Pravum est levis quod fact ante mala. I will conclude with 39 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: 40 Statum est timere quod vivi non potest, 'tis a folly to fear that which cannot be avoided, or to be discouraged at all.

40 Nam quoque tepeius pavet vel optat, Alcorit expeium, locoque mutae, Nee tua vasa traiae cantatam.

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."

"He, and"; non satire, &c. Gaude potius quod mortis ea habes, et queris, angore anima, &c. Eulogia qui non protest quod facundia, &c. Virgil. 4 Hor. "Sphynxet desibi Fortuna, 4 Epist. 53. 4 Saturna de mort. cen. "Premeditatione faciem additis, quiq...
Against Envy, Livor, Emulation, Hatred, Ambition, Self-love, and all other Affectations.

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, other men's examples, "Periculum ex aliis facere, sibi quod ex usu sit: 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 feigned? And then either to pacify ourselves by reason, to divert by some other object, contrary passion, or premeditation. "Meditari secum oporet, quo pacto adversam orummanm ferat, Paricla, danna, exilia peregre rediens semper cogitex, aut filii pecatun, aut uxoris mortem, aut morbum filia, communia esse hoc: fieri possit, 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 meditare, quo pacto foras adversa: or out of nature judgment to avoid the effect, or disannul the cause, as they do that are troubled with toothache, pull them quite out.

"Ut vivat castor, sibi testes ampatat ipsa;
To quoque siqua nocent, alige, tatis eras.;"

"The bearer bites off's stones to save the rest:"

"Do thou the like with that thou art oppressed."

Or as they 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 vulpes, as the proverb saith, langue head 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,

---

"non ut laborum"
O virgo nova mi facies inopinare surgit,
Omnia percepi alique animo mecum ante peregrin.

"No labour comes at unawares to me,
For I have long before cast what may be."

"non hoc primum mea pectora vulnus"
Sensura, graviora tali.

---

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 assault. But many times we complain, repine and mutter without a cause, we give way to passions we may resist, and will not. Socrates was bad by nature, envious, as he confessed to Zopirus the 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 contemned, 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, super terrae filios, nume Meccenates et Agrippas habeo, summo jam monte potitos. But he was much to blame for it: to a wise said 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, preferments, and what they will themselves, by chance, fraud, imposture, simony, and indirect means, as too many do, by bribery, flattery, and parasitical insinuation, 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 offendant.
Cure of Melancholy. Part 2. Sect. 3.

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 longinquus, and love. Neptune procuè à terrâ spectare furentem: he is ambitious, and not satisfied with his: but what gets he by it? 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, colloque, temporise and fleire, take all amongst them, wealth, honour, and get what they can, it offends me not:

57 — — — " me neca tellus
Lare secreto tutique tegat."

I am well pleased with my fortunes. 56 Vexo et regno simul ista relictunus.

I have learned "in what state soever I am, therewith to be contented," Philip, iv. 11. Come what can come. I am prepared. Nuce fœræ magna un parva, fœrum una et idem. I am the same. I was once so mad to bustle abroad, and seek abroad for preferment, tire myself, and trouble all my friends, sed nihil labor tantus proficiei nam dum alias amicorum moris avocat, alle ignotus sum, his invisus, alli largè proficitus, intercedunt illi mecum socii, hi vane spe laudent: dum alias ambo, hos capito, illius innotescos, aetas perit, anni defunt, amici fatigantur, ego defero, et jam, mundi tensus, humanaque suita in delectatione acquisco. 59 And so I say still; although I may not deny, but that I have had some 60 bountiful patrons, and noble benefactors, ne sim interim ingratus, and I do thankfully acknowledge it, I have received some kindness, quod Deus illis beneficium rependa, si non pro votis, fortasse 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 Sufficient 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, lies still, I have laboured in vain, rest satisfied, and if I may usurp that of 61 Prudentius,

"Inveni portum; spe et fortuna valeste,
Nil mihi volubilis, lute clarte aliovis."

"Mune haven’s found, fortune and hope aowen.
Mock others now, for I have done with you."

MEMB. VII.

Against Repulse, Abuses, Injuries, Contemns, Disgraces, Contumelies, Slanders, 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 discontent: 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, 62 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 deified,
Remedies against Discontents.

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 worth, but for love, affinity, friendship, affection, 63 great men’s letters, or as commonly they are bought and sold. 64 “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 65 for so their own countryman relates) “most part the matter is by favour and grace; he that can get a great man to be his mediator, runs away with all the preferment.” Indignissimus plerumque praefatur, Vatinius Catoni, illudatum laudatissimo; 66

An illiterate fool sits in a man’s seat, and the common people hold him learned, grave and wise. “One professeth 67 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 salem. As good horses draw in carts, as coaches. And oftentimes, which Machiavel seconds, 68 Principes non sunt qui ob insignem virtutem principatu digni sunt, he that is most worthy wants employment; he that hath skill to be a pilot 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, 69 “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 70 Polydore Virgil hath it, multl reges ut pupilli ob inscitiam non regunt sed regantur. Hieron of Syracuse was a brave king, but wanted a kingdom; Perseus of Macedon had nothing of a king, but the bare name and title, for he could not govern it; so great places are often ill bestowed, worthy persons unrespected. Many times, too, the servants have more means than the masters whom they serve, which 71 Epictetus counts 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 temporise, colloque, 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 Tiresias advised Ulyses in the 72 poet, 73 Accepi qua ratione quaeas dicescere, &c.” is still in use; lie, flatter, and ensemble: if not, as he concludes, 74 Ergo pauper eris, then go like a beggar as thou art. Erasmus, Melanchthon, Lipsius, Budaeus, Cardan, lived and died poor. Gesner was a silly old man, boculo inimicus, amongst all those 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, 75 Chance, and sometimes a ridiculous chance. 76 Casus plerumque ridicullos multos elevat.

’Tis fortune’s doings, as they say, which made Brutus now dying exclaim, O misera virius, ergo nihil quam verba eros, atqui ego te tanquam rem excebam, sed tu servias fortunae. 77 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 78 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, 79 Kissing goes by favour. 41 Eccles Syt. de micr. curial. Dutar honoris in curiis non secundum honores et virtutes, sed ut quique ditor est atque potior, ob magis honoratur. 60 Sedullius lib. 2. de repub. Gal- lorum. Favore apud nos et grauo plerumque res agiunt; et qui eum reum aliquem nacti sunt intercessorem, aditum f-r e habent ad omnes prefecturas. 61 Slaves govern; asses are decked with trappings; horses are deprived of them.” 62 Impotent periit munus occupat, et sic apud vulgus habetur. Ille profuitur limite coronatis, cum nec decrementum; aliqui e diverso mille dignus, vic decem consequi potest. 63 Equm, dedicat, disput. Zeuchho. Bondemanos, et Cosmo Rer- laio. 64 Quum is qui regunt, et regnandis sit imperitus. 72 Lib. 32. hist. 73 Ministri leporetores sunt si quis minimus procurator. 74 Hor. lib. 2. Sat. 5. 75 Solomon Eccles. 4. 11. 76 Sat. Menip. 77 O wretched virtue! you are therefore nothing but words, and I have all this time been looking upon you as a reality, while you are your- self the slave of fortune.” 78 Tale quid est apud Valent. Andream Apolog. manip. 5. apol. 30. 48 2 G 2 2 377
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 the 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, mere motion, and bountiful nature, gave it freely to the university student, altogether unknown to him but by fame; and to be brief, the academical scholar had the precedent sent him for a present. The news was no sooner published abroad, but all good students rejoiced, and were much cheered 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 corde serere.* You have heard my tale: but alas it is but a tale, a mere fiction, ’twas never so, never like to be, and so let it rest. Well, be it so then, they have wealth and honour, fortune and preferment, every man (there’s no remedy) must scramble as he may, and shift as he can; yet Cardan comforted himself with this, *7* the star Fomahant would make him immortal,*8* and that *9* after his decease his books should be found in ladies’ studies: *Dignum laude virum Musa vetat mori.* But why shouldst thou take thy neglect, thy canvas so to heart? It may be thou art not fit; but a *10* 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 wouldest 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 vox non auditur:* Thou wouldest play a king’s part, but actest a clown, speaking like an ass. *Magnum petis Pheaton et quo non viribus istis, &c.* as James and John, the sons of Zebedee, did ask they knew not what: *nescis termericar necesis,* thou dost, as another Sullenus, 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, commended thy friends, *11* been a block, a tyrant, or a demi-god, *sequiturque superbia formam:* *12* Therefore,*13* saith Chrysostom, “good men do not always find grace and favour, lest they should be pulled up with urgent titles, grow insolent and proud.”

Injuries, abuses, are very offensive, and so much the more in that they think *veterem ferendam incitant novam,* by taking one they provoke another:*14* but it is an erroneous
opinion, for if that were true, there would be no end of abusing each other; *is litem 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 82 his wife Xantippa 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, *Eia Socrates, eia Xantippa,* 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 procurments, 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, 83 not seven, but seventy-seven times, as often as he repents forgive him; 84 Luke xvii. 3. as our Saviour enjongs us, stricken, "to turn the other side:" as our 85 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." 86 For 87 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." If he contend with thee, submit thyself unto him first, yield to him. Durum et durum non faciunt murum, as the diverb is, two refractory spirits will never agree, the only means to overcome is to relent, *obsequio vinces.* Euclid in Plutarch, when his brother had angered him, swore he would be revenged; but he gently replied, 88 "Let me not live if I do not make thee to love me again," upon which meek answer he was pacified.

"Flectitur obsequioso curvatus ab arbore ramos, Frangis si vires expire turas." "A branch if easily bended yields to thee, Pull hard it breaks; the difference you see." "Quo quisque est major, majus est placabilis ira, Ex iacet modius, non generosa capit." "A greater man is soonest pacified, A noble spirit quickly satisfied."

The family name of the Colonna 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 perverse, it may be by that means thou mayest win him; 89 *facere et benevolentia etiam immannis animus mainusescit,* soft words pacify wrath, and the fiercest spirits are so soonest overcome; 90 a generous lion will not hurt a beast that lies prostrate, nor an elephant an innocuous creature, but is *infestus infestis,* a terror and scourge alone to such as are stubborn, and make resistance. It was the symbol of Emanual Philibert, Duke of Savoy, and he was not mistaken in it, for

82 Quo quisque est major, majus est placabilis ira, Ex iacet modius, non generosa capit. 83 A greater man is soonest pacified, A noble spirit quickly satisfied. 84 It is reported by 85 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 Ais upon Severn, in Gloucestershire, and the prince sent for, refused to come to the king; he needed go over to him; which Llewellyn perceiving, 86 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 therewithup 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, 87 'for he was reviled and put it up, whipped and sought no revenge,' thou wilt pray for thine enemies, 88 "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, eò magis insolescit, the more sothly he is, still
the more insolent: 100 "Do not answer a fool according to his folly." If he be thy superior, "bear it by all means, grieve not at it, let him take his course; Anitus and Melitus 101 may kill me, they cannot hurt me;" as that generous Socrates made answer in like case. *Mens inmuta 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 viliﬁy and insult, oppress, injure, tyrannise, to take what liberty they list, and who dare speak against? *Miserum est ab eo ledi, a quo non posset queri,* a miserable thing 'tis to be injured of him, from whom is no appeal: 2 and not safe to write against him that can proscribe and punish a man at his pleasure, which Asinius Pollio was aware of, when Octavius provoked him. 3'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;" 5 but be thou patient, and 6 leave revenge unto the Lord. 6 "Vengeance is mine and I will repay, saith the Lord." 7 "I know the Lord," saith 7 David, "will avenge the afﬂicted and judge the poor." — "No man (as Plato farther adds) can so severely punish his adversary, as God will such as oppress miserable men." 8

100 *Terum ille rem judicatam judicat,* Majoreque mulieb muliebat.*

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 after,* sero sed serio, stay but a little and thou shalt see God's just judgment overtake him.

100 *Raro antecedentem seeelustum* Deserit pade pena claudi. 9 "Yet with sure steps, though lame and slow." Vengeance o'ertakes the troubling villain's speed.

Thou shalt perceive that veriﬁed of Samuel to Agag, 1 Sam. xv. 33. "Thy sword hath made many women childless, so shall thy mother be childless amongst other women." It shall be done to them as they have done to others. Conradinus, that brave Suevian prince, came with a well-prepared army into the kingdom of Naples, was taken prisoner by king Charles, and put to death in the ﬂower of his youth; a little after (ulsionem Conradini mortis, Pandoiplus Coliutius 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 oﬄences, quo quisque peccat in co peniuetur, 11 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, lust with eﬀects of lust; let them march on with ensigns displayed, let drums beat on, trumpets sound tara tantara, let them sack cities, take the spoil of countries, murder infants, dellerow 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.

12 "Ad generum Ceresi sine cede et sanguine pauci Descendit reges et secura morte tyrann." 12 "Few tyrants in their beds do die, But stabb'd or marr'd to hell they he." 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 recompensed according to the works of their hands, as Haman was hanged on the gallows he provided for Mordecai; 13 "They shall have sorrow of heart, and be destroyed from under the heaven," Thre. iii. 64, 65, 66. Only be thou patient: 14 *Pincet qui patitur,* and in the end thou shalt be crowned. Yea, but 'tis a hard matter to do this flesh and blood may not abide it; 15 'tis grave, grave! no (Chrysostom replies) non est grave, a homo! 16 'tis not so grievous, neither had God commanded it, if it had been so diﬃcult. 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 *viam vi repellere,* as the custom of the world is, to right thyself, or hast given just cause of oﬄence, 'tis no injury then but a condign punishment; thou hast deserved as much: *At te princi*
Remedies against Discontents.

pam, n te receivit crimen quod a te fuit; peccasti, quiesce, as Ambrose expostulates with Cain, lib. 3. de Abel et Cain. 15 Dionysius of Syracuse, in his exile, was made to stand without door, patienter ferendum, forlasse nos tale quid fecimus, quum in honore essemus, he wisely put it up, and laid the fault where it was, on his own pride and scorn, which in his prosperity he had formerly showed others. "Tis 16 Tully's axiom, ferre ea molestissimae homines non debit, que ipsorum culpâ contracta sunt, self do, self have, as the saying is, they may thank themselves. For he that doth wrong must look to be wronged again; habet et musca splenem, et fornicata sua bilis inest. The least fly hath a spleen, and a little bee a sting. 17 An ass overwhelmed a thistlewarp's nest, the little bird pecked his galled back in revenge; and the humble-bee in the fable flung down the eagle's eggs out of Jupiter's lap. Bracides, in Platarch, put his hand into a mouse's nest and hurt her young ones, she bit him by the finger: 18 I see now (saith he) there is no creature so contemptible, that will not be revenged. "Tis lex talonis, and the nature of all things so to do: if thou wilt live quietly thyself, 19 do no wrong to others; if any be done thee, put it up, with patience endure it, for 20; 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 wrong, and take it patiently, there is thanks with God; for hereunto verily we are called." Qui mala non fert, ipse sibi testis est per impatien- tiam quod bonus non est, 21 he that cannot bear injuries, witnesseth against himself that he is no good man," as Gregory holds. 22 "Tis the nature of wicked men to do injuries, as it is the property of all honest men patiently to bear them. 23 Improbitas nulla flectitur obsquo. The wolf in the 24 emblem sucked the goat (so the shepherd would have it), but he kept nevertheless a wolf's nature; 25 a knave will be a knave. Injury is on the other side a good man's footboy, his fuls Achates, and as a lackey follows him wheresoever he goes—Besides, miser est fortuna quae caret inimico, he is in a miserable estate that wants enemies: 26 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, bene fecit quod aliter facere non potuit, was 27 fifty times indicted and accused by his fellow citizens, and as 28 Annianus well hath it, Quis erit innocens si clam vel palam accusasse sufficiat? 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, religion 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. 29 The more they contend, the more they are involved in a labyrinth of woes, and the elephant and dragon's conflict in Pliny; 30 the dragon got under the elephant's belly, and sucked his blood so long, till he 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 Praxeites 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 facitore, and twenty enemies for one. Noli irritare cra- bones, 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.

21 I say the same of scoffs, slanders, contumelies, obloqui, defamations, detrac-

---

16 Valer. lib. 4. cap. 1. 15 Ep. Q. frat. 17 Camer- rarius, emb. 75. comm. 2. 18 Pope, inquit: multum animal tam pusillum quod non cupat ulici, cum tibis fieri n ulli vis, alteri ne faceris. 19 Pet. ii. 20 Quod nullum maris propinquum est inferre danno, et honororum pedissequa est injuria. 21 Alciat, emb. 22 Natura expellas furca licet usque recurrerit. 23 By many indications we come to dignities. Tibi subjicio missas non exccndere. Epictetus. 24 Plutarch. quia quaequae Catoni dixit dea ab inimicis. 25 Lib. 15. 26 Hoc scio pro certo quod si cum sterno certo, vincere sua virum, semper ego maculor. 27 Lib. 2. cap. 2. 28 Obiquaquus est, probrumque tibi intulit quiespam, sive vera est diversa, sive falsa, maximum tibi coronam texeris et mansuetum cotidie virtutis. Cf vs. ii. 6. cap. Rom. ser. 19.
tions, pasquilling libels, and the like, which may tend any way to our disgrace: 'tis but opinion; if we could neglect, contemn, or with patience digest them, they would reflect on them that offered them at first. A wise citizen, I know not whence, had a scold to his wife: when she bawled, he played on his drum, and by that means madded her more, because she saw that he would not be moved. Diogenes in a crowd when one called him back, and told him how the boys laughed him to scorn, 

_tocinim inquit, non rideor._ took no notice of it. Socrates was brought upon the stage by Aristophanes, and misused to his face, but he laughed as if it concerned him not: and as Hicron 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 Hieron describes him, _per infamiam et bonam famam grassari ad immortaliatem._ march on through good and bad reports to immortality, not to be moved: for honesty is a sufficient reward, _probatis sibi premium_; and in our times the sole recompense to do well, is, to do well: but naughtiness will punish itself at last.

_Improbis ipsa nequitia supplicium._ As the diverb is,

"Q[ium] bene fecerunt, illi sunt facta sequentur;[32]  
Q[uia] male fecerunt, data sequentur ejus?"[33]

_They that do well, shall have reward at last;_  
But they that ill, shall suffer for that's past._

Yea, but I am ashamed, disgraced, dishonour'd, degraded, exploded: my notorious crimes and villanies are come to light (_deprehendi misera cot est_), my filthy lust, abominable oppression and avarice lies open, my good name is lost, my fortune's 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. In 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, 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 such malefactors are called in question, nothing so common. _Quocunque in populo, quocunque sub axe._

_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 infelicity 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 wouldst peradventure be a saint in comparison; _exeat censura columbias._ poor souls are punished; the great ones do twenty thousand times worse, and are not so much as spoken of.

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 youth, _sed juventut maculatus praelaris factis delevit._ but made the world amends by brave exploits; at last

_Tullius epist. Dolabella, tu fortis sis ammon; et tuas Hosethus consul. lib. 4 pros 3._  
_Amongst peace, constantia, eorum inactam imprium._ ple in every climate._

_Ter. Pho._
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 lapusus*, 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 Alcibiades in Athens. Let thy disgrace then be what it will, *quod fii, infectum non potest esse*, that which 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, contemn, or seem not to regard it, to make no reckoning of it; *Deesse robur arguit dicaeitas*: if thou wilt be guiltless it concerns thee not:

24 "Irrita vanimque quid curas spicula lingua, Latrantem curante alta Diana canem!"

Doth the moon care for the barking of a dog? They detract, scoff and rail, saith one, 25 and bark at me on every side, but I, like that Albanian dog sometimes given to Alexander for a present, *vindicis me ab illis solo contemptu*, I lie still and sleep, vindicate myself by contempt alone. *Expers terroris Achilles arnus*: as a tortoise in his shell, 26 *virtute mea me involvo*, or an archin round, *nil mororictus*, 27 a lizard in camomile, I decline their fury and am safe.

"Integritas virtutisque suo munimine data, Non patet adversae mosuriae invisa:" "Virtue and integrity are their own fence, Care not for envy or what comes from thence."

Let them rail then, scoff, and slander, *sapiens contumellat non afficiat*, a wise man, Seneca thinks, is not moved, because he knows, *contra Sycophanto morsum non est remedium*, there is no remedy for it: kings and princes, wise, grave, prudent, holy, and men, divine, are all so served alike. 28 *O Jane à tergo quem nulla ciconia piasit*, Antevorta and Postvorta, 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: *nondum felix es si te nondum turbo deridet*. It is an ordinary thing: so to be misused. 29 *Regium est cum bene facieris malè audire*, the chiefest men and most understanding are so vilified; let him take his 42 course. And as that lusty courser in Æsop, 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: *contemmerunt ab ipsis quos ipsi prius contempture, et iridebantur ab ipsis quos ipsi prius irritere*, they shall be contemned 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 gaudeas*, when they have all done, 42 "a good conscience is a continual feast." Innoency will vindicate itself: and which the poet gave out of Hercules, *diis fruitor iratis*, enjoy thyself, though all the world be set against thee, contemn and say with him, *Elogium nihil praec foribus*, my posy is, "not to be moved, that 45 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 be loving and less jealous: if we could imitate Christ and his apostles, live after God's laws, these mischiefs would not so frequently happen amongst us; but being most part so irreconcilable as we are, perverse, proud, insolent, factious, and

24 Camerar. capb. 61. cent. 3. "Why should you regard the harmless shafts of a vain-speaking tongue, does the exalted Diana care for the barking of a dog?"
25 Lipsius elect. lib. 3. ult. Latrantem me jaceo, ac tacito, &c.
26 Catullus.
27 The symbol of I. K. venieder.
28 Carthian baron, saith Sambucus.
29 The symbol of Gonzaga, Duke of Mantua.
30 Pers. sat. 1.
31 Magno insinuati est injustias despiciere, Seneca de ira, cap. 31.
32 Quod turpis quam sapiens vitam ex insipientis se remerde? Tullius 2. de finibus.
33 Tua te conscientia saline, in cubiculo ingredere, ubi secure requiescas. Mutuit se quodammodo prohibita conscientia secretum, Boethius, 1. 1. pros. 4.
34 Ringentario ete et maledecant; Palladium idit pec- tori oppremus, non moventi: consisto modestia veluti substantiam, exepio et frango stultissimum impetum livis. Putani, lib. 2. epist. 56.
malicious, prone to contention, anger and revenge, of such fiery spirits, so captious, impious, irreligious, 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, smatterers in other men's matters, tale-bearers, whisperers, liars, they cannot speak in season, or hold their tongues when they should, 48

Et suum partem itidem tacere, cum aliena 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 contulit, sibi conscientiam 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, content, or take no notice of them, dissemble, or wisely turn it off. If it be a natural impediment, as a red nose, squint eyes, crooked legs, or any such imperfection, infirmity, disgrace, reproach, the best way is to speak of it first thyself, 49 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' obloquiies 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 bailee him, shall be a common laughing stock to flout at. As a cur that goes through a village, if he elap 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-snarl, 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, special antidotes both in Scriptures and human authors, which, whose will observe, shall purchase much ease and quietness unto himself: I will point out a few. Those prophetical apostolical admonitions are well known to all; what Solomon, Siracides, our Saviour Christ himself hath said tending to this purpose, as "fear God: obey the prince: be sober and watch: pray continually: be angry but sin not: remember thy last: fashion not yourselves to this world, &c., apply yourselves to the times: 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," 50 or that epitome of the law and the prophets, which our Saviour inculcates, "love God above all, thy neighbour as thyself," 51 and "whatsoever you would that men should do unto you, so do unto them," which Alexander Severus writ in letters of gold, and used as a motto, 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 cautious, 53 "know thyself. Be contented with thy lot. Trust not wealth, beauty, nor parasites, they will bring thee to destruction. Have peace with all men, war with vice. Be not idle. Look before you leap. Beware of Had I wist. Honour thy parents, speak well of friends. Be temperate in four things, lingua, locis, oculis, et pectoris. Watch thine eye. Moderate thine expenses. Hear much, speak little,'
Remedies against Discontents.

65 sustine et abstine. If thou seest ought amiss in another, mend it in thyself. Keep thine own counsel, reveal not thy secrets, be silent in thine intentions. 67 Give not ear to tale-tellers, babblers, be not surrillous in conversation: 68 jest without bitterness: give no man cause of offence: set thine house in order 69 take heed of surety-ship. 60 Fide et diffide, as a fox on the ice, take heed whom you trust. 61 Live not beyond thy means. 62 Give cheerfully. Pay thy dues willingly. Be not a slave to thy money; 63 omit not occasion, embrace opportunity, lose no time. Be humble or thy superiors, respective to thine equals, affable to all. 64 but not familiar. Flatter o man. 65 Lie not, dissemble not. Keep thy word and promise, be constant in a good resolution. Speak truth. Be not opiniative, maintain no factions. Lay no wagers, make no comparisons. 66 Find no faults, meddle not with other men's matters. Admire not thyself. 67 Be not proud or popular. Insult not. Fortunam rece-verunt habe. 68 Fear not that which cannot be avoided. 69 Grieve not for that which cannot be recalled. 70 Undervalue not thyself. 71 Accuse no man, commend no man rashly. Go not to law without great cause. Strive not with a greater man. Cast not off an old friend, take heed of a reconciled enemy. 72 If thou come as a guest stay not too long. Be not unthankful. Be meek, merciful, and patient. Do good to all. Be not fond of fair words. 73 Be not a neuter in a faction; moderate thy passions. 74 Think no place without a witness. 75 Admonish thy friend in secret, commend him in public. Keep good company. 76 Love others to be beloved thyself. Ama tanquam osurus. Amicus tardo fas. Provide for a tempest. Noli irritare cabrones. Do not prostitute thy soul for gain. Make not a fool of thyself to make others merry. Marry not an old cronny or a fool for money. Be not over solicitous or curious. Seek that which may be found. Scream not greater than thou art. Take thy pleasure soberly. Oeumum ne terito. 77 Live merrily as thou canst. 78 Take heed by other men's examples. Go as thou wouldst be met, sit as thou wouldst be found, 79 yield to the time, follow the stream. Wilt thou live free from fears and cares? 80 Live innocently, keep thyself upright, thou needest no other keeper, &c." Look for more in Isocrates, Seneca, Plutarch, Epictetus, &c., and for defect, consult with cheese-trenchers and painted cloths.

MEMB. VIII.

Against Melancholy itself.

"Every man," saith 81 Seneca, "thinks his own burthen the heaviest," and a melancholy man above, all others complains most; weariness of life, abhorring all company and light, fear, sorrow, suspicion, anguish of mind, bashfulness, and those other dread symptoms of body and mind, must needs aggravate this misery; yet compared to other maladies, they are not so heinous as they be taken. For first this disease is either in habit or disposition, curable or incurable. If new and in disposition, 'tis commonly pleasant, and it may be helped. If inveterate, or a habit, yet they have lucida intervela, sometimes well, and sometimes ill; or if more con- tinuate, as the 82 Vejentes were to the Romans, 'tis hostis magis asiduos quam gravis, a more durable enemy than dangerous: and amongst many inconveniences, some comforts are annexed to it. First it is not catching, and as Erasmus comforted himself, when he was grievously sick of the stone, though it was most troublesome, and an intolerable pain to him, yet it was no whit offensive to others, not loathsome to

---

65 Epictetus: optime feceris si ea fergus quae in alio reprehendas. Neminem dixeris que noles effici. 67 Fuge susurrones. Percantoreum fugito, &c. 69 Sint sales sine vileitate. Sen. 68 Sponde, presto nova, Camerar. emb. 55. cent. 2. cave cui credas, vel nemini fidis Epicarmus. 69 Tecum habita. 70 Bis dat qui cito dat. Pest est occasio caiva. Xi- mia familiaribus parit contemptum. 71 Mendaciam servile vitium. 82 Arcanum neque inscrutabiles illius unquam, commissumque teque, Hor. lib. 1. ep. 19. Nec tua laudabes studia aut aliuma reprehendes. Hor. ep. lib. 12. 67 Ne te quiesvis extra. 68 Stultum est timere, quod viati non potest. 70 De te amiss a membrae nol deoleas. 71 Tant eris aliis quam tibi fueris. 72 Neminem esto laudes vel accusas. 74 Nullius hospites grata est mora longa. 75 Solonis lex apud. Aristotelis Genissell lib. 3. cap. 19. 76 Nullum locum putes sine texto, semper adesse Dumn cognis. 77 Secretó amicos admove, lauda palaum. 84 Ut aemers amabiiis esto. Eros et anteres genemis Venetis, amatio et redinatio. Plat. 77 Dunu fatum sunnit vivite laeti, Seneca. 79 Id apprime in vita stile, ex aliis observare sibi quod ex usu sit. Ter. 77 Dunu furor in cursu currunt cede furori. Creteandum cun Crete. Temporibus servit, nec contra Samina Nato. 78 Nulla certior custodia innocentia: inexpugnabile munimentum munimento non egere. 80 Unicuique suum omus intolerabile videtur 81 Livius.
Cure of Melancholy.

[Part. 2. Sec. 3.

the spectators, ghastly, fulsome, terrible, as plagues, apoplexies, leprosies, wounds, sores, tetter, pox, pestilential 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 conveccturers, no prowlers, no smell-feasts, praters, panders, parasites, bawds, drunkards, whore-masters; necessity and defect compel them to be honest; as Mitio told Democ in the 83 comedy,

"Ipsa si nequeo ego neque in formam, Non sum estas facer eum."

"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 decret voluntas sed faculae.84

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, 85 Non pul qui maximé cavi, is seque cautore 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 dissolve 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. Weariness of life makes them they are not so besotted on the transitory vain pleasures of the world. If they dote in one thing, they are wise and well understanding in most other. If it be inverteber, they are insensati, most part dotting, 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 ó superi, sit misi perpetua. Some think fools and dizzards live the merriest lives, as Ajax in Sophocles, Niló seire vita jucundissima, "is the pleasantest life to know nothing," ineris malorum remedum 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 illustrious 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 pan, you should hear them howl, roar, and cry out in every house, as you go by in the street, but they are most free, jovial, and merry, and in some 86 countries, as amongst the Turks, honoured for saints, and abundantly maintained out of the common stock. 87 They are no dissemblers, liars, hypocrites, for fools and madmen tell commonly truth. In a word, as they are distressed, so are they pitied, which some hold better than to be envied, better to be sad than merry, better to be foolish and quiet, quam 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.

SUBS. 1.—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 Pharmacutic, or that kind of physic which cureth by medicines, which apothecaries most part make, mingle, or sell in their shops. Many evil 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 Boethins relates of the isles of Oreades, the people are still sound of body and mind, without any use of physic, they live commonly 120 years, and Ortelius in his

---

83 Ter, sen. 2. Melphus. 84 Tawas not the will but the way that was wanting. 85 Plantas. 86 Petronius-Catull. 87 Parthen. Catull. Art. 8. 88 stultitia dolo esset, inulla non domo equitatis au.
Medicinal Physic.

357

itinerary of the inhabitants of the Forest of Arden. 91, 92 they are very painful, long-lived, sound,” &c. 92 Martianus Capella, speaking of the Indians of his time, saith, they were (much like our western Indians now) 95 bigger than ordinary men, bred coarsely, very long-lived, insomuch, that he that died at a hundred years of age, went before his time, &c. 93 Damianus A-Goess, Saxo-Grammaticus, Aabianus Bohemius, say the like of them that live in Norway, Lapland, Finmark, 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 Bleskenius in his accurate description of Iceland, 1697, makes mention, amongst other matters, of the inhabitants, and their manner of living. 93 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. 97 I find the same relation by Lerius, and some other writers, of Indians in America. Paulus Jovius in his description of Britain, and Levinus Lemnis, observe as much of this our island, that there was of old no use of 91 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: 96 some think physicians kill as many as they save, and who can tell, 98 Quot Themison agros autumno occiderit uno 97? “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 daily 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; 'tis Pliny's dilemma of old, 97 '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 96 Pet. And. Canonherins a patriarch 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. Juridicia, medicis, fisco, fas vivere rapto, 'tis a corrupt trade, no science. art. no profession; the beginning, practice, and progress of it, all is naught, full of impudence, uncertainty, and doth generally more harm than good. The devil himself was the first inventor of it: Inventum est medicinae nem, 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. Esculapius his son 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, Phaon, Podaliarius, 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 Fimbriam Hippocratis; but as 96 Cardan censures them, both inhuman and obscure, as all those old ones are, their precepts confused, their medicines obsolete, and now most part rejected. Those cures which they did, Paracelsus holds, were rather done out of their patients' confidence, 100 and good opinion they

91 Parvo viventes laboriosi, longavi, suo contenti, ad centum annos vivunt. 92 Lib. 6. de Nup. Philol. Ultra humanae fragilatem praxim, ut immutare potest qui centenarius mortuatur, &c. 93 Victus corum carent et lacte consistit, potus aqua et serum; piscis lacrimae haec habet; ita multis annos sepe 250 abhuc medicus et medicina vivunt. 94 Lib. de 4. complex. 95 Per mortes agunt experimenta et animas nostras negogiantur; et quod alius exitale hominem occidit 96 impunissim summa. Plinius. 96 Juren. 97 Omnis morbus lethali aut curabilis, in vitam definit aut in mortem. Utrque igitur modo medicinae utilitas; si lethali, curari non potest; si curabilis, non requirit medicum: natura expellet. 98 In interpretatione politico-morales in 7 Aphorism. Hippo libros. 99 Precepta, de contrad. med. 100 Optim facit medicos; a fair gown, a velvet cap, the name of a doctor is all in all.
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; 2 "one saith this, another that," out of singularity or opposition, as he said of Adrian, mult}

---

1. Morbus alius pro alio curatur; aluid remedyum pro alio.
4. Agrippa. "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."
5. Medicine cannot cure the knotty gout."
of it, which in other places was accustomed: and therefore Cambyses in 10 Xenophon told Cyrus, that to his thinking, physicians "were like tailors and cobblers, the one mended our sick bodies, as the other did our clothes." But I will urge these caviling and contumelious arguments no farther, lest some physician should mistake me, and deny me physic when I am sick: for my part, I am well persuaded of physic. I can distinguish the abuse from the use, in this and many other arts and sciences: "Alius vinum, alius ebrietas, wine and drunkenness are two distinct things. I acknowledge it a most noble and divine science, in so much that Apollo, Ε sculapius, and the first founders of it, merito per dis habit, were worthily counted gods by succeeding ages, for the excellency of their invention. And whereas Apollo at Delos, Venus at Cyprus, Diana at Ephesus, and those other gods were confined and adored alone in some peculiar places: Ε sculapius and his temple and altars everywhere, in Corinth, Lacedæmon, Athens, Thebes, Epidaurus, &c. Pausanius records, for the latitude of his art, diety, worth, and necessity. With all virtuous and wise men therefore I honour the name and calling, as I am enjoined "to honour the physician for necessity's sake. The knowledge of the physician lifteth up his head, and in the sight of great men he shall be admired. The Lord hath created medicines of the earth, and he that is wise will not abhor them," Eccles. liii. 1. But of this noble subject, how many panegyrics are worthy written? For my part, as Sallust said of Cæsar, præstat silere, quam pauca dicere; I have said, yet one thing I will add, that this kind of physic is very moderately and advisedly to be used, upon good occasion, when the former of diet will not take place. And 'tis no other which I say, than that which Arnoldus prescribes in his 8. Aphoris. 12 "A discreet and goodly physician doth first endeavour to expel a disease by medicinal diet, than by pure medicine:" and in his ninth, 13 "he that may be cured by diet, must not meddle with physic." So in 11. Aphoris. 14 "A modest and wise physician will never hasten to use medicines, but upon urgent necessity, and that sparingly too:" because (as he adds in his 13. Aphoris.) 15 "Whosoever takes much physic in his youth, shall soon bewail it in his old age:" purgative physic especially, which doth much debilitate nature. For which causes some physicians refrain from the use of purgatives, or else sparingly use them. 16 Henricus Ayrerus in a consultation for a melancholy person, would have him take as few purges as he could, "because there be no such medicines, which do not steal away some of our strength, and rob the parts of our body, weaken nature, and cause that cacochymia," which 17 Celsus and others observe, or ill digestion, and bad juice through all the parts of it. Gaden himself confesseth, 18 "that purgative physic is contrary to nature, takes away some of our best spirits, and consumes the very substance of our bodies:" But this, without question, is to be understood of such purges as are unseasonably or immoderately taken: they have their excellent use in this, as well as most other infirmities. Of alteratives and cordials no man doubts, be they simples or compounds. I will amongst that infinite variety of medicines, which I find in every pharmacopœia, every physician, herb-alist, &c., single out some of the chiefest.

Subsect. II.—Simples proper to Melancholy, against Exotic Simples.

Simples properly applied to melancholy, are either simple or compound. Simples are alternative or purgative. Alternatives are such as correct, strengthen nature, alter, any way hinder or resist the disease; and they be herbs, stones, minerals, &c. all proper to this humour. For as there be diverse distinct infirmities continually vexing us,

So there be several remedies, as 20 he saith, 21 "each disease a medicine, for every

10 Cyrip, lib. 1. Voctiæ vestitum fracturam reserudinum. 11 Chryso, hom. 12 Prudens et purdus medicus, merium ante expedire satagis, eius medicamentis, quam purus mecum invenit. 13 Quisque potest per alimenta restituendi sanatas, fructibus est potitus usus medicamentorum. 14 Modestis et sapientiis medi- ces, numquam peregrinat ad pharmaciam, nisi cogitate necessitate. 15 Quique medicus in juveni- "Diseasee 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 do

cineering and most frequent maladies of it, As one discourseth, "wormwood grows sparingly in Italy, because most part there they be misaffectted 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 geniali, and Baptista Porta Physiognomica, lib. 6. cap. 23. give many instances and examples of it, and bring many other proofs.

For that cause believe 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: sema, cassia out of Egypt, rhubarb from Barbary, aloes from Socotra; turbith, agraric, mirabolanes, hermodactils, from the East Indies, tobacco from the west, and some as far as China, hellebore from the Anticere, or that of Austria which bears the purple flower, which Mathiolius so much approves, and so of the rest. In the kingdom of Valencia, in Spain, Maginius commends two mountains, Mariola and Renagedosa, famous for simples; Leander Albertus. Baldus a mountain near the Lake Beneuus in the territory of Verona, to which all the herbalists in the country continually lock; Ortelius eae in Apulia, Munster Mons major in Istria; others Montpelier in France; Prosper Altimus prefers Egyptian simples, Garcia ab Horta Indian. Before the rest, another those of Italy, Crete, &c. Many times they are over-curios in this kind, whom Fuchsius taxeth. Inst. l. 1. &c. l. cap. 1. 25. so that think they do nothing, except they take 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 prodigions, sumpnous, fat-fetched, rare, conjectural medicines: without all question if we have 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 he be taken in proportionable quantity, fitted well qualified upright, if not much better, and more proper to our constitutions. But so 'tis for the most part as Pliny writes to Gallus, "We are careless of that which is 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; cieuta or hemlock is a strong poison in Greece, but with us it hath no such violent effects: I conclude with I. Voschius, who as he much inveighs against those exotic medicines, so he promiseth by our Europem, a full cure and absolute of all diseases; "a capite ad calcem, nostra regionis herbe nostris corporibus magis convenunt, our own simples agree best with us. It was a thing that Fernelius much laboured in his French practice, to reduce all his cure to our proper and domestic physic; so did James Cornarius, and Martin Rufus in Germany. T. B. with us, as appeareth by a treatise of his divulged in our tongue 1615, to prove the sufficiency of English medicines, to the cure of all manner of diseases. If our simples be not altogether of such force, or so opposite, it may be, if like industry were used, those far fetched drugs would prosper as well with us, as in those countries whence now we have them, as well as cherries, artichokes, tobacco, and many such. There have been diverse worthy physicians, which have tried excellent conclusions in this kind, and many diligent, painful apothecaries, as Gesner, Besler, Gerard, &c., but amongst the rest those famous public gardens of Padua in Italy, Nuremburg in Germany, Leyden.
in Holland, Montpelier in France, (and our's in Oxford now in seri, 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 28 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.—Alternatives, Herbs, other Vegetables, &c.

Amongst these 800 simples, which Galeottus reckons up, lib. 3. de promisc. doctor. cap. 3, and many exquisite herbalists have written of, these few following alone I find appropriated to this humour: of which some be alternatives; 33 "which by a secret force," saith Renodæus, "and special quality expel future diseases, perfectly cure those which are, and many such incurable effects." This is as well observed in other plants, stones, minerals, and creatures, as in herbs, in other maladies as in this. How many things are related of a man's skull? What several virtues of corns in a horse-leg, 31 of a wolf's liver, &c. Of 32 diverse excrement of beasts, all good against several diseases? What extraordinary virtues are ascribed unto plants? 5 Satyrium et eruce penem crigant, vitex et nymphca semen extinguant, 34 some herbs provoke lust, some again, as agnus castus, water-lily, quite extinguished sleep; 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, 35 as to the head aniseeds, foalfoot, betony, calamin, eye-bright, lavender, bays, roses, rue, sage, marjoram, peony, &c. For the lungs calamin, liquorice, enamula campana, hyssop, horehound, water germander, &c. For the heart, borage, bugloss, saffron, balm, basil, rosemary, violet, roses, &c. For the stomach, wormwood, mints, betony, balm, centaury, sorrel, parselan. For the liver, daphspine or campanas germander, agrimony, fennel, endive, succory, liverwort, barberries. For the steth, maiden-hair, finger-fern, fodder of thyme, hop, the rind of ash, betony. For the kidneys, grumel, parsley, saxifrage, plaintain, mallow. For the womb, mugwort, pennyroyal, fetherfew, savine, &c. For the joints, camomile, St. John's wart, organ, rue, cowslips, 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. &c. 1 will briefly speak of them, as first of alternatives, which Galen, in his third book of diseased parts, prefers before diminutives, and Trallianus brags, that he hath done more cures on melancholy men 36 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 amongst those herbs which expel melancholy, and 37 exhilarate the heart, Galen, lib. 6. cap. 80. de simpl. 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 Dioorus, lib. 7. bibl. Plinius, lib. 25. cap. 2. et lib. 21. cap. 22. Plutarch, sympos. lib. 1. cap. 1. Dioscorides, lib. 5. cap. 40. Caesar, lib. 19. c. 3. suppose it was that famous Nepenthes of Homer, which Polydamna, Thonis's wife (then king of Thebes in Egypt), sent Helena for a token, of such rare virtue, "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."
Hiæna'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 *62* Heurnius, in the second degree, with a wonderful virtue comforts the heart, and purgeth all melancholy vapours from the spirits, Mathiol. in *lib. 3. cap. 10.* in *Dioscorides.* Besides they ascribe other virtues to it, *44* as to help to concoction, to cleanse the brain, expel all careful thoughts, and anxious imaginations; *7* 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.

Mathiolus, in his fifth book of Medicinal Epistles, reckons up scorzonera, *42* not against poison only, falling sickness, and such as are vertiginous, but to this melancholy; the root of it taken by itself expels sorrow, causeth mirth and lightness of heart. *13*

Antonius Musa, that renowned physician to Caesar Augustus, in his book which he writ of the virtues of betony, *cap. 6.* wonderfully commends that herb. *Animas hominum et corpora custodit, secures 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; *43* it purgeth all choler, and purifies the blood. Mathiol. *cap. 140.* in *4.* *Dioscor.* wonders the physicians of his time made no more use of it, because it rancites and cleanseth: we use it to this purpose in our ordinary beer, which before was thick and fulsome.

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 Ruffus Ephesas, *41* Arcteus 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 cudive, succory, dandelion, fumitory, &c., which cleanse the blood. Scolopendria, cuscuta, ceterach, mugwort, liverwort, ash, tamarisk, genist, maidenhair, &c., which must help and ease the spleen.

To these I may add roses, violets, capers, featherfe w, scordium, stachus, rosemary, ros solis, saffron, olyrime, sweet apples, wine, tobacco, sanders, &c. That Peruvian chamico, *monstrosa facultate,* &c. Linschösten Datura; and to such as are cold, the *44* decoction of gyranum, China sarsaparilla, sassafras, the flowers of cardinus benedixus, which I find much used by Montanus in his Consultations, Julius Alexandrinus, Lelius, Eguinus, and others. *42* Bernardus Penottus prefers his herbs solis, or Dutch sandel, before all the rest in this disease, *41* 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, *44* will cause a sudden alteration, drive away dyspnoea, and cheer up the heart." Ant. Guianerius, in his *Antidotary,* hath many such. *43* Jacobus de Donnis the aggre- gator, repeats ambergrise, nutmegs, and all-pice amongst the rest. *But that cannot be general.* Amber and spice will make a hot brain mad, good for cold and moist.

---

*40* *Lib. 2.* *cap. 2.* *prax. med.* mira vi letitiam praebet et ex confirmat, vapores melancolicos purget & spiritum proprie et epi animum hilarem reddet, nec coniunctionem juvaret, cerebrd obscuraciones recassat, etiam imaginaciones lasset, Scorzenara. *41* *Non solem ad viarum necess, comitibus, vertiginose; sed pse accommodata radic tristiorem descem, hilariatem conciliat.* *42* *Rilum stramoneae defract, sanguinem purget.*

---

*6* *cap. 5.* *Lanc. ocerc. Indus descrip. lib. 10.* *cap. 2.* *Heurnius, 1.* *cap. 8.* *5* *Scutum* *constitu.* *7* *ref.* *denar med.* *8* *capitale dolores de phantastis tota vit;i; sacis nullum herbam in terra habemus virtus et homatia uestri.* *9* *Uginia medicamentorum in calidi carnis confortatione, et ad agitatos multitum, &c.* *10* *Rudimenti.* *Egynum solum quod vivet habet mirum ad hilariatem et multi pro secreto habetur.* *Ecckenroth obser.* *med. cur. 5. obser.*
Medicinal Phyisc. 393

Garcia ab Horto hath many Indian plants, whose virtues be much magnified in this disease. Lemnius, instit. cap. 58. admires rue, and commends it to have excellent virtue, "to expel vain imaginations, devils, and to ease afflicted souls." Other things are much magnified by writers, as an old cock, a ram’s head, a wolf’s heart borne or eaten, which Mercurialis approves; Prosper Althius the water of Nilus, Gomesius all sea-water, and at seasonable times to be sea-sick: goat’s milk whey, &c.


Precious stones are diversely censured; many explode the use of them or any minerals in physic, of whom Thomas Erastus is the chief, in his tract against Parscelus, and in an epistle of his to Peter Monavius, "That stones can work any wonders, let them believe that list, no man shall persuade me; for my part, I have found by experience there is no virtue in them." But Matthiolius, in his comment upon Dioscorides, is as profuse on the other side, in their commendation; so is Cardan, Renodeus, Alardus, Rueus, Enecilus, Marbodeus, &c. Matthiolius specifies in coral: and Oswaldus Crollius, Basil. Chym. prefers the salt of coral. Christoph. Enecilus, lib. 3. cap. 131. will have them to be as so many several remedies against melancholy, sorrow, fear, dulness, and the like; Renodeus admires 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 exhilarate 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 Calecut; "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 allay 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 brags 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. veni mecum, Fran. Rueus, 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. Enecilus, lib. 3. cap. 66. highly magnifies the virtue of the beryl, "it much avails to a good understanding, represseth vain conceits, evil thoughts, casteth mirth, &c. In the belly of a swallow there is a stone found called chelidonium, "which if it be lapped in a fair cloth, and tied to the right arm, will cure lunatics, madmen, make them amiable and merry."

There is a kind of onyx called a chalcedony, which hath the same qualities. "avails 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 given to drink, 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 hung about the neck repress troublesome dreams," which properties almost Cardan gives to that green-coloured emetris if it be carried about, or worn in a ring; Rueus to the diamond.

Nicholas Cabeus, a Jesuit of Ferrara, in the first book of his Magnetic Philoso-

Cure of Melancholy.

Phy, cap. 3. speaking of the virtues of a loadstone, recites many several opinions; some say that if it be taken in parcels inward, si quis per frustra vort, jaccutum restitution, it will, like viper's wine, restore one to his youth; and yet if carried about them, others will have it to cause melancholy; let experience determine.

Mercurialis admires the emerald for 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 Donatis, in his catalogue of simples, hath ambergrase, os in corde cervi, the bone in a stag's heart, a monocerot's horn, bezoar's stone (69 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. Renoeus, cap. 22. lib. 3. de ment. med. saith he saw two of these beasts alive, in the castle of the Lord of Vitry at Courby.

Lapis lazuli and armenius, because they purge, shall be mentioned in their place.

Of the rest in brief thus much I will add out of Cardan, Renoeus, cap. 23. lib. 3. Rondeletius, lib. 1. de Testat. c. 15. &c.69 "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 exhilaration of the heart."

Minerals. Most men say as much of gold and some other minerals, as these have done of precious stones. Erastus still maintains the opposite part. Disput. in Paracelsum. 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 mili plano simul ac nummos contemptor in area, as he said in the poet, it so revives the spirits, and is an excellent recipe against melancholy,

"For gold in physic is a cordial, therefore be loved gold in especial.

Aurum potabile, he discommends and inveighs against it, by reason of the corrosive waters which are used in it: which argument our Dr. Guin urgeth against D. Antonius. 74 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 nasce tur ridiculus mus. Paracelsus and his chemical followers, as so many Promethees, will fetch fire from heaven, will cure all manner of diseases with minerals, accounting them the only physic on the other side. 75 Paracelsus calls Galen, Hippocrates, and all their adherents, infants, idiots, sophisters, &c. Apogyes istos qui Vulcarnus istus metamorphoses sungillant, insecita solo less, supine pertinaxce alumnos, &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 Hexipharmaconss, Paraceces, Monamins, augumentum Armarium, and such magnetic cures, Lampsas vita et mortis, Balnum Dancie, Bal samum. Electrum Magico-physicum, Anuleta 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, 77 "a drop of his preparations should go farther than a drachm, or ounce of theirs," those loathe-some and fulousn filthy poisons, heteroclitical pills (so he calls them), horse medicines, ad quorum aspectum Cyclops Polyphemus exhorrescet. And though some condemn their skill and magnetic cures as tending to magical superstition, witchery, charms, &c., yet they admire, stillly 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. Lemnius lib. 3. cap. 6. de occult. nat. mir. commendeds gold inwardly.

64 Aenea his adversator, omnium gemmarum pulcherbae caeli colore retort, annimum ab urbe liberat, mores in melioris mutat.
65 Longus morhoriae solerer meditor, defigitor, &c.
66 Sec. 3. Membr. 1. Subs. 3.
67 Gestsamniam lapidum et gemmarum maximum fort antiquum et presentem; unde quibus sunt gemmas secum ferre student.
68 Margarita et uniones quâ contentae ? psamm aind Persis et Indis, vides cordiales sunt.
69 Aurum latitium general, non in corde, sed in area vitorum.
70 Chaucer.
71 Aurum non aurum. Notum ab aquis sedentiae. 72 Ep ad Monami. Metallum omnium in universam quovismodo pascat, nec tut tue nem commover intus corpus sani. 73 In parag. Metallia pasum inspicere me pluris sunt quam omnes vestra doctores, et eadem mune mune potentiores doctores sunt quam vestra Gawnus et Axamnec; hanc mea minus experisti quam vestra Hansa Academic. 74 Vide Erasmum Burgonius, c. 3. Francisci. 75 Ioli. Cordiuss and others. 76 Plus praestet egressa in quem tot oras drachmam et utrum.
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 Renoueus subscribes, lib. 2. cap. 2. FECINUS. lib. 2. cap. 19. Fernel. med. med. lib. 5. cap. 21. de Cardiacis. Daniel Semmertus, lib. 1. part. 2. cap. 9. Audernacu, Libavius, Quercatus, Oswaldus Crolius, Euvonymus, Rubeus, and Matthiolius in the fourth book of his Epistles, Andreas A Blaen epist. ad Matthiolum, as commended and formerly used by Avicenna, Arnoldus, and many others: 57 Matthiolius 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 58 "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:" 59 look for antimony among purgers.

SUBSECT. V.—Compound Alternatives; censure of Compounds, and mixed Physic.

Pliny, lib. 24. c. 1, bitterly taxeth all compound medicines. 60 "Men's knavery, imposture, and capitious 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 'tis not without cause which he saith; for out of question they are much to 61 blame in their compositions, whilst they make infinite variety of mixtures, as 62 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." 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, exolette, things out of date are to be had (saith Cornarius); a company of barbarous names given to syrups, juleps, an unnecessary company of mixed medicines;" 63 radix indigestaque molles. Many times (as Agrippa taxeth) there is by this means 64 "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 65 Mat. Ricius, in that flourishing commonwealth of China, 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." 66 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 fit per plura (as the saying is) quod fieri potest per pauca; 300 simples in a julep, potion, or a little pill, to what end or purpose? I know not what 67 Alkindus, Capiraccius, Montagna, and Simon Enover, 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. Mercurialis in his book de compost. medicin. gives instance in Hamech, and Philonium Romanum, which Haimech an Arabian, and Philonius a Roman, long since composed, but crasse as the
rest. If they be so exact, as by him it seems they were, and those mixtures so perfect, why doth Fernelius affect the one, and why is the other obsolete? \*Galen taxeth Galen for presuming out of his ambition to correct Theriacum Andromachi and we as justly may carp at all the rest. Galen's medicines are now exploded and rejected; what Nicholas Mëripsa, Mesue, Celsus, Scribanius, Actarius, &c. writ of old, are most part contemned. Mellickius, Cordus, Wecker, Quercetan, Rheodeus the Venetian, Florentine states have their several receipts, and magistralis: they of Nuremburg have theirs, and Augstanta Pharmacopoeia, peculiar medicines to the meridian of the city: London hers, every city, town, almost every private man hath his own mixtures, compositions, receipts, magistralis, 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; Delbrant reges, plectuntur Achivi: they dote, and in the meantime the poor patients pay for their new experiments, the commonalty rue it.

Thus others object, thus I may conceive out of the weakness of my apprehension; but to say truth, there is no such fault, no such ambition, no novelty, or ostentation, as some suppose; but as \*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 *Vallum simplex medicamentum sine vox, no simple medicine is without hurt or offence; and although Hippocrates, Erasistratus, Dioecles of old, in the infancy of this art, were content with ordinary simples; yet now, saith \*Elias, "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 to smell, to make them savoury to the palate, pleasant to taste and take, and to preserve them for continuance, by admission of sugar, honey, to make them last longer and years for several uses." In such cases, compound medicines may be approved, and Arnoldus in his 18. aphorism, doth allow of it. \*If simples cannot, necessity compels us to use compounds;" so for receipts and magistralis, dies dies dicat, one day teacheth another, and they are as so many words or phrases, *Qua num sunt in honore vocabula si vaeus usus, ebb and flow with the season, and as wits vary, so they may be infinitely varied. \* Quisque sumum placitum quo capitur 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; *Hoc musarum nutrices, and experience teacheth us every day 911 things which our predecessors knew not of. Nature is not effete, as he saith, 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 usu ea plurumque cognoscunt qua homines eix 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 buglossatam, wine made of borage and bugloss, the composition of which is specified in Arnoldus Villanovanus, *lib. de viris, 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

\*Suid. cap. de scientiis. \*Quercetan, pharma- 
cesf, cap. 2. Nobilitysimum et utilissimum 
Inuenciae usum cum necessitate adinventum et 
introductionem. \*Cap. 33. Tetrab. 4. ser. 2. Nece-
nitas neque certa regit aliquando nostrarum saeculorum, et ex 
simplificaribus compositas facere, tum ad apoplect 
corum, palatis gratiam, ad controversium simplicium" tum ad faturas usus, conservationem, &c. 
\*Cum simplicia non possunt necessitates egi et ad composita. 
\*Sanctiunh corruptam emaculat, scabrum abolit, 
lepram curat, spiritibus recreat, et animum exhaerat. 
Melancholitics homines per urbano educit, et codementum 
atras, atomosius melancolici hominibus purget, quibus 
addo deponentes et furiosos vincula retinebant plumbum 
puer, et ad rationes sinus dixit. Testa est mel 
bacervat. quod videtur matromnos quassum linic 
im, quem frequentabat nec uenabat homines et impo 
sumui dehinc facienda bas, crebat ut fugii 
cogitation. Put et pravissimis recepis, vivi gravis 
usus, indicieus a peregrino homine saevior, efficacem 
num pra foribus dicte matronae impolens.
bedlamites 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 herself; 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 drunk in wine, will do as much, the roots sliced and steeped, &c. saith Ant. Mizaldus, art. med. who cites this story verbatim out of Villanovanus, and so doth Magninus a 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 Savamarola, as for such as are solitary, dull, heavy or sad without a cause, or be troubled with trembling of heart. Other excellent compound waters for melancholy, he cites in the same place. * If their melancholy be not inflamed, or their temperature over-hot. Evonymus hath a precious aquavitae 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 draught. Syrups are very good, and often used to digest this humour in the heart, spleen, 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 epithyme, hops, scolopendra, fumitory, maidenhair, bizantine, &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 confectons; conserves of borage, bugloss, balm, fumitory, succory, maidenhair, violets, roses, wormwood, &c. Confections, treacle, mithridate, elegams, or linctures, &c. Solid, as aromatical confectons: hot, diabresa, diamargaratum calidum, dianthus, diamoschum dulce, electuarium de gemmis lfificam Galeni et Rhaxis, diagaiinga, diaeominum dianium, diatrium piperion, diazinizer, diaeacaper, diaeinnanumum: Cold, as diamargaratum frigidum, diacoroli, diarodon abatus, diaeodion, &c. as every pharmacopæia will show you, with their tables or lossings that are made out of them: with conditcs and the like.

Outwardly used as occasion serves, as amulets, oils hot and cold, as of camomile, strechos, violets, roses, almonds, poppy, nymphaea, mandrake, &c. to be used after bathing, or to procure sleep.

Ointments composed of the said species, oils and wax, &c., as Alablasterium Populcum, some hot, some cold, to moisten, procure sleep, and correct other accidents.

Liniments are made of the same matter to the like purpose: emplasters of herbs, flowers, roots, &c., with oils, and other liquors mixed and boiled together.

Cataplasms, salts, 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.

Cerotes are applied to several parts and frontals, to take away pain, grief, heat, procure sleep. Fomentations or sponges, wet in some decoctions, &c.; epithemata, or those 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. 56 Asarum, or Asarabeca, which, as Mesue saith, is hot in the second degree,
and dry in the third, "it is commonly taken in wine, whey," or as with us, the juice of two or three leaves or more sometimes, pounded in posset drink qualified with a little liquorice, or aniseed, to avoid the fulsome-seness of the taste, or as *Diaserum Ferneli*. *Brassivola in Catari.**

*Brassivola in Catari.*

to it amongst those simples that only purge melancholy, and Ruellins confirms as much out of his experience, that it purgeth *black choler, like hellebore itself.* Galen, lib. 6. *simplic. and* Matthioli ascribe other virtues to it, and will have it purge other humours as well as this.

Laurent, 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. 111.* adds other effects to it. *Pliny sets down fifteen berries in drink for a sufficient potion; it is commonly corrected with his opposites, cold and moist, as juice of endured purslane, and is taken in a potion to seven grains and a half. But this and asparagus, 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 Catari.* out of Mesue, others, and his own experience, will have this simple to purge *melancholy alone.* It is an ordinary vomit, *vinum scillitium,* 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.* *Mesue and Averroes will not admit of it, by reason of danger of suffocation.* 1 great pain and trouble it puts the poor patient to," saith Dodonaeus. Yet Galen, *lib. 6. simplic. med. and Dioscorides, cap. 145.* allow of it. It was indeed *in terrible in former times," as Pliny notes, but now familiar, insomuch that many took it in those days, *that were students, to quicken their wits,"* which Persius *Sat. 1.* objects to Accius the poet, *Hlias Acci ebra veratro.*

6 It helps melancholy, the falling sickness, madness, gout, &c., but not to be taken of old men, youths, such as are weaklings, nice, or effeminate, troubled with head-ache, high-coloured, or fear strangling," saith Dioscorides. *Oribasius, an old physician, hath written very copiously, and approves of it, in such affections which can otherwise hardly be cured." Heurnius, *lib. 2. prax. med. de vomitoriis,* will not have it used "but with great caution, by reason of its strength, and then when antimony will do no good," which caused Hermophilus to compare it to a stout captain (as Codroneus observes *cap. 7. comment. de Helleb.*) that will see all his soldiers go before him and come *post principia,* like the bragging soldier, last himself; 8 when other helps fail in inveterate melancholy, in a desperate case, this vomit is to be taken. And yet for all this, if it be well prepared, it may be 9 securely given at first. *Hermophilus brags, that he hath often, to the good of many, made use of it, and Heurnius, *that he hath happily used it, prepared after his own prescript," and with good success. *Christophorus a 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 it weight, and he is not much against it. But they do commonly exceed, for who so bold as blind Bayard, and prescribe it by pennyworth, 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 indiscrnet 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 Catari.*

*Godefridus Segnius the emperor Rudolphus's physician cap. 16.

---

6 Veratri modo expurgat cerebrum, roborat memori- 

7 Manus et hominum per vomium obstret. 

8 Vomitum et membris et 

9 Vominae atque eliicad. 

1 Ab arte reijucundum, ob perennis suiticassimns 

2 Cap. 16. magna vis elicet, et molestia cum summ. 

3 Quemam terribile. 

4 Multi studorum gratia ad 

5 providenda acruus que commentabatn. 

6 Mediotr 

7 omnium diastrophis, melancholizis, pedis- 

8 Coli. lib. 

9 cap. 2 in affectuosum usque difficulter curatur, 

10 Heleborum damus. " Non sunt saniores causis 

11 ut longe roulette utram, est enim valueritnus et quos 

12 Atrius trahur 

13 cap. 1. set 2. In solum dedit vuli Heleboram album, 

14 ut seors spem non habent, non us quo Synepis ti- 

15 Cap. 12 de morbis cap. 

16 Nos firillium utram nostro 

17 preparato Heleboro albo.
Mem. 2. Subs. 2.] Purging Simples.

Matthiolius in Dioscor. and that excellent commentary of Baptista Codroncus, which is *instar omnium de Helleb. 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 12 Matthiolius, "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: 13 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, 14: 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 goblets of flesh, and all his excrescences 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, Skenkius relates verbatim, *Exoter. experiment. ad. var. morb. cent.* 6. *obserr.* 6. with great approbation of it. Herules of Saxoniac calls it a profitable medicine, if it be taken after meat to six or eight grains, of such as are apt to vomit. Rodericus a Fonseca the Spaniard, and late professor of Padua in Italy, extols it to this disease. *Tom. 2. consul.* 85. so doth Lod. Mercatus de *inter. morb. cur.* *lib. 1. cap. 17.* with many others. Jacobus Gervinus a French physician, on the other side, *lib. 2. de venenis confut.* explodes all this, and saith he took three grains only upon Matthiolius and some others' commendation, but it almost killed him, whereupon he concludes, 15"antimony is rather poison than a medicine." Th. Erastus concurs with him in his opinion, and so doth *Elian Montaltus cap. 30 de melan.* But what do I talk? 'tis the subject of whole books; I might cite a century of authors pro and con. I will conclude with 16Zuinger, 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 *Economini thesaurus, Quercetan. Oswaltius Crollitus, Basil. Chir.* *Basil. Valentius, &c.*

Tobacco, divine, rare, superexcellent tobacco, which goes far beyond all the panaceas, 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 tinkers do ale, 'tis a plague, a mischief, a violent purger of goods, lands, health, hellish, devilish and damned tobacco, the ruin and overthrow of body and soul.

**Subsect. II.—Simples purging Melancholy downward.**

Polyfoly and epithyme are, without all exceptions, gentle purgers of melancholy. Dioscorides will have them void phlegm; but Brassivola out of his experience avereth, that they purge this humour; they are used in decoction, infusion, &c. simple, mixed, &c.

Mirabolanes, all five kinds, are happily 18 prescribed against melancholy and quaran agues; Brassivola speaks out 19 "of a thousand" experiences, he gave them in pills, decoctions, &c., look for peculiar receipts in him.

Steechas, fumitory, dodder, herb mercury, roots of capers, genista or broom, pen-

---

12 In lib. 5. Dioscor. cap. 3. *Omnia opinion tur mor- 
his, quos atrabilis exculavit omnibus inque preser-
tion qui Hippocraciass obtinet passiones.* 13 *An-
dreae Gallas, Prolentius medicus, salutem huius medi-
camento post Deum debet.* 14 Integre sanitate, 
brevi restitutus. Id quod alius accidit scio, qui hoc 
mirabil medicamento ost sunt. 15 Qui melancoli-
ticus factus plenius desipuebat, multaque stultè loopho-
tur, hoc exhibens 12. gr. stibium, quod paulo post 
atum biliem ex alvo eduxit (ut ego vidi, qui vocatus 
tanquam ad miraculum adsumi testari possit,) et ra-
mentum tanquam carnis discreta in partes toto exce-
mentum tanquam saquineus nigerrimum representant-
hat. 16 Antimonium venenum, non medicamentum. 
17 Uartonis ep. sec. vel ad Maevianu ep. in utraque 
partem dignissimum medicamentum, si recte intenter, 
se suus venenum. 18 Metates fugat; utilisissi-
dantur melancholizc eis puternaris. 19 Millie 
horum vicere expertus sum.
nyroyal and half-boiled cabbage, I find in this catalogue of purgers of black choler, origan, featherfow, ammoniac salt, salpetre. But these are very gentle; allyppus, dragon root, century, ditany, colutea, which Fuchsius 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. Brassivola 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 Arabians, and not heard 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. Actuarius commends it sodden in broth, with an old cock, or in whey, which is the common conveyor of all such things as purge black choler; or steeped in wine, which Helenius accounts sufficient, without any farther correction.

Aloes by most is said to purge choler, but Aurelianus lib. 2, c. 6. de morb. chron. Aurelianus cap. 6. in 9. Rhasis Julius Alexandrinus, consil. 185. Scoltz. Crato consil. 189. Scoltz. prescribe it to this disease; as good for the stomach and to open the humorrhoids, out of Mesue, Rhasis, Serapio, Avicenna: Menardus ep. lib. 1. epist. 1. opposeth it, aloes doth not open the veins," or move the humorrhoids, which Leonhartus Fuchsius paradox, lib. 1. likewise affirms; but Brassivola and Dodonaeus defend Mesue out of their experience; let Valesius end the controversy.

Lapis armens and lazuli are much magnified by Alexander lib. 1, cap. 16. Avicenna, Etius, and Actuarius, if they be well washed, that the water be no more coloured, fifty times some say. That good Alexander (saith Gualerus) puts such confidence in this one medicine, that he thought all melancholy passions might be cured by it; and I for my part have oftentimes happily used it, and was never deceived in the operation of it. The like may be said of laps lazuli, 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 Matthusius ep. lib. 3. brags of that happy success which he still had in the administration of it. Nicholas Meriups puts it amongst the best remedies, sect. 1. cap. 12. in Antidotis; and if this will not serve (saith Rhasis) then there remains nothing but laps armens and hellebore itself." Valesius and Jason Pratensis much commend pulvis hal, which is made of it. James Damasc. 2. cap. 12. Herenlaus de Saxonia, &c., speaks well of it. Crato will not approve this; it and both hellebores, he saith, are no better than poison. Victor Trineavlinus, 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 Melanpodius 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 Pratensis' daughters, that ruled in Arcadia, near the fountain Chlorus, 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, Celsus Aurelianus, as ancient as Galen, lib. 1. cap. 6. Arctus lib. 1. cap. 5. Orbisius lib. 7. collect a famous Greek. Euhus ser. 3. cap. 112 & 113 p. Egineta, Galen's Ape. lib. 7. cap. 4. Actuarius, Trallhavus lib. 5. cap. 15. Cornelius Celsus only remaining of the old Latins. lib. 3. cap. 23. extol 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 Antieyra, or to Phoecis in Achaia, to be purged, where this plant was in abundance to be had. In Strabo's time it was an ordinary voyage, Naeget Anticyrus; a common proverb among the Greeks and Latins, to bid a dizzard or a mad man go take hellebore; as in Lucian, Memppus to
Tantalus, Tantale desipis, hellebore epoto tibi opus est, coque sane meraco, thou art out of thy little wit, O Tantalus, and must needs drink hellebore, and that without mixture. Aristophanes in Vespis, drink hellebore, &c. and Harpax in the 33 Comædian, told Simo and Ballio, two doting fellows, that they had need to be purged with this plant. When that proud Menacrates ἓς ζεύς, had writ an arrogant letter to Philip of Macedon, he sent back no other answer but this, Consulo tibi ut ad Anticyran te conferas, noting thereby that he was crazed, atque ellebore indigere, had much need of a good purge. Lilius Geraldus saith, that Hercules, after all his mad pranks upon his wife and children, was perfectly cured by a purge of hellebore, which an Anticyrian administered unto him. They that were sound commonly took it to quicken their wits, (as Ennis of old, 54 Qui non nisi potus ad arma — prosluat dicidea, and as our poets drink sack to improve their inventions (I find it so registered by Agellius lib. 17. cap. 15.) Carneades the academic, when he was to write against Zeno the stoic, purged himself with hellebore first, which 55 Petronius puts upon Chrysippus. In such esteem it continued for many ages, till at length Mesue and some other Arabsians began to reject and reprehend it, upon whose authority for many following lustres, it was much debased and quite out of request, held to be poison and no medicine; and is still oppugned to this day by 36 Crato and some junior physicians. Their reasons are, because Aristotle l. 1. de plant. c. 3. said, henbane and hellebore were poison; and Alexander Aphrodisius, in the preface of his problems, gave out, that (speaking of hellebore) 37 “Quails fed on that which was poison to men.” Galen. l. 6. Epid. com. 5. Text. 35. confirms as much: 38 Constantine the emperor in his Geoponicks, attributes no other virtue to it, than to kill mice and rats, flies and mouldwarps, and so Mизaldis, Nicander of old, Gervinus, Sekenius, and some other Neoterics that have written of poisons, speak of hellebore in a chief place. 39 Nicholas Leoncius hath a story of Solon, that besieging, I know not what city, steeped hellebore in a spring of water, which by pipes was conveyed into the middle of the town, and so either poisoned, or else made them so feeble and weak by purging, that they were not able to bear arms. Notwithstanding all these cavils and objections, most of our late writers do much approve of it. 40 Gariopontus lib. 1. cap. 13. Codronchus com. de helleb. Fallopian lib. de med. purg. simpl. cap. 69. et consil. 15. Trincaveili, Montanus 239. Frisene- lica consil. 14. Hercules de Saxonia, so that it be Opportunity given. Jacobus de Donis, Agr. Amatus, Luct. cent. 66. Godef. Stegis cap. 13. Hollandius, and all our herbalists subscribe. Fernelius meth. med. lib. 5. cap. 16. “confesseth it to be a terrible purge and hard to take, yet well given to strong men, and such as have able bodies.” P. Forestus and Capivaceius forbid it to be taken in substance, but allow it in decoction or infusion, both which ways P. Monavius approves above all others. Epist. 231. Scortzi, Jaccinthus in 9. Rhasia, comments a receipt of his own preparing; Penottius another of his chemically prepared, Evonimus another. Hilde- shem spicel. 2. de mel. hath many examples how it should be used, with diversity of receipts. Heurnius lib. 7. prax. med. cap. 14. “calls it an innocent medicine however, if it be well prepared.” The root of it is only in use, which may be kept many years, and by some given in substance, as by Fallopian and brassivola amongst the rest, who 45 brags that he was the first that restored it again to its use, and tells a story how he cured one Melastata, a madman, that was thought to be possessed, in the Duke of Ferrara’s court, with one purge of black hellebore in substance: the receipt is there to be seen; his excrements were like ink, 46 he perfectly healed at once; Vidus Vidius, a Dutch physician, will not admit of it in substance, to whom most subscribe, but as before, in the decoction, infusion, or which is all in all, in the extract, which he prefers before the rest, and calls suave medicamentum, a sweet medicine, an easy, that may be securely given to women, children, and weaklings. Baracellus, horto geniali, terms it maximæ præstantiæ medicamentum, a medi-
Cure of Melancholy. [Part. 2. Sec. 4.]

cine of great worth and note. Quercetan in his Spagir Phar. and many others, for wonders of the extract. Paracelsus, above all the rest, is the greatest admirer of this plant; and especially the extract, he calls it Tberiacum, terrestris Balsamum, 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. Matthiolus laughs at those that except against it, and though some abhor it out of the authority of Mesue, and dare not adventure to prescribe it, "yet I (saith 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, Baracelus, 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 helbore, scilla or sea-onion, senna, Vinum Scilliticum, Helboraldum, 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." Orznel. Scilliticum, Syrupus Helboraldus major and minor in Quercetan, and Syrupus Genista for hypochondriacal melancholy in the same author, compound syrup of succory, of fumitory, polypody, &c. Heurnius his purging cock-broth. Some except against these syrups, as appears by Udallerius Leonorus his epistle to Matthiolus, as most pernicious, and that out of Hippocrates, cocta nover re, et medicari, non cura, no raw things to be used in physic; but this in the following epistle is exploded and soundly confuted by Matthiolus: many juleps, potions, receipts, are composed of these, as you shall find in Hildesheim speciel. 2. Heurnius lib. 2. cap. 14. George Sekenius Ital. med. prae. &c.

Solid purges are confections, electuaries, pills by themselves, or compound with others, as de lapide lazudo, armure, pil. indae, of fumitory, &c. Confection of Hamanch, which though most approve. Solenander sec. 5. consil. 22. bitterly inveighs against, so both Rondolletius Pharmacop. officina, Fernelius and others; disaeana, diapolyodium, diacassia, diacatholicon, Wecker's electuarie de Epithymo, Ptolemys hierologadum, of which divers receipts are daily made.

Aulis 22. 23. commends Hieram Rugli. Trincavelsius consil. 12. lib. 4. approves of Hier, non inquit, invento melius medicamentum, I find no better medicine, he saith. Heurnius adds pil. aggregat. pills de Epithymo, pil. indae. Mosne describes in the Florentine Antidotary, Pilulac sine quibus esse nolo. Pilulae Cochiae cum Helbordo, Pil. Arabice, Pudica, de quinque generibus mirabilorum, &c. More proper to melancholy, not excluding in the meantime, turbith, manna, rhubarb, agame, elecephoe, &c. which are not so proper to this humour. For, as Montanus holds cap. 30. and Montanus choleræ etiam purganda, quod atra sit pabulum, cholher is to be purged because it feeds the other: and some are of an opinion, as Erasistratus and Asclepiades maintained of old, against whom Galen disputes, "that no physic doth purge one humour alone, but all alike or what is next." Most therefore in their receipts and magistrates 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 Cates observe, hic succus a sicco remedio agre trahitur, this juice is not so easily drawn by dry remedies, and as Montanus adviseth 25 cows. "All drying medicines are to be repelled, as aloe, hiera," 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

40 Ultimum rubigum, extremum medicamentum, quod castara cuma cliasat, quarrum caetera laxativa pul non possunt ad hune portament, si non hune, multa cadunt.
41 Testari possim me secantus hominibus Helborum nigrom exhibissee, multa possess incommodo, &c.
42 Pharmacop. Optimum est ad manum el unum melancholicos affec tum intra assumptum, tum extra, secus capiatur hinc textus," in co marea facta lapide adnomet.
43 Epist Math lib. 2. Tater. Stump moccasini et omnium medicins extirpandi.
44 Purgantia conscribant medicamenta, non num humainum attrahere, sed quemque agat ut se manum naturalen convertere.
45 Regnator enmuse alvesantes medicae, ut Aloe, Hiera, pilula queenque.
Mem. 3.

Chirurgical Remedies.

403

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, 51 in those that divulge and
publish medicines in their mother-tongue, 52 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 com-
monly after a purge, when the body is soluble and loose. Or apoplecticmiasm, mast-
ticatures, 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 pimpineld,
ions, &c., castor, pepper, white hellebore, &c. To these you may add odoro-
ments, perfumes, and suffumigations, &c.

Taken into the inferior parts are clysters strong or weak, suppositories of Castil-
ian soap, honey boiled to a consistence; or stronger of scannmony, 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.

In letting of blood three main circumstances are to be considered, 52 "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, noxions
humours, 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 pharmacia, you must begin with blood-letting and not physic; some except this pecu-
lar 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 53 are three, first is that opening a vein in
the arm with a sharp knife, or in the head, knees, or any other parts, as shall be
thought fit.

Cupping-glasses with or without scarification, ocyssimè compescunt, saith Ferne-
lus, 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. Platerus de mentis alienat. cap. 3. Altenarurs,
Piso, and many others, prefer them before any evacuations in this kind.

51 Cauterizes, or searing with hot irons, combustions, borings, lancings, 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

51 Contra, eos qui linguæ vulgari er vernacula remedia et medicamenta prescribunt, et quibusvis communia medicamenta faciunt. 52 Qui, quantum, quando. 53 Fernelius, lib. 1. prax. med. Wcker, &c.
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
whosoever 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 Fer-
nelius enjoins his patient, consil. 41, above the rest, to avoid all passions and pertur-
bations of the mind. Let him not be alone or idle (in any kind of melancholy), but
still accompanied with such friends and familiaris he most affects, neatly 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, Valescns, with Prosper Calenius, lib. de atra bile ad Card. Cesium, Lau-
ab. Altomari, cap. 7. artis med. Hercules de Saxoniiâ, in Panth. cap. 7. et Tract. ejus
peculiar, de melan. per Bolsetam, edit. Venetis 1629. cap. 17. 18. 19. Savanarola,
et mel. Fel. Flatter, Stockens, Bruel. P. Baverus, Forestus, Fuchsii, Cappavaccius,
lib. I. cap. 21. de mel. Piso. Hollerus, &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 11. Renerius Soli-
22. and his following counsels, Lexius â Fonte. Egubinus, consil. 44. 69. 77. 125.
129, 142. Fernelius, consil. 44. 45. 16. Jul. Caesar Claudinus, Mercurialis, Frambe-
sarius. Sennertius, &c. Wherein he shall find particular receipts, the whole method,
preparatives, purgers, correcters, averters, cordials in great variety and abundance :
out of which, because every man cannot attend to read or peruse them, I will collect
for the benefit of the reader, some few more notable medicines.

Subsect. 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 Galen,
and many others, make a doubt of bleeding at all in this kind of head-melancholy.
If the malady, saith Piso, cap. 23. and Altomarus, cap. 7. Fuchsii, cap. 33. "shall
proceed primariy from the misaffected brain, the patient in such case shall not need
at all to bleed, except the blood otherwise abound, the veins be full, inflamed blood,
and the party ready to run mad." In immaterial melancholy, which especially comes
from a cold distemper of spirits, Hercules de Saxoniiâ, 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 haemorrhoids to be opened, having the eleventh aphorism of the sixth

34 Cont. lib. 1. c. 9. festines ad impinguationem, et cum impinguatione, removetur malum. 55 Beneiatiam venas. Acc. frustra eunm fatigatur corpus, &c. 36 Cont. petit ur phlebotomia frontis.
book 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.” Valcescus prescribes blood-letting in all three kinds, whom Sallust, Salvian follows. 30 If the blood abound, which is discerned by the fulness of the veins, his 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. Trallianus allows of this, 62 “If there have been any suppression or stopping of blood at nose, or haemorrhoids, or women’s months, 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 dotage, 64 except it primarily proceed from blood, or that the malady be increased by it; for blood-letting refires and dries up, except the body be very full of blood, and a kind of rubbish in the face.” Therefore I conclude with Areteus, 62 “before you let blood, deliberate of it,” and well consider all circumstances belonging to it.

**Subsect. III.—Preparatives and Purgers.**

After blood-letting we must proceed to other medicines; first prepare, and then purge, *Augere stabulum purgare*, make the body clean before we hope to do any good. Walter Bruel would have a practitioner begin first with a clyster of his, which he prescribes before blood-letting: the common sort, as Mercurialis, Montalbus *cap. 30. &c. proceed from lenitives to preparatives, and so to purgers. Lenitives are well known, *electurium lenitivum, diaphenicum dichatholikon*, &c. Preparatives are usually syrups of borage, bugloss, apples, fumitory, thyme and epithyme, with double as much of the same decoction or distilled water, or of the waters of bugloss, 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, 65 we must begin with the gentlest first.” Some forbid all hot medicines, as Alexander, and Salvianus, &c. *Ve insaniores inde haust, hot medicines increase the disease* 65 by drying too much.” Purge downward rather than upward, use potions rather than pills, and when you begin physic, persevere and continue in a course; for as one observes, 65 *move et non educere in omnibus maliun est*; to stir up the humour (as one purge commonly doth) 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, *dana quies nature*, they must now and then remit, and let nature have some rest. The most gentle purges to begin with, are 65 seuma, cassia, epithyme, myrhabolana, catholicon: if these prevail not, we may proceed to stronger, as the confection of hamech, pil. lute, fumitoria, de assaieret, of lapis armenus and lazuli, diasena. Or if pills be too dry; 65 some prescribe both hellebores in the last place, amongst the rest Arethus, 66 because this disease will resist a gentle medicine.” Laurentius and Hercules de Saxonia would have antimony tried last, “if the 65 party be strong, and it warily given.” 70 Trincavelfius prefers hierologodium, to whom Francis Alexander in his *Apol. 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. 71 "To be

---

30 *sangus abundet, quod secutur ex venarum repul- tione, vitios fatuum precedente, seu aer, etate et alius. Tandem mediana; et si sangus apparat clars et ruber, supponitur; aut si vere, si niger aut erasius, permettatur duce pro vario aerei, dein post 8. vel. 12. diem aperturam caphnica partis matis affectat, et vena frontis, aut sangus profectur setis per nates, &c. 31 Si quis consuetude sua suppressae sunt innes, &c. tali saepe opertet, aut vena frontis si sangus pocet cerebro. 32 Nisi ortum ducat a sangue, ne morbis inde augeret: phthisonomia refractar et generalis, nisi corpus viat valde, sanguinem, rubecundum. 33 Cum sanguinum detractione oparet, deliberatione indiget. Areteus, lib. 5. c. 1. 6. 62 A loenchorbis auspicium. (Valescens, Pico, Bruel) rarissime medicamentos purgantibus utendum, nisi sit opus. 65 quia corpus exequat, morbus augunt. 64. 65 Gaiamontius, Tract. 15. 6, 6. 66 Pico. 67 Rhasis, exse valent ex Hellebo. 68 Lab 5. Exiguus medicamentos morbus non obvexitur. 69 Modo cante detur et robustis. 70 Consol. lib. 1. 1, 6. 71 Pinn. l. 31. c. 6. Navigationes ob vanitatem promunt plurimos morbus capitis, et omnibus ob quae Helleborum bibatur. Iden Dioscorides, lib. 5. cap. 13. Aveneia tera imprimit.
sea-sick first is very good at seasonable times. Helleborismus Matthioli, with which
he vaunts and boasts he did so many several cures, 72. I never gave it (saith he), but
after once or twice, by the help of God, they were happily cured. The manner
of making it he sets down at large in his third book of Epist. to George Hanksius
a physician. Walter Bruel, and Heurnius, make mention of it with great approba-
tion; so doth Sekenkius in his memorable cures, and experimental medicines, cen. 6.
obs. 37. That famous Helleborisme of Montanus, which he so often repeats in his
consultations and counsels, as 28. pro. melan. saccordote, et consil. 148. pro hypo-
chondriaco, and cackes, 73 to be a most sovereign remedy for all melancholy per-
sons, which he often given without offence, and found by long experience and
observations to be such. 74
Quercetan prefers a syrop of hellebore in his Spagirica Pharmace. and Hellebores
extract cap. 5. of his invention likewise ("a most safe medicine 75 and not unfit to
be given children") before all remedies whatsoever.
Paracel-seus, in his book of black hellebore, admits this medicine, but as it is
prepared by him. 76 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. 77
Elianus Montaltus in his exquisite work de morb. capit. 31. de mel. sets a
special receipt of his own, which in his practice 78 he fortunately used; because it
is but short I will set it down."

"R. Syropus de pennis [...]. aquar. borag. [...].
Elleborium nigra per noctem minus in ligaturâ
et vis et manc factâ collaturâ exhibe."

Other receipts of the same to this purpose you shall find in him. Valescus admires
pulvis Hall., and Jason Pratensis after him: the collection of which our new Lon-
don Pharmacopoeia hath lately revised. 79 Put case (saith he) all other medicines
fail, by the help of God this alone shall do it, and his a crowned medicine which
must be kept in secret. 80

"R. Epithymi semen, ipedalibus, abutlum nazul. [...].
Scaleniâ. [...]. Charnopilorum omnium, 20 pulverisentur
Omnia, et pum' in pulveres erip. 1 singularse septimana estatut."
All these yet are nothing to those chemical preparatives of *Aqua Chalidon a*, quintessence of hellebore, salts, extracts, distillations, oils, *Aurum potabile*, &c. Dr. Anthony in his book *de auro potab. edit. 1600.* is all in all for it. "And though all the schools of Galenists, with a wicked and unthankful pride and scorn, detest it in their practice, yet in more grievous diseases, when their vegetables will do no good," they are compelled to seek the help of minerals, though they "use them rashly, unprofitably, slackly, and to no purpose." Rhenanus, a Dutch chemist, in his book *de Sale è putro emergente*, takes upon him to apologise for Anthony, and sets light by all that speak against him. But what do I meddle with this great controversy, which is the subject of many volumes? Let Paracelsus, Quercetan, Crollius, and the brethren of the rosy cross, defend themselves as they may. Crato, Erastus, and the Galenists oppugn. Paracelsus, he brags on the other side, did he more famous cures by this means, than all the Galenists in Europe, and calls himself a monarch; Galen, Hippocrates, infants, illiterate, &c. As Thessalus of old railed against those ancient Asclepiadean writers, "he condemns others, insults, triumphs, overcomes all antiquity (saith Galen as if he spake to him), declares himself a conqueror, and crowns his own doings. One drop of their chemical preparatives shall do more good than all their fulsome potions." Erastus, and the rest of the Galenists viliify them on the other side, as heretics in physic; "Paracelsus did that in physic, which Luther in Divinity." A drunken rogue he was, a base fellow, a magician, he had the devil for his master, devils his familiar companions, and what he did, was done by the help of the devil." Thus they contend and rail, and every man write books *pro et con*, *et adhuc sub judice lis est*; let them agree as they will, I proceed.

**Subsect. IV.—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, clysters and supposititives 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 bastard saffron, hops, thyme, epithyme, mallow, fumitory, bugloss, polypondy, senna, diisene, hamech, cassia, diacatholicon, hierolodogium, 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; *Clusteres nutriment*, 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 sweat. *Trincavelius consil. 16. cap. 1.* in head-melancholy forbids it. P. Byarus 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.

Sneezing, masticatories, and nasals are generally received. Montalus c. 34. Hildesheim *spicel. 3. fol. 136 and 238.* give several receipts of all three. Hercules de Saxonia 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 mouths and haemorrhoids is very good physic, "If they have been formerly stopped." Faventius would have them opened with horse-leechees, so would Hercul. de Sax. Julius Alexandrinus consil. 185. Scoltzii thinks aloes fitter: most approve horse-leechees in this case, to be applied to the forehead, nostrils, and other places.

Montalus cap. 29. out of Alexander and others, prescribes *cupping-glasses,* and

---

issues in the left thigh." Aretus lib. 7. cap. 5. *2 Paulus Regolimnas, Sylvins will have them without scarification, "applied to the shoulders and back, thighs and feet:" 9 Montalpus cap. 34. *3 bids open an issue in the arm, or hinder part of the head. 9 Piso enjoins ligatures, frictions, suppositories, and cupping-glasses, still without scarification, and the rest.

Cauterities and hot irons are to be used 93 "in the suture of the crown, and the seared or ulcerated place suffered to run a while. "Tis not amiss to bore the skull with an instrument, to let out the fuliginous vapours." Sallus. Salvanus de re medica. lib. 2. cap. 1. 93 because this humour hardly yields to other physic, would have the leg cauterised, or the left leg, below the knee, 1 and the head bored in two or three places," for that it much avails to the exhalation of the vapours; 2 "I saw (saith he) a melancholy man at Rome, that by no remedies could be healed, but when by chance he was wounded in the head, and the skull broken, he was excellently cured." Another, to the admiration of the beholders, 3 "breaking his head with a fall from on high, was instantly recovered of his dotage." Gordoninus cap. 13. part. 2. would have these cauteries tried last, when no other physic will serve.

"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 dotage returned again." But Alexander Messaria a professor in Padua, lib. 1. pract. med. cap. 21. de melancholy, will allow no cauteries at all, "tis too stiff a humour and too thick as he holds, to be so evaporated.

Guainerus c. 8. Tract. 15. cured a nobleman in Savoy, by boring alone, 4 "leaving the hole open a month together," by means of which, after two years' melancholy and madness, he was delivered. All approve of this remedy in the suture of the crown; but Archelaus would have the cautery to be made with gold. In many other parts, these cauteries are prescribed for melancholy men, as in the thighs, (Mercurialis consil. 86.) arms, legs. Idem consil. 6. and 19 and 25. Montanus 86. Roderici a Fonsera tom. 2. consil. 84. pro hypochond. coxâ dextra, &c., but most in the head, "if other physic will do no good."

SUBJECT 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 cleansed, 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, 5 which are commonly both affected in this malady, and do mutually misaffect one another: which are still to be given every other day, or some few days inserted after a purge, or like physic, as occasion serves, and are of such force, that many times they help alone, and as 7 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, 8 "whetthet the wit," if moderately taken, (and as Pintarch saith, Symp. 7. quest. 12.) 5 it makes those which are otherwise dull, to exhale and evaporate like frankincense, or quicken (Xenophon adds) 8 as oil doth fire. 9 "A famous cordial" Matthiolus in Dioscoridum calls it, "an excel-
lent nutriment to refresh the body, it makes a good colour, a flourishing age, helps concoction, fortifies the stomach, takes away obstructions, provokes urine, drives out excrements, procures sleep, clears the blood, expels wind and cold poisons, attenuates, concocts, dissipates all thick vapours, and fuliginous humourns. And that which is all in all to my purpose, it takes away fear and sorrow. 

12 Casus edaces dissipat Eros. "It glads the heart of man." Psal. civ. 15. hierarthis dalce seminariwm. Helena's bowl, the sole nectar of the gods, or that true nepenth in Homer, which puts away care and grief, as Orisias 5. Collect. cap. 7. and some others will, was nought else but a cup of good wine. "It makes the mind of the king and of the fatherless both one, of the bond and freeman, poor and rich; it turneth all his thoughts to joy and mirth, makes him remember no sorrow or debt, but enricheth his heart, and makes him speak by talents." Esdras iii. 19, 20, 21. It gives life itself, spirits, wit, &c. For which cause the ancients called Bacchus, Liber pater a liberando, and sacrificed to Bacchus and Pallas still upon an altar. 

13 Wine measurably drunk, and in time, brings gladness and cheerfulness of mind, it cheereth God and men." Judges ix. 13. latitiae Bacchus dator, it makes an old wife dance, and such as are in misery to forget evil, and be merry.

Demetrius in Plutarch, when he fell into Seleucus's hands, and was prisoner in Syria, 14 spent his time with dice and drink that he might so ease his discontented mind, and avoid those continual cogitations of his present condition wherewith he was tormented. Therefore Solomon, Prov. xxxi. 6, bids "wine be given to him that is ready to perish, and to him that hath grief of heart, let him drink that he forget his poverty, and remember his misery no more." Sollicitis animis omnes eximit: it easeth a burdened soul, nothing speedier, nothing better; which the prophet Zachariah perceived, when he said, "that in the time of Messiah, they of Ephraim should be glad, and their heart should rejoice as through wine." All which makes me very well approve of that pretty description of a feast in Bartholomew Anglicus, when grace was said, their hands washed, and the guests sufficiently exhilarated, with good discourse, sweet music, dainty fare, exhilarationis gratiâ, pocula alteraque alterum offeruntur, as a corollary to conclude the feast, and continue their mirth, a grace cup came in to cheer their hearts, and they drank healths to one another again and again. Which as I. Fredericus Matenesius, Crit. Christ. lib. 2. cap. 5, 6, & 7, was an old custom in all ages in every commonwealth, so as they be not enforced, bibere per violentiam, but as in that royal feast of Ahaseurus, which lasted 180 days, "without compulsion they drank by order in golden vessels," when and what they would themselves. This of drink is a most easy and parable remedy, a common, a cheap, still ready against fear, sorrow, and such troublesome thoughts, that molest the mind; as brimstone with fire, the spirits on a sudden are enlightened by it. "No better physic" (saith Rhasis) "for a melancholy man: and he that can keep company, and carouse, needs no other medicines;" tus enough. His countryman Avicenna, 31. doc. 2. cap. 8. proceeds farther yet, and will have him that is troubled in mind, or melancholy, not to drink only, but now and then to be drunk: excellent good physic it is for this and many other diseases. Magnus Reg. san. part. 3. c. 31. will have them to be so once a month at least, and gives his reasons for it, because it scorcs the body by vomit, urine, sweat, of all manner of superfluities, and keeps it clean. Of the same mind is Seneca the philosopher, in his book de tranquil. lib. 1. c. 15. nonnumquam ut in aliis morbis ad obietatem usque veniecundum; Curas deprimid, tristitial medicatur, it is good sometimes to be drunk, it helps sorrow, depresseth care, and so concludes this tract with a cup of wine: Habes, Senene charissime, quce ad tranquilitatem animae pertinent. But these are epicureal tenets.

15 Hor. lib. 2. od. 11. "Bacchus dissipat corrodentur cares." 16 Odys. A. 17 Pausanias. 18 Syracides. 32. 21. 19 Locutur et prisci Caitiones. Sepia neco calisius virtus. 20 In pocula etalem se precipitavit, et ad se ferer censiatus traduxit, ut egregia crapula mentem levaret, et conditiones praesentis cogitationes quibus agonibat sobrius vitaetur. 21 So did the Athenians of old, as Suidas relates, and so do the Germans at this day. 22 Lib. 6. cap. 23. et 24. de rerum proprietat.
Cure of Melancholy.

[Part. 2. Sec 5.]

Tending to looseness of life, luxury and atheism, maintained alone by some heathens, dissolve Arabsians, profane Christians, and are exploded by Rabbi Moses, tract. 4. Guliel, Placentius, lib. 1. cap. 8. Valescus de Tarantia, and most accurately ventilated by Jo. Sylvaticus, a late writer and physician of Milan, med. cont. cap. 14. where you shall find this tenet copiously confuted.

Howssoever 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.

"Come, lusty Lyda, fill'st a cup of sack.
And, pitch for wassail, bigger pots we lack.
And soft wines that have so good a smack."

I say with him in 42. A. Gellius, "let us maintain the vigour of our souls with a moderate cup of wine." 43. Nitis in usuün lectitiis sephor, "and drink to refresh our mind; if there be any cold sorrow in it, or to push baldness, let's wash it all away."——

\textit{Vinc vino pellite curas; so saith} 40. Horace, \textit{so saith} Anacreon,

\"\textit{Moderata vas per eōdein}
\textit{Pove cœrquis et mentus.}\"

Let's drive down care with a cup of wine: and so say I too. (though \textit{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 27. Apostile forewarns; for as Chrysostom well comments on that place, \textit{ad lectitiam datum est vinnum non ad christiam}, 'tis for mirth wine, but not for madness: and will you know where, when, and how that is to be understood? \textit{Viv discere ubi bonum sit vinum? Audi quod dictat 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 concoction, health, or some such honest occasion. Otherwise, as 28. Pliny telleth us; if singular moderation be not had, 29. nothing so pernicious, 'tis mere vinegar, \textit{blanclas daemon, 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 contended 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.\textit{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, soberly used, may be very good."

I may say the same of the decoction of China roots, sassafras, sarsaparilla, guaiacum: China, saith Manardus, makes a good colour in the face, takes away melancholy, and all infirmities proceeding from cold, even so sarsaparilla provokes sweat mightily, guaiacum dries, Claudianus, consult. 89. & 46. Montanus, Capivaccius, consult. 188. Scocltii, make frequent and good use of guaiacum and China, 33. 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 berry 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 chatting 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.

\begin{enumerate}
\item \textit{Hor.}
\item \textit{Lib. 15. 3. proct. Att. Vigorem animi moderate vino usi tuseamus, et calefacto vinui, refer-
que animo si quid in eo vel frigide tractatu, vel tor-
pventas venenarum fieret, diluemus.}
\item \textit{Hor. lib. 1. cap. 57.}
\item \textit{Od. 7. lib. 1. 28.} Num praestat ubritri me-
quam mortuam fener.
\item \textit{Ephes. v. 13. vers. 10. in cap. 5.}
\item \textit{Lib. 11. 5. Nilim perniciosus viribus si
modus abst. venenum.}
\item \textit{Theopompos effl. 13 vino
dar. lectitiam et dolorem.}
\item \textit{Benedictus.}
\item \textit{Marcel-
ratus consil. 25. Vinum frigidus optimum et paramot, ferini melancholica.}
\item \textit{Pomponius consil. 44. et 45.
vinum product assumendum, et aracenta.}
\item \textit{Mines} non incendatur.
\end{enumerate}
Borage, balm, saffron, gold. I have spoken of; Montaltus, c. 23. commends scorzonera roots condite. Garceas ab Horto, plant. hist. lib. 2. cap. 25. makes mention of an herb called datura, 34 which, if it be eaten for twenty-four hours following, takes away all sense of grief, makes them incline to laughter and mirth: 35 and another called bague, like in effect to opium, 36 which puts them for a time into a kind of ecstasy, 37 and makes them gently to laugh. One of the Roman emperors had a seed, which he did ordinarily eat to exhilarate himself. 38 Christopherus Ayerus prefers bezoar stone, and the confecion of alkermes, before other cordials, and amber in some cases. 39 Alkermes comforts the inner parts; 40 and bezoar stone hath an especial virtue against all melancholy affections, 41 it refresheth the heart, and corroborates the whole body. 42 Amber provokes urine, helps the body, breaks wind, &c. After a purge, 3 or 4 grains of bezoar stone, and 3 grains of ambergrass, drunk or taken in borage or bugloss water, in which gold hot hath been quenched, will do much good, and the purge shall diminish less (the heart so refreshed) of the strength and substance of the body.

"R. confect. Alkermes 3JJ lap. Bezoar 2JJ. Suciini albi subtillis, pulverisat. 3JJ. cum Syrup. de cort. citrid.; fiat electuarium." 43

To bezoar stone most subscribe, Manardus, and many others: 41 it takes away sadness, and makes him 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 oxtongue, have been cured. 42 Garceas ab Horto brings 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 40 Iodocus Sincerus, Itinerario Gallico, so much magnifies, and would have no traveller omit to see it. But it is not so general a medicine as the other. Ferneius, consil. 49, suspects alkermes, by reason of its heat, 44 "nothing (saith he) sooner exasperates this disease, than the use of hot working meats and medicines, and would have them for that cause wary taken." 45 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 crat exitio: there is no Catholic medicine to be had: that which helps one, is pernicious to another.

Diamargaritum frigidum, diambra, diaboraginatum, electuarium letiscanum Galeni et Rhasis, de gemmis, dianthos, diamoscum dulce et amarum, electuarium conciliatorius, syrump. Cidioniorum de pomis, conserves of roses, violets, fumitory, enula campana, satyron, lemons, orange-pills, condite, &c., have their good use.

42 "R. Diamochi dulcis et amari ann 3JJ. Diabugressati, Diaboraginatii, sacchari violacii anna j. misce cum syrumpo de pomis." 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 dotage, head-melancholy, and such diseases of the brain. Take a 43 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, anna 3 JJ, mingle the powder of these spices with it, and heat them in a platter upon a chafing-dish of coals together, stirring them well, that they do not burn; take heed it be not overmuch dried, or 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 for 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. Carcriterius, pract. 13. in Nich. de metri. pag. 129. Iatro : Witenberg, edit. Tubing pag. 62, mention this medicine, though with some variation; he that list may try it, "and many such.

Odomants to smell to, of rose-water, violet flowers, balm, rose-cakes, vinegar, &c., do much recreate the brains and spirits, according to Solomon. Prov. xxvii. 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, aque fre proflaissae olfactu, et potu, as if he had given them drink. Our noble and learned Lord 64Verulam, in his book de vitâ morte, comments, 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 spagirically prepared, look in Oswaldus Crollius, basil. Chymica.

Irrigations 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. Lactius a fonte Eugubinum consil. 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 hellebore, 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, 49 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. Bruel prescribes an epitheme for the heart, of bugloss, dörage, water-lily, violet waters, sweet-wine, balm leaves, nutmegs, cloves, &c.

For the belly, make a fomentation of oil, 60 in which the seeds of cummin, rue, carrots, dill, have been boiled.

Baths are of wonderful great force in this malady, much admired by 61 Galen. 62Eius, Rhasis, &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 Renoues, Platerus, (amuletæ inquit non negligenda) and others; look for them in Mizaldus, Porta, Albertus, &c. Bassardus Viscontius, ant. philos. commends hypericon, or St. John's wort gathered on a 63 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." 64Philes, a Greek author that flourished in the time of Michael Paleologus, writes that a sheep or kid's skin, whom a wolf worried, 65Heredi inhani-antur. rapitus ab ore lupi, ought not at all to be worn about a man, "because it causeth..."
palpitation of the heart, not for any fear, but a secret virtue which amulets have. A ring made of the hoof of an ass’s right fore foot carried about, &c. I say with Renodus, they are not altogether to be rejected. Peony doth cure epilepsy, precious stones most diseases; a wolf’s dung borne with one helps the colic, spider an ague, &c. Being in the country in the vacation time not many years since at Lindley in Leicestershire, my father’s house, I first observed this amulet of a spider in a nut-shell lapped in silk, &c., so applied for an ague by my mother; whom although I knew to have excellent skill in chirurgery, sore eyes, aches, &c., and such experimental medicines, as all the country where she dwelt can witness, to have done many famous and good cures upon diverse poor folks, that were otherwise 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 what antipathy? till at length rambling amongst authors (as often I do) I found this very medicine in Dioscorides, approved by Matthiolus, repeated by Alderovandus, cap. de Aranea, lib. de insetis, 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. Some medicines are to be exploded, that consist of words, characters, spells, and charms, which can do no good at all, but out of a strong conceit, as Pomponatius proves; or the devil’s policy, who is the first founder and teacher of them.

Subsect. VI.—Correctors of Accidents to procure Sleep. Against fearful Dreams, Redness, &c.

When you have used all good means and helps of alteratives, averters, diminutives, yet there will be still certain accidents to be corrected and amended, as waking, fearful dreams, flushing in the face to some reddiness, &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 sleep by all means procured, which sometimes is a sufficient 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 taken, are simples, or compounds; simples, as poppy, nymphaea, violets, roses, lettuce, mandrake, henbane, nightshade or solanum, saffron, hemp-seed, nutmegs, willows, with their seeds, juice, decoctions, distilled waters, &c. Compounds are syrups, or opiates, syrup of poppy, violets, verbasco, which are commonly taken with distilled waters.

Requies Nicholai, Philonium Romanum, Triphera magna, pilulae de Cynoglossa, Dioscordium, Laudanum Paracelsi, Opium, are in use, &c. Country folks commonly make a posset of hemp-seed, which Fuchsius in his herbal so much recommends; yet I have seen the good effect, and it may be used where better medicines are not to be had.

Laudanum Paracelsi is prescribed in two or three grains, with a draught of Dioscordium, 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 quantity for a cordial, and at Goa in the Indies; the dose 40 or 50 grains.

Rulandus calls Requiem Nicholai, ultimum refugium, the last refuge; but of this and the rest look for peculiar receipts in Victorius Favrinius, cap. de phrenis. Heurmius cap. de mania. Hildesheim episcop. 4. de somno et vigili. &c. Outwardly used, as oil of nutmegs by extraction, or expression with rosewater to anoint the temples, oils of poppy, nenuphar, mandrake, purslane, violets, all to the same purpose.

Montane consil. 24 & 25. much commends ornaments of opium, vinegar, and rosewater. Laurentius cap. 9. prescribes panderers and nodules; see the receipts in him; Codronchus 62 wormwood to smell to.

Unguentum Alabastrum, populeum, are used to anoint the temples, nostrils, or if
they be too weak, they mix saffron and opium. Take a grain or two of opium, and dissolve it with three or four drops of rosewater in a spoon, and after mingle with it as much Unguentum populeum as a nut, use it as before: or else take half a drachm of opium, Unguentum populeum, oil of nemenphar, rosewater, rose-vinegar, of each half an ounce, with as much virgin wax as a nut, anoint your temples with some of it. ad horan 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 drachm 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 nymphae. violet-leaves, mandrake roots, nenbane, white poppy. Herc. de Saxonia, silicidia, 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. l. 2. c. 6. to procure pleasant dreams and quiet rest, would have you take lippoglossa, or the herb horse-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 any meat hard of digestion at supper, or lie on their backs, &c.

Hastius pudor. bashfulness, flushing in the face, high colour,uddiness, are common grievances, which much torture many melancholy men, when they meet a man, or come in company of their better, 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, praesertim 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.

Sekenius observe. med. lib. 1. speaks of a waiting gentlewoman in the Duke of Savoy’s court, that was so much offended with it, that she kneeled down to him, and offered Biurus, a physician, all that she had to be cured of it. And ’tis most true, that Antony Ludovici 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 content with it: Id populus curat sebict, 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. l. 1. c. 7.) after a little exercise or stirring, for many are then hot and red in the face, or if they do nothing at all, especially women; he would have them let blood in both arms, first one, then another, two or three days between, if blood abound; to use frictions of the other parts, feet especially, and washing of them, because of that consent which is between the head and the feet. And withal to refrigerate the face, by washing it often with rose, violet, nenuphar, lettuce, lovage waters, and the like: but the best of all is that hac virginae, or strained liquor of hydrag: it is diversely prepared; by Jobertus thus; R. lithar. argent. unc. j. cerasus candidissima, 5 jij. capsula. 3 jij. dissolventur aquauro solani, lactuco, et nenupharis ana unc. jij. aceti vini ali. unc. jij. aliquot horas resident, deinde transmittatur per philt. aqua secretae in vasor vitrce.
ac ea bis terve facies quotidie irroretur. 74 Quercetan spagir. phæ. cap. 6. commends the water of frog's spawn for ruddiness in the face. 75 Crato consil. 283. Scoltzii would fain have them use all summer the condite flowers of succory, strawberry water, roses (cupping-glasses are good for the time), consil. 285. et 286. and to defeat impure blood with the infusion of senna, savory, balm water. 76 Holleri us knew one cured alone with the use of succory boiled, and drunk for five months, every morning in the summer. 77 It is good overnight to anoint the face with hære'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 wheat bran to bake it in an oven, and to crumble it in strawberry water, or to put fresh cheese curds to a red face.

If, it trouble them at meal times that flushing, as oft it doth, with sweating or the like, they must avoid all violent passions and actions, as laughing, &c., strong drink, and drink very little, 79 one draught, saith Crato, and that about the midst of their meal; avoid at all times indurate salt, and especially spice and windy meat.

80 Crato prescribes the condite fruit of wild rose, to a nobleman his patient, to be taken before dinner or supper, to the quantity of a chestnut. It is made of sugar, as that of quinces. The decoction of the roots of sowthistle before meat, by the same author is much approved. To eat of a baked apple some advice, or of a preserved quince, cumminseed prepared with meat instead of salt, to keep down fumes: not to study or to be intentive after meals.

R. Nucleum persic. seminis melonum ann. utante.

aqua frangorum l. i. miscœ, utatur mane. 81

81 To apply cupping glasses to the shoulders is very good. For the other kind of ruddiness which is settled in the face with pimples, &c., because it persists not to my subject, I will not meddle with it. I refer you to Crato's counsels, Arnuldis lib. 1. breviar. cap. 39. 1. Rulande, Peter Forestus de Fuce, lib. 31. obscr. 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.

MEMB. II.

Cure of Melancholy over all the Body.

Where the melancholy blood possesseth the whole body with the brain, 82 it is best to begin with blood-letting. The Greeks prescribe the 83 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, 84 because the malice of melancholy is much corrected by the goodness of the blood. 85 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 mouths have been stopped. 86 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.

74 Ad faciei ruborem aqua spermatis ranarum.
75 Recte utantur in estate dorbas Cichorii saccarum condit et saccharum rosaeo, &c.
76 Solu usu decoci Cichorii.
77 Utile imprimis noctu faciem illitine saquipnque leporino, et mane aqua fragorum et aqua dorbas verbasci cum succo linnium distillato abulere.
78 Utile rubentis faciei casenum recentem imponere.
79 Consil. 2. 80 h u n i c o v i n a h u s u s i t c o n t e n u s.
81 Idem consil. 23. Scoltzii laudaturo condito rose canum fructus ante prandium et cæcum ad magnitudinem castaneæ. Decoctum radium Sambuci, si ante cibum sumatur, valet plurimum.
82 Utile imprimis noxte faciem illitine saquipnque leporino, et mane aqua fragorum et aqua dorbas verbasci cum succo linnium distillato abulere.
83 Usu decoci Cichorii.
84 Usu decoci Cichorii.
85 Consil. 2. 86 h u n i c o v i n a h u s u s i t c o n t e n u s.
The haemorrhoids are to be opened with an instrument or horse-leeches, &c. See more in Montanus, cap. 29. Sekenkius 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 serves. 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, carduus benedicus, 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 ease, and .Etius, 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.

SUB sect. I.—Cure of Hypochondriacal Melancholy.

In this cure, as in the rest, is especially required the rectification of those six non-natural things above all, as good diet, which Montanus, const. 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 saphenous, and if the malady be continue, to open a vein in the forehead.

Preparatives and alteratives may be used as before, saying that there must be respect had as well to the liver, spleen, stomach, hypochondries, as to the heart and brain. To comfort the stomach and inner parts against wind and obstructions, by Arcterus, Galen, Etius, Aurelianus, &c., and many latter writers, are still prescribed the decoctions of wormwood, centaury, pennyroyal, betony sodden in whey, and daily drunk: many have been cured by this medicine alone.

Prosper Almus and some others as much magnify the water of Nile against this malady, an especial good remedy for windy melancholy. For which reason belike Ptolemaus Philadelphus, when he married his daughter Berenice to the king of Assyria, as Celsus, lib. 2. records, magnis impensis Nili aquam offerri jussit, 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 absyn. magnifies the oil and salt of wormwood above all other remedies, which works better and speedier than any simple whatsoever, and much to be preferred before all those fulsome decoctions and infusions, which must offend by reason of their quantity; this alone in a small measure taken, expels 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 pharmacopoea speaks of.

Diminutives and purges may be taken as before, of hiera, manna, cassia, which Montanus const. 230. for an Italian abbott, in this kind prefers before all other simples,
Cure of Hypochondriacal Melancholy.

And these must be often used, still abating from those which are more violent. lest they do exasperate the stomach, &c., and the mischief by that means be increased.89 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, oxymel, &c., now and then. Fuchsius cap. 33. prescribes hellebore; but still take heed in this malady, which I have often warned, of hot medicines, 90 because (as Salvianus adds) drought follows heat, which increaseth the disease:91 and yet Baptista Sylvaticus coutrov. 32. forbids cold medicines, 92 because they increase obstructions and other bad symptoms. But this varies as the parties do, and 'tis not easy to determine which to use. 93 The stomach most part in this infirmity is cold, the liver hot; scarce therefore (which Montanus insinuates consil. 2.29. for the Earl of Manfort) can you help the one and not hurt the other;94 much discretion must be used; take no physic at all he concludes without great need. Laurentius Eubinicus consil. for an hypochondriacal German prince, used many medicines; but it was after signified to him in 95letters, that the deception of China and sassafras, and salt of sassafras wrought him an incredible good.96 In his 108 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, Massarina, Merca- tus, Johnson, &c. One for the spleen, amongst many other, I will not omit, cited by Hildesheim, specicl. 2. prescribed by Mat. Flaccus, and out of the authority of Benevenius. Antony Benevenius in a hypochondriacal passion. 90 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 splen- netic.97 And of such force is this water, 98 that those creatures as drink of it, have commonly little or no spleen.99 See more excellent medicines for the spleen in him and 2. Lod. Merca- tus, who is a great magnifier of this medicine. This Chalybs pra- paratus, or steel-drink, is much likewise commended to this disease by Daniel Sen- nertus l. 1. part. 2. cap. 12. and admired by J. Cesar Claudiinus Respouis. 29. he calls steel the proper alexipharmacum of this malady, and much magnifies it; look for receipts in them. Averters must be used to the liver and spleen, and to scour the meseraic 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,2 as Plater holds. Saltus. Salu- vian will admit no other phlebotomy but this; and by his experience in an hospital which 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 meseraic membrane. Only Montanus consil. 2.11. is against it; 2 2 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.20

Ælius, Vidus Vidius, Mercurialis, Fuchsius, recommend diuretics, or such things as provoke urine, as aniseeds, dill, fennel, germander, ground pine, sodden in water, or drunk in powder: and yet 6. P. Bayerus is against them: and so is Hollerus; 2 All melancholy men (saith he) must avoid such things as provoke urine, because by them the subtile or thinnest is evacuated, the thicker matter remains.2

Clysters are in good request. Trincavelius lib. 3. cap. 38. for a young nobleman, esteem of them in the first place, and Hercules de Saxonii Pauh. lib. 1. cap. 16. is a great approver of them. 77 I have found (saith he) by experience, that many

86 his utendum sapine italians; a vehementiorbus semper abstudendum non ventrare exasperent. 36. Lib. 2. cap. 1. Quinquecalitate conjuncta est siccitas que maturae est. 17. Quoquies fregidus auxilium hae morbo usus fuerit, est obstructionem alaquaque symptomata auscult. 17. Ventricularem pienanque frigidus, epar cadaam quomodo erga ventricium calefassit, vel refrigerabit hiepar sine aliis maximo detrimento? 82. Significat per literas, incredibly utilitatem ex deserto China, et Sassafrasa perceive. 83. Tomum sphenus incurabilis sola cappari curavit, eibo tal adsurgitatis apuditio; nilque usus aque, in qua faber ferratus scep candens fenum extinxit, &c. 1. An- 

maliae que apud hos fabres educator, egressus habent bene. 77. L. 1. cap. 17. 7 Continuas ejus usus semper feliciter in agris finem casset apparequint. 81. Si Hemoerones Bayerus, nullum prastantissimum esset regendum, quaquaosque fugitibus remotissimum potestatem, ob- servavit, lib. 1. pro hypoc. leuko. 82. Alius apertio here in hoc morbo velut utilization, nisi non admismi- dum probat, quia sanguineum temerit attribuit et cale- sunt refinunt. 6 Lib. 2. cap. 13. omnes melancholici defens omittore urinam provocant, quoniam per ea educatur subtile, et remanet trasseum. 83. Eco expe- riencia probati, multos Hypochondrias solo usus Clys- terumuisse sustineo.
Cure of Melancholy. [Part. 2. Sec. 5

hypochondriacal 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 (said 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. Trivecallius mithridate, Montaltus peony seed, unicorn's horn; os de corde cercei. Sc.

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 southernewood, melilot, epithyme, mugwort, senna, polydoly, as also cerotes, plasters, liniments, ointments for the spleen, liver, and hypochondries, of which look for examples in Laurentius, Joberus. lb. 3. c. 1. pra. med. Montanus constil. 231. Montaltus cap. 33. Hercules de Saxonia, Fawentinus. And so of epithymes, digestive powders, bags, oils, Octavius Hortianus lb. 2. c. 5. prescribes calastic cataplasm, or dry purging medicines; Piso drops of pitch, and oil of rue, applied at certain times to the stomach, to the metaphrene, or part of the back which is over against the heart. Ainus simpasims; Montaltus cap. 35. would have the thighs to be cauterised. Mercurealis prescribes beneath the knees; Ladius Aguvinibus constil. 77. for a hypochondriacal Dutchman, will have the cautery made in the right thigh, and so Montanus constil. 55. The same Montanus constil. 31. approves of issues in the arms or hinder part of the head. Bernardus Paterinus in Hildesheim spicet 2. would have issues made in both the thighs; Lod. Mercurius prescribes them near the spleen, aut prope ventriculi regimen, or in either of the thighs. Ligatures, friction, and cupping-glasses above or about the belly, without scarification, which Felix Paterinus so much approves, may be used as before.

Subsect. II.—Correctors to expel Wind. Against Costiveness, Sc.

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 galanga, gentian, anglicia, maia, calamis aromaticus, valerian, zeodot, iris, comfits, ginger, aristolochy, cicliminus, China, dutander, pennyroyal, rue, calamint, bay-berries, and bay-leaves, betony, rosemary, hyssop, sabine, centuary, mint, camomile, stachys, agnus castus, broom-flowers, organ, orange-pills, &c.; spices, as saffron, cinnamon, bezoar stone, myrrh, mace, nutmegs, pepper, cloves, ginger, seeds of annis, fennel, anise, cari, nettle, rue, &c., juniper berries, grana paradisi; compounds, dianisum, diagalanga, daecumin, daecahominth. electuariwm de baccis buarii, benedictia luxuaria, pulvis ad status, antia. florent. pulvis carminatw. aromaticum rosatum, triceale, mithridata, &c. This one caution of Gualter Bruell is to be observed in the administering of these hot medicines and dry, "that whilst they covert 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 dill, pennyroyal, rue, bay leaves, cummin, &c. bags of camomile flowers, aniseed, cummin, bays, rue, wormwood, ointments of the oil of spikenard, wormwood, rue, Sc. Areteus prescribes

* In cruditate optimum, ventriculi arctius aliquis.
  7. ceratum pro some melancholico ad jejunum optimum.
  8. Euphaestus pro splene. Fervel constil 15. 9. Diaepoch
  10. pice navalis et oleo rotutae affinitat ventriculo, et
tetra metaphren. 11. Castora ceribus mutata.
  14. De mentis alienata, c. 3. status egregie dissociunt ma-

  15. Antiquam occisum. 16. Gavendus har desinenter a
mulium calceatentibus, atque exsudatibus similem
  17. menta aurin har, sic medicamentis in unum com
  18. in ventositate et raquitis compenent, hic medicamen-
tes medicamentis, phlegmon percorre, medicamenta al-
gentes debent cum medicamentis declarare ad comen-
t vel friguum sed non in cunctis medicamentis communic.
  19. vet ut patres inclinat ad cal. et frig. 20. Cap. 3.
  21. lb. 7.
Cure of Hypochondriacal Melancholy.

419

cataplasms 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 Caesar 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 I 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 the bowels, so draw forth the wind, natura non admitit vacuum. He vaunts he was the first invented this remedy, and by means of it speedily eased a melancholy man. Of the cure of this flatuous melancholy, read more in Fienus de flatibus, cap. 26. et passim alias.

Against headache, vertigo, vapours which ascend forth of the stomach to molest the head, read Hercules de Saxonía, and others.

If costiveness offend in this, or any other of the three species, it is to be corrected with suppositories, clysters or lenitives, powder of senna, condite prunes, &c. R. Elect. lent. est succo rosar. una 3 j. misc. Take as much as a nutmeg at a time, half an hour before dinner or supper, or pil. mastichin. 3 j. in six pills, a pill or two at a time. See more in Montan. consil. 229. 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 solum leniendo valent, peculiaria bene selecta, saith Bessardus, a good choice of particular receipts must needs ease, if not quite cure, not one, but all or most, as occasion serves. Et quae non prosunt singula, multa juvunt.

2. Piso Brac. mire flatus resolvit. 22 Lib. 1. c. 17. normalis prætentiose ventris deplorata illicis restitutus est hic videmus. 23 Voluit incautamentum quotidiam ex flato suo spiritu, dolorem ortum levant. 24 Terentianum Cyprium habeant familiarum, ad quantitatem deglutiant nucis parvae, tribus horis ante prandium vel canam, ter singulis septimannis prout expetitur vitiose; nam præterquam quod aevum mollem efficit, obstructions aperit, ventriculum purgat, urinam provocat hepem munda.
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 Mel. Sect.

Of women, vide 2, vide 2. Or after marriage, as Jealousy, Sect. 3.

Of men, as vide 2, vide 2.

Fuate in show, by some error or hypocrisy; some seem and are not: or truly for virtue, honesty, good parts, learning, eloquence, &c.

Mixed of all three, which extends to M. 3.

Common good, our neighbour, country, friends, which is charity; the defect of which is cause of much discontent and melancholy.

or In excess, vide 2.

In defect, vide 2.

Memb. 1.

His pedigree, power, extent to vegetables and sensible creatures, as well as men, to spirits, devils, &c.

His name, definition, object, part affected, tyranny.

Stars, temperature, full diet, place, country, clime, condition, idleness, &c.

Natural allurements, and causes of love, as beauty, its praise, how it allureth.

Comeliness, grace, resulting from the whole or some parts, as face, eyes, hair, hands, &c, Subs. 2.

Artificial allurements, and provocations of lust and love, gestures, apparel, dowry, money, &c.

Quest. Whether beauty owe more to Art or Nature? Subs. 3.

Opportunity of time and place, conference, discourse, music, singing, dancing, amorous tales, lascivious objects, familiarity, gifts, promises, &c. Subs. 4.

Bawds and Philters, Subs. 5.

Causas, Memb. 2.

Symptoms or signs, Memb. 3.

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, commend the former, bring in another, Subs. 2.

By gud counsel, persuasion, from future miseries, in conveniences, &c. Subs. 4.

By philters, magical, and poetical cures, Subs. 5.

To let them have their desire disputed pro and con. Impediments removed, reasons for it. Subs. 5.
### Synopsis of the Third Partition.

<table>
<thead>
<tr>
<th>His name, definition, extent, power, tyranny, Membr. 1.</th>
</tr>
</thead>
</table>

#### Division,

| Equivo- | Improper | To many beasts; as swans, cocks, bulls. |
|ictions, | or | To kings and princes, of their subjects, successors. |
|kinds, | Proper | To friends, parents, tutors over their children, or otherwise. |

**Subs. 1.**

| Causes, | In the par- | After, as in this place our present subject. |
|Sect. 2. | ties themselves, | Idleness, impotency in one party, melancholy, long absence. |
| | or | They have been naught themselves. **Hard usage, unkindness, wantonness, inequality of years, persons, fortunes, &c.** |
| | from others. | **Outward enticements and provocations of others.** |

#### Symptoms,

| Fear, sorrow, suspicion, anguish of mind, strange actions, gestures, looks, speeches, locking up, outrages, severe laws, prodigious trials, &c. |

**Memb. 2.**

| Despair, madness, to make away themselves, and others. |

**Subs. 3.**

| Cures, | By avoiding occasions, always busy, never to be idle. |
|Membr. 4. | By good counsel, advice of friends, to contemn or dissemble it. **Subs. 1.** |

| 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.** |

**Memb. 1.**

| Causes, | From others or from themselves. |
| **Subs. 2.** | General |

| In excess of such as do that which is not required. |

**Memb. 1.**

| Symptoms, | Epicures, atheists, magicians, hypocrites, such as have cauterized conceptions, or else are in a reprobate sense, worldly-secure, some philosophers, impotent sinners, **Subs. 1.** |
| **Subs. 3.** | In superstitious blind zeal, obedience, strange works, fasting, sacrifices, oblations, prayers, vows, pseudo-martyrdom, mad and ridiculous customs, ceremonies, observations. |

**Subs. 4.**

| Prognostics, | By physic, if need be, conference, good counsel, persuasion, compulsion, correction, punishment. **Queritur an cogi debent? Affir.** |
| **Subs. 4.** | New doctrines, paradoxes, blasphemies, madness, stupidity, despair, damnation. |

| Cures, | Secure, void of grace and fears. |
| **Subs. 5.** | Epicures, atheists, magicians, hypocrites, such as have cauterized conceptions, or else are in a reprobate sense, worldly-secure, some philosophers, impotent sinners, **Subs. 1.** |

| or, | The devil's allurements, false miracles, priests for their gain. Politicians to keep men in obedience, bad instructors, blind guides. |

| **Subs. 2.** | Fear, sorrow, anguish of mind, extreme tortures and horror of conscience, fearful dreams, conceits, visions, &c. |

| In defect, as Membr. 2. | Prognostics. **Blasphemy, violent death, Subs. 4.** |
| or too timorous, as desperate. | Physic, as occasion serves, conference, not to be idle or alone. **Good counsel, good company, all comforts and contents, &c.** |

| In despair consider, |

**Cures, S. 5.**

---

**Note:** The text appears to be from an 18th-century source, discussing various forms of delusion and deception, categorized under melancholy and its effects on human behavior and actions.
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 disapprove 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 fantastic, and fit alone for a canton poet, a feeling young love-sick gallant, an effeminate courtier, or some such idle person." And "tis true they say: for by the naughtiness of men it is so come to pass, as Caussinus observes, ut castis auribus vox amoris suspecta sit, et incausa, the very name of love is odious to cluster 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, valut, 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 love amoris voce sublimendum, there is nothing here to be except at; Love is a species of melancholy, and a necessary part of this my treatise, which (I may not omit; opus suscepit inscribendum sui: so Jacobus Mytilus 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 Mercerus, for his edition of Aristotelus 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 ought not to excuse or repent myself of this subject, on which many grave and worthy men have written whole volumes, Plato, Plutarch, Plotinus, Maximus, Tyrus, Alcmeon, Avicenna, Leon Hebreus in three large dialogues, Xenophon sympos. Theophrastus, if we may believe Athenaeus, lib. 13. cap. 9. Picus Mirandula, Marcus, Equicola, both in Italian, Kornmann de linea Amoris, lib. 3. Petrus Godefridus

1 Erasmi, pensante mecum Lucetia librum sed quan Bruto, Brute reced. light

4. Erat in love amoris voce sublimandum, there is nothing here to be except at; Love is a species of melancholy, and a necessary part of this my treatise, which I may not omit; opus suscepit inscribendum sui: so Jacobus Mysillus 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 Mercerus, for his edition of Aristotelus 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 ought not to excuse or repent myself of this subject, on which many grave and worthy men have written whole volumes, Plato, Plutarch, Plotinus, Maximus, Tyrus, Alcmeon, Avicenna, Leon Hebreus in three large dialogues, Xenophon sympos. Theophrastus, if we may believe Athenaeus, lib. 13. cap. 9. Picus Mirandula, Marcus, Equicola, both in Italian, Kornmann de linea Amoris, lib. 3. Petrus Godefridus
hath handled in three books, P. Hædes, and which almost every physician, as Arnol-
dus, Villanovanus, Valleriola observat. med. lib. 2, observe. 7. Elian Montalbus and
Laurentius in their treatises of melancholy, Jason Pratensis de morb. cap. 7. Valerius
de Taranta, Gordonius, Herculæus de Saxonii, Savanarola, Langius, &c., have treated
of apart, and in their works. I excuse myself, therefore, with Peter Godefridus,
Valleriola, Ficinus, and in 8 Langius' words. Cadmus Milesius writ fourteen books
of love, and why should I be ashamed to write an epistle in favour of young men,
of this subject?'' A company of stern readers dislike the second of the Æneids, 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 9 Canticles, be-
cause 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 formations of the people of
Israel with the Moabites; that of Judges for Samson and Dalilah's embraces; that
of the Kings, for David and Bersheba's adulteries, the incest of Amnon and Thamar,
Solomon's concubines, &c. The stories of Esther, Judith, Susanna, and many such.
Diecarchus, and some other, carp at Plato's majesty, that he would vouchsafe to
indite such love toyes: amongst the rest, for that dalliance with Agatho,

"Suevia datus Agathonis, anima mea in tanta tenuebatur;
Egregere properans tamarum ait harum facta." 10

For my part, saith 11 Maximus Tyrius, a great platonist himself, me non tantum
admiratio habet, sed etiam stupor, I do not only admire, but stand amazed to read,
that Plato and Socrates both should expel Homer from their city, because he writ
of such light and wanton subjects, Quod Janunem cum Jove in Idâ concumbentes
inducit, ab immortali nube conccctos, Vulcan's net. Mars and Venus' forgeries before
all the gods, because Apollo fled, when he was persecuted by Achilles, the 12 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: quid
enim tam distat (as he follows it) quam amans est temperantia, formaram admirator a
dementia, what can be more absurd than for grave philosophers to treat of such
fooleries, to admire Antiloquus, Alcibiades, for their beauties as they did, to run after,
to gaze, to dote on fair Phaedrus, delicate Agathon, young Lysis, fine Charmides,
hacccine Philosophum decent? Doth this become grave philosophers? Thus perad-
vventure Callias, Thrasimachus, Polus, Aristophanes, or some of his adversaries and
emulators might object; but neither they nor 13 Anytus and Melitius his bitter ene-
mies, 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 upbrided
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 14 Ficinus pleads)
"for all love is honest and good, and they are worthy to be loved that speak well
of love." Being to speak of this admirable affection of love (saith 15 Valleriola)
"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

---

hoc Erotico Amore, 14. iberos sripst ut me præbiat in
partam adolescentiam hanc scirem epistolam. 7. Com-
ment, in 2. Æneid. 7. Merus amorco meram impudici-
atum sive videtur nisi, &c. 1 Scr. c. 7 Quod
Frerm et corum amorcs commensur. 8 Quam multa
et obseruarent quod Critiam tyrannidem deceuisset, quod
Paternum juris et loquacem philosopham, &c., accusa-
tionem amoris nulam fecerant. Ideoque honestus
amor, &c. 10 Carpent anti Philonam majestatem
quod amori minimam imitarent, Democritus et ait; sed
amato, Omnis amor honestus et homas, et amore digno
qui bene dumet de Amare. 11 Med. obscr. lib. 3.
cap. 7. de admirando amoros affectu dilectis; ingenio
paternus et philosophorum, quo sepe incertum
decurtatur ad mensam, ibi et modo vacati, &c. 12
Non orat modo, sed fragraria et succulenta juicat, phicus alant, &c.
desirous of knowledge," &c. After a harsh and unpleasant discourse of melancholy, which hath hitherto molested your patience, and tired the author, give him leave with 19 Godefridus the lawyer; and Laurentius (cap. 5.) to recreate himself in his kind after his laborious studies, 20 since so many grave divines, and worthy men have without offence to manners, to help themselves and others, voluntarily written of it. 21 Heliodorus, a bishop, penned a love story of Theagines and Chariclea, and when some Catos of his time reprehended him for it, chose rather, saith 22 Nicephorus, to leave his bishopric than his book. Æneas Sylvins, an ancient divine, and past forty years of age, (as "he confesseth himself, after Pope Pius Secundus) indited 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, Alpharatus, 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 delightsome field, hoc deliciae campo, as Fonseca terms it, to 23 season a surly discourse with a more pleasing aspersion of love matters: Educare vitam convenit, as the poet invites us. curas magis, &c., "tis good to sweeten our life with some pleasing toys to relish it, and as Pliny tells us, magna pars studiosorum ammiravitque querimonia, most of our students love such pleasant 24 subjects. Though Macrobius teach us otherwise, 25 that those old sages banished all such light tracts from their studies, to nurse's cradles; to please only the ear; 26 yet out of Apuleius I will oppose as honourable patrons. Solon, Plato, 27 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 28 tam suaviter dicum faciurorn, ut male sit ei qui talibus non delicietur. I will tell you such pretty stories, that foul behalfe him that is not pleased with them; Neque dico ea quae vocis asuis sit audievis, et rohotiati meminisse, with that confidence, as Beroaldus doth his narrations on Properties. I will not expect or hope for that approbation, which Lipsius gives to his Epictetus; pluris facio quum relege; semper ut norum, et quum repetivi, repetendum, 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 etiam in scriptis condire, to season our works with some pleasant discourse; Synesius approves it, licet in ludicris ludere, the 28 poet admires it. Omae tuli punctum qui miscret utile dulei; and there be those, without question, that are more willing to read such toys, than 29 I am to write; "Let me not live," saith Arete's Antonia. "If I had not rather hear thy discourse, 30 than see a play?" No doubt but there be more of her mind, everhave beene, ever will be, as 31 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 Grunius Corocotta Porcellus at his fingers' ends. The comical poet,

27 "Id nisi negati creduti solum dari,
Populo ut placeret, quas feceratis fabulas."

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 populo placerrn, quum ut populum jucurern, and these my writings, I hope, shall take like gilded pills, which are so composed as well to tempt 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 32 Mandarensis, he was in his life a philosopher (as Ausonius apologizeth for him), in his epigrams a lover, in his precepts most

---

19 Lib. 1. praefat. de amoribus agens relaxandii animi causa laboriosissimis studiis fatigatis; quando et Theologic se hic juvare et vivere illebus mortis volunt? Hist. lib. 12 cap. 34. 20 Praefat. quod quadragesimo die rectique invenire cum amore? Ego vero agnosco amoris verumiam scriptum mihi non convenire: qui jam meremem presbyteros in respectum fecerit. Æneas Sylvins praefat. 21 Ut severiora studia as anamnemotus lector condire possit. Arenus. 22 Dicam quum philosophum audire mutant. 23 In Som. Sup. est sacrario suo tum ad curas nộiorum suspenes eliminare, solas autem delinare pretiosus. 24 Babilonius et Ephesius, quia de Amore scipserunt, uterce amore Myrtis, Cyrenes, et Adonis. Sylac. 25 Pet Arétrae dial. Ital. 26 Hor. "He has accomplished every point who has joined the useful to the agreeable." 27 Legendae epidoraphones, quam ego scrinibus, saith Lociam. 28 Plus exoptavit volatili, quam spemtandis in theatro ilia. 29 Proemio in Is. Invalde major pars Milanes fabulas revolutation quam Platonis hibus. 30 "Thou knew him to be his only business, that the plays which is wrote should please the people." 31 In vita philosoph. in Epigram. amator, in Epistolis petulans, praepositus severus.
severe; in his epistle to Corellia, a wanton. Annius, Sulpicius, Even is, Menander, and many old poets besides, did in scriptis prurire, write Eseccinemnes, Attelanes, and lascivious songs; latam materiam; yet they had in moribus censuram, et severtatem, they were chaste, severe, and upright lives.

am of Catullus' opinion, and make the same apology in mine own behalf; Hoc etiam quid scribo, pendent plerunque ex aliorum sententia et auctoritate; nec ipse forsan insanio, sed insanientes sequor. Atqui detur hoc insanire me; Semel inanivimus omnes, et tute ipse opinor insanis aliquando, et is, et ille, et ego, scilicet. Homo sum, humanus am nihil alienus puto. And which he urged for himself, accused of the so I fault, I as justly plead, lasciva est nobis pagina, vita proba est. However much my lines err, my life is honest; vita vellecula est, nusa jocosas mihi. But I presume I need no such apologies, I need not, as Socrates in Plato, cover his face when he spake of love, or blush and hide mine eyes, as Pallas did in her hold, when she was consulted by Jupiter about Mercury's marriage, quod super nuptias virgo consultit, 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, say some of our Latin poetical writers, Zanches, Asorius, Abulensis, Burchardus, c., whom Rivet accused to be more lascivious than Virgil in Prapelis, Petronius in Calatecus, Aristophanes in Lysistrate, Martialis, or any other pagan profane writer, qui tam atrociter one notes) hoc generi peccatum ut multa ingeniosissime scripta obscenitatem gratia caste mentes abhorrent. 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 subiectum plerique postulabam, et eorum importunitate victus, minimum utcunque remedium co adegni, ut jam secla vice calamus in manum suamem, scriptionem longe et a studiis et professione mea alienae me accingenter, horas aliquas a seris meis occupationibus interim suffratus, casque velit ludo cuidam ac recreations destinant;

Eli non ignorantem novos forstasse detractores noris hisce interpolationibus meis minime defuturos.

And thus much I have thought good to say by way of preface, lest any man (which) Godefridus feared in his book) should blame in me lightness, wantonness, rashness, 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 heroic and herculean love, and to apply remedies unto it. I will treat of this with like liberty as of the rest.

Condenn 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

indeed to my studies and professional occupations, stealing a few hours from serious putativas, and devoting them, as it were, to recreation.

Hor. lib. 1. Ode 54. "I am compelled to reverse my sails, and trace my former course.

Although I was by no means ignorant that new calumniators would not be wanting, I was not wanting to secure my new introductions." How prædicti ne quis te nesciat nos putaret scriptisse de anorn um lenoncinis, de praxi, fornicationibus, adulterinis, c.

Taxando et ab his deterrensis humana lasciviam et insaniam, sed et remedio docendo: non ignorantis te noster nobis succensus, c., Commonito erit juvenum hoc, hinc ut abetineat magis, et omissa lascivia quod hominum reducit insanias, virtutis incubant studia (Aeneas Sylv.) et curam amoris si quis nequit hinc petere sitre.

Martianus Capella lib. 1. de nupt. philol. virginalis aurea rubere oculos peplo obnubina, c.

Catullus. "What I tell you, do you tell to the multitude, and make this treatise gossip like an old woman."
munda, 41 a naked man to a modest woman is no otherwise than a picture, as Augusta Livia truly said, and 42 mala mens, malus animus, 43 is as 44 taken. If thy censure it be too light, I advise thee as Lipsius did his reader for some places of Plautus, 45 istos quasi Sirenuu scopulos pretendare, 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 malu, sunt quedam medioicior, sunt bona pluris; some is good, some bad, some is indifferent. I say further with him yet. I have inserted (46 leviscunt quanam et ridicula ascribere non sum gravatus. circumforam quemad certus est theatris, e plateis, etiam e popinis) some things more homely, light, or comical, 47 which I would request every man to interpret to the best, and as Julius Caesar Scaliger besought Cardan (si quid urbaniusculus busum e nobis, per deos immortalis te oro Hieromynne Cardann ne me male copias). I beseech thee, good reader, not to mistake me, or misconstrue what is here written; 48 Per Musas et Charites, et omnis Poetarum numina, benignae lector, oro te ne me male copias. 49 Is 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 Arctusa mihi concedo laborem. 50

I am resolved howsoever, velis, nolis, audacter studium intrare, in the Olympics, with those Elenian 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 I have in hand gives occasion, and present scene shall require, or offer itself.

SUBSEC. 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 51 Scaliger reprehends in Cardan, "not lightly to be passed over." Last 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 ( 52 for love and hatred are the first and most common passions, from which all the rest arise, and are attendant,) as Picolominius holds, or as Nich. Caussinus, the primum mobile of all other affections, which carry them all about them) I will now more copiously dilate, through all his parts and several branches, that so it may better appear what love is, and how it varies with the objects, how in defect, or which is most ordinary and common) immoderate, and in excess, causeth melancholy.

Love universally taken, is defined to be a desire, as a word of more ample signification; and though Leon Hebreus, the most copious writer of this subject, in his third dialogue make no difference, yet in his first he distinguishes them again, and defines love by desire. 53 "Love is a voluntary affection, and desire to enjoy that which is good. 54 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." 55 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." 56 Plato calls it the great devil, for its vehement, and sovereignty over all other passions, and defines it an appetite, 57 by which we desire some good to be present." Ficinus in his comment adds the word fair to this definition. Love is a

41 *Vivca nodus castre femine nihil at statius distare.*
42 *Honi soit qui mal y pense.*
43 *Archeva smile on thy my last labor.*
44 *Ex Part. Saul.*
45 *Ex Part.*
46 *Campus amorum maximus et spars obitus, nec leviorius in te trans-violamus.*
47 *Graa. 1. cap. 2.*
48 *Ex Platone, princeps communissimi perturbationes et quibus celatra ornitur et carum sunt posseque.*
49 *Amor est voluntatis affectus et desiderium re bona.*
50 *Friend.*
51 *Desiderium omptantis, amor eum quibus frument, amoris praecontentum, desideri fine sunt adest.*
52 *Principalis de amore.*
53 *Magnus Demon convivo.*
54 *Bont pochique fruente desiderium.*
desire of enjoying that which is good and fair. Austin dilates this common definition, and will have love to be a defectation of the heart, \( \ldots \) "for something which we seek to win, or joy to have, coveting by desire, resting in joy." 56 Scaliger exorc 301. taxeth these former definitions, and will not have love to be defined by desire or appetite; "for when we enjoy the things we desire, there remains no more appetite?" as he defines it, "Love is an affection by which we are either united to the thing we love, or perpetuate our union," which agrees in part with Leon Hebreus.

Now this love varies as its object varies, which is always good, amiable, fair, gracious, and pleasant. 57 "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 mali? puto nihil in omnibus actionibus, thou wilt wish no harm, I suppose, no ill in all thine actions, thoughts or desires, nihil mali vis; thou wilt not have bad corn, bad soil, a naughty 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 own 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. 59 "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, fonte pulchriam 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. 60 "Amiability 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 splendour and shining causeth admiration; and the fairer the object is, the more eagerly it is sought. For as the Plato defines it, 61 "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, 63 "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 "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," which are diverse, as they proceed from the diverse objects, to please and affect our several senses. 64 "As the species of the objects are taken at our eyes, ears, or conceived in our inner soul," as Plato argues at large in his Dialogue de pulpcre, Phaedo, Hippies, 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 Valsesius infers hence, whatsoever pleaseth our eyes, ears, and soul, must needs be beautiful, fair, and delightsome to us. 65 "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; 67 "Pleasure belongeth to the rest of the senses, but grace and beauty to these two alone." As the objects vary and are diverse, so they diversely affect our eyes, ears, and soul itself. Which gives occasion to come to make so many several kinds of love as there be objects.

One beauty ariseth from God, of which and divine love S. Dionysius, 67 with
many fathers and Neoteries, 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 videas oculos animi, which we see with the eyes of our mind; which beauty, as Tully saith, if we could discern with these corporeal eyes, admirabili sui amores excitatet, would cause admirable affections, and ravish our souls. This other beauty which arises 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, immoderat 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 anima, which Scaliger exercitavit. 301. Valesius and Melancthon warrant out of Plato Deam and Deam from that speech of Pausanias belike, that makes two Venuses 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 fears 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 valor objects," so far Ficinus. S. Austin, lib. 15. de eic. Dei et sup. Psal. lixiv. 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 amore. Ecclesiæ, he will have those four cardinal virtues to be sought out else but love rightly composed; in his 15. book de eic. 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 in 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 charm which was let down from heaven, and with a divine fury ravished all 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." Berauldius hath expressed all this in an epigram of his:

Deum etiam meminisse in verba Platonis,
Sunt patre seminatae Venus et generatur anima.
Celestis Venus est subo generatæ parente,
Quae cælo sancta nata amore venit.
Altera venus est tutus vulgata per orbem.
Quae omine mentis aligat, atque hominum
Improbis, seductrice, petulant, &c.

If divine Plato's tenets they be true, Two Venus' two kinds there be.
The one from heaven, unbegotten still Which both mortal and immortal He.
The other famous over all the world, Bindeth the hearts of gods and men; Dishonest, wanton and seducing she, Rules whom she will, both where and when.

This twofold division of love, Origen likewise 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-
choley in a particular kind, as shall be shown in his place. Austin, in another Tract, makes a threefold division of this love, which we may use well or ill: "God, our neighbour, and the world: God above us, our neighbour next us, the world beneath us. In the course of our desires, God hath three things, the world one, our neighbour two. Our desire to God, is either from God, with God, or to God, and ordinarily so runs. From God, when it receives from him, whence, and for which it should love him: with God, when it contradicts his will in nothing: to God, when it seeks to 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 we rejoice of his good safety, and well doing: with him, when we desire to have him a fellow and companion of our journey in the way of the Lord: not in him, because there is no aid, hope, or confidence in man. From the world our love comes, when we begin to admire the Creator in his works, and glorify God in his creatures: with the world it should run, if, according to the mixability of all temporalities, it should be dejected in adversity, or over elevated in prosperity: to the world, if it would settle itself in its vain delights and studies." Many such partitions of love I could repeat, and subdivisions, but least (which Sealigner objects to Carlan, Exercit. 501.) I confound filthy burning lust with pure and divine love. I will follow that accurate division of Leon Hebreus, dial. 2. betwixt Sophia and Philo, where he speaks of natural, sensible, and rational love, and handleth each apart. Natural love or hatred, is that sympathy or antipathy which is to be seen in animate and inanimate creatures, in the four elements, metals, stones, gravia tendunt deorsum, as a stone to his centre, fire upward, and rivers to the sea. The sun, moon, and stars go still around. Amantes nature 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 chaff? the ground to cover showers, but for love? No creature, S. Iliorum concludes, is to be found, quod non aliquid amat, no stock, no stone, that hath not some feeling of love. "Tis more eminent in plants, herbs, and is especially observed in vegetables; as between the vine and elm a great sympathy, between the vine and the cabbage, between the vine and the olive. Virgo fugit Broniam, between the vine and bays a great antipathy, the vine loves not the bay, nor his smell, and will kill him, if he grow near him; the bur and the lentil cannot endure one another, the olive and the myrtle embrace each other, in roots and branches if they grow near. Read more of this in Picoloromineus grad. 7. cap. 1. Crescentius lib. 5. de agric. Baptista Porta de mag. lib. 1. cap. de plant. duoia et element. sym. Fraecastorius de sym. et autip. 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 love one another. Secondly, for the preservation of the species, and desire of young brood. Thirdly, for the mutual agreement, as being of the same kind: Sus suis, canis cani, bos bovi, et asinus asino putcherrius videntur, as Epicurian held, and according to that adage of Diogenianus, Adsidet usque graculis apud graculum, they much delight in one another's company. Formicae grata est formica, cicada cicade, 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 and keepers: many stories I could relate in this kind, but see Gillius de hist. anim. lib. 3. cap. 14. those two Epistles of Lipsins, of dogs and horses, Agellius, &c. Fifthly, 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, Intellectus amor, and is proper to men, on which I must insist. This appears in God, angels, men. God is love itself, the fountain of love, the disciple of love, as Plato styles

[Note: The text is a translation and interpretation of various Latin passages, discussing different kinds and aspects of love, including its natural, sensible, and rational forms, and its manifestations in animate and inanimate creatures.]
him; the servant of peace, the God of love and peace; have peace with all men and God is with you.

52. 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, invented arts, sciences, and all good things, incites us to virtue and humanity, combines 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 our poets in their symbols, impresses, emblems of rings, squares, &c., shadow unto us,

"Si rerum omnis factum quis finis et ortus, "Hesseg, non causa est una sola amor.

| "If first and last of anything you wit, "Cause, love's the sole and only cause of it." 

Love, saith Leo, made the world, and afterwards in redeeming 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 Providence, in protecting 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, "Charit sit est homo quorum sibi. Not that we are fair, nor for any merit or grace of ours, for we are most vile and base; but out of His incomparable love and goodness, out of His Divine Nature. And this is that Homer's golden chlam, which reacheth down from heaven to earth, by which every creature is annoed, 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 us militant in the church, and all such as love God; as the sunbeams irradiate the earth from those celestial spheres, they by their well wishes reflect on us. In salutum hominum praecedebat aures, et consilia dicit auri, there is joy in heaven for every sinner that repenteth; they pray for us, are solicitous for our good, Casti gentii.

Memb. II.

Subsect. I.—Love of Men, which varies as his Objects, Profitable, Pleasant, Honest.

Valesius, lib. 3. contr. 13. defines this love which is in men. "to be 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 hotheaded, and the understanding captive like a beast. The heart is variously inclined, sometimes they are merry, sometimes sad, and from love arise hope and fear, jealousy, fury, desperation.

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, and comeliness of person, &c. Leon Hubreus, in his first dialogue, reduceth them all to these three, utile, iucundum, honestum, profitable, pleasant, honest; (out of Aris-
Objects of Love.

431

totle belike S. moral.) of which he discourseth at large, and whatsoever is beautiful and fair, is referred to them, or any way to be desired. 91 To profitable is ascribed health, wealth, honour, &c., which is rather ambition, desire, covetousness, than love: 92 friends, children, love of women. 93 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. 94 St. Austin calls "profitable, worldly; pleasant, carnal; honest, spiritual. 95 Of and from all three, result charity, friendship, and true love, which respects God and our neighbour." Of each of these I will briefly dilate, and 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 loadstone so attractive as that of profit, none so fair an object as this of gold; 96 nothing wins a man sooner than a good turn, bounty and liberality command body and soul:

"Nunera (credere mihi) placent hominesque desque;"

Placatour doves Jupiter ipse datis."

"Good turns doth pacify both God and men,
And Jupiter himself is won by them."

Gold of all others is a most delicious object; a sweet light, a goodly lustre it hath; gratias aurum quain solemn intuemur, 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: Il mitl plaudo ipse doni, simul ac numinos contemplor in area. The sight of gold refresheth our spirits, and moves us in our, as that Babylonian garment and 97 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. Formosior auri massa, as 98 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,

"Prima fere vota, et cunctis notissima templis,
Divites ut crescant."

All our labours, studies, endeavours, vows, prayers and wishes, are to get, how to compass it.

"Hec est illa cui summatur maximus orbis,
Divae potens rerum, domitrixque pecunia fata."

"This is the great goddess we adore and worship; this is the sole object of our desire." If we have it, as we think, we are made for ever, thrice happy, princes, lords, &c. If we lose it, we are dull, heavy, dejected, discontent, miserable, desperate, and mad. Our estate and ben& ess es ehbs 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 94 Ad utile sanitas referatur; utilium est ambitio, copido desiderium potius quam amor excessus avaritia.
95 Facidum, grad. 7. cap. 1. 96 Lab. de amore. utile mandamus, carnale Jeandum, spirituale honestum.
97 Ex singulis tribus fit claritas et amicitia, quae re-

spirit deum et proximum. 99 Benefactores principes
amans. Vivea 3. de anima. 98 J. n. 7. 100 Petro-
nius Arbiter. 1 Juvenalis. 101 Joh Secund. lib.

svaturn.
Love-Melancholy.

contemned, scorned, hated, injured. 3 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 through-out, 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 4 rupio jecore exerit Cuprificus. A golden apple sets altogether by the ears, as if a narrowboue or honeycomb were flung amongst bears: father and son, brother and sister, kinsmen are at odds; and look what mischief, deadly hatred can invent, that shall be done, Terrible, dirum, pestilens, atrox, feraum, 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 villains, minings and counterminings; good words to satires and invectives, we tevide 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. Dequit ur piscem multae formosae superne; 5 the scene is altered on a sudden, love is turned to hate, mirth to melancholy: so furious 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 tyrannised over our souls, as 6 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 worse than an in Ideas, in not providing for his family. 8

Subjeet. II.—Pleasant Objects of Love.

Pleasant objects are infinite, whether they be such as have life, or be without life; inanimate are countries, provinces, towers, towns, cities, as he said, 9 Pulcherrimum insulam videmus, etiam eam non videmus, we see a fair island by description, when we see it not. The sun never saw a fairer city, Thessala Tempe, orchards, gardens, pleasant walks, groves, fountains, &c. The heaven itself is said to be 8 fair or foul: fair buildings, 9 fair pictures, all artificial, elaborate and curious works, clothes, give an admirable lustre: we admire, and gaze upon them, ut pueri Jovium aescam, as children do on a peacock: a fair dog, a fair horse and hawk, &c. Thessalus amat equum pullum, buccalum Aegyptus, Luculentos Catenam, &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 Gnæaneris observes. These things in themselves are pleasing and good, singular ornaments, necessary, comely, and fit to be had; but when we fix an immoderate eye, and dote

1 Lucianus Timon. 3 Pers. 4 The best of a beautiful woman with the tail of a fish. 5 Part 1. 6 Part 2. memb. sub. 12. 7 Pers. 8 I Tim. 1. 8. 9 Lap., epist. 10 Comment. 11 Leland of St Edmundsbury. 12 Custom.
on 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, hunting, and such vain pleasures, as [22] I have said: some with immoderate desire of fame, to be crowned in the Olympics, knighted in the field, &c., and by these means ruinate themselves. The lascivious dotes on his fair mistress, the gluton on his dishes, which 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 from men themselves, which most frequently captivate, allure, and make them dote beyond all measure upon one another, and that for many respects: first, as some suppose, by that secret force of stars, (quod me tibi temporal astrum?) They do singularly dote on such a man, hate such again, and can give no reason for it. [23]Von anno te Sabili, &c. Alexander admired Ephestion, Adrian Antinous, Nero Sporus, &c. The physicians refer this to their temperament, astrologers to trine and sextile aspects, or opposite of their several ascendants, lords of their genitures, love and hatred of places; [24] Cicognia, to concord and discord of spirits; but most to outward graces. A merry companion is welcome and acceptable to all men, and therefore, saith [25] Gomesius, princes and great men entertain jesters and players commonly in their courts. But [26] Pars cum paribus faciliimae congregantur, 'tis that similitude of manners, which ties most men in an inseparable link, as if they be addicted to the same studies or disports, they delight in one another's companies, "birds of a feather will gather together." if they be of divers inclinations, or opposite 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, [27] brethren in affliction, (" acerba calamitatum societas, diversi etiam ingenii homines coniungit) 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 some discontinuance, or death, enmity ceaseth; or in a foreign place:

"Pascitur in vivis hovr, post facta quiescit: Et ecce dero odia, et tristes mortem orabit iras." 

A third cause of love and hate, may be mutual offices, accetum beneficium, [28] commend him, use him kindly, take his part in a quarrel, relieve him in his misery, thou winnest 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 [29] Scaliger and Casaubonus: mutus mutum scabit: who but Scaliger with him? what encomiums, epiphs, eulogiums? Antistes sapientiae, perpetus dictator, liberum ornamen tum, Europae miraculum, noble Scaliger, [30] incredibilis ingenii praestantia, &c., dis potius quam hominibus per omnia comparandum, scripta ejus aurea angulia de exo delapsa poplitibus veneramur flexis, [31] &c., but when they began to vary, none so absurd as Scaliger, so vile and base, as his books de Burdonum familia, and other satirical invective may witness. Ovid, in Ibis. Archilocus himself was not so bitter. '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 a hen and chickens, all of a knot: every crow thinks her own bird fairest. Many memorable examples are in this kind, and 'tis portentii simile, if they do not: [32] "a mother cannot forget her child:" Solomon so found out the true owner; love of parents may not be concealed, 'tis natural, descends, and that they are inhuman in this kind, are unworthy of that air they breathe, and of the four elements; yet many unnatural examples we have in this rank, of hard-hearted parents, disobedient chil-

[22] Part 1. sec. 2. mem. 3. 
[23] Mart. 
[25] De sale genitali, l. 3. c. 15. 
[27] Similitudo omnem partam amicitiam. 
[29] Papinius. 
[30] Iseorates denomine praeceptn ut quum aliuscum amicitiam velit ilum laudet, quod laus initium amoris sit, ut inopatiation simulatut. 
[31] Suspect lect. lib. 1. cap. 2. 
[32] The priest of wisdom, perpetual dictator, ornament of literature, wonder of Europe." 
[33] On incredible excellence of genius, &c., more comparable to gods than men's, in every respect, we venerate your writings on bended knees, as we do the shield that fell from heaven." 
[34] Is. xiv.
dren of disagreeing brothers, nothing so common. The love of kinsmen is grown cold, and many kinsmen (as the saying is) few friends; if thine estate be good, and thou able, par parti 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 as is termed heroidal, or love-melancholy. Other loves (saith Picolemminus) 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,* 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 ficate, but proceeding from true form, and an incorrupt judgment; those two Venus' twins, Eros and Anteros, are then most firm and fast. For many times otherwise men are deceived by their flattering guathos, dissembling camelions, outsiders, hypocrites that make a show of great love, learning, pretend honesty, virtue, zeal, modesty, with affected looks and counterfeit gestures: leigned 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 worth 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 tempering 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 glowing flattery, aflability, and such like philters, so dive and insinuate into their favours, that they are taken for men of excellent worth, wisdom, learning, demi-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. Tandlerus and some authors make a doubt, whether love and hatred may be expelled by philters or characters; Cardan and Marboilius, by precious stones and amulets; astrologers by election of times, &c. as shall elsewhere discuss. The true object of this honest love is virtue, wisdom, honesty, zeal, worth, *interim formulam,* and this love cannot deceive or be compelled, at *amorid maxundam est,* love itself is the most potent philtirum, virtue and wisdom, *grotius gratum faciunt,* the sole and only grace, not counterfeit, but open, honest, simple, naked, *descending from heaven,* as our apostle hath it, an infused 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 emuels, Dan. xix. 19. Christ was gracious with God and men. Luke ii. 52. There is still some peculiar grace, as of good discourse, eloquence, wit, honesty, which is the *primum mobile,* first mover, and a most forcible loadstone to draw the favours and good wils of men's eyes, ears, and affection unto them. When Jesus spake, they were all astonished at his answers, (Luke ii. 17.) and wondered at his gracious words; which proceeded from his mouth. An orator steals away the hearts of men, and as another Orpheus, *quo culto unde cult,* 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 populum* made Mercury the gentleman-usher to the Graces, captain of eloquence, and those clarITIES to be Jupiter's and Eurymone'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 grim of countenance, stern and ghastly to look upon? So are and have been many great phi-
Honest Objects of Love.

"Ophers, as 34 Gregory Nazianzen observes, "deformed most part in that which is to be seen with the eyes, but most elegant in that which is not to be seen." *Scep sub attrita latitat sapiencia veste.* Esop, Democritus, Aristotle, Politianus, Melancthon, Gesner, &c. withered old men, *Sileni Alcibiadis,* very harsh and impolite to the eye; but who were so terse, polite, eloquent, generally learned, temperate and modest? No man then living was so fair as Alcibiades, so lovely *quo ad superficiem,* to the eye, as 35 Boethius observes, but he had *Corpus turpisissum interne,* 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. Abololominus in Curtius, a poor man, (but which mine author notes, 36 "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 all before the magnificoes of his time, *injicet ei vestis purpurá autroque distincta,* "a purple embroidered garment was put upon him, 37 and they bade him wash himself, and, as he was worthy, take upon him the style and spirit of a king," 38 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 39 (Cornelius Nepos writes) *solá bonitate consequentur.* Ope re pretium audire, &c. It is worthy of your attention, Livy cries, 39 "you that scorn all but riches, and give no esteem to virtue, except he 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, 40 Hephestion loved Alexander, but Parmenio the king: *Titus deliciae humani generis,* and which Aurelius Victor hath of Vespasion, the darling of his time, as 41 Edgar Etheling was in England, for his 42 excellent virtues: their memory is yet fresh, sweet, and we love them many ages after, though they be dead: *Suavem memoria su religuit,* saith Lipsius of his friend, living and dead they are all one. 43 "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." 44 "do mightily 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, 44 "there is a peculiar beauty of justice, and inward beauty, which we see with the eyes of our hearts, love, and are enamoured with, as in martyrs, though their bodies be torn in pieces with wild beasts, yet this beauty shines, and we love their virtues." The 47 stoles are of opinion that a wise man is only fair, and Cato in Tully 3 de Finibus contends the same, that the incisions of the mind are far fairer than those of the body, incomparably beyond them: wisdom and valour according to 48 Xenophon, especially desire the name of beauty, and denominate one fair, et *incomparabiliter pulchrior est* (as Austin holds) *veritas Christianorum quam Helena Graecorum.* "Wine is strong, the king is strong, women are strong, but truth overcometh all things," 49 Ecd. 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 it again, is only fair: 40 it is reported of Magdalen Queen of France, and wife to Lewis 11th, a Scottish woman by birth, that walking forth in an evening with her ladies, she spied M. Alansu, one of the king's chaplins, a silly, old, 50 hard-favoured

---

34 Orat. 18 de deorums plenearum philosophi ad id quod in aspetuum custi en parte elegantes quos oculis fugit.
35 De consol. Causa ei paeacertatis, philosophia, scienti plerisque probatis futur.
36 Ablue corpus et cappe regis annuum, et in eam fortunam qua dignus est continuatam istam profer.
37 Vita ejus. Qui per dextris hominem spectat, nec virtutem suam potent homines visibilis.
38 Ab in Unum, sumpsit imperium Romanum electus.
40 Morum suavitatis, obus convertis, prompta officia mortuorum annos de-mentat.
41 Epist. lib. 5. Evagrius, libro venerum rectum, dijetum, quod sapit me potissimum est.
42 Est quidem pulchriter justitiae quod videmus oculis corde, annum, et exar- desseu, ut in martirium quum eorum membra bestiae lacerarent, etis alias deorums, &c.
43 Lipsius hominem. At Pluv. Soc. lib. 5. diff. 17. solus sapens
44 Fortitudo et praeident pacificit his laudem precipue meretur.
45 Franc. Reliaforst in hist. an. 1430.
46 Orat autem se deformis, et de
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, xlv. 2, "He was fairer than the sons of men." Chrysostom Hom. 8 in Mat. Bernard Ser. 1. de omnibus sanctis; Austin, Cassiodore, Hier. in 9 Mat. interpret it of the beauty of his person; there was a divine majesty in his books, it shined like lightning and drew all men to it: but Basil, Cyrill. lib. 6. super. 55. Eisen Theodoret, Arnobius, &c. of the beauty of his divinity, justice, grace, eloquence, &c. Thomas in Psal. xlv. of both; and so doth Baraduss and Peter Morales, lib. de pulchritud. Jesu et Mariae, adding as much of Joseph and the Virgin Mary, — hac alias formam processerit omnes, according to that prediction of Sibylla Cunea. 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 Egyptian priests: Apollonius travelled into Ethiopia, Persia, to consult with the Magi, Brahmanims, 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.

42. Multi Roman non ut urbem pulcherrimam, aut urbem et orbis dominam Octavianum, sed ut hunc unum inciserrat audaciter, a Godibus profecti sunt. No beauty leaves such an impression, strikes so deep, or links the souls of men closer than virtue.

43. Non per doceat artibus postulat, Ars est moriendi ut sit fingere,
Tamen pulchritudinem quem 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 ennoble posterity, those everlasting rays that continue to the world's end." Many, saith Phavorinus, that loved and admired Achilles in his youth, knew not, cared not for Achilles a man, nunc intuentes querebant Achillem; but the beauty of Socrates is still the same; virtue's lustre never fades, is ever fresh and green, super eaca to all succeeding ages, and a most attractive loadstone, to draw and combine such as are present. For that reason belike, Homer feigns the three Graces to be linked and tied hand in hand, because the hearts of men are so firmly united with such graces. "O sweet bands (Seneca exclaims), which so happily combine, that those which are bound by them love their binders, desiring withal much more harder to be bound," and as so many Geryons to be united into one. For the nature of true friendship is to combine, to be like affected, of one mind.

Valde et patria amabilis idem, sallatique hie
M animated

as the poet saith, still to continue one and the same. And where this love takes place there is peace and quietness, a true correspondence, perfect amity, a dispasion of vows and wishes, the same opinions, as between David and Jonathan, Damon and Pythias, Pylades and Orestes. Nysus and Euryalus, Thesus and Pirithous, they will live and die together, and prosecute one another with good turns. "Vota vincit in amore turpissimum patans, not only living, but when their friends are dead, with tombs and monuments, Neminias, epitaphs elegies, inscriptions, pyramids, obelisks, statues, images, pictures, histories, poems, annals, feasts, anniversaries, many ages after, as Plato's scholars do, will periure still, omit no good office that may tend to the preservation of their names, honours, and eternal memory. Ille coloribus, illum ceri, illum ore, &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.

formae, qui citius putet terrae possent, quam inviari
ad sequum putatis. 44 Dehorius iberi ertie viditator
sereni dominum amanto baliet. 45 Fabii Ceis velut
agor apul diversa majestata huminae ad invitus
she excellit alios in bello. 46 Persad bib.
47 Pulcher in bello. 48 Pari inscript. Tit. Livii statum Paetavi
49 A true lose's knot. 50 Stabium & tun. 51 Stabium
52 Pulchro baliet. 53 Nuns, pulchra multa est fames.
54 dolosum sapit, qui tam talenter deliberavit, ut stetam A vincis dirigat.
55 quam & gratia vincis sunt, caputum artios deli
56 cur et in unum regni.
57 Statius. 58 He loved him as he loved his own soul. 1 Sam. vi. 1.
59 Beyond the love of women. 60 Virg. Aen. 6. 61 Qui super extensus non se praebere consponsus.
62 Atros annos damnum. Austin, cant. 4, cas. 6.
63 Quae de Virgini Hebræa et servis annus damnationem
came. 64 Pius. 65 Illego scito ut mare, seque mair engat, et super divisito animo
66 animae insentiam de vita euis quia huma discavist. equt
67 lib. 4, cap. 65.
and in a great auditory not long since recited a just volume of his life.\textsuperscript{66} In another place, \textsuperscript{67} speaking of an epigrann which Martial had composed in praise of him, \textsuperscript{67} "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 recom pense 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, invectives, &c., and \textsuperscript{68} this both ways of great moment, as \textsuperscript{69} Plato gives us to understand. Paulus Jovinus, in the fourth book of the life and deeds of Pope Leo Decimus, his noble patron, concludes in these words, \textsuperscript{69} "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 on. into enmity, open war, defiance, heart-burnings, whisperings, calumnies, contentions, and all manner of bitter melancholy discontentments. And those men which have no other object of their love, than greatness, wealth, authority, &c., are rather feared than beloved; \textit{nee amant quemquam, nec amantur ab ullo:} and howsoever born with for a time, yet for their tyranny and oppression, gripping, covetousness, curiish hardness, folly, intemperance, imprudence, and such like vices, they are generally odious, abhorred of all, both God and men.

\textit{"Non uxor salviun te vult, non filius, omnes
Vicini odorum."—}

"wife and children, friends, neighbours, all the world forsakes them, would feign be rid of them,\textsuperscript{69} and are compelled many times to lay violent hands on them, or else God's judgments overtake them: instead of graces, come furies. So when fair \textsuperscript{70} Abigail, a woman of singular wisdom, was acceptable to David, Nabal was churlish and evil-conditioned; and therefore \textsuperscript{71} Mordecai was received, when Haman was executed, Haman the favourite, "that had his seat above the other princes, to whom all 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 bear 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 discerned. and precipitated in a moment: \textit{"Surely,"} saith David, \textit{"thou hast set them in slippery places?" Ps. xxxvii. 5. as so many Sejani, they will come down to the Gemonian scales; and as Eusebius in \textsuperscript{72} Ammianus, that was in such authority, \textit{ad judicium Imperatorum,} be cast down headlong on a sudden. Or put case they escape, and rest unmasked to their lives' end, yet after their death their memory stinks as a snuff of a candle put out, and those that dust not so much as mutter against them in their lives, will prosecute their name with sires, libels, and bitter imprecations, they shall \textit{malè 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

\textsuperscript{66} Lib. iv. ep. 61. Prisco suo; Dedit mihi quantum potuit maximum, daturus amplius si potuisset. Ta mentis quid hominii dari potest magus quam gloria, laus, et immortalitas? At non currat fortasse qua scripsit. Hic tanen scriptum tamquam essent futura. \textsuperscript{67} For. genus irritabile vatum. \textsuperscript{68} Lib. 13 de Legibus. Magnam enim vim habent, &c. \textsuperscript{69} Peri tamen studio et pet tata conscribenda vita ejus manus suscepit, et post quam sumptuosa condidit pro fortuna non licuit, exiguo sed ac fortissimum ingenii monumentum justa sapientissima cineris solventur. \textsuperscript{70} 1 Sam. xxxv. 3. \textsuperscript{71} Esther, ii. 2. \textsuperscript{72} Amm. Marcusianus, l. 14.
charity, and includes piety, diletion, 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, to love God above
all, and our neighbour as ourself; for this love is _lychnus ascendens et accensus_, 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 _copious_ Aristotle in his morals; a man is beloved of a man, in that
he is a man; but all these are far more eminent and great, when they shall proceed
from a sanctified spirit, that hath a true touch of religion, and a reference to God.
Nature binds all creatures to love their young ones; a hen to preserve her brood
will run upon a lion, a hind will fight with a bull, a sow with a bear, a silly sheep
with a fox. So the same nature urges a man to love his parents, (_dixi me patre
omen odurint, ni te magis quam oculos amem meos!) and this love cannot be dis-
solved, as Tully holds, without detestable offence; but much more God's com-
mandment, which enjoins a filial love, and an obedience in this kind. The love
of brethren is great, and like an arch of stones, where if one be displaced, all comes
down; no love so forcible and strong, honest, to the combination of which, nature,
fortune, virtue, happily concur; yet this love comes short of it. _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 devo-
peace and good.

Fifty thousand Englishmen lost their lives willingly near Battle Abbey, in defence
of their country. _P. Emilius L. 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 love
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
nomen amicitiae, sociorum communio sacra_; friendship is a holy name, and a
sacred communion of friends. As the sun is in the firmament, so is friendship in
the world; a most divine and heavenly bond. As nuptial love makes, this perfects
mankind, and is to be preferred if you will stand to the judgment of _Cornelius
Nepos_ before affinity or consanguinity; _plus in amicitia valet simulitudo morum.
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
out of the world; 'tis the greatest tie, the surest indenture, strongest bond, and, as our
modern Maro decides it, is much to be preferred before the rest.

A faithful friend is better than _gold, a medicine of misery, an only possession; yet
this love of friends, mutual, hercusal, profitable, pleasant, honest, all three loves
put together, are little worth, if they proceed not from a true Christian illuminated
soul, if it be not done _in ordine ad Deum_, for God's sake. _Though I had the gift
of prophecy, be spake with tongues of men and angels, though I feed the poor with
all my goods, give my body to be burned, and have not this love, it profeth me no

die for one's country.

_dixi me patre omen odurint._ For natural affection soon doth cease,
_and quicquid est cum opibus est._ And quenched is with Cupid's greater flame,
_and beneficiæ fratrum._ But trust it friendship doth them both suppress,
_and petentia._ And they with mastering discipline doth tame,
_and reputatio._ Through thoughts aspiring to eternal fame,
_and fama._ For as the soul doth rule the earthly mass,
_and amicitia._ And all the sence of the gods doth chace.
_and amicitia._ Love of soul, doth love of body lose,
_and amicitia._ No less than perfect gold summants the greatest.
Division of Love.

Mem. 3.

thing; 1 Cor. xiii. 1, 3. 'Tis splendium peccatum, without charity. This is an all-apprehending love, a defying love, a refined, pure, divine love, the quintessence of all love, the true philosopher's stone, Non potest enim, as Austin infers. varyeatis amor esse hominis, nisi fuerit ipsius 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 amity 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 of God, and love of men. 99 "The love of God begets the love of man; and by this love of our neighbour, the love of God is nourished and increased." By this happy union of love, 101 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. 92 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. 93 "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. 94 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 leadeth to repentance, this to heaven." For if once we be truly and 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.

"This love suffereth long, it is bountiful, envihc not, boasteth not itself, 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; 4 will bring home his brother's ox if he go astray, as it is commanded," Deut. xxii. 1; "will resist evil, give to him that asketh, and not turn from him that borroweth, bless them that curse him, love his enemy," Matt. v; "bear his brother's burthen," 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 athirst give him drink;" 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. iv. 32; 4 he will be like minded," Phil. ii. 2. "Of one judgment; be humble, meek, long-suffering," Colos. iii. 4. Forbear, forget and forgive," xii. 13, 23. and what he doth shall be heartily done to God. and not to men. "Be pitiful and courteous," 1 Pet. iii. 4. 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.

92 O felix hominum genus, 37i vestros amores amor Quo celum regitur regat!"
"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, ① want of this charity. We do inciem anguariore, content, consult, vex, torture, molest, and hold one another’s noses to the grindstone hard, provoke, rail, scoff, calumniate, challenge, hate, abuse (hard-hearted, implacable, malicious, peevish, inexorable as we are), to satisfy our lust or private spleen, for ② 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 cageriness and bitterness, with such rancour, malice, rage, and fury, we prosecute our intended designs, that neither affinity or consanguinity, love or fear of God or men can contain us: no satisfaction, no composition will be accepted, no offices will serve, no submission; though he shall upon his knees, as Sarpedon did to Glaucons 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 inciem genus, rooted him out and all his posterity. Monsters of men as we are, dogs, wolves, ③ tigers, friends, incarnate devils, we do not only contend, oppress, and tyrannise ourselves, but as so many firebrands, we set on, and animate others: our whole life is a perpetual combat, a conflict, a set battle, a snarling fit. Eris dei is settled in our tents, ④ Omnia de lite, opposing wit to wit, wealth to wealth, strength to strength, fortunes to fortunes, friends to friends, as at a seasight, we turn our broad-sides, or two millstones with continual attrition, we fire ourselves, or break another’s backs, and both are ruined and consumed in the end. Miserable wretches, to fat and enrich ourselves, we care not how we get it. Quoquentque modo rei, 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, (pitiess, 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, uncharitable buildings, in riotous apparel, ingrateful, or let it be lost, than he should have part of it; ⑤ 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 household, and setting things in order, set all the world together by the ears after our death. Poor Lazarus lies howling at his gates for a few crumbs, he only seeks chippings, offals; let him roar and howl, famish, and eat his own flesh, he respects him not. A poor decayed kinsman of his sets upon him by the way in all his jollity, and runs begging barrened by him, conjuring by those former bonds of friendship, alliance, consanguinity, &c., uncle, cousin, brother, father,

① "Per ego has lachrymas, detraxamque tuam te,
Sc quaquam de le menit, fuit aut tibi quaquam
Dolce meum, misere mei.

② "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,

③ "Et si per sanctum pastor deum, Olyeum,
Credite, man ludo, cruciates tolite claudiam."

④ "Sweat, 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 thou-

⑤ Herachitus. ⑥ Si in gelitam nabi, pauperem qui
Non stat, quid de eo sit qui pauperem demudat, A. Austin.
sand orphans, a hospital, a spittel, a prison, as he goes by, they cry out to him for aid. ride on, surdo 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 say 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, heroical, 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 Medici, 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 determine 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 lantern in Athens was built by Zenocles, the theatre by Pericles, the famous port Pyræum by Musicles, Pallas Palladium by Phidias, the Pantheon by Callicrataidas; 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 manu vulta stirps tam diuturna, quam quae poeite versus seminari potest, no plant can grow so long as that which is ingenio satis, set and manured by those ever-living wits. Allon Backuth, that weeping oak, under which Deborah, Rebecca's nurse, died, and was buried, may not survive the memory of 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 patrons. 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 vivet? Show me a Caleb or a Joshua! Die nihili 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 Jovius, vita ejus. 2 Immortalitatem beneficio literarum, immortalis gloriae quadam capitulatate constitutes. 3 Good creare quibus beneficisset perituri, membra rurta, et alii regio sumptu adificata, non libri. 4 Putech, Pericle. 5 Tullius lib. I. de legibus. 6 Gen. xxxv. 5. 7 Hor. 8 Durum genus sumus. 9 "The sister of justice, honour inviolate, and naked truth." 10 Tull. pro Rose. Mentiri vis causa mea? ego vero capite et libenter mentir tm causa; et sc quoque vis perjurare, ut paululum tu compendii tarn, para tum fore scio.
advantage themselves, prejudice others, hazard goods, lives, fortunes, credit, all, to be revenged on their enemies, men so unspeakable 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, quarels, 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 razed, &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 preterre to all seditions: as so many firebrands set all the world by the ears (I say nothing of their contentious and railing books, whole ages spent in writing one against another, and that with such virulence and bitterness, Bionis sermonibus et salt. nigro), and by their bloody inquisitions, that in thirty years, Bale saith, consumed 39 princes, 148 earls, 235 barons, 11,755 commoners; worse than those ten persecutions, may justly doubt where is charity? Obsecro vos quales hi demum Christiani! Are these Christians? I beseech you tell me: he that shall observe and see these things, may say to them as Cato to Caesar, credo que de inferris decuntur falsa cristianos, "sure I think thou 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 "food 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 discontentments, such melancholy fits, so many bitter pangs, mutual discords, all in a combustion of other complaints, so common groanings, general mischiefs, si tanta in terris tragediae, quibus labfactur et itaerc lacr:atur humanum genus, so many pestilences, 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 instruments 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 fired from heaven as Sodom and Gomorrah: their desperate malice, wickedness and perverseness 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 aversive 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 noxius to himself, as Solomon told Job, 1 Kings. n. "The Lord shall bring this blood upon their heads." Prov. ix. 27. "sudden desolation and destruction shall come like a whirlwind upon them: affliction, anguish, the reward of his hand shall be given him." Isa. m. 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 look, 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 sub 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!” Misericordia _luctatianalis hisce volumins? cease mort supra caput est, et supræmum illud tribunal, ubi et dicta et facta nostra examinanda sunt: _Sappianus_. “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.”

**SECT. II. MEMB. I.**

**SUBSECT. 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, and in that twofold division of love, _φιλία_ and _λύπος_ those two veneries which Plato and some other make mention of it is most eminent, and _φυσικ_ ἡ _φιλία_ called Venus, as I have said, or love itself. Which although it be denominated 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 Phedrus contends, and his parentage of such antiquity, that no poet could ever find it out. Hesiod makes Terra and Chaos to be Love’s parents, before the Gods were born: _Aute deos omnes primam 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 Phaeton; but Socrates in that pleasant dialogue of Plato, when it came to his turn to speak of love, (of which subject Agatho the rhetorician, _magistrius_ Agatho, that chaunter Agatho, had newly given occasion) in a poetical strain, telleth this tale: when Venus was born, all the gods were invited to a banquet, and amongst the rest, Porus the god of bounty and wealth; Penia or Poverty came a begging to the door; Porus well whitened with nectar (for there was no wine in those days) walking in Jupiter’s garden, in a bower 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 _Ficinus_. Another tale is there borrowed out of Aristophanes: 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, Vulcan met two lovers, and bid them ask what they would and they should have it; but they made answer, _O Vulcane faber Deorum_, &c. “O Vulcan the gods’ great smith, we beseech thee to work us anew in thy 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.” Many such tales you shall find in Leon Hebraeus, _diad. 3_. and their moral to them. The reason why Love was still painted young, (as Phornutus and others will) _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 6 poets, in that he is held to be a god, and a great commanding god, above Jupiter himself; Magnus Deamon, as Plato calls him, the strongest and merriest of all the gods according to Aelianus and 20 Athenaeus. Amor virorum rer, amor rer et deum, as Euripides, the god of gods and governor of men: for we must all do homage to him. Keep a holiday for his deity, adore in his temples, worship his image, ceterum enim hoc non est nudum nomen) and sacrifice to his altar, that conquers all, and rules all:

"I had rather contend with bulls, lions, bears, and giants, than with Love;" he is so powerful, enforce 31 all to pay tribute to him, dominers over all, and can make mad and sober whom he list; insomuch that Cæcubus, in Tully's Tusculans, holds him to be no better than a fool or an idiot, that doth not acknowledge Love to be a great god.

That can make sick, and cure whom he list. Homer and Sæcichorus were both made blind, if you will believe 3 Leon Hebreus, for speaking against his godhead: and though Aristophanes degrade him, and say that he was 32 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 33 power, majesty, omnipotence, and dominion, that no creature can withstand him.

He is more than quarter-master with the gods,

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 as 3 Lucian's Juno right well objected to him, ludus amores in eis, thou art Cupid's whirling: how did he insult over all the other gods, Mars, Neptune, Pan, Mercury, Bacchus, and the rest? 3 Lucian brings in Jupiter complaining of Cupid that he could not be quiet for him; and the moon lamenting that she was so impotently beset on Endymion, even Venus herself confessing as much, how rudely and in what sort her own son Cupid had used her being his 33 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, 4 and whipped him besides on the bare buttocks with her phalanthia, yet did not serve, he was too headstrong and unruly. That monster-conquering Hercules was tamed by him:

| Quem non nolle feris, quem non Steneleus hostis, | Whom neither beasts nor enemies could tame, |
| Nec potuit Juno vincere, vixit amor. | Nor Jove's might subdue, Love quelled the same. |

Your bravest soldiers and most generous spirits are encrusted with it. 42ubi maturibus blanditiis permittant se, et iniquinantur amplissimis. Apollo, that took upon him to cure all diseases, 4 could not help himself of this; and therefore 4 Socrates calls Love a tyrant, and brings him triumphing in a chariot, whom Petrarch imitates in his triumph of Love, and Fracastorius, in an elegant poem expressed 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
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.

43 "Virunt in venerem frondes, omnisque vicissim
Felix arbor amat, nutant et mutua palmas
Pecora, populeo suspirat populus et
Et platano platanus, atque asisfilat alius."

Constantine de Agric. lib. 10. cap. 4. gives an instance out of Florentius his Georgics, of a palm-tree that loved most fervently, 46 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." Ammianus Marcellinus. lib. 24. reports that they marry one another, and fall in love if they grow in sight; and when the wind brings them to 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 Constantine, 47 stroke many palms that grow together, and so stroking again the palm that is enamoured, they carry kisses from the one to the other. 48 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; 49 which are enamoured, they can perceive by the bending of boughs, and inclination of their bodies. If any man think this which I say to be a tale, let him read that story of two palm-trees in Italy, the male growing at Brundusium, the female at Otranto (related by Jovianus Pontanus in an excellent poem, sometimes tutor to Alphonsus junior, King of Naples, his secretary of state, and a great philosopher) 50 which were barren, and so continued a long time, till they came to see one another growing up higher, though many stadiums asunder. Pierius in his Hieroglyphics, and Melchior Guiliandinus. Mem. 3. tract. de papyro, cites this story of Pontanus for a truth. See more in Salimuth Comment. in Pancriol. de Novo orbe. Tit. 1. de novo orbe, Mizaldus 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!

49 "Omnis adeo genus in terris hominumque ferarum,
Et genus aqueorum, pseudos, pictaeque volucres
In furias ignomine ruit; amor omnibus idem."

50 "Hee Deus et terras et maria alta donat."

Common experience and our sense will inform us how violently brute beasts are carried away with this passion, horses above the rest, -- furor est insignis equorum. 54 Cupid in Lucian bids Venus her mother be of good cheer, for he was now familiar with lions, and oftentimes did get on their backs, hold them by the mane, and ride them about like horses, and they would fawn upon him with their tails. Bulls, bears, and boars are so furious in this kind they kill one another: but especially cocks, 52 lions, and harts, which are so fierce that you may hear them fight half a mile off, saith Tertulian, and many times kill each other, or compel them to abandon the nut, that they may remain masters in their places; 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, 53 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 venam, for joy or in hope of their venery which is to come.

51 "Eros prima munda volucres de Diva tumaque
Significant iuxta, percipula corda tua vic."

"Fishes pine away for love and wax lean," if Gomemius's authority may be taken, and are rampant too, some of them: Peter Gellius, lib. 10. de hist. animal. tells

43 Claudian, descript. vener, aude. "Trees are influenced by love, and every flourishing tree in turn feels the passion; palms and mutual vows, popular signs to popular, plane to plane, and other breathes to other."
44 Neque prius in his desideratam dum dejectis consolatet; videre enim est ipsam arborum incultam, ultor tamen ab utrique vicissim ad osculum exspectat. Manifesta sunt mutui desiderii signa.
45 "Mutae palmarum contingentes quum mutat crescent, turulique quum anomante repigiones, canque numque attingunt, quasi osculum mutuo ministrare videtur, et expediti concubitus gratiam factur."
46 Quam vero ipse desiderat et utrumque amor amis, et ulterior respondeat; many saith, et respondeat; et utro mutamur, utrumque atque
51 2 N
wonders of a triton in Epirus: there was a well not far from the shore, where the country wench washes her linen, they, 36 tritons, stupri causā 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 another of the same kind; but what strange fury is that, when a beast shall dote upon a man? Saxo Grammaticus, lib. 10. Dac. hist. hath a story of a bear that loved a woman. Keep her (in his den a long time and beget a son of her, out of whose loins proceeded many northern kings: this is the original bekeke of that common tale of Valentine and Orson: Αλίαν, Pliny, Peter Gallius, is full of such relations. A peacock in Lucadia loved a maid, and when she died, the peacock pine. 37 "A dolphin loved a boy called Hernias, and when he died, the fish came on land, and so perished." The like adds Gallius, lib. 10. cap. 22. out of Appion. Αίγυπτ. lib. 15. a dolphin at Puteoli loved a child, would come often to him, let him get on his back, and carry him about. "and when by sickness the child was taken away, the dolphin died."—

—Every book is full (with Busbequius, the emperor's orator with the grand signior, not long since, ep. 3. legat. Taur. 1, 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 joyed 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. Such another story he hath of a crane of Maporea, 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. "and when he took his last farewell, famished her." Such pretty pranks can love play with birds, fishes, beasts:

and if all be certain that is credibly reported, with the spirits of the air, and devils of hell themselves, who are as much enamored and dote (if I may use that word) as any other creatures whatsoever. For if those stories be true that are written of incubus and succubus, of nymphs, lascivious fairies, satyrs, and those heathen gods which were devils, those last named Telechines, of whom the Platonists tell so many fables; or those familiar nymphae in our days, and company of witches and devils, there is some probability for it. I know that Plutarch, Wierus, lib. 1. cap. 19. p. 24, and some others steadfast 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 Lemma, Jacobus Storer and his colleagues, &c.

Zanchius, cap. 16. lib. 4. de avar. Domin. in Astr. de Animâ, lib. 2. test. 29. corr. 30. Bodin, lib. 2. cap. 7. and Parello has a great champion of this tenet amongst the rest, which give sundry particular instances, by many testimonies, proofs, and confessions evince it. Hester Rous, in his Scottish history, hath three or four such examples, which Carden contains out of him, lib. 16. cap. 43. of such as have had familiar company many years with them, and that in the habit of men and women.

Philostratus in his fourth book de vita Apollon, hath a memorable instance in this kind, which I may not omit, of one Mempius Lycius, a young man twenty-five years of age, that going between Cenchreae and Corinth, met such a phantasma 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, she should hear her sing and play, and drink such...
wine as never any drank, and no man should molest him; but she being fair and lovely would live and die with him, that was fair and lovely to behold." The young man a philosopher, otherwise staid and discreet, able to moderate his passions, through not this of love, terrified 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 descried, she wept, and desired Apollonius to be silent, but he would not be moved, and thereupon she, plate, house, and all that was in it, vanished in an instant: 64 "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 gentleman 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: 65 "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 Florilegus, 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 statua, 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 Philinium and Machates in Phlegon's Tract, de rebus mirabilibus, and though many be against it, yet I, for my part, will subscribe to Lactantius, lib. 14. cap. 15. 66 "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, entered them by little and little to this vice, and defiled them with the company of women: and Anaxagoras, de resurrect. 70 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, 71 openly professing that these genii can beget, and have carnal copulation with women. At Japan
in the East Indies, at this present (if we may believe the relation of 72 travellers) there is an idol called Tenechedy, to whom one of the fairest virgins in the country is monthly brought, and left in a private room, in the fotoqi, or church, where she sits alone to be deflowered. At certain times 73 the Tenechedy (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, 74 saith Herodotus, an eye-witness of it, in which was splendide stratus lecius et apposita mensa aurea, a brave bed, a table of gold, &c., into which no creature came but one only woman, which their god made choice of, as the Chaldean priests told him, and that their god lay with her himself, as at Thebes in 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 stilly contradict this; but I will conclude with 56 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." 75 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 genii, as in this of ours, as appears by the daily narrations, and judicial sentences upon record. 76


SUBSCT. II.—How Love tyrannizeth over men. Love, or Heroical Melancholy, its definition, part affected.

You have heard how this tyrant Love rageth with brute beasts and spirits; now let us consider what passions it causeth amongst men.

77 Improbe amor quod non mortalit a pectora cogit. How it tickles the hearts of mortal men, Horresco referens,—I am almost afraid to relate, amazed, 78 and ashamed, it 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. 79 Est oreus ille, vis est inanabilis, est salve insana: 'tis no virtuous habit this, but a vehement perturbation of the mind, a monster of nature, wit, and art, as Alexis in "Athenaeus sets it out, viriditer odore, malabroter timulm, favore præceps, labore infrauctum, mel felicum, blum percussion, &c. It subverts kingdoms, overthrows cities, towns, families, males, corrupts, and makes a massacre of men; thunder and lightning, wars, fires, plagues, have not done that mischief to mankind, as this burning lust, this brutish passion. Let Sodom and Gomorrah, Troy, which Dares Phrygius, and Dictis Cretensis will make good, and I know not how many cities bear record,—et sicutH Henam, &c., all succeeding ages will shuffle: Joanna of Naples in Italy, Fredegunde and Brunhult in France, all histories are full of these bastliks. Besides those daily monomachies, murders, effusion of blood, rapes, riot, and inmoderate expense, to satisfy their lusts, buggery, shame, loss, torture, punishment, disgrace, leathsome diseases that proceed from thence, worse than calentures and pestilent fevers, those of a gout, pox, arthritis, pustles, cramps, scaticea, convulsions, aches, combustions, &c., which torment the body, that feral 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


de locis aff. 59 De morbi, muler. lib. 1. c. 13. 59 Herodotus 1. 2. Euterpe: uxor ex magnanimi virorum non statum vita funta traduct conveniens, ac non eæ quidem feminae quomodo sunt, sed quadrúlii ante defunctae, ne cum in solurni concumbant, &c. 59 Metam. 13.
pars pro nobis. 45 Raptus ad stupra (quod ait ille) et ne 46 os quidem a libidinum exceptum. Heliogabalus, per omnia cava corporis libidinem recepta, Lamprid. vita ejus. 47 Hostiis quidam spectula fecit, et ita disposito, ut quum virum ipse pateteret, terrae omnes admissarii notus in spectulo videre, ac deinde falsa magnitudine ipsum membro lanquam verum gauderet, simul virum et feminam passus, quod dictu fideum et abominandum. Ut erat plane sit, quod apud 48 Plutarchum Gryllos Ulyssis objecit. Ad hunc usque diem apud nos neque mas narem, neque feminae famam amavit, qualia multa apud vos memorabiles et praelati vii vicerunt: ut viles missos faciam, Hercules imberbe sectans socium, amisus deserit, &c. Vestae libidines intra suas naturae fines coereri non possunt, quin instar fluvii exundantis atrocerum fedatum, tumulum, confusionemque naturae gignant in re Venerea: nam et capras, porcos, equos inierunt et feminae, insano bestiarum amore exarserunt, unde Minotauri, Centaui, Sylvani, Sphinges, &c. Sed ne conatumdo doceam, aut ea foras effueram, qua non omnes setere concinvae (hoc enim docuit sophismata, quod causa non abstinii 49 Rodericus, scripta velim) ne levissimis ingenti et depuratis mentibus fidissimi sceleris notitiam, &c., nol te quem duabus hocce sordibus inquinare.

I come at last to that heroical 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 honourable title. There is an honest love, I confess, which is natural, laevus octubus captivis corda hominum, ut a mulieribus non possint separari, "a secret snare to captivate the hearts of men," as 50 Christopher Fosseca proves, a strong allurement, of a most attractive, occult, admirable property, and powerful virtue, and no man living can avoid it. 51 "Et qui venit non sensit amoris, aut lapsis est, aut bellum. He is not a man but a block, a very stone, aut 52 Numen, aut Nebuchadnezar, he hath a gourd for his head, a pepon for his heart, that hath not felt the power of it, and a rare creature to be found, one in an age, Qui nonnumquam visce flagravit amore paulo;" for semel insanissimus omnes, dote we either young or old, as 53 he said, and none are excepted but Minerva and the Muses: so Cupid in 54 Lucian 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 materia appetit formam, sic mulier virum. 55 You know marriage is honourable, a blessed calling, appointed by God himself in Paradise; it breeds true peace, tranquillity, content, and happiness, qua nulla est aut siue unquam sanctior conjunctio, as Daphneus in 6 Plutarch could well prove, et qua generi humano immortalitatem parat, when they live without jarring, scolding, lovingly as they should do.

As Seneca lived with his Paulina, Abraham and Sarah, Orpheus and Eurydice, Aria and Cupid, Artemisius and Manlius, Rubensius Celer, that would needs have us en graven on his tomb, he had led his life with Eumen, his dear wife, forty-three years, and never fell out. There is no pleasure in this world comparable to it, "ut summum mortalitatis bonum—homine divinance voluptus, Alma Venus—latue enim in natura aliquid magis potentiusque omnibus aliis hominis voluptabus, as 56 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 placens urae, a sweet wife; 57 Omnis amor magnus, sed aperto in conjuge major. When they love at last as fresh as they did at first, 58 Quaeque choro consensu conjugii, 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

45 Seneca de tra. 11. 18. 46 Nullus est mentus ad quem non potentiat notatas impudicitiae. Clem. Alex. 47 sedebat bib. 3. 3. 48 Seneca I. nat. quaest. 49 Tom. P. Gryllos. 50 Hec machina multum I. 15. 51 Am. philosoth. cap. 4 interpret. Curto. 52 Alar. Sylvanian Jovianum. 53 Et qui hanc non in tulentus influerit. 54 Petrus, ib. 4. adversus Max. cap. 49. 55 One whom

"Thrice happy they, and more than that, Whom bound of love so firmly ties, That without bawdy till death they part, The unshaken and never dies."
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,

"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 joints love to be, still the same, and as they are one flesh, so should they be of one mind, as in an aristocratical government, one consent, 14 Geryon-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.

"No age shall part my love from thee, sweet wife, Though I live Nestor or Tithonus' life."

And she again to him, as the 16 Bride saluted the Bridgroom of old in Rome, Ubi tu Caius, ego semper Cai, be thou still Cais, I'll be Caisa.

'Tis 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 hind and pleasant roe, and he delights in her continually. But this love of ours is immoderate, inordinate, and not to be comprehended in any bounds. It will not contain itself within the union of marriage, or apply to one object, but is a wandering, extravagant, a domineering, a boundless, an irrefragable, a destructive passion: sometimes this burning lust rageth after marriage, and then it is properly called jealousy; sometimes before, and then it is called heroical melancholy; it extends sometimes to co-rivals, &c., begets rapes, incests, murders: Marcus Antonius compressit Faustinam soreorum, Caracalla Julian Novercam, Nero Mairum, Caligula soreores, Cynecas Myrrhae 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,

Sine 1 was twelve years old, believe,
Husbands at Kirk-door had I face.

18 Aratina Lucretia sold her maidenhead a thousand times before she was twenty-four years old, plus milies vendiderant virginitatem, &c. neque te celabo, non decerant qui ut integrum ambitrent Rahab, that harlot, began to be a proessed quean at ten years of age, and was but fifteen when she hid the spies, as Hugh Broughton proves, to whom Serrarius the Jesuit, quest. 6. in cap. 2. Josue, subscribes. Generally women begin pubescere, as they call it, or catulfire, as Julius Pollux cites, lib. 2. cap. 3. onomast 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 mihi sint centum lingue, sint oraque centum, no tongue can sufficiently declare, every story is full of men and women's insatiable lust. Nero's, Helilogabali, Bonosi, &c. 22 Caelius Amphilenum, sed Quintius Amphelinum deprorient, &c. They neigh after other men's wives (as Jeremia, cap. v. 8. complaineth) like fed horses, or range like town bulls, raptores virginae 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, 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

curiously draw, or hold so fast, as love can do with a twined thread. The scourgingreams under the equinoctial, or extremity of cold within the circle arctic, where thevery seas are frozen, cold or torrid zone, cannot avoid or expel this heat, fury, and rage of mortal men.

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? Amore cu etate si occipentem, nullo insanum acris. Some dote then more than ever they did in their youth. How many decrepit, hoary, harsh, withen, burstenbellowed, crooked, toothless, bald, bear-eyed, impotent, rotten, old men shall you see flickering still in every place? One gets him a young wife, another a courtezan, and when he can scarce lift his leg over 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 continue cough." This sight fails him, thick of hearing, his breath stinks, all his moisture is dried up and gone, may not spit from him, a very child again, that cannot dress himself, or cut his own meat, yet he will be dreaming of, and honing after wenches, what can be more unseemly? Worse it is in women than in men, when she is etate decletis, in vidua, mater olim, parum decoro matrimonium sequi videtur, an old widow, a mother so long since (in Pliny's opinion), she doth very unseemly seek to marry, and whilst she is so old a crone, a beldam, she can neither see, nor hear, go nor stand, nor careless a witch, and scarce feel; she catterwauls, and must have a stallion, a champion, she must and will marry again, and beproach 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 feminus insanus amor, this mad and beastly passion, as I have said, is named by our physicians heroic love, and a more honourable title put upon it, Amor nobilis, as Savanarola styles it, because noble men and women make a common practice of it, and so ordinarily affected with it. Avicenna, lib. 3. Fen. 1. tract. 4. cap. 23. calleth this passion Ilishi, 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 or 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 heroic love, defines it, a continual cogitation of that which he desires, with a confidence or hope of compassing it; which defin-
Causes of Love-Melancholy.

ion 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 Lorne, in his Questions, makes a doubt, *An amor sit morbus*; whether this heroic love be a disease: Julius Pollux *Onomast. lib. 6. cap. 41.* determines it. They that are in love are likewise *sick*; *lascivius, sola. lascivieus, et qui in venerem juriit, verè est egregius.* Arnoldus will have it improperly so called, and a malady rather of the body than mind. Tully, in his *Tusculana*, 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 *Rhaoses "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 initiate, 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.* *epist. 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; *coget amare jecur,* as the saying is. *Med. fere tert per epur,* as Cupid in Anacreon. For some such cause belleike *Homer feigns Titius' liver* (who was enamoured of Latona) to be still guawed by two vultures day and night in hell, *for that young men's bowels thus enamoured, are so continually tormented by love.* *Gordonius, cap. 2. part. 2.* *will have the testicles an immediate subject, or cause, the liver an antecedent.* Fracastorius agrees in this with Gordonius, *inde primitus imaginatio venerae, crectio,* &c. *stillissimam partem vocat, ita ut nisi extra se quiescens voluptas non cessat, nec assidua rerum recordatio, addit Guastinianus 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 Pratensis, c. 19. *de morb. cerebri* (who writes copiously of this erotic love), place and reckon it amongst the affections of the brain.

*Melanchoth de anima* confutes those that make the liver a part affected, and *Guarnerius, Tract. 15. cap. 13 et 17.* though many put all the affections in the heart, refers it to the brain. *Ficinus, cap. 7. in Convicrion Platonis,* *will have the blood to be the part affected.* *Jo. Frietasgiius, cap. 14. noct. med.* supposeth all four affected, heart, liver, brain, blood; but the major part concur upon the brain, *tis imaginatio usa;* 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 preceding partitions, both imagination and reason are misaffected, first one, then the other.

MEMB. II.

SUBSECT. 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-

---

20 Morbus corporis potius quam animi.
21 Amor est passus melancholicae.
22 Och exalbitionem spiritum, pars anterior capitis laborat ob consumptionem humanitatis.
23 Affec tus animi componatur bis et desidero ex amore ac potens in mente concepto, spiritus in corde et jecore incendere.
24 Ficinus, et Metamor. 4. 3d.
25 Quod talem carnifexinm in adolescentem virseribus anse fecit impietatis.
26 Testem quoad causum conjunctum, epur antecedentem, possint esse subjectum.
27 Prorsus passus cerebri est ubi corruptam imaginacionem.
28 Cap. de affestionibus.
29 Est corruptio imaginative et instinctiva virtutis, ob formam suam stirrere afflavit, corruptunque judicium, ut simper de eo cogitat, idemque melancoliam appellavit. Consequenter vehementer ex corrupto judicio instinativa virtutis. 30 Comment. in Convicrion Platonis. In tuum est quidem Venusius Venus facit in Leone, vel Luna venire velbe menter aspexerit, et quod siinplexiones sunt praediti, *Ficinusque annales sunt, et si familia in retriess, l. de medendi.*
prere astrologically that tale of Mars and Venus, in whose genitures 2 and 3 are in conjunction. They are commonly lascivious, and if women queans; as the good wife of Bath confessed in Chaucer;"

I followed ove mine inclination,
By virtue of my constellatian.

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 50 Marucinus Marcusdu- nus, a malapert friar, and some others (which 51 he himself suspected) yet methinks it is free, downright, plain and ingenious. In his 52 eighth Geniture, or example, he hath these words of himself. 2 and 3 in 2 diginitatus assiduum nihil Venereorum cogitationem prestabat, ita ut nunquam quiescam. Et paulo post, Cogitatio Venereorum ne quotset perpetuo, et quam ficto implere non licuit, aut fecisse potentem puduit, cogitatione assidua mentium sum voluptatem. Et alibi, ob 6 et 3 dominium et radiorum xationem, profundum fuit ingenium, sed lasciviam, egoque turpi libidini deduis et obscnesus. So far Cardan of himself, quod de se fatetur ideo 55 ut utilitatem ulterat studiosis hujusce discipline, and for this he is traduced by Marucinus, when as in effect he saith no more than what Gregory Nazianzen of old, to Chito his scholar, offeriit se nihili censendae malieres, qu omnem precellunti elegantia et decore spectabili tentabatur nec integritas pudicitiae. Et quidem flagitium vitati formicationes, at mundi d eiusmod florem arcum; cordis cogitatione factae, Sed ad rem. Aptores et masculinus venereum sunt quorum genesi Venus est in signo masculino, et in Saturni finibus aut oppositiones, &c. Plutomens in quadrupart, plura de his et specia- libat habet aphorismata, longa procudhihbu usua confirmatur, et ab experientia multa perfecta, inquit commentator ejus Cardamus. Tho. Campanella Astrologie Lib. 4. cap. 8. artifices 1 and 5, insaniam anatomiarum demonstrant, multa pra eacteris accumulat aphorismata, que qui volet, consultat. Chiroomantici ex cingulo Venerei plere- numque conjecturam faciunt, et many Veneres, de quorum decretis, Taiscin, Johan. de Indagine, Gochentum, eeteroqui si habetu, inspicias. Physicis divine wholly from the temperature and complexion; phlegmatic persons are seldom taken, according to Ficinus Comment. cap. 9; naturally melancholy less than they, but once taken they are never freed; though many are of opinion flatus; or hypochon- drial melancholy is most subject of all others to this infirmity. Valescens assigns their strong imagination for a cause. Bodine abundance of wind, Gordanus of seed, and spirits, or atomi in the seed, which cause their violent and furious passions. Sanguine thecne 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 evil is common to all complexion. Theocritus a young and lusty gallant acknowledg- eth in the said author all this to be verified in him. I am so amorous given, 56 you may sooner number the sand-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 pleaseth me most; as an hydra's head my loves increas, no lollas 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 Telehim is my genius? or is it a natural imperfection, an hereditary passion? Another 55Anacreon confesseth that he had twenty sweethearts in Athens at once, fifteen at Corinth, as many at Thebes, at Lesbo, and at Rhodes, twice as many in Ioma, thrice in Caria, wenty thousand in all; or in a word, a phila phuta, &c.

His eyes are like a balance, apt to propend each way, and to be weighed down

92 Comment. in Genes. cap. 3. 93 Et si in hoc patrum a prisci antiqua suntillaquae alio, sic etiam tamen amor veritatis.
95 Plutomens quadrupartition.
96 Pol. 443. Basil. Edit. 6 dictum amorum.
"Canest count the leaves in May,
Or sand's r'other ocean sea?
Then count my loves I pray."

"Est ce amoris omnium qui
Nec retinet cuncta,
Ancp computare arenas
Et inquire amores.
Solnum mastrar amorum
Te fecero legumani?"
with every wench’s looks, his heart a weathercock, his affection tender, or napthe itself, which every fair object, sweet smile, or mistress’s favour sets on fire. Guinierus tract 15. cap. 14. refers all this 57 to “the hot temperature of the testicles,” Ferandus a Frenchman in his Erotique Mel. (which 58 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 secumurar semen, cessare tentinges non possunt, as Guastavinius his commentator translates it: for which cause these young men that be strong set, of able bodies, are so subject to it. Herculeus de Saxonii hath the same word 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 hirquitallire, as Guastavinius recites out of Censorinus.

56 “Mens erit apta capiti tum quem hestissima rerum. Ut reges in pingui luxuriantibus immo.”
57 “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 Misnia, 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 60 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 whomes did prostitue 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 all latitude; and in those tracts, such as are more fruitful, plentiful, and delicious, as Valencia in Spain, Capua in Italy, domicilium luxus Tully terms it, and (which Hannibal’s soldiers can witness) Canopus in Egypt, Sybaris, Phoenicia. Baiae, Cypirus, Lamprascus. In 62 Naples the fruit of the soil and pleasant air enerve their bodies, and alter constitutions: insomuch that Florus calls it Cer- tamen Bacchi et Venere, but 63 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 courtesans; and yet for all this, every gentleman almost hath a peculiar mistress; formations, adulteries, are nowhere so common: arbs est jam tota lupana; 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, libibo consequita quem facer materiam improbam, et prernptum licentiam, et effrenation audacia, &c., what will not lust effect in such persons? For commonly princes and great men make no scruple at all of such matters, but with that whore in Spartan, quicquid libet licet, they think they may do what they list, profess it publicly, and rather brag with Pelorus (that writ to a friend of his in Rome, 64 what famous exploits he had done in that kind) than any way be abashed at it. 65 Nicholas Sanders relates of Henry VIII. (I know not how truly) Quod paucas vidit pulchriorum quas non concepit, et paucissimas non concepit quas non violent, “He saw very few maids that he did not desire, and desired fewer whom he did not enjoy.” nothing so familiar amongst them, ’tis most of their business: Sardanapalus, Messalina, and Joan of Naples, are not comparable to 66 meaner men and women; Solomon of old had a thousand concubines: Abausternus his eunuuchs and keepers; Nero his Tigidilus panderers, and bawds; the Turks, 67 Muscovites, Mogors, Xerills of Barbary, and Persian Sophians, are no whit inferior to them in our times. Delectus fit omnium puellarum toto regno forma

66 Qui calidum testiculum corrum habent, &c.
67 Praetul at Paris 1626, seven years after my first edition.
68 Ovid de art.
69 Gerbulius, descript. Graec. Rerum omnium affectiatus et loco mira opportunitas, nullo non die hospites in portas adventare.
70 Templo Venusis nulli meretricibus se prorsunquant
71 Tota Cypri insula deliciae incomparable.
75 Lampiridis, Quod decem noctibus contineat virgines sedecim mulieres.
76 Viva ejus.
77 If they contain themselves, many times it is not virtutis amore; con decent voluntas sed facultas.
78 In Muscov.
prestanitium (saith Jovius) pro imperatore; et quas ille linquit, nobilis habent; they press and muster up wenchesses as we do soldiers, and have their choice of the rarest beauties their countries can afford, and yet all this cannot keep them from adultery, incest, sodomy, buggery, and such prodigious lusts. We may conclude, that if they be young, fortunate, rich, high-fed, and idle withal, it is almost impossible that they should live honest, not rage, and precipitate themselves into these inconveniences of burning lust.

"Oriam et regas pries et beatas" Pindarit arctus.

Idleness overthrows all. *Vincens pectoris regnat amor,* love tyrannized in an idle person. *Amore abundas Antiphon.* If thou hast nothing to do, *Invidiæ vel amore miser torquere—* Thou shalt be maed in pieces with envy, lust, some passion or other. *Homines nihil agiendo male agere discunt;* his Aristotle's simile, "as match or touchwood takes fire, so doth an idle person love." *Queritur* *Ægisthus quae sit fœtus adæver, sc., why was *Ægisthus a whoremaster?* You need not ask a reason of it. Ismenèdora stole Bæcho, a woman forced a man, as *Aurora did Cephalus: no marvel, saith 2 Plutarch. *Lavancia opibus more hominum mulier aget;* she was rich, fortunate and jolly, and doth but as men do in that case, as Jupiter did by Europa, Neptune by Amymone. The poets therefore did well to exign all shepherds lovers, to give themselves to songs and dalliances, because they lived such idle lives. For love, as *Theophrastus defines it, is otiosi animi affectus, an affection of an idle mind, or as Seneca describes it, *Juvant gigantur, iura nutritur, feriis alitur, otioque inter hetera fortuna bona;* youth begets it, it not maintains it, idleness nourished it, sc., which makes *Gordiunus the physician cap. 20. 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 Saxonia, 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. *Acibadias was still dallying with wanton young women, immoderate in his expenses, effeminate in his apparel, ever in love,* but why? he was over-delicite in his diet, too frequent and excessive in banquets, *Ubicaque serenitas, ibi libido dominat;* lust and security dominent together, as St. Hierome averreth. All which the wife of Bath in Chaucer freely justifies.

*For all to sicker, as cold engendrath hail, A liqueorish tongue must have a liqueorish tail.*

Especially if they shall further it by choice diet, as many tunes those Sybarites and Phæacens do, feed liberally, and by their good will eat nothing else but lavishious meats. *Vivam insiprinc generasum, legumen, fiasba, radizes omnium generum bene coctitas, et longa pipere aspersas, cardios hortulanos, lacteas, *curcas, rapus, perros, carpus, acetum olearum, amygdales dulces, electuarium, syragus, succos, cochenus, cauchas, pices optime preparatos, aciculas, testiculas anmalianem, ova, condimenta diversorum generum, mollis betes, pulvemaria, sc.* Et quiequis fieri multo impotuit in venere laborante preservant, hoc quasi diuonitium habent in delitas, et his duplex multo deliciationem: mulsum, quisquis et votiones frugas, acacema, plecuia, expressos sucros multos ferocilis variamus, ipsumque vivam subvitate viventem, et quiequis culinam, ph激情eum, aut ququeque fieri officina subministrare possit. *Et hor pueramque vieta quam se gamonem insufficant, ut ille ab Chriseida saum, se bulbis et cochenis curavit; etiam ad Venerem se pavuit, et ut hauc palestra se extraxerat, quia fieri poterat, ut non misere dependerat,* 

*Æstuans venter cito despunt in libidinem, Hieronymus uit.* *Post

86 "Unde tot in Veneta scortorum miliin cur sunt? In promptu causa est, est Venus orta mari."

Et hinc fieta mater Salacea Oceanis conjur, verbiscen furtae salac ad salo efflurit. Malo Bacchica tantum olim in amoribus praeventur, ut corone e illis status Bacchi ponentur. 88 Cubebis in vino maceratis utrurur Indi Orientales ad Vener- rem excitantur, et 89 Surax radice Africani. Chine radix cosdem effectus habit, taisque herbe meminit mag. nat. lib. 2. cap. 16. 90 Baptista Porta ex India allate, ejuvis mentionem facit et Theophrastus. Sed infinita his similis apud Rhasin, Matthiolum, Miziaudum, caterscos medicos occurrunt, quorum idem mentionem fecit, ne quis imperitio in hos scopulos impingat, sed pro virili tamanum syret et cautes consulto effugiat.

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 lascivious provocations. Kornmannus, in his book de linea amoris, makes five degrees of lust. out of 82 Lucian belike, which he handles in five chapters, Visus, Colloquium, Convictus, Oscula, Tactus. 83 Sight, of all other, is the first step of this unruly love, though sometimes it be prevented by relation or hearing, or rather incensed. For there be those so apt, credulous, and facile to love, that if they hear of a proper man, or woman, they are in love before they see them, and that merely by relation, as Achilles Tatius observes. 84 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 85 Luepippe, Sostratus' fair daughter, was far in love with her, and, out of fame and common rumour, so much incensed, that he would needs have her to be his wife. 85 And sometimes by reading they are so affected, as he in 86 Lucian confesseth of himself, "I never read that place of Panthea in Xenophon, but I am as much affected as if I were present with her." Such persons commonly 87 feign a kind of beauty to themselves; and so did those three gentlewomen in 88 Balthisar Castilio fall in love with a young man whom they never knew, but only heard he commended: or by reading of a letter; for there is a grace cometh from hearing, 89 as a moral philosopher informeth us, "as well from sight; and the species of love are received into the fantasy by relation alone." 90 ut cupere ab aspectu, sic velle ab auditu, both senses affect. Interdum et absentes amans, sometimes we love those that are absent, saith Philostratus, and gives instance in his friend Athenorodus, that loved a maid at Corinth whom he never saw; non oculi sed mens 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

83 Siracides. Nox, et amor vinumque nihil moder- bile suddent. 84 Lip. ap Olympiam. 85 Hymno. 86 Hor. l. 3. Od. 25. 87 De sale lib. cap. 21. 88 Koramnnus lib. de virginitate. 89 Garcia ab berto aetnium, lib. 1. cap. 28. 90 Surax radix ad coitu summe facit si quis comedat, aut infusionem bibat, membrum subito eriguit. Leo Afer. lib. 9. cap. 111. 91 Quo non solum sidentibus sed et gentile tangentiibus tamen valet, ut cubo summe desiderat; quoties fure velint, possunt; aliis duodecim proficiscit, alios ad 8 vice perennis refert. 92 Lucian. Tom. 4. Dial. amorum. 93 "Sight, conference, association, kisses, touch." 94 Ex enim hominum intemperan- tum libidines sunt etiam fama ad amantium innullatur, et audientes sequitur incurvar sae caducet. 95 Formosam Sostrato filiam audient, uxorem capit, et sola filia, ambiguo acertat. 96 Quoted de Panthea Xe- nophonitis hocum perlegit, ita animadversetur ac sic coram intueret. 97 Pulchritudinem sub ipsa conjunction. Imagines. 98 Hesiodum lib. 2. col. lib. "Viv a pleasant story, and related at large by him. 99 Graia venit ad auditum aquae visae et specias amoris in plantas- sis sequantur, sola relatione. Pseudobromides grad. s. c. 38. 90 Lip. cent. 2. cap. 23. 94 Beauite's Encyclopa.
Love—Melancholy.

[Part 3. Sec. 2.]

conveys those admirable rays of beauty and pleasing graces to the heart. Plotinus derives love from sight, *ipsa quasi quaerens. *1 Si nescis, oculi sunt in amore duces, "the eyes are the harbingers of love," and the first step of love is sight, as 2 Lilius Giralbus proves at large. Hist. deor. synth. 13. they as two sluic-es let in the influences of that divine, powerful, soul-ravishing, and captivating beauty, which, as 3 one saith, "is sharper than any dart or needle, wounds deeper into the heart; and opens a gap through our eyes to that lovely wound, which pierceth the soul itself." (Eccles. 18.) Through it love is kindled like a fire. 'This amazing, confounding, admirable, amiable beauty, 4... than which in all nature's treasure (saith Isocrates) there is nothing so majestic and sacred, nothing so divine, lovely, precious; 'tis nature's crown, gold and glory; bonum si non summum, de summis lamen non infinrquenter triumphans, whose power hence may be discerned; wecontent and abhor generally such things as are foul and ugly to behold, account them filthy, but love and covet that which is fair. 'Tis beauty in all things which pleaseth and allureth us, a fair hawk, a fine garment, a goodly building, a fair house, &c. That Persian Xerxes when he destroyed all those temples of the gods in Greece, caused that of Diana, in integram sacrarum, to be spared alone for that excellent beauty and magnificence of it. Immitate beauty can so command. 'Tis that which painters, artificers, orators, all aim at, as Erximachus the physician, in Plato contends, 6... It was beauty first that ministered occasion to art, to find out the knowledge of carving, painting, building, to find out models, perspectives, rich furnitures, and so many rare inventions. White- ness in the lily, red in the rose, purple in the violet, a lustre in all things without life, the clear light of the moon, the bright beams of the sun, splendour of gold, purple, sparkling diamond, the excellent feature of the horse, the majesty of the lion, the colour of birds, peacock's tails, the silver scales of fish, we behold with singular delight and admiration. 7... And which is rich in plants, delightful in flowers, wonderful in beasts, but most glorious in men, 8 doth make us affect and earnestly desire it, as when we hear any sweet harmony, an eloquent tongue, see any excellent quality, curious work of man, elaborate art, or ought that is exquisite, there ariseth instantly in us a longing for the same. We love such men, but most part for comeliness of person; we call them gods and goddesses, divine, serene, happy, &c. And of all mortal men they alone (Calginni nus holds) are free from calumni; qui divitiis, magistratu et gloria florent, in juriia lacerissimis, 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. 9. We envy (saith 9 Isocrates) wise, just, honest men, except with mutual offices and kindnesses, some good turn or other, they extort this love from us; only fair persons we love at first sight, desire their acquaintance, and adore them as so many gods; we had rather serve them than command others, and account ourselves the more beholding to them, the more service they enjoin us: though they be otherwise vicios, dishonest, we love them, favour them, and are ready to do them any good office for their 10 beauty's sake, though they have no other good quality beside. *Die iigur o formose adolescens (as that eloquent Phavorinus breaks out in 11 Stobeus) die Autoloque, suavitis neactare boquris; die o Telemache, veh mentus Ulysses dixit; die Alcibiades uterque cibus, libentius tibi lecte ebrro auscultabimus. *'Speak, fair youth, speak Autolochus, thy words are sweeter than nectar, speak O Telemachus, thou art more powerful than Ulysses, speak Alcibiades though drunk, we will willingly hear thee as thou art." Faults in such are no faults: for when the said Alcibiades had stolen Anytus his gold and silver plate, he was so far from prosecuting so foul a fault (though every man else condemned his impudence and insolence) that he wished it had been more, and much better (he loved him dearly) for his sweet sake. "No worth is eminent in such lovely persons, all imperfections hid," non enim facile de his quo plurimum

1 Propert. 2 Amoris primum gradum visum habet, ut aequo rem amatam. 3 Achilles Tatius lib. 1. Forma tela quoque neeutor ad infernorum vulnas, perque mentos amatissimam adiam patienciae in animam penetra. 4 In tota renum natura nihil forma divinam, nihil augustam, nihil parvissimum, cujus visus hic facile intelligitur, &c. 6. 5 Christ. Fonte. 6. 1. 6 Bruya prob. 11 de formas & Locarnos. 7 Eximiae spectantes, judices, non beneficere asserere amorem extorquent; seors formosissimam et primo velut aspecto benevolentia cupiuntur, et est tanquam Doro colunw, libentissimam uterque cibus. 8 Plotinus, de sect. Barbari vererunt, nec alii majores quam quos censuerunt forma natura donata est. Herod. lib. 3. Cartius i. Aext. Pult. 9 Herod. lib. 3. Pictarch. vii. ejus. Brossouis Strabo.
Causes of Love-Melancholy.

459  
diligens, turpitudinem suspicamur, for hearing, sight, touch, &c., our mind and all our senses are captivated, annus sensus formosus delectat. Many men have been preferred for their person alone, chosen kings, as amongst the Indians, Persians, Ethiopians of old; the proferest man of person the country could afford, was elected their sovereign lord; Gratior est pulchro veniens e 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 Lacedemon, 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 Papiuri Massovius writes in his life), inops a suis relegitis, squallidus et miser, a poor forsaken child, should ever come to be pope of Rome? But why was it? Erat aci ingenio, facundia expediti elegantiae corpore, factaque littera ac hilaris, (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 Janece, Scurron's daughter (saith Lactantius), when he kept King Admetus' herd 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 importunity at last she sent him to his father; when he came into Apollo's presence, malias 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 dii amant; she is Amoris douna, 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, Tiraquellus, and some others conclude. Imperio digna forma, beauty deserves a kingdom, saith Abulensis, paradox 2. cap. 110. immortali ty; 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 Idalian Ganymede was therefore fetched by Jupiter into heaven, Hephæstion dear to Alexander, Antinous to Adrian. Plato calls beauty for that cause a privilege of nature, Nature gaudentis opus, nature's masterpiece, a dumb comment; Theophrastus, a silent fraud; still rhetoric Carneades, that persuades without speech, a kingdom without a guard, because beautiful persons command as so many captains; Socrates, a tyranny, "which tyranniseth over tyrants themselves; which made Diogenes belike call proper women queens, quod facerent homines que praecipercnt, because men were so obedient to their commands. They will adore, commend, 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 intemperate young men of Greece erected at Delphos a golden image with infinite cost, to the eternal memory of Phryne the courtezian, as Athenæus 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," I Esd. iv. 10. as Zero-babel professed at large to King Daris, his princes and noblemen. "Kings sit still and command sea and land, &c., all pay tribute to the king; but women make kings pay tribute, and have dominion over them. When they have got gold and silver, they submit all to a beautiful woman, give themselves wholly to her, gape and gaze

11 Virtue appears more graciously in a lovely personage, &c. 12 Lib. 2. cap. 6. 13 Lib. 3. cap. 27. 14 Lib. 2. cap. 27. Virgo formosa et si oppidi pauper, abundé est dotata. 15 Isocrates purus ob forum | immortalitatem adopti sunt quom ob reliquis annum virtutis. 16 Lucian Tom. 4. Charidememon. Qui pulchri, meritò apud Deos et apud homines honore ac fæci, Muta commentatio, quavis epistolae ad commensurandum ebur etiam. 17 Lib. 9. Var. hist. tanta forma elegantiae ut ab ea nuda, &c.
It captivates the very gods themselves, *Morosiara numina*,

And those *mali genii* are taken with it, as *I* have already proved. *Formosam Barbari vererunt, et ad spectum pulchrum immans animus mansuescit.* (Heliodor. lib. 5.)

The barbarians stand in awe of a fair woman, and at a beautiful aspect a fierce spirit is pacified. For when *as Troy was taken, and the wars ended* (as Clemens *Alexandrini* 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 habeatur quares pulchritudine, 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 lewdness, 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 forthwith, and let her go. "O noble piece of justice! mine author exclaims: and who is he that would not rather lose his seat and robes, forfeit his office, 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. Sinalada 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
proe plano reddirer, quas haec gratias, quos honores habeo, quos cibos exhibeo.*
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 vectore regia virgo fugiens capitatem;*
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 *obligo
collo pedes puella decus eos baiare,* kiss her feet as she rode, *et ad delicatulas voculas
tentabat adhominem,* 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 Theogine's horse in Heliodorus' *curvet, prance, and go so proudly, exultans
alacriter et superbicus,* &c., but that such as mine author supposed, he was in love
with his master? *dixisses ipsum equum pulcherum intelligere pulchrum domini
formam?* A fly lighted on *Malthus' cheek as he lay asleep; but why? Not to hurt
him, as a parasite of his, standing by, well perceived, *non ut pungere, sed ut oscula
refar,* 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 our sets her out,

"*Aer ipse amore infectur,* as Heliodorus holds, the air itself is in love; for when Hero
plaid upon her lute,

27 "The wanton air in twenty sweet forms dance
After her fingers"

and those lascivious winds stayed Daphne when she fled from Apollo;

*Boreas Ventus loved Hyacinthus, and Orithya Eriethous' daughter of Athenas: *vi
rapuit,* &c. he took her away by force, as she was playing with other wenches at
Ilissus, and begat Zetes and Galias 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,

40 "Viridesque manu siccata capitillos,
Fluminis Alphei veteres caret cibos amores;
Pars ego Phanuram, &c.

When our Thame and Isis meet

41 "Oculta mille sonant, conexa brachia pallent,
Mutuaque expliciunt colla lacertas."

Inachus and Peneus, and how many loving rivers can I reckon up, whom beauty
liath enthralled! I say nothing all this while of idols themselves that have com
mitted idolatry in this kind, of looking-glasses, that have been reput in love (if you
will believe *poets,* when their ladies and mistresses looked on to dress them.

*Et si non habeo sensum, tua gratia sensum
Exhibit, et caelis sentio amoribus onus.
Dirigas huc spectantis lumen, flamma
Succedant impo sauciæ membra milii."*

1 could tell you such another story of a spindle that was fired by a fair lady's *looks,
began to relate the loves of Alpheus, I was formerly an
Achaian nymph.*

22 *If you will restore me to my parents, and my
beautiful lover, what thanks, what honour shall I
owe you, what provender shall I not supply you?*
23 *Athip. l. 3.*
24 *Athineus, lib. 8.*
25 *Apollins Aur. serio.*
26 *Shakespeare.*
27 *Marlowe.*
28 *Ov. Met. 1.*
29 *Ovid. Met. lib. 5.*
30 *And with her
hand wiping off the drops from her green tresses, thus

10 Leland. "Their lips resounded with thousand kisses, their arms are paypal with the
close embrace, and their necks are mutually entwined by their fond caresses."
12 *Angerianus.*
14 *S;* longe aspicient hie urit lumine divos atque homines
prope, cur uera inequeat? *Angerianus.*
of 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 Celia came into it,
*Miramur quis sit tanfus et unde vapor?* 44 Sce. But of all the tales in this kind, that
is the most memorable of 45 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 *Soluta nubis sunt omnia membros—
A capite ad calcem sensuque omnis perit
De prætori, tant incensus super animam invasit nubis.*

And as 46 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 Cælius interprets it, lib. 3. cap. 9.), "but the very
quintessence of beauty," some fair creature, as without doubt the poet understood
in the first fiction of it, at which the spectators were amazed. 46 *Miseri quibus in-
tentata nite, poor wretches are compelled at the very sight of her ravishing looks to
run mad, or make away with themselves.

46 "They want the sentence of her sounful eyes;
And whom she favours lives, the other dies."

45 Heliodorus, lib. 1. brings in Thymis almost besides himself, when he saw Cha-
ricia first, and not daring to look upon her a second time, "for he thought it impos-
sible 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 leadstone hath),
and they will see but short, they will undertake any toil or trouble, 5 long journeys.
Penia or Atalanta shall not overgo them, through seas, deserts, mountains, and dan-
gerous places, as they did to gaze on Psyche: 5 many mortal men came far and near
to see that glorious object of her age," Paris for Helena, Corebus to Troja.

5 *Hie Trojan qua forte dehus
Venerat insta Cassandro inaeneas amore.*

who inflamed with a violent passion for Cassandra, happened then to be in Troy.1
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 nonpareil 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 54 Grecian gods forsook their heavenly mansions
for that fair lady. Phile Dioneus daughter's sake, the paragon of Greece in those
times; *cæ inim venustate sitt, ut eam certation omnem dixt conjuger expeterent : "for
she was of such surpassing beauty, that all the gods contended for her love.* 55 *For-
mosa dehis imperat pulchra.

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;

*Wam beauty under twenty locks kept fast,
Yct love breaks through, and jucks them all at last.*

When fair 56 Hero came abroad, the eyes, hearts, and affections of her spectators
were still attendant on her.

44 *Et medio alter inter valus supreminent omnes,
Percum urbem augmentum sententiam numinis instar.*

56 *So far above the rest fair Hero shined,
And stole away the enchanted gazer's mind.*

5 When Peter Arctine's Lucretia came first to Rome, and that the fame of her beauty.
ad urbanarum deliciarum sectorates venerat, nemo non ad videndum eam. Sce. was
spread abroad, they came in (as they say) thick and threefold to see her, and hovered

57 "We wonder how great the vapour, and whence it came."
46 *Idem Ang. 4 Dostupit mirabilibus
memorandum elegantiam, &c. Ep. 7* 47 *Stoicis e
green. My limbs became relaxed, I was overcome
from head to foot, all self possession fled, so great a
stupor overpowered my mind." 48 *Perum abunt quo
minus satut ex humane factus sum, ipsa status in-
molestatem me fecit.

49 *Vestiges Gorgonarum fabulam conducierint, eximium formam demus stupulo reddens.
50 *Her. Od. 5* 52 *Marcus Hero.

51 *Aspectum
virginis sponte fugit insanus fere, et imposibile exim-
timam et simul eam aspere que posuerit et inter tem-
peratum metus se contineat.* 52 *Apoloig. 1 4. Multa
mortales longe humerum, &c.* 53 *Nic. Gerbl. 1 3.
Achian.

54 1 Sceudonius basalum lib. 55 5 Muscribus
His ilia anima bene morat, per ardum quemque vaga-
baur, sequentem mentem habeant & occulta et mors
vivorum.* 56 *Homer.* 57 *Marliavo.* 58 *Perum
about her gates, as they did of old to Lais of Corinth, and Phryne of Thebes, /. Ad cujus jactavit Grecia tota foras, "at whose gates lay all Greece? 62 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." Happy was he that could see her, thrice happy that enjoyed her company. Charmides 63 in Plato was a proper young man in comeliness of person, "and all good qualities, far exceeding others; whersoever fair Charmides came abroad, they seemed all to be in love with him (as Critias describes their carriage), and were troubled at the very sight of him; many came near him, many followed him wheresoever he went," as those 64 formarum spectatores did Acontius, if at any time he walked abroad: the Athenian lasses stared on Alcibiades; Sappho and the Mitilenean women on Phaon 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 stupified the guests, Dineas, Aristippus, Agasthenes, and the rest (as Charidemus in 64 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 65 "before wealth or wisdom." 54 Athenaeus Deipnosophist, lib. 13. cap. 7, holds it not so much 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, 67 for so fair a lady's sake,

"Ob talem uxorem eni præsentissima forma, Nil mortale referet." That one woman was worth a kingdom, a hundred thousand other women, a world itself. Well might 66 Stepsichorea 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 69 for her sake. The very gods themselves (as Homer and 70 Isocrates record) fought more, for Helen, than they did against the giants. When 71 Venus lost her son Cupid, she made proclamation by Mercury, that he that could bring tidings of him should have seven kisses; a noble reward some say, and much better than 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, 72 'Suaelium Stygia sic te de valle reductus,' &c. Great Alexander married Roxane, a poor man's child, only for her person. 73 '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? Thysbe died for Pyramus. Dido for Æneas; who doth not weep, as (before his conversion) 74 'Austin did in commiseration of her estate! she died for him; - methinks (as he said) I could die for her.'

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. 75 "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 periti. 76 'Mars videt hanc, visamque cupit.'
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 Antiochus came in presence, as a candle in the dark his beauty shined, all men’s eyes (as Xenophon describes the manner of) were instantly fixed on him, and moved at the sight, insomuch that they could not conceal themselves, but in gesture or looks it was discerned and expressed. Those other senses, hearing, touching, may much penetrate and affect, but none so much, none so forcible as sight. Forma Briseis meditis in armis morti Achillem. Achilles was moved in the midst of a battle by fair Briseis, Ajax by Tecnessa; Judith captivated that great Captain Holofernes: Dalilah, Samson; Rosamund, Henry the Second; Roxolana, Solyman the Magnificent, &c.

A fair woman overcomes fire and sword.

Clitophon ingeniously confesseth, that he no sooner came in Leucippe’s presence, but that he did corde tremere, et oculis lascivis intueri; he was wounded at the first sight, his heart panting, and he could not possibly turn his eyes from her. So doth Calysins 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 remembrance which I had kept untill mine old age; I resisted a long time my body with the eyes of my understanding; at last I was conquered, and as in a tempest carried headlong.”

Xenophiles, a philosopher, railed at women down-
right for many years together, scorned, hated, scoffed at them; coming at last into Daphnis a fair maid's company (as he connotes his mishap to his friend Demaritis), though free before, Intactus nullis unde cupidiniibus, was far in love, and quite overcome upon a sudden. Victus sum fatae à Daphnide, &c. I confess I am taken, could hold out no longer. Such another mishap, but worse, had Stratoctes the physician, that bear-eyed old man, Dacu plectus (so Prodromus describes him); he was a severe woman's-later all his life. feda et contumeliosa semper in feminas pro-fatus, a bitter persecutor of the whole sex, humanas aspides et vipers appellabat, he forsaw them all still, and mocked them wheresoever he came, in such vile terms, ut matrem et sorores odisset, that if thou hast heard him, thou wouldst have loathed thine own mother and sisters for his word's sake. Yet this old doing fool was taken at last with that celestial and divine look of Myrilla, the daughter of Au-ticles the gardener, that smirking wench, that he shaved off his bushy beard, painted his face, curled his hair, wore a laurel crown to cover his bald pate, and for her love besides was ready to run mad. For the very day that he married he was so furious, ut solis occasum minus expectature posset (a terrible, a monstrous long day), he could not stay till it was night, sed omnibus insulatatis in thalamum festinans irripit, the meat scarce out of his mouth, without any leave taking, he would needs go presently to bed. What young man, therefore, if old men be so intemperate, can secure himself? Who can say I will not be taken with a beautiful object? I can, will contain. No, saith Lucian of his mistress, she is so fair, that if thou dost but see her, she will stupify thee, kill thee straight, and Melusa like, turn thee to a stone; thou canst not pull thine eyes from her, but, as an adamant doth iron, she will carry thee bound headlong whither she will herself, infect thee like a basilisk. It holds both in men and women. Dido was amazed at Æneas' presence; Obstupat primo aspecto Sidonia Dido; and as he feelingly verified out of his experience; So Museus of Leander, nasquam lumen detorquet ab illa; and Chancer of Palamon, as he cast his eye upon Emilia, And therewith he blent and cried ha, ha, As though he had been stroke unto the heart.

If you desire to know more particularly what this beauty is, how it doth Influire, how it doth fascinate (for, as all hold, love is a fascination), thus in brief. This comeliness or beauty ariseth from the due proportion of the whole, or from each several part. For an exact delineation of which, I refer you to poets, historiography, and those amorous writers, to Lucian's Images, and Charidemus, Xenophon's description of Panthea, Petronius Catalice, Heliodorus Charicia, Tacius Leucippe, Longus Sophista's Daphnis and Cloe, Theodorus Prodromus his Rhodan-thes, Aristaeus and Philostratus Epistles, Balbasar Castillo, lib. 4. de aulico. Laurentius, cap. 10, de melan. Æneas Sylvius his Lucretia, and every poet almost, which have most accurately described a perfect beauty, an absolute feature, and that through every member, both in men and women. Each part must concur to the perfection of it; for as Seneca saith, Ep. 33. lib. 4. Non est formosa mulier cujus cras laudatur et brachium, sed illa cujus simul universa facies admirationem singulis partibus dedit; "she is no fair woman, whose arm, thigh, &c. are commended, except the face and all the other parts be correspondent." And the face especially gives a lustre to the rest: the face is it that commonly denominates a fair or foul; arx formae facies, the face is beauty's tower; and though the other parts be deformed, yet a good face carries it (facies non uxor amaturn) that alone is most part respected, principally valued, delicis suis ferox, and of itself able to capitave.
"Love-Melancholy.

Part. 3. Sec. 2.

"Love-Melancholy."

...for in..."
A little soft hand, pretty little mouth, small, fine, long fingers, Gratiae quæ digitis — quis is which Apollo did admire in Daphne; — laudat digitosque manusque; a straight and slender body, a small foot, and well-proportioned leg, hath an excellent lustre; 11 omne incumnit corpus uti fundamento aedes. Cleareus vowed to his friend Anyander in 12 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. 13 Nebula hand est mollior ac hujus catis est, edipol papillam bellulam. Though in men these parts are not so much respected; a grim Saracen sometimes, — nudus membra Pyramon, a martial hirsute face pleaseth best; a black man is a pearl in a fair woman's eye, and is as acceptable as 14 olim 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 15 observes) sordibus calent (as many men are more moved with kitchen wenches, and a poor market maid, than all these illustrious court and city dams) will sooner dote upon a slave, a servant, a dirt dauber, a bronte, a cook, if they see his naked legs or arms, thorosque brachia. 16 &c. like that huntsman Meleager in Philostratus, though he be all in rags, obscene and dirty, besmeared like a ruddleman, a gipsy, or a chimney-sweeper, than upon a noble gallant, Nireus, Ephhestion, Aleibiades, or those embroidered courtiers full of silk and gold. 17 Justine's wife, a citizen of Rome, fell in love with Pythades a player, and was ready to run mad for him, had not Galen himself helped her by chance. Faustina the empress doted on a fence.

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. 18 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, checks, 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 19 first seek? Yet this notwithstanding I do easily grant, neque quis vestrum negaverit opinor, all parts are attractive, but especially 20 the eyes.

which are love's fowlers; 22 aquapium 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 Athænæus lib. 13. dip. cap. 5. and Tatius hold) they are the chief seats of love, and James Lernutius 23 hath facetiously expressed in an elegant ode of his,

"Amores oculos flammosus habe
Veni insidentem, credite posteri,
Fratresque circum ludicrous
Cum pietate ventura et area, &c.

"Amala lumina stellis,
Lamina que posse sollicitare des.

 Scaliger calls the eyes, 24 Cupid's arrows; the tongue, the lightning of love; the paps, the tents; 25 Balthasar Castilio, the causes, the chariots, the lamps of love,

"O blandus oculos, et & facetus,
Et quidam præparat noxia legantes.
Illus est Venus, et leves amores.
Atque ipsa in medius sedet vulpes,

"I saw Love sitting in my mistress'eyes
Sparkling, believe it all posterity.
And his attendants playing round about
With bow and arrows ready for to fly.

"O sweet and pretty speaking eyes,
Where Venus, love, and pleasure lies.

"Tell Love when he will set the gods on fire,
Lighten the eyes as torches to the sire.


20 Henr. 21 Sunt enim occult praepulcratus
dinos sedes. lib. 6. 22 Amors luni, duces, judices et indices qui momento insanat sanant, sanum insanare cognat, occultissimis corporis excutibus, quod non argent? Quod non cognat? 23 Ocelli carm. 17. cujus et Lapius epist. quaest. lib. 3. cap. 11. meumit ob elegantiam. 24 Cynthia prima suis miserum me cepit oculis, contactum nullis ante cumpulsimus. Propert. i. 1. 25 In catalept. 26 De Sulicio, lib. 4.
And as men catch dotterels by putting out a leg or an arm, with those mutual glances of the eyes they first invigle one another. 28 *Cyphtus prima suis misuerum me cepit ocellis.* Of all eyes (by the way) black are most amiable, enticing and fairer, which the poet observes in commending of his mistress. 33 *Spectandum nigris oculis, nigroque capillo,* which Hesiod admires in his Alcmena, 32. "Nam quis lumina tanta, tanta
dessit luminibus suas tueri,
Non statim trepidansque, palpitansque
Præ desperant animantibus sura? &c.

"For who such eyes with his can see.
And not forthwith enamour'd be?"

and Triton in his Melanee—*nigra oculis formosae nulli.* 31 Homer useth that epithet of ox-eyed, in describing Juno, because a round black eye is the best, the son of beauty, and farthest from black the worse; which 27 Polydore Virgil taxeth in our nation: *Angli et plurimum casus oculis,* we have gray eyes for the most part.

Baptista Porta, *Physiognom.* lib. 3. puts grey colour upon children, they be childish eyes, dull and heavy. Many commend on the other side Spanish ladies, and those Greek dams at this day, for the blackness of their eyes, as Porta doth his Neapolitan young wives. Suetonius describes Julius Cesar to have been *nigris vegetisque oculis nucendis,* of a black quick sparkling eye: and although Averroes in his Coliget will have such persons timorous, yet without question they are most amorous.

Now last of all, I will show you by what means beauty doth fascinate, bewitch as some hold, and work upon the soul of a man by the eye. For certainly I am of the poet's mind, love doth bewitch and strangely change us.

"Love mocks our senses, cauls our liberties,
And doth bewitch us with his art and rings.
I think some devil gets into our entrails, [hangs.] And kindles coats, and leaves our souls from thine.

Heliodorvs *lib. 3. proves at large, 48* that love is witchcraft, "it gets in at our eyes, pores, nostrils, engenders the same qualities and affections in us, as were in the party whence it came." The manner of the fascination, as *Ficinus 10. cap. com. in Plut.* declares it, is thus: "Mortal men are then especially bewitched, when as by often gazing one on the other, they direct sight to sight, join eye to eye, and so drink and suck in love between them; for the beginning of this disease is the eye. And therefore he that hath a clear eye, though he be otherwise deformed, by often looking upon, will make one mad, and tie him fast to him by the eye." Leonard, *Varia, lib. 1. cap. 2, de fascinat.* telleth us, that by this interview, "the purer spirits are infected,"

"Love's torches 'gan to burn first to her eyes,
And set his heart on fire which never dies:
For the fair beauty of a virgin pure
Is sharper than a dart, and doth more
A deeper wound, which perchance to the heart
By the eyes, and causeth such a cruel smart."

28 A modern poet brings in Andromarg complaining of Thamar,

"et me facino
Occidit ile risis et forma lepsa,
Ille mitto, illa gratia, et venus decur.
Illa amantex purpurnam, et *cosas gehe,
Quemque vintepete aceru modo comi.*"

"It was thy beauty, *twas the pleasing smile,
Thy grace and comeliness did me bequeal;* Thy rose-like cheeks, and unto purple hair
Thy lovely eyes and golden knotted hair."

26 *Vonius magus, etc.* ocelli.

27 *Vonius magus, etc.* ocelli.

28 *Vonius magus, etc.* ocelli.

29 *Vonius magus, etc.* ocelli.

30 *Vonius magus, etc.* ocelli.

31 *Vonius magus, etc.* ocelli.

32 *Vonius magus, etc.* ocelli.

33 *Vonius magus, etc.* ocelli.

48 *Vonius magus, etc.* ocelli.
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 45 Peter Morales of the Virgin Mary, whom Nicophorus 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 the 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 mitiundo, will make a doubt of this; but Ficinus proves it from bleary-eyes, 46 That by sight alone, make others bleary-eyed; and it is more than manifest, that the vapour of the corrupt blood doth get in together with the rays, and so by the contagion the spectators’ eyes are infected. 47 Other arguments there are of a basilisk, that kills afar off by sight, as that Ephesian did of whom 48 Philostratus speaks, of so pernicious an eye, he poisoned all he looked steadily on: and that other argument, menstrue fiamma, out of Aristotle’s Problems, morbosce Capivaccias adds, and 49 Septarius the commentator, that contaminate a looking-glass with beholding it. 47 So the beams that come from the agent’s heart, by the eyes, infect the spirits about the patients, inwardly wound, and thence the spirits infect the blood. 49 To this effect she complained in 50 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 Marrhusian Phædrus and Theban Lycias, 50 Lycias he stares on Phædrus’ face, and Phædrus fastens the balls of his eyes upon Lycias, and with those sparkling rays sends out his spirits. The beams of Phædrus’ eyes are easily mingled with the beams of Lycias, and spirits are joined to spirits. This vapour begot in Phædrus’ heart, enters into Lycias’ bowels: and that which is a greater wonder, Phædrus’ blood is in Lycias’ heart, and thence come those ordinary love-speeches, my sweet-heart Phædrus, and mine own self, my dear bowels. And Phædrus again to Lycias, O my light, my joy; my soul, my life. Phædrus follows Lycias, because his heart would have his spirits, and Lycias follows Phædrus, because he loves the seat of his spirits; both follow; but Lycias the earnerest 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 Phædrus. 51 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 comely women wandering in the woods: he asked the old man what creatures they were, he told him fairies; after a while talking obiter., the hermit demanded of him, which was the pleasantest sight that ever he saw in his life? He readily replied, the two 52 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 concipiscence, and as he sings,

"Methinks I have a mistress yet to come, And still I seek, I love, I know not whom."

'Tis true indeed of natural and chaste love, but not of this heroic passion, or rather brutish burning lust of which we treat; we speak of wandering, wanton, adulterous eyes, which, as 53 he saith, 'lie still in wait as so many soldiers, and when they spy an innocent spectator fixed on them, shoot him through, and presently bewitch him: especially when they shall gaze and gloat, as wanton lovers do one upon another, and with a pleasant eye-conflict participate each other’s souls.” Hence you may

43 Lib. de pulch. Jov. et Mar. 44 Lib. 2. c. 23. co- lore tritium e- ferro: e-rine, lata, aerius oculis. 45 Epp. solo infutu atios lippos faciunt, et patet una cum radio vaporum corrupti sagus an adumare, emus contagione oculis spectantur infraire. 46 Vita Apul. 47 Comment. in Aristot. Probl. 48 Sec radialis ac corde penetrantis missus, regimen proprium repetit, cor vulnerat, per oculos et suam animam infectat et spiritus, subit quodam vi. Caill. lib. 3. de auris. 49 Lib. 10. Causa ommis et origo ommis pra sentis doloris tute est; eti enim tui oculi, per meos oculos ad

intimam delapset praeordia, aecrornium meis modulissimi commorant incipiendo; erga minorem tuos causa perdunt. 50 Lycias in Phaedra vuutum solvit. Phaedra incedens Lycia scientias suorum detat in cuncta; quemque stillicid., &c. 51 Quibus Phaedra Lyciam, qui eam vultum petit spiritum; Phaedra Lycias, quem spiritum proprio sedit postulant. Venum Lycias, &c. 52 Domnus inquire in hoc Erom super occurrent. 53 Castell. de auri., l. 3. fol. 20. Oculi ut militiae in insidiis semper reculant, et subito ad vim sagittas emissant, &c.
perceive how easily and how quickly we may be taken in love; since at the twinkling of an eye, Phaedrus' spirits may so perniciously infect Lycias' blood, 84: “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 egget him on. 85: “Idque petit corpus mens unde est saucia amor; 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 Lemmus, lib. 2. de occult. nat. mir. cap. 7. Valleriana lib. 2. observ. cap. 7. Valesius controv. Ficinus, Cardan, Libavius de cruentis cadaveribus, &c.

SUBSET. III.—Artificial allurements of Love. Causes and Provocations to Lust; Gestures, Clothes, Dover, &c.

Natural beauty is a stronger loadstone of itself, as you have heard, a great temptation, and pierce to the very heart; “forma cercundae vocuit mibi visu puella;” but much more when those artificial enticements and provocations of gestures, clothes, jewels, pigments, exorinations, 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 debent plura vir in natura? 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 seribus, in beggary, as a jewel on a dunghill will shine and cast his rays, it cannot be suppressed, which Heliodorus signifies of Charicia, though she were in beggar's weeds: yea as it is used, artificial is of more force, and much to be preferred.

John Lory his Burgumian, cap. 8. hist. navigat. in Brazil, is altogether on my side. For whereas (sith he) at our coming to Brazil, we found both men and women naked 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, "Many will think that our so long commerce with naked women, must needs be a great provocation to lust,” but he concludes otherwise, that their nakedness did much less entice them to lasciviousness, than our women's clothes. "And I dare boldly affirm, sith he that those glittering attires, counterfeit colours, head-gears, ended hairs, plated coats, cloaks, gowns, costly stomachers, guarded and loose garments, and all those other accoutrements, whereof with our countrywomen counterfeit a beauty, and so curiously set out themselves, cause more inconvenience in this kind, than that barbarian home-likeness, although they be no whit inferior unto them in beauty. I could evince the truth of this by many other arguments, but I appeal (sith 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 behooved to art than nature, and stronger provocations proceed from outward ornaments, than such as nature hath provided. It is true that those fair sparkling eyes, white neck, coral lips, turgent paps, rose-coloured cheeks, &c., of themselves are potent enticers; but when a comely, artificial, well-composed look, pleasing gesture, an affable carriage shall be added, it must needs be far more forcible than it was, when those curious needleworks, variety of colours, purest dyes, jewells, spangles, pendants, lawn, lace, tiffanes, fair and fine linen, embroideries, calaministras, ointments, &c., shall be added, they will make the veriest dowdy otherwise, a goddess, when nature shall be furthered by art. For it is not the eye

1 Nor forma in talibus nos scripsit qui ex conterio
nascenitnatur simulacronem, posterae prouium simulacronem &c.
2 Lucan. And the body naturally seeks where it is that the mind is so wonted to love.
3 In beauty, that of beauty is preferred before that of colour, no scent more is more than that of favour.
of itself that enticing 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. 16. Christ himself, and the Virgin Mary, had most beautiful eyes, as amiable eyes as any persons, saith 57 Baradius, that ever lived, but withal so modest, so chaste, that who soever looked on them was freed from that passion of burning lust, if we may believe 58 Gerson and 59 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 60 Apuleius. Juno came with majesty upon the stage, Minerva gravity, but Venus dulce subridentis, constitut amcens; et gratissimae Gratiae deam propitiantes, &c. came in smiling with her gracious graces and exquisite music, as if she had danced, et nonnunc quam saltare solis oculis, 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 bags a in a modern poet,

61, 62 Soon could I make my brow to tyrannise, And force the world de hommage 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. 62 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 67 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 68 Salvianus observes, "the eyes are the windows of our souls, by which as so many channels, all dishonest concupiscence gets into our hearts." They reveal our thoughts, and as they say, from animi index, but the eye of the countenance. 69 Quid procacibus inture 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.

"Statutus quando videt quod pulchra pudella ridet, Tum fatum credid se quod amore velit:" "When a fool sees a fair maid for to smile, He thinks she loves him, 'tis but to beguile."

They make an art of it, as the poet telleth us, 60 "Quis credit? dissect etiam ridere puellae, Gauderit atque ilia hic quoque parte decor" "Who can believe? to laugh maims make an art, And seek a pleasant grace to that same part."

And 'tis as great an enticement as any of the rest,

61 " subritis molle puella, Cor tibi rite saltit."

"She makes thine heart leap with 68 a pleasing gentle smile of hers."

69 "Dulce ridentem Lalage amabo, Dulce sequentem;"

"I love Lalage as much for smiling, as for discoursing:" detextata 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 70 confesseth, Ismene subritis amatorum. Ismene smiled so lovingly the second time I saw her, that I could not choose but admire her: and Gall's sweet smile quite overcame 71 Faustus the shepherd, Me

[57-69]}
aspiiens motis blandē subritis ocellis All other gestures of the body will enforce as much. Daphnis in "Lucian was a poor tattered wench when I knew her first, said Corbile, panossa et lacera, but now she is a stately piece indeed, hath her maids to attend her, brave attire, money in her purse, &c., and will you know how this came to pass? "by setting out herself after the best fashion, by her pleasant carriage, affability, sweet smiling upon all." &c. Many women dote 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 dotes on, admires them, will surely marry, when as he means nothing less, 'tis his ordinary carriage in all such companies. So both delude each other by such outward shows; and amongst the rest, an upright, a comply grace, courtesies, gentle salutations, graces, a mincing gait, a decent and an affected pace, are most powerful enterprisers, and which the prophet Isaiah, a courtier himself, and a great observer, objected to the daughters of Zion, iii. 16. "they minc'd as they went, and made a tinking with their feet." To say the truth, what can they not effect by such means?

"What nature decks them in their best attire.

Of youth and beauty which the world admires." 13. 3. Urgit—noce, manu, græssu, pector, fronte, oculis. 39. 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, fine foot and leg withal, magniæ zui desideriæn nobis relliquam, said "Balthazar Castulo, lib. 1. they set us a longing, "and so when they pull up their petticoats, and outward garments," as usually they do to show their fine stockings, and those of purest silken dye, gold fringes, lace, embroidery, it shall go hard but when they go to church, or to any other place, all shall be seen 'tis but a springe to catch woodcocks; and as "Chrysostom telleth them downright, "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." And what shall we say otherwise of that baring of their necks, shoulders, naked breasts, arms and wrists, to what end are they but only to tempt men to lust!

"Nam quid lacteolis sinus, et ipseas
Prate locas sine linteis papullas?
Hoc est decor, pose, pose, tradi,
Hoc est ad Venereum vocare damnera"

There needs no more, as "Fredericus Matenius 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.

"Look out, look out and see What sight this may be That doth persuase mine eie.

A present lady, goe"

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;

"Nec se labora Dana placet, nec nuda Cythere,
Ila voluptas nil habet, nec amorum"

David so espied Bathshela, the elders Susanna: 16. Apelles was enamoured with Cambpashe, when he was to paint her naked. Tiberius in Suet. cap. 42. supped with Sestius Gal/us an old lecher. 16. But to make libertas, ad Venerem."

Along with the
Artificial Allurements. 473

Babylonians, it was the custom of some lascivious queans to dance frisking in that fashion, 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 Vario hist. lib. 3. cap. 96. confirms of such other bawdy nations.

Nero would have filthy pictures still hanging in his chamber, which is too commonly used in our times, and Heliogabalus, ctiam coram agentes, ut ad venerem incitarent: So things may be abused. A servant maid in Aristenevetus spied her master and mistress through the key-hole 82 merrily disposed; upon the sight she fell in love with her master. Antoninus Caracalla observed his mother-in-law with her breasts amorously laid open, he was so much moved, that he said, Ak si liceret, O that I might; which by chance overhearing, replied as impudently, 84 Quocumque licet, licet, thou mayest do what thou wilt: and upon that temptation he married her: this object was not in cause, not the thing itself, but that unseemly, indecent carriage of it.

When you have all done, venialit a veste segeta, the greatest provocations of lust are from our apparel; God makes, they say, man shapes, and there is no motive like unto it;

85 "Which doth even beauty beautify.
And most bewitch a wretched eye," a filthy knave, a deformed quean, a crooked carcass, a maunkin, a witch, a rotten post, 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. Priaunum luxuriae aucupium, one calls it, the first snare of lust;

86 Bossus aucupium animarum, lethalem arundinem, a fatal reed, the greatest bawd, forte lenocinium, sanguineis leechrymis deplorandum, saith Matenesius, and with tears of blood to be deplored.

Not that comeliness of clothes is therefore to be condemned, and those usual ornaments: there is a decency and decorum in this as well as in other things, fit to be used, becoming several persons, and befitting their estates; he is only fantastical that is not in fashion, and like an old image in arras hangings, when a manner of attire is generally received; but when they are so new-fangled, so unstaid, so prodigious in their attires, beyond their means and fortunes, unbecoming 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 tires of several fashions, deck themselves with pendants, bracelets, ear-rings, chains, girdles, rings, pins, spangles, embroidery, shadows, retaboes, versicolour ribands? why do they make such glorious shows with their scarfs, feathers, fans, masks, furs, lace, tiffanies, ruffs, falls, calls, cuffs, damasks, 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 spend such inestimable sums on them? "To what end are those crisp'd, false hairs, painted faces," as the satirist observes, "such a composed gait, not a step away?" Why are they like so many Sybarites, or Nero's Poppea, Ahasuerus' concubines, so costly, so long a dressing, as Caesar was marshalling his army, or a hawk in prunning?

89 Dum motuitur, dum comunitur, annus est: a gardener takes not so much delight and pains in his garden, a horseman to dress his horse, scour his armour, a mariner about his ship, a merchant his shop and shop-book, as they do about their faces, and all those other parts: such setting up with corks, straightening with whalebones; why is it, but as a daynet catcheth larks, to make young men stoop unto them? Philochorus, a gallant in Aristenevetus, advised his friend Polixenus to take heed of such enchantments, 90 & for it was the sweet sound and motion of his mistress's
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 a man's body, corpus solideum et suci plenus; as Chirea describes his mistress in the poet's a painted face, a ruff-band, fair and fine linen, a corona, a flower, (\"Naturaliter putat quid fiat artifices,\") a wrought waistcoat he dothes on, or a peltepetate, a pure dye instead of a proper woman. For generally, as with rich-furred comes, 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 commonly so.\" 1

"With gold and jewels all is covered, and with a strange attire we are seen, (What she's the least part of herself), and with such habiliments quid non?\"

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 veniant, veniant spectatunt ut ipse.\"

"For what is beauty if it be not seen, or what art to be seen if not admired, and though admired, unless in love desired?\"

Why do they go with such counterfeit gait, which \"Philos Judaeus reprehends them for, and use (I say it) such gaitures, apish, ridiculous, indecent attires, sybaritica tricks, fides genium, purpurinum nos, ceruasum frontis, luteus occultis, \&c. use these sweet perfumes, powders and ointments in public, \&c.\" to hear sermons so frequent, is it for devotion? \or\ rather, as \"Basil tells them, to meet their sweethearts, and see fashions; for, as he saith, commonly they come so provided to that place, with such
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 h. asewives, daughters dishonest; and hear of such insolute acts, as daily we do, how should we think otherwise? what is their end, but to deceive and inveigle 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,

When Venus stood before Anchises first, He was amazed to see her in her tires; For she had on a hood as red as fire, And glittering chains, and ivy twisted spires, About her tender neck were costly brooches, And necklaces of gold, enamelledouches.

So when Medea came in presence of Jason first, attended by her nymphs and ladies, as she is described by Apollonius,

Cunctas veras ignis instar sequatur splendor, Tuitum aut aurea fanteria resplendebat jubar, Accenditur in ovulis 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 inveigle 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 Pan; 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.

Heliodes, lib. 1. brings in Dameneata, stepmother to Cunemon, "whom she saw in his scars, rings, robes, and coronet, quite mad for the love of him." It was Judith's pantoles that ravished the eyes of Holofernes. And Cardian 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 suadens Capitolinus amomo. Quantum vir vix redolent duae funera.

one spent as much as two funerals at once, and with perfumed hairs; et rosa coronas odorati capillos Assyriaque 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 fuso et decoratione; for it is now an art, as it was of old. (so Seneca records) officina sunt odores coquuntum. Women are bad 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 Hiero said of old, Uno filio villarum insuant pretia, uno lio decies sestertium
inscriitur; '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, cuffs, &c., in a short space their whole patrimonies are consumed. Heliogabalus is taxed by Lampridius, and admired in his age for wearing jewels in his 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 8 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 courteous 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;' as 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, brace-lets, earrings, veils, wimples, crispin-pins, glasses, fine linen, hoods, lawns, and sweet savours, they become not bald, burned, and stink upon a sudden. And let mands beware, as Cyprian adviseth, 'that while they wander too loosely abroad, they lose not their virginites;' 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: 22 '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, 21 let them paint their faces with mimon and ceruse, 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 nihili olet, then a woman smells best, when she hath no perfume at all; no crown, chain, or jewel (Guivarcz 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 plainness, and seem fairer than they that are set out with baubles, as a butcher's meat is with pricks, puffed 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, belike, that was dressed like a May lady, and, as most of our gentlewomen are, 23 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; 24 and she did nought but brag of her jewels and robes, 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 delled 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, 22 Homestae mulieris instar quae uitaer auro pro quod est, ut ex tantum quibus opus est, to use gold as it is gold, and for that use it serves, and when they need it, than to consumbe it in riot, beggar their husbands, prostitute themselves, inveigle others, and perad-

---

18 Liv. lib. 4 diec. 4
20 Enit. 111 Magnif. maioribus, moribus inservire perpetua vestris conscientia pannosa, cap. 3. 17.
21 De virginitate honesta, descripta, eius evanegatione, virginum volenter, despectum esse virgines. Clemens Alexandrinus, lib. de pudicitia, anno.
22 Lib. 2. de cultu sanctorum, 60. de episcopis evang. sermones, inherentes in alius sermonem virgines. Clemens Alexandrinus, ib. de pudicitia, anno.
23 In deserto de quae sanitas, inter punctum et antiquum diem perdidi, confusione, eum malum, quam honestiores et tempus, nonus turbare curant quam comum. Senec. 24 Lucian.
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, Papyrius of the Samnites, Scipio of Numantia, as she did by her temperament;* pulsa semper veste, &c., they should insult and domineer over lust, folly vain-glory, all such inordinate, furious and unruly passions.

But I am over tedious, I confess, and whilst I stand gaping after fine clothes, there is another great allurement, (in the world's eye at least) which had like to have stolen out of sight, and that is money, veniunt a dote sagittae, money makes the match; *Modus úrnum Æneas;* '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 art and nature can afford, they care not for honesty, bringing up, birth, beauty person, but for money.

23 Canes et equos (ò Cyræo) quarrimus
Nobiles, et à bona progenie;
Malam voto uxorom, malum patriis filiam
Ducere non carunt vir bonus,
Modo ei magnam dotem afferat."

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; *asiam au ro onustum;* 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 their own; 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, 24 "Bis puér effehto quamvis halet iste ore,
Prima legit raro tam culta roseta pulchrum;"

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 31 money, she will have him before all other suitors. 25 Dummodo sit divus barbarus ille placeat. "If he be rich, he is the man," a fine man, and a proper man, she will go to Jacktrees or Tidore with him; Galesimus de monte aurore. Sir Giles Goosecap, Sir Amorous La-Fool, shall have her. And as Philemasium in 25 Aristæetius said Emminusus, abaque argento omnia vana, hang him that hath no money, 'tis to no purpose to talk of marriage without means. 34 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, 25 De moribus ultima fit questio, for his conditions, she shall inquire after them another time, or when all is done, the match made, and everybody gone home. 25 Lucian's Lycia was a proper young maid, and had many fine gentlemen to her suitors; Etecles, a senator's son, Mellissus, a merchant, &c.; but she forsook them all for one Passius, a base, hirsute, bald-pated knave; but why was it? "His father lately died and left him sole heir of his goods and lands." This is not amongst your dust-worms alone, poor snakes that will prostitute their souls for 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 37 Nubergenis relates it, to forfify himself, and maintain his greatness, propinquarum suarum comulis, plurimos sibi potentes et nobiles devincire curavit, married his poor kinswomen (which came forth of Normandy by droves) to the chiefest nobles of the land, and they were glad to accept of such matches, fair or foul, for themselves, their sons, nephews, &c. Et quis tam preclaram asfinitatem sub spec magnas promotionis non oplarat? Who would

26 Non sic Furiae de Gallis, non Papyrius de Samnitibus, Scipio de Numantia triumphavit, ac illa se vincendo in hac parte.
27 Anacreon. 4. solus intempe triumvaram.
28 Asser tecum si vis vivere mecum.
29 Theognis.
30 Chaloner, 1. 9. de Repub. Ang.
31 Uxorem ducat Danna, &c.
32 Ovid. 23 Epist. 1. deam spectant alii qui gratias, ego pecuniam, &c. ut mihi negotium facess.
33 Qui carat argentum, frustra utitur argumento.
34 Juvenalis. 1. 10. Facili,
4. iuret. diut. multos amatoros rejecit, quia pater ejus super mortem, ac domini ipse factus honorum comulis,
35 Lab. i. cap. 14. quis nobilium eo tempore sibi aut filio aut nepoti uxore accipere cupent, obi-"
not have done as much for money and preferment? as mine author 38 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, 1386, was mightily enamoured on Hedenga, insomuch that he turned Christian from a Pagan, and was baptized himself by the name of Uladasis, 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 39 Zonaritis, 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 fecit libido conjunctit, what follows? they are almost mad at first, but 'tis a mere flash; as chalk 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 the 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 uxoria, c. 5, Lath 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; 40 but after a few days, the young man began to loathe, could not so much as endure the sight of her, and from one madness fell into another.41 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 Phaedia, Minos with Pasiphaæ, and Claudius with Messalina; shame, sorrow, misery, melancholy, discontent.

Sect. IV. — Importance and Opportunity of Time, Place, Conference, Discourse, Singing, Dancing, Music, Amorous Tales, Objects, Kissing, Familiarity, Tokens, Presents, Bribes, Promises, Protestations, Tears, &c.

All these allurements hitherto are afar off, and at a distance; I will come nearer to those other degrees of love, which are conference, kissing, dalliance, discourse, singing, dancing, amorous tales, objects, presents, &c., which as so many Syrens steal away the hearts of men and women. For, as Tacitus observes, l. 2, 42 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 maid; 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 carriage like Benedict and Beatrice in the 43 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 "Clitophon 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 Tatius, lib. 2. (which, though it be but a fiction, is grounded upon good observation, and doth well express the passions of lovers), he had opportunity to take her by the hand, and after a while to kiss, and handle her paps, &c., 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 Craisites his friend, Ismene, Sosthene's daughter, waiting on them with her breasts open, arms half bare; Nuda pedem, distincta sinum, spotiata lacertos; after the Greek fashion in those times,—Nudos media plus parte lacertos, as Dalpine was when she fled from Phebus (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, 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 overcome him (bibens amorem hauriem simul), she would kiss the cup and drink to him, and smile, and drink where he drank on that side of the cup, by which mutual compressions, kissings, wringing of hands, treading of feet, &c. Ipsam mihi videbatur sors illare virginem. I sipped and sipped so long, till at length I was drunk in love upon a sudden. Philocharimus, in Aristæus, 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.

It was the sole cause of his farther acquaintance, and love that undid him. O nullis tutum credere blanditiis.

This opportunity of time and place, with their circumstances, are so forcible motives, that it is 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. Illis Hippolitus pone, Priapus crut. Achilles was sent by his mother Thetis to the island of Scyros in the Ægean sea (where Lycomedes then reigned) in his monage 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 Geneæ, amongst the king's children in a woman's habit; but see the event: he compressed Deidamina, 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 agnam tencillam famelicó lipo. 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 have opportunity plea; primium domo conjunctis, inde animis, &c. But when as I say, nox, vinum, et adolescentia, youth, wine, and night, shall concur, nox amoris et quietis concivia, 'tis a wonder they be not all plunged over head and ears in love; for youth is benigna in amore, et prona matrizes, 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 couple in some good liking at least, and amongst idle persons how should it be otherwise?

Living at Rome, saith Areteins's Lucretia, in the flower of my fortunes, rich, fair, young, and so well brought up, my conversation, age, beauty, fortune, made all the
world admire and love me.” Night alone, that one occasion, is enough to set all on fire, and they are so cunning in great houses, that they make their best advantage of it. Many a gentlewoman, that is guilty to herself of her imperfections, paintings, impostures, will not willingly be seen by day, but as Castilio noteth, in the night, Diem ut glos edit, tardarum lucem super omnia maruit. she hatest the day like a dormouse, and above all things loves torches and candlelight, and if she must come abroad in the day, she covets, as in a mercer’s shop, a very obfuscat and obscure sight. And good reason she hath for it: Nocte latente mendax, and many an amorous gull is fetched over by that means. Gomesius lib. 3. de sale gen. c. 22. gives instance in a Florentine gentleman, that was so deceived with a wife, she was so radiantely set out with rings and jewels, lawns, scarfs, laces, gold, spangles, and gaudy devices, that the young man took her to be a goddess (for he never saw her but by torchlight); but after the wedding solemnities, when as he viewed her the next morning without her tires, and in a clear day, she was so deformed, a lean, yellow, 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 Sardius lib. 1. cap. 3. de natiu. gent. and Bohemens relate of those old Lacedaemonians, the bride is brought into the chamber, with her hair grit about her, the bridgroom comes in and unites the knot, and must not see her as 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 Bohemen saith, to kiss coming and going, et modo abat lascivum, in cavipomem dicever, to talk merrily, sport, play, sing, and dance so that it be modestly done, go to the alehouse and tavern together. And “as is 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 unrye feasts. “A’Young, puttivant, tram-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 cutted, or cutte: one drinks to you, another embraceth, a third kisseth, and all this while the fiddler plays or sings a lascivious song; a fourth singles you 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, lust conquers the most hard and crabb’d 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 creak, her paps tied up, her waist pulled in to make her look small, she is straight girded, her hairs hang loose about her ears, her upper garment sometimes falls, and sometimes tarryes to show her naked shoulders, and as if she would not be seen, she covers that in all haste, which voluntarily she showed.” And not at feasts, plays, pageants, and such assemblies, 2 but as Chrysostom, 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 beleaguered of all sides?

[Part. 3. Sec. 2.]

De Aud. de. fol. 62. 44 Ut additorum mercatorum pamini. 45 Rubroq. epist. 46 Psalms psalmus in cuterum additibus capiendi ad cuterum referendis; sponsos modo ad sam ingressus circum ambulat, nec prins sponsam sed saepe capite prius exspectat. 47 Scrin. cont. cunc. 48 Lib. 2 epist ad Alma, et virginum et uxoratum visum epist. 10. debit no brevissimis quipseriam maximam, sudehantibit lassam, et pessim digitos aut testabatur aut testabitur, &c. 49 Leopnius plus nutibus, et quodcumque nutituere, significari affectuus. Inter has tantas voluptates...
How shall he contain? The very tone of some of their voices, a pretty pleasing speech, an affected tone they use, is able of itself to captivate a young man; but when a good wit shall concur, art-and eloquence, fascinating speech, pleasant discourse, sweet gestures, the Syrens themselves cannot so enchant. 61 P. Jovius commends 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 65 elegance of speech, that they are able to overcome a saint, Pro f acie multis vox sua lena fuit. Tantâ gratiâ vocis famam conciliabat, saith Petronius 66 in his fragment of pure impurities I mean his Satyrica, tac dulcis sonus permultaebat aera, ut putares inter auras can- tare Syrnon concordiam; she sang so sweetly that she charmed the air, and thou wouldst have thought thou hadst heard a concert of Syrens. "O good God, when Lais speaks, how sweet it is!" Philoculos exclaims in Aristenesius, to hear a fair young gentlewoman play upon the virginals, lute, viol, and sing to it, which as Gel- lius observes, lib. I. cap. 11. are lascivientia delicia, the chief delight of lovers, must needs be a great enticent. Parthenis was so taken. 67 Mi vox ista avidâ haurit ab aure animam: O sister Harpedona (she laments) I am undone, 68 "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 69 Lucian, "thou wouldst forget father and mother, forsake all thy friends, and follow her." Helena is highly commended by 70 Theocritus the poet for her sweet voice and music; none could play so well as she, and Daphnis in the same Edyllion,

"Quan tibi os dulce est, et vox amabilis a Daphni, Jacunadius est audire te canentem, quam mel lugere!" 71 "How sweet a face hath Daphne, how lovely a voice! Honey itself is not so pleasant in my choice."

A sweet voice and music are powerful enticers. Those Samian singing wenches, Aristonica, Ouanthe and Agatholeia, regis diadematis insularum, insulted over kings themselves, as 71 Plutarch contends. Centum luminum cinctum caput Argus habebat, Argus had a hundred eyes, all so charmed by one sily pipe, that he lost his head. Citiphon complains in 72 Tatus of Leucipp'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 Anaereon belike;

"Rosa honor decusque florum, Rosa floo odorea divum, Homimum rosa est volupas, Decus illa Gratianum, Florento amoris hora, Rosa suavium Diones, &c." 73 "Rose the fairest of all flowers, Rose delight of higher powers, Rose the joy of mortal men, Rose the pleasure of fine women, Rose the Graces' ornament, Rose Dione's sweet content."

To this effect the lovely virgin with a melodious air upon her golden wired harp or lute, 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.

12 Delectahatur enim Animus sanul forma dulcibusque verbis.

It was Cleopatra's sweet voice and pleasant speech which inveigled Antony, above the rest of her enticements. Verba ligant hominem, ut turororum cornu fuinges, "as bulls' horns are bound with ropes, so are men's hearts with pleasant words." 74 "Her words burn as fire," Eccles. ix. 10. Roxalana bewitched Solymant the Magnificent, and Shore's wife by this engine overcame Edward the Fourth. 74 Omnibus una omnes sur- ripuít Veneres. The wife of Bath in Chaucer confesseth all this out of her experience.

Some folk desire us for riches, Some for shape, some for fairness, Some for that she can sing or dance, Some for gentleness, or for dalliance.

Peter Arete's Lucretia telleth as much and more of herself, "I counterfeited

---

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 stupidified, 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 Corbitasians, Thrasorean Rhadomantes or Bombomachides, that have nothing in them but a few player's ends and compliments, vainaggiadocians, impudent intruders, that can discourse at table of knights and lords' combats, like Lucian's Leonisens 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, Anadis de Gaul. Palmerin de Oliva, the Knight of the Sun, &c., or hearing such tales of lovers, descriptions of their persons, lascivious discourses, such as Astynassia, Helen's waiting-woman, by the report of Suidas, writ of old, de variis concubitibus modo, and after her Phileniis and Elephantine; or those light tracts of Aristides Milesius (mentioned by Plutarch) and found by the Persians in Crassus' army amongst the spoils, Arctine's dialogues, with ditties, love songs, &c., must needs set them on fire, with such like pictures, as those of Arctine, or wanton objects of what kind soever; "no stronger engine than to hear or read of love toys, fables and discourses". "One smiths, 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 pathetical love speeches of Perseus, amongst the rest. O Cupid, Prince of Gods and men, that every man almost a good while after spake pure rambles, and raved still on Perseus' 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 Perseus, 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 pathetical love speech, they could not a long time after forget, or drive it out of their minds, but O Cupid, Prince of Gods and men," was ever in their mouths. This belike made Aristotle, Politi. lib. 7. cap. 18. forbid young men to see comedies, or to hear amorous tales.

"Let not young folks meddle at all with such matters." And this made the Romans, as Vitruvius relates, put Venus' temple in the suburbs, extra marum, ne molestare veneredes insulas, to avoid all occasions and objects. For what will not such an object do? Ismenus, 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 dally, 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 infections. Xenophon thinks, as the poison of a spider; a great allurement, a fire itself, proxenium aut antecemnum, the prologue of burning lust (as Apuleius adds), lust itself. Veneris quinta parte sui necatis imbus, a strong assault, that conquers captains, and those all commanding forces. Dominique ferro sed domaris osculo. Aristotle's Lucetia, 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 otherwise
wise effect, she made him so speedily and willingly condescend. And 'tis a continual assault. — hoc non deficiit incipiteque semper, always fresh, and ready to begin as at first, basium nullo fine terminatur, sed semper reesus est, and hath a fiery touch with it.

19 "Tenta modò tangere corpus, Jam tua meliflua membra calore fluent."

Especially when they shall be lasciviously given, as he feelingly said, et me presulam deosculata Fetis, Catenuis lacertis, Obiorto valgiéur labello.

The soul and all is moved; Jam pluribus osculis labra crepitabant, animarum quoque mixturam facientes, inter mutuus complexus animas anhelantes,

"They breathe out their souls and spirits together with their kisses," saith Balthazar Castillo, "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, such as Galium dulce dulcis Ambrosiá, as Catullus, and others.

Yet they leave an irksome impression, like that of aloes or gall,

Yet they are deceitful kisses, Quis me moltibus implices lacertis? Quis fallacibus osculis inuesc? &c. Why dost within thin arms me lap, And with false kisses me entrap?

They are destructive, and the more the worse: Et qua me perdunt, oscula mille dabunt, 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. Osculi sensus, brachiorum amplexus, kissing and embracing are proper gifts of Nature to a man; but these are too lascivious kisses, Implicique suos circuum mea colla lacertos, &c. too continue and too violent. Brachia non hedere, non vinctum 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 vis labia detrahant, inter deosculandum mordicantes, tum et os aperientes quoque et mammas attractantes, &c. such kisses as she gave to Gytoun, inanunera oscula dedi non repugnanti puero, cervices inravens, innumerable kisses, &c. More than kisses, or too homely kisses; as those that he spoke of, Acepturus ab ipsa venere 7. suavia, &c. with such other obscenities that vain lovers use, which are abominable and pernicious. If, as Peter de Ledesmo cas. cons. holds, every kiss a man gives her wife after marriage, be mortale peccatum, a mortal sin, or that of Hierome, Adulter est quisquis in uxorem suam ardentior est amatorem; of Thomas Secundus. quest. 154. artic. 4. contactus et osculum sit mortale peccatum, or that of Durand. Rational. lib. 1. cap. 10. abstinere debit conjuges a complexu, toto tempore quo solutius amplexum interdicetur, what shall become of all such immodest kisses and obscene actions, the forerunners of brutish lust, if not lust

67 Petronius, 68 Catulhus ad Leshiam: da num basa mile, demide centum &c. 69 Petronius. "Only attempt to touch her person, and immediately your members will be filled with a glow of delicious warmth." 70 Apuleius, lib. 1. et Catatct. 71 Petronius. 72 Apuleius. 73 Petronius. 74 Petronius. 75 Petronius, 76 Petronius. Animus conjunctus, et spiritus eum notet per osculum effluet; alternatam se in utrinque corpus unctiones commiscat; animus potius qua corporis connectis. 77 Catulhus. 78 Lucian. Tom. 4. 79 Non dat basia, dat Nera nectar, dat rores animae suavolentia, dat urdiam, thymumum, ciananumque et mel, &c. Secundus bas. 4. 80 Eustathius lib. 4. 81 Catulhus. 82 Buchanam. 83 Ovid, art. am. Eleg. 12. 84 "She folded her arms around my neck." 85 Cum capita lineae so- litus morsuinculis, et cum manumillianum pressuinculis, Lip. od. ant. loc. lib. 3. 86 Tom. 4. dial. meretr. 87 Apuleius Miles. 6. Et unia blandientis lingue admal- sus longe melittum: et post lib. 1. Arcium cæs moneplex cum ciapi suaviari jamque pariter patiens oris inhabitu cineanmoe et occurrantia lingue illius nectarum, &c. 88 Lab. 1. dvers. Jovin. cap. 20. 89 Osculis qui sum- sit, si non et cetera sumunt, &c.
The same proceeding is elegantly described by Apollonius in his Argonautics, between Jason and Medea, by Enstatius in the ten books of the loves of Iseimius and Ismene, Achilles Tatius between his Citophon and Leucippe, Chaucer's next poem of Troilus and Cresside; and in that notable tale in Petronius of a soldier 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 as lovers use to do, — placetone etiam pugnabis amori? &c. at last, frangti pertinaciam 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 will 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, wrestlings, tokens, favours, symbols, letters, valentines, &c. For which cause belike, Godfridus lib. 2. de amor. would not have women learn to write. Many such provocations are used when they come in presence, they will and will not, "Malo me Galatea petit lasciva puella, Et fugit ad salices, et se caput ante videri." "My mistress with an apple woos me, And hystically to covert goes To hide herself, but would be seen With all her heart before, God knows."

Hero so tripped away from Leander as one displeased,

"Yet as she went oft 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, "I beneget et pugnat, sed vuln super omnia vincit."

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, Edyl. 27. to let their coats, &c., to play and dally, at such seasons, and to some, as they spy their advantage; and they close, come again, so nice, so surly, so demure, you had much better take 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. 12 Arctine's Lucretia 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 see me, converse with me, no, not have a kiss." To gull him the more, and fetch him over (for him only I aimed at) I personated mine own servant to bring in a present:


I: 484

Love-Melancholy.
Artificial Allurements.

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: "Come 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. 14 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," Philinna, in 15 Lucian, practised all this long before, as it shall appear unto you by her discourse; for when Dipilus her sweetheart came to see her (as his daily custom was) she frownd upon him, would not vouchsafe him her company, but kissed Lamprius his co-rival, at the same time 17 before his face: but why was it? To make him (as she telled 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. Amanium ire amoris redintegratio, as the old saying is, the falling out of lovers is the renewing of love; and according to that of Aristennus, jucundiores ut nunc post injuriis delicte, love is increased by injuries, as the sunbeams are more gracious after a cloud. And surely this aphorism is most true; for as Amphilus informs Crisis in the said Lucian, 18 "If a lover be not jealous, angry, waspish, apt to fall out, sly and swear, he is no true lover." To kiss and coll, hang about her neck, protest, swear and wish, are but ordinary symptoms, inceptivis adhuc et crescentis amoris signa; but if he be jealous, angry, apt to mistake, &c., bene speces 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; Demonphantus 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 insectatus, at first he went away all in a chafe, 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 cum sunt hoc cum sentiant, 'twill 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 18 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 wrote one of his co-rival's names and her own in a paper, Melissa amat Hermotimus. Hermotimus Melissam, causing it to be stuck upon a post, for all gazers to behold, and lost it in the way where he used to walk, which when the silly novice perceived, statim ut legit credidit, instantly apprehended it was so; came raving to me, &c. 20 "and so when I was in despair of his love, four months after I recovered him again." Engenia drew Timoecles for her valentine, and wore his name a long time after in her bosom: Cannae single out Paphilus to dance, at Myson's wedding (some say), for there she saw him first; Faecianus 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 Arcute experienced, what conceived Lucian, or wanton Aristennus? They will deny and take, stiffly refuse, and yet earnestly seek the same, repel to make them come with

14 Comes de monte Turco Hispanus his de venatone & partis most, justicte peramantur orate, ut hoc quaeque agrine don na his nomine acceptus.
15 His attibus hominem in exsentiam, ut pro me ille ad omnia parasit... &c.
16 Tm. 4. dealt merrit.
17 Reitera ille, utque ipsa internus facies, et omnino difficulis
18 Si quis et in mee Zelotypus irascitur, nec pagat ali
19 quando amator, nec perjurat, non est habendus amator, &c. Tum hic in Secota etiam. &c. maxum amore inamantur. Sed si peressam illi Turco, de soluto habere, dangeitics sit illicis amor suis.
20 Venentia valesque ipsum demet in amantur et prosum inaccipem. 22 Et sic cum fere de illa desperatione, post menses quatuor ad me redit.
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 reluctance, a smiling threat, a pretty pleasant peevishness they will put you off, and have a thousand such several enticements. For as he saith,

21 Non est forma satis, nec qua vult bella videri, Debet vulgare more placere sus, loculis, sites, lucibus, catone, grauis, risus. Vincent natura cancilesris opus.

22 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 Properzius hath prettily painted them out, *lib. 2. ci 29. and which some interpret, diverse enticements, or diverse affections of lovers, 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 Hierome records) to sacrifice to their idols, by no torments or promises, they took another course to tempt him: they put him into a fair garden, and set a young courteous to daily with him, "‘took him about the neck and kissed him, and that which is not to be named," manibusque attracrere, &c., and all those enticements which might be used, that whom torments could not, love might batter and belenguer. 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 Glouchester-shire, there was in times past a nunmary (saith Guatnens Mapes, an old historiographer, that lived 400 years since,) of which there was a noble and a fair lady abbess: Godwin, that subtie 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 counterfit him, till he had disfellowed the abbess, and as many besides of the nuns as he could, and leaves him withal 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 give them to give him 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 give them to give him when they came to visit him.

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 austere life; but one might 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. "The old man let her in, and after some common conference of her mishap, 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." 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 those of which I have hitherto spoken, and such like enticing baits, be not sufficient, there be many others, which will of themselves intend this passion of burning lust, amongst which, dancing is none of the least; and it is an engine of such force, I may not omit it. *Incantamentum lebidinis.* Petrarch calls it,
the spur of lust. "A 25 circle of which the devil himself is the centre. 26 Many women that use it, have come dishonest home, most indifferent, none better." 27 Another terms it "the companion of all filthy delights and enticements, and 'tis not easily told what inconveniences come by it, what scurrile talk, obscene actions," and many times such monstrous gestures, such lascivious motions, such wanton tunes, meretricious kisses, homely embracings.

31 "(ut Gaditana canoro)
Inciplat putricle choro, planisque probate
Ad terram tremuit descendant clune pulpue,
Irritanitatum Veneris languente")

that it will make the spectators mad. When that epitomizer of 32 Trogus had to the full described and set out King Ptolemy's riot as a chief engine and instrument of his overthrow, he adds, sumpnatum et tripodium, 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, 33 Incastos amore de tenero meditabatur ugue; 'tis a great allurement as it is often used, and many are undone by it. Thais, 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. 31 Robert, Duke of Normandy, riding by Falais, spied 'Arlette, a fair maid, as she danced on a green, and was so much enamoured with the object, that 35 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? Speusippas a noble gallant in 36 that Greek Aristennutus, 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! 37 When Xenophon, in Symposium, or Banquet, had discoursed of love, and used all the engines that might be devised, to move Socrates, amongst the rest, to stir him the more, he shuts up all with a pleasant interlude or dance of Dionysius and Ariadne. 37 *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 embraces, embraces, kisses, and love compliments passed between them: which when they saw fair Bacchus and beautiful Ariadne so sweetly and so unfeignedly 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 that 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," said Syracides, 8. 4. "that is a singer, or a dancer; neither hear, lest thou be taken in her craftiness." In circo non tam cernitur quam discitur libido. 30 Hadus holds, lust in theatres is not seen, but learned. Gregory Nazianzen that eloquent divine, (39 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: 42*For it is absurd to see an old gouty bishop sit amongst dancers;" he held it unfit to be a spectator, much less an actor. Nemo saltat sobris. Tully writes, he is not a sober man that danceeth; 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 41 Lucian calls it) that belongs to mortal men." You misinterpret. I condemn it not; I hold it notwithstanding an honest divort, 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 42 Lucian, "'tis an elegant thing, which cheereth up the mind, exerciseth the body, delights the spectators, which teacheth many comely gestures, equally affecting the ears, eyes, and soul itself." Sallust disapproves singing and dancing in Sempronius, 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.

41 "Nil quid prorsus non federe possit idem; Ego quid urbibus!"

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 Wollumbus 46 Hider, and most of our modern divines: Si decorum, gravem, cernendar, plena luce honorum eirorum et matronarum consueturam, tempestas fact, probari posset, et debet. "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 galliard, 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 aposis, then in perigee, now swift then slow, occidental, oriental, they turn round, jump and trace, 46 and 7 about the sun with those thirty-three Macule or Bourbonian planet, circa Solm saltantes Cynthiaed, saith Fromundus Four Medecin starts dance about Jupiter, two Austrian about Saturn, &c., and all behike to the music of the spheres. Our greatest counsellors, and staid senators, at some times dance, as Davel before the ark, 2 Sam. vi. 14. Miriam, Exod. xv. 20. Judith, xv. 13, though the devil hence perhaps hath brought in those lowly bacchanals, and well they may do it. The greatest soldiers, as 45 Quintillanus, 46 Ennius, Probus, 46 Cælius Rodiginus, have, proved at large, still use it in Græce, Rome.
and the most worthy senators, cantare, saltare. Lucian, Macrobius, Libanius, 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.

"Divitiae contumae tuae, vex Citro, tuamque Vendo Asiain, unguentis, flore, mero, choris."

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 Ensebius prepor. Evangel. lib. 1. cap. 11. and Theodoret lib. 9. curat. grac. affect. worthyly 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 disseminate of all sides. 

"Twas Lucretia's counsel in Aretine, Si vis amicâ frui, promitae, finge, jura, perjura, jaeta, simula, mentire; and they put it well in practice, as Apollo to Daphne,

"midi Dophinis telitis
Et Claros et Tenedos, pataeque regia servit,
Jupiter est genitor."

The poorest swains will do as much. Mille pecus nivei sunt et mili Vallibus agri ;

"I have a thousand sheep, good store of cattle, and they are all at her command,"

"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 decrepid) 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, that may have his choice of all the beauties in the city, 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 wooed 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 spaying 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 Junonis gremium decolavit, whom Juno for pity covered in her apron. But he turned himself forthwith into his own shape, began to embrace and offer violence unto her, sed ulla matris metu abnaeht, but she by no means would yield, donec pollitieus connubium obtinuit, till he vowed and swore to marry her, and then she gave consent. This fact was done at Thornax hill, which ever after was called 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,

62 "Cujus octavum trepidavit apis, 
   cenere lustram;" 

"Love-Melancholy."

"to say they are younger than they are. Carmides in the said Lucian loved Philema- 
tum, an old maid of forty-five years; 62 she swore to him she was but thirty-two 
next December. But to dissemble in this kind, is familiar of all sides, and often it 
takes. 64 Fullere credentem res est operosa puellam, ?tis soon done, no such great 
mastery. Eregiam verò laudem, et soluta ampla, — 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 prck-house tailors to attend upon them for the time, 
swear they have great possessions. 65 bribe, lie, cog, and foist how dearly they love, 
how bravely they will maintain her, like any lady, countess, duchess, or queen; 
they shall have gowns, tiers, jewels, coaches, and carouches, choice diet,

| The heads of parrots, tongues of nightingales, |
| The brains of parrots, and of crotchets, |
| Their teeth shall be the junce of gourmets, |

as old Vulpone courted Celia in the 66 comedy, when as they are no such men, not 
worth a great, but mere sharkers, to make a fortune, to get their desire, or else pre-
tend love to spend their idle hours, to be more welcome, and for better entertain-
ment. The conclusion is, they mean nothing less,

66 "Nec metuere jurare, ne nil promittere cantet: 
   Sei amans coeperit mentis satis est, 
   Dea, mmn metuere, nilas pejuria cantet," 

though he solemnly swear by the genius of Caesar, by Venus' shrine. Hymen's deity, 
by Jupiter, and all the other gods, give no credit to his words. For when lovers 
swear, Venus laughs, Venus hoc perjuria ridet, 68 Jupiter himself smiles, and pardons 
it withal, as grave. 69 Plato gives out: of all perjury, that alone for love matters 
are forgiven by the gods. If promises, lies, oaths, and protestations will not avail, they 
fail to bribes, tokens, gifts, and such like fees. 70 Plurimus auro conciliatur amor: 
as Jupiter corrupted Danae with a golden shower, and Labor Ariadne with a lovely 
crown, (which was afterwards translated into the heavens, and there for ever shines;) 
they 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, banquets, 
invitations, send her some present or other every foot. Summo studio parentur epulae 
(saint 71 Hecules et crebrae 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 unre-
spected. I had a suitor (saint 72 Aretine's Lucretia) that when he came to my house, 
flung gold and silver about, as if it had been chaff. Another suitor I had was a very 
choleric fellow; but I so handled him, that for all his fuming, I brought him upon 
his knees. If there had been an excellent bit in the market, any nothy, fish, fruit, 
or fowl, muscadel, or maltsey, or a cup of neat wine in all the city, it was pre-
sented presently to me; though never so dear, hard to come by, yet I had it: the 
poor fellow was so fond at last, that I think if I would I might have had one of his 
eyes out of his head. A third suitor was a merchant of Rome, and his manner of 
wooing was 73 with exquisite music, costly banquets, poems, &c. I held him off till

62 Hor. 
64 De curv. & alia sesquialta surpasa (trigem 
   minus ad primum) decemlibris complenta sae. — Case. 
65 Lupus f. et 5. 
68 Sec. sect. 3. 
69 Catullus. 
70 Pet. pejperani 
71 de contumaciunis amoribus. 
72 Dac Hung. argents, 
73 ut palus propeit. 
74 In Philo. pejperali 
    neu dii ignoscunt. 
75 Catull. 
76 Lib. 1.
Artificial Allurements.

491

at length he protested, promised, and swore pro virginitate regno me donaturum, I should have all he had, house, goods, and lands, pro concubitu solo; "nei" 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 stragglings 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 in this kind: Audax ad omnia feminam, qua vel amat, vel odiit.

76 They will crack, counterfeit, and colloque as well as the best, with handkerchiefs, and wrought nightcaps, purses, posies, and such toys: as he justly complained,

77 "Cur mittis violas? nempe ut violentias ueret; Quid violas violentias tuae?" &c.

When nothing else will serve, the last refuge is their tears. Hec scripsi (testor amorum mixta lachrymis et suspitris, 'twixt tears and sighs, I write this (I take love to witnesses), saith 73 Chelidonia to Philonius. Lamina que modo fulmina, jam fluminata lachrymarum, those burning torches are now turned to floods of tears. Arc- tines's Lucretia, when her sweetheart came to town, 74 wept in his bosom, "that he might be persuaded those tears were shed for joy of his return." Quartilla in Petronius, when nought would move, fell a weeping, and as Balthazar Castilio paints them out, 75 To these crocodile's tears they will add sobs, fiery sighs, and sorrowful countenance, pale colour, leanness, and if you do but stir abroad, these fiends are ready to meet you at every turn, with such a sluttish neglected habit, dejected look, as if they were now ready to die for your sake: and how, saith he, a young novice thus beset, escape? 76 But believe them not.

81 "animam ne crede puellis, Namque est feminae tutior unde fides.

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 72 Spanish bawd said, gaudefl illa habere unum in lecto, alterum in portâ, tertium qui domi suspiret, she will have one sweet heart in bed, another in the gate, a third sighing at home, a fourth, &c. Every 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; 73 Quod robis dicent, diversum nullc puellis. They love as 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 conspeverit speciosae forme invenam, venustate ejus sunimul, et in eum animam introquet. 'Tis their common compliment in that case, they care not what they swear, say or do: While one they slight them, care not for them, ride downright and scoff at them, and then again they will run mad, hang themselves, stab and kill, if they may not enjoy them. Henceforth, therefore, nona viro jurante feminam credat, let not maids believe them. These tricks and counterfeit passions are more familiar with women, 84 fenem hic dolori faciet aut vitae dies, miseream amantis, quotque Phaedra to Hippolytus.' Joesa, in 75 Lucian, told Pythias, a young man, to move him the more, that if he would not have her, she was resolved to make herself.

"There is a Nemesis, and it cannot choose but grieve and trouble herself, to hear that I have either strangled or drowned myself for thy sake." Nothing 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; then eyes are like rocks, which still drop water, diaric lachrymae et sudoris in modum turgor.a promptae, saith Aristaeus, 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 paucitariun lachrymis movare memento,
Uffiferent oculi erudite suis."

"Care not for women's tears, I counsel thee.
They teach their eyes as much to weep as to see."

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 eunuch about, to bid every one that met him take heed.

"Si detumis acquestips, ne maxefallac, cæpeeto;
Sin arrijetat, mane efflage; et oculis si fors
Ferre vident, fuzito; sunt oculum novum, in part
 bitcoins venire habere, &c."

"Take heed of Cupid's tears, if candidus,
And of his smiles and kisses I tell,
If that he offer't, for they be venomous,
And very poison in his lips both sweet."

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.87

SUBSECT. 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 negant superos, Ichoronta movebant. 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 professed, cunning bawds in them. Besides, bawdry is become an art, or a liberal science, as Lucian calls it; and there be such tricks and subtilties, so many nurses, old women, panders, letter carriers, beggars, physicians, friars, confessors, employed about it, that nullus tradere stultus sufficient, one saith,

"trecentis versibus
Suss impuritas tragoem memno potest."

Such occult notes, stenography, polygraphy, Nuntius animatus, or magicaute telling of their minds, which Calpurn. 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 vigilancy 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 deated on Cyniras, and could not compass her desire, the old jade her nurse was ready at a pinch, dic inquit, aperquen me sine ferre tibi et in hac mea (ponte timorem) Sedulitut crat apta tibi, fear it not, if it be possible to be done, I will effect it; non est mulier mulier insuperabilis, Cestelina said, let him or her be never so honest, watchful and reserved, tis hard but one of these old women will get access: and scarce shall you find, as Austin observes, in a nursery a maid alone, if she cannot have ingress, 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

86 Epan. 50. 1. 2. 86 Maternum flet durum ecalce
Monens quaestis, surgeo uno, metraces move.
87 Ovid. 88 Imaginis deiurn, fol. 332. "Modico
amore-fugitivo quem Pompianus Latinis legit."
89 Lib. 3. mulie viri et suffrunt ad comes esse machina
munda, dicere canentem arcades, quaum Vex et mulieres
ut se in verbis movantur, exiguer solent. Petroni.
90 Phastus Tiresium. Three hundred women would not compare their inducements."
91 De Marcius Philos. lib. 4. cap. 10.
92 Catul. sig. 5. 3. 1.
93 Venit in extram calida lena meum."
94 Ovid. 10.
the 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. 37 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,

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 Ægidius Maserius in his comment upon Valerius Flaccus describes them, 39 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, 40 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, emperyces, mass-priests, monks, 41 Jesuits, and friars. Though it be against Hippocrates' oath, some of them will give a dram, promise to restore maidenheads, 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,

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 2 observes, "wrenches could not sleep in their beds for necromantic friars; and the good abbes in Boccaccio may in some secret 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 Ægestippus, 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 inescap and beguile

37 Plautus Menec. "These harlots send little maiden deans to the quays to ascertain the name and nation of every ship that arrives, after which they themselves hasten to address the new-arrangers." See the practices of the Jesuits, Anglica, edit. 1630. 38 Chaucer, in the wife of Bath's tale. 39 ii. Stuphanus Apol. Herod. lib. i. cap. 21. 40 Paul Josephus, lib. xiv. cap. 4.
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 whom-asters 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, annullers, 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 eyes, of which I have formerly spoken; and if you desire to be better informed, read Camerarius, oper subeis. 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 Heniy to Rosamond,

"One accent from thy lips the blood more warms, Than all their philters, exorcisms, and charms."

With this alone Lucretia brags in 10 Aretine, she could do more than all philosophers, astrologers, alchemists, necromancers, witches, and the rest of the crew. As for philters, and philiers, 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 stupidified, and compelled them to worship me like an idol." In our times it is a common thing, with Erastus, in his book de Lamiis, for witches to take upon them the making of these philters, to force men and women to love and hate whom they will, to cause impetuses, diseases," &c. by charms, spells, characters, knots,—"hie ThesilIa vendit Philter. St. Hierome proves that they can do it (as in Hilarian's "life, epist. lib. 3); he hath a story of a young man, that with a philter made a mad maid for the love of him, which maid was after cured by Hilarian. Such instances I find in John Nider, Formicar. lib. 5. cap. 5. Plutarch records of Lucullus that he died of a philter; and that Cleopatra used philters to inveigle Antony, amongst other allurements. Eusebius reports as much of Lucretia the poet. Panormitan. lib. 4. de gest. Alphons., 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 11 Petrarch, epist. famat. 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 12 of it, fell so 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 13 Ache, built a fair house in the midst of the marsh, to his infinite expense. and a 14 temple by it, where after he was buried, and in which city all his posterity ever since use to be crowned. Marcus the heroic

Artificial Allurements.

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. Sycinius Emilianus summoned 17 Apuleius to come before Cheius Maximus, proconsul of Africa, that he being a poor fellow, 18 had bewitched by philters Pudentilla, an ancient rich matron, to love him; and, being worth so many thousand sestercies, to be his wife. Agrippa, lib. 1. cap. 48. occult. philos. attributes much in this kind to philters, amulets, images: and Salunutz com. in Pancirol. Tit. 10. de Horol. Leo Afer, lib. 3, saith, 'tis an ordinary practice at Fez in Africa, Praestigatores ibi plures, qui cogunt amores et concubitus: as skilful all out as that hyperborean magician, of whom Cleodemus, in 19 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 discourses, 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, nov. med. cap. 74. Andreas Cisalpinus, cap. 5; and so much Sigismundus Schereczius, cap. 9. de hircro noturno, proves at large. 19 "'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 aphantasm 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.' 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 Ernestus Burgranius, in Lucerna vitae et mortis Indice, ad amorem conciliandam et odium, (so huntsmen make their dogs love them, and farmers their pullen,) 'tis an excellent philter, as he holds, sed volgo proderc grande ufas, but not fit to be made common: and so be Mala insana, mandrake roots, mandrake 20 apples, precious stones, dead men's clothes, candles, mala Bacchica, panis porcinus, Hyppomnayos, a certain hair of a 21 wolf's tail, &c., of which Rhasis, Dioscorides, Porta, Wecker, Rubens, Micaldus, Albertus, treat: a swallow's heart, dust of a dove's heart, mulitum valetum lingua viperarum, cerebella asinorum, tela equina, palliota quibus infantes obvolti nascentur, finis strangulati hominis, lapsis de nido Aquile, &c. See more in Skenkius observat. medicinal, lib. 4. &c., which are as forcible and of as much virtue as that fountain Salunucus in 22 Vitruvius, Ovid, Strabo, that made all such mad for love that drank of it, or that hot bath at 23 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,

21 "Unde hic fervor aqui terrâ erumpendus est? Tela olim hic ludeus uxor tuxit amor; Et paulone stridore novo, fervete perennes Inquit, et hic pharetra sicut monumenta max. Ex illo fervet, caraque hic mergitur bosque, Cui non titellit pectora blandus amor." 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 45. Malleus malific. part. 1. quaest. 7. Delrio tom. 2. que t. 3. lib. 3. Wierus, Pomponatus, cap. 8. de incantat. Ficinus, lib. 13. Theol. Plut. Calcagninus, &c.

17 Apolog. quod Pudentillam vidam ditem et procreatia et astutam manum curans in amore suo pelexisset. 18 Philopseude, tom. 3. 19 Impudentes mulieres opera veneditur, diaboli coquarum, manu suae ad se nuxto ducent et reducent, ministros hieri in aere volaties: malkos non qui hoc fasi sunt, &c. 20 Mandrake apples, Lemninius lib. herb. lib. c.3. 21 Of which read Plin. lib. 8. cap. 22. et lib. 13. c. 23. et Quintiullium, lib. 7. 22 Lib. 11. c. 8. Venere impiciat eos, qui ex eo luxent. Idem. Gv. Met. 4. Strabo. Gog. l. 14. 23 Lod. Guicciardino's descritt. Ger. in Aquasgrano. 24 Baltheus Veneris, in quo survivet, et duola colloquia, benevolentia, et blanditiae, saeculos, fraudes et vitellaria indicet-bastur. "Whence that heat to waters babbling from the cold mount earth? Cupid, once upon a time, playfully dippd 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 bath, but whosoever does, his heart is instantly touched with love."
MEMB. III.

SUBSECT. I.—Symptoms or signs of Love Melancholy, in Body, Mind, good, bad, &c.

Symptoms are either of body or mind; of body, paleness, leanness, dryness, &c. 

Pallidus omnibus amans, color hic est aptus amanti, as the poet describes lovers: fecit amor maciem, love causeth leanness. 

A vicenna de Hishi, 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." 

Valleriola, lib. 3. obscruct, cap. 7. Laurentius, cap. 10. 

Aelianus Montalbus de Her. amore. Langius, epist. 24. lib. 1. epist. med. deliver as much, corpus exangue palet, corpus gracile, osuli crui, lean, pale, ut nulis qui pressit calcibus anguem, as one who trod with naked foot upon a snake." 

Hollow-eyed, their eyes are hidden in their heads, 

Trerque nitidi corpus cecidit decor, they pine away, and look ill with waking, cares, sighs.

"Et qui tenet simul Phoebus facie Oculi, nihil gentile nec patrini miranit."

"And eyes that once rivelled the locks of Phoebus, lose the patrial and paternal lustre." With grooms, griefs, sadness, dulness, 

want of appetite, &c. A reason of all this, "because of the distraction of the spirits the liver doth not perform its part, nor turns the aliment into blood as it ought, and for that cause the members are weak for want of sustenance, they are lean and pine, as the herbs of my garden do this month of May, for want of rain." 

The green sickness therefore often happeneth to young women, a cachexia or an evil habit to men, besides their ordinary sighs, complaints, and lamentations, which are too frequent. As drops from a still,—ut occultus stillat ab igne liquor, doth Cupid's fire provoke tears from a true lover's eyes,

with many such like passions. When Chariclia was enamoured of Theagines, 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,

"The mighty Mars did oft for Venus shriek, 

Prima methice, his liberal cheeck 

With womanish tears,—"

Theagines, as they are enamoured to excess, as Herodotus amongst others amongst griefs, tu nifi et somni et cibi usum abstulisti, thou hast taken my stomach and my sleep from me. So he describes it aight: 

His sleep, he's met, his drink, in him bereft, 

That keen he waresh, and dry as a shaft, 

His eyes hollow and greyly to behold, 

His keen path and athen to unfold, 

And solitary he was ever alone, 

And waking all the night making none."

Theocritus. Edyl. 2. makes a fair maid of Delphos, in love with a young man of Minda, confess as much,

"Ut vidi ut mihi, ut animus meli male affectus esset, 

Mosere nubi formos tabescerat, acque amplissimam cumbam 

Utibus curabatur aut locutorum derelictus 

Novi, sed me animus quidam morbus consumebat 

Deseruit in heras docebatur, et noctes decem 

Dellebant capite capilis, ipsaque sola relicua 

Osa et cuta." 

All these passions are well expressed by

that heroical poet in the person of Dido:

"At non in te amavi Plurimus, nec quicum 

Solvetur in animos, oculisque ac pectore amore 

Acceptum; ingenuum cura, torquate resurrect 

Sextus amor," &c.

"Unhappy Dido could not sleep at all, 

But late awake, and takes no rest: 

And up she gets again, whilst care and grief, 

And raging love torment her breast."
Symptoms of Love.

Accius Sanazarius Esglora 2. de Galatea, in the same manner feigns his Lychoris tormenting herself for want of sleep, sighing, sobbing, and lamenting; and Eustathius in his Iemenias much troubled, and "panting at heart, at the sight of his mistress," he could not sleep, his bed was thorns. All make lassness, want of appetite, want of sleep ordinary symptoms, and by that means they are brought often so low, much altered and changed, that as he jested in the comedy, "one scarce know them to be the same men?"

"Attentati juvenum visitation corpores notae,
Curaque et immunes qui fil amore dolor."

Many such symptoms there are of the body to discern lovers by,—quem enim bene celet amore? 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 mille notis—it may be described, quoque magis tegitur, lectus magis aetual ignis. 'Twas Antiphanes the comedian's observation of old, Love and drunkenness cannot be concealed, Celare alia possis, hoc prater duo, eini potum, &c. words, looks, gestures, all will betray them; but two of the most notable signs are observed by the pulse and countenance. When Autiochus, the son of Seleucus, was sick for Stratonice, his mother-in-law, and would not confess his grief, or the cause of his disease, Euplatarius, the physician, found him by his pulse and countenance to be in love with her, because that when she came in presence, or was named, his pulse varied, and he blushed besides. This in very sort was the love of Callicles, the son of Polyclees, discovered by Panaceas the physician, as you may read the story at large in Aristenetus. By the same signs Galen brags that he found out Justa, Boethius the consul's wife, to date on Pyllades the player, because at his name still she both altered pulse and countenance, as Polyarchus did at the name of Argenis. Franciscus Valesius, l. 3. contro. 13. med. contra. denies there is any such pulsus anatitorius, or that love may be so discerned; but Avicenna confirms this of Galen out of his experience, lib. 3. Fen. 1. and Gordonius, cap. 20. "Their pulse, he saith, isordinate and swift, if she go by whom he loves," Langius, epist. 24. lib. 1. med. epist. Neviscanus, lib. 4. numer. 66. syl. nuptialis, Valescus de Taranta, Guinerius, 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. "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, a patient of his, whom by this means he found to be much enamoured, and with whom; he named many persons, but at the last when his name came whom he suspected, "her pulse began to vary and to beat swifter, and so by often feeling her pulse, he perceived what the matter was." Apollonius Argonaut. lib. 4. poetically setting down the meeting of Jason and Medea, makes them both to blush at another's sight, and at the first they were not able to speak.

--- totus Parmeno

Tremo, horroreque postquam aspexit banc,

Phaedria trembled at the sight of Thais, others sweat, blow short, Crura tremunt ac popliteas, are troubled with palpitation of heart upon the like occasion, cor proximum ori, saith Aristenetus, their heart is at their mouth, leaps, these burn and freeze, (for love is fire, ice, hot, cold, itch, fever, frezny, pleurisy; what not) they

--- Dum vaga passim sidera fulgent, numerat longas etstrius horas, et sollicito uixius cubito suspenderat vis-
era reptit.

--- Salisbat crebro tepidum cor ad

---aspectum lexemens.

--- Gordonius e. p. amittunt sape cibum, potum, et mercaturindo hototum corpus.

--- Ter. Ennod. Dii honi, quid hoc est, adonee homines mutari ex amore, ut non egoenaxis etiam esse!

--- Crid. Met. 4. "The more it is concealed the more it struggles to break through its concealment."

--- Ad ejus iieuen nunc rubebat, et ad aspectum pulsus variatus, Plutar.

--- Epist. 13.

--- Erec. lib. 1. Oueli medico tremere obtrabit.

--- Pulsus eorum velox et inordinatus, si mulier quam amat forte transeat.

--- Signa sunt exstasio ab omni opere insita, privatio somni, suspicia crebra, rubor em per primi etam amata, et commotus pulsus.

--- Si mosere vis an homines suspetiti tales sint, tangito eorum articularis.

--- Amor facit iniquales, inordinatos.

--- In nobibus ejusdam uxorque quam subsofacerem adulteri amore fuisse correpust et quam maritius, &c.

--- Debit iones pulsus variatur et certi celerus et sic invent.

--- Et much. act. 2. sec. 2. 

--- Epist. 7. lib. 2. Tener sedae et creber anhelitus, palpitatio cordis. &c.
Love-Melancholy.

[Part. 3. Sec. 2.

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 52 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 53 Arnulphus, that merry-conceited bishop, hath well expressed in a facetious epigram of his,

"Atterno faces sibi dat response rubore, Et tener affectum profut uraque 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. 54 Stratocles, the physician, upon his wedding-day, when he was at dinner, *'Hil prius sorbillarit, quam tria basia puella panuncii, could not eat his meat for kissing the bride, &c. First a word, and then a kiss, then some other compliment, and then a kiss, an idle question, then a kiss, and when he had pumped his wits dry, can say no more, kissing and colling are never out of season. 55 *Hoc non deficit incipitque semper, *'tis never at an end, 56 another kiss, and then another, another, and another, &c.—*Huc ades O Thetayra—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, Columbusbatimque labra conscientes labis, and that with alacrity and courage,

58 *Adduxit avum corpus, jumptaque salvas, Orie, et impressant presantes dentibus ora."

59 *Tum impresso ore ut vix inde labra detrahant, cervice reclinata, "as Lamprias in Lucian kissed Thais. Philiphus her 56 Aristaeus, 57 amorem lyphato tam urios adhaciti, ut vix labra solere esset, totumque os muii contret; 57 Aretius’s Lucretia, by a suitor of hers was so saluted, and *'tis their ordinary fashion.

—*dentes imphemat sepe labellas, Atque premunt arcte adnegantes 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 that libenter, et cum delectatione, as 58 Philostratus confesseth to his mistress; and Lamprias in Lucian, Mammillas premens, per sinum clam dextra, &c., feeling their paps, and that scarce honestly sometimes: as the old man in the 61 Comedy well observed of his son, *Non ego te videbam manum huee puella in sinum insero? Did not I see thee put thy hand into her bosom? go to, with many such love tricks. 59 Juno in Lucian deorum, tom. 3. dial. 3. complains to Jupiter of Ixion, 60 &e.; 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;"*7 but they will lose themselves in her looks.

> Alter in alterius iactantes lumina vultus,
> Quaecent tardi noscrit ubi esset amor.

> "They cannot look off whom they love," they will *impregnare campis oculis,* deflower her with their eyes, be still gazing, staring, stealing faces, smiling, glancing at her, as 67 Apollo on Leucothoe, the moon on her 68 Endymion, when she stood still in Caria, and at Latmus 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 *anima auriga,* as Ancreone calls her, they cannot go by her door or window, but, as an adamanat, she draws their eyes to it; though she be not there present, they must needs glance that way, and look back to it. Aristeneatus of 69 Exithemus, Lucian, in his Imagin. of himself, and Tatus of Clitophon, say as much, *Ille oculos de Leucippe* 70 nunquam dejiciebat, and many lovers confess when they came in their mistress' presence, they could not hold off their eyes, but looked wistfully and steadily on her, *inconnovo aspectu,* with much eagerness and greediness, as if they would look through, or should never have enough sight of her. *Fixis ardens obtitibus hæret,* so she will do by him, drink to him with her eyes, nay, drink him up. de- vour him, swallow him, as Martial's Mamurra is remembered to have done: *Inspect molles pueros, ocultisque comedid,* &c. There is a pleasant story to this purpose in *Navigat. Vertom.* lib. 3. cap. 5. The sultan of Sana's wife in Arabia, because Ver- tomannus 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, et *gemaæ hæra spatio intuebatur, non à me anquam acien orulumus avertebat,* me observens veluti *Cupidinem quendam,* for two hours' space she still gazed on him. A young man in 71 Lucian fell in love with Venus' picture; he came every morning to her temple, and there continued all day long 72 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 73 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 winter, that she might see him, and he her. 74 "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 hem or cough, or take some impertinent occasion to speak aloud, that I might look out and observe them." 'Tis so in other places, 'tis common to every lover, 'tis all his felicity to be with her, to talk with her; he is never well but in her company, and will walk 75 "seven or eight times a-day through the street where she dwells, and make sleeve- less errands to see her;" plotting still where, when, and how to visit her,

> *Venque sub nocte susurri,
> Composita repellantur 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 see her again. 75 *Tempora si numeres, bene quae numeramus 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, wave his hot affection 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, 73 and by report Phillis went nine times to the sea-side that day, to see if her Demophoon were approaching, and 73 Troilus to the city gates, to look for his Creseid. 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, kens; every man afar off is sure he, every stirring in the street, now he is there, that’s he, *male aurora, male soli dicit, deiratique,* &c., the longest day that ever was, so she raves, restless and impatient: for *Amor non putitior moras,* 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, heat or cold; though his teeth chatter in his head, he moves not; wet or dry, tis all one; wet to the skin, he feels it not, cares not at least for it, but will easily endure it and much more, because it is done with alacrity, and for his mistress’s sweet sake; let the burden be never so heavy, love makes it light. 74 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, rejected 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; 75 *Amor melius est siccundissimus, gustum dat dulcem et amarum.* "Tis suavis amaritie, doleentia delectabilis, hilaritate tormentum; 76

like a summer fly or sphire’s wings, or a rainbow of all colours,

"Quae ad solis radios converse aurem crant, Adversus nubes cerulea, quale jubar stant," 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 *st exeuction* as it is, as he calls it in the poet, an unquenchable fire, and what not? 77 From it, saith Austin, arise "biting cares, perturbations, passions, sorrows, fears, suspicions, discontents, contentions, discord, wars, treacheries, emmities, flattering, riot, impudence, cruelty, knavery," &c.

These be the companions of lovers, and the ordinary symptoms, as the poet repeats them.

*In amore hie instant vita,* 78
*Suspiciosus, immittet, audacia,*
*Bellum, par cursum,* &c.

*Insomnia, grumna, error, torment, et fuga,* 79
*Excessit inatus inmodestia,*
*Patiens, cupitae, et malus sollicitia,*
*Inlitoris, clamavit, desideria, injuria, *
*Inopia, continuans et desperandum," &c.*

Every poet is full of such catalogues of love symptoms; but fear and sorrow may justly challenge the chief place. Though Hercules de Saxonia, cap. 3. *Tract de melancholy,* will exclude fear from love melancholy, yet I am otherwise persuaded. 80 *Res est solliciti plena timoris amor.* "Tis full of fear, anxiety, doubt, care, peevishness, suspicion; it makes a man into a woman, which made Iesiod belike put Fear and Paleness Venus’s daughters,

*" Martis clipes atque arma secantis* 81 *Alia Venus peperit Palladum, unam Timorem."*
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 90 dialogue between Mitio and Asschines, a gentle father and a lovesick son. "Be of good cheer, my son, thou shalt have her to wife. Areth. Ah father, do you mock me now? M. I mock thee, why? Areth. That which I so earnestly desire, I more suspect and fear. M. Get you home, and send for her to be your wife. Areth. What now a wife, now father," &c. These doubts, 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, by and by they are averse, wrangle, fight, swear, quarrel, laugh, weep; and he that doth not so by fits, 91 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; 92 love to many is bitterness itself; rem amar-ram Plato calls it, a bitter potion, an agony, a plague.

Phaedra had a true touch of this, when he cried out,

"O Thais, utinam esset mihi Parque amors amoris lectum, ac pariter foret ut Aut huc tibi doloriter itidem, ut mihi doleret."

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,

"I am vexed and tost'd, and rack'd on love's wheel:
Where not, I am; but where am, do not feel."

The moon in 93 Lucian made her moon to Venus, that she was almost dead for love, perco equidem amore, and after a long tale, she broke off abruptly and wept. 94 O Venus, thou knowest my poor heart." Charmides, in 95 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 Accruncii soleite me his curis, O ye gods, free me from these cares and miseries, out of the anguish of his soul, 96 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?

"Frequenting sibyl bowers in discontent,
To the air his fruitless clamours he will vent."

except at such times that he hath lucida intervalla, pleasant gales, or sudden alternations, 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 97 Calisto was at Malebans' presence, Quis unquam hoc mortali vitâ tam gloriosum corpus vidit? humanitatem transscendere 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.

"Who lives so happy as myself? what bliss
In this our life may be compar'd to this?"

He will not change fortune in that case with a prince,

14 Donee gratus eram tibi,
Petramurum vigii rage habitur.

The Persian kings are not so jovial as he is, O festus dies hominis. O happy day so Cherea exclaims when he came from Pamphila his sweetheart well pleased,

"Nunc est profecto interficium quem perepti me possent.
Ne haec mundum contaminet vita aliqui agravatim."

90 Adelphi, Act seen. 5. M. Bono animo ex duces uxorum hanc Acheines. Areth. Hem., pater, num tu habes num mi nunc? M. Egone tu, communem? AE. Quod tam miserum cupis, &c. 91 Tom, 4, did, amorum. 92 Ariste- tole, 2, Rict. pues love therefore in the irascible part. 93 Ovid. 94 Ter. Eunuch, Act 1, sec. 2. 95 Plautus, 96 Tom. 2. 97 Seis quod posthac dicturus fuerim.
"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 populares, equis me vivit hodie fortunati? Nemo hereque quiescum; nam in me duum plantas postestatem Sua numen 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 laments, and cries, and roars down-right: Occidit -- I am undone,

"Necque virgo est sequam, necque ego, qui & conspectu illam amavit me. Ubi quaran, ubi investiguem, quem percum quem nunc veniam?"

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 --- "vitae auras invitus agitat," he was weary of his life, sick, mad, and desperate, "utiam mihi esset aliquid hic, quo nunc me precipitem darem." 'Tis not Charack's case this alone, but his, and his, and every lover's in the like state. If he hear ill news, have bad success in his suit, she is thrown upon him, or that his mistress in his presence respect another more (as Hecules observes) I prefer another suitor, speak more familiarly to him, or use more kindly than himself, if by nod, smile, message, she disclosed himself to another, he is instantly tormented, none so dejected as he is, utterly undone, a castaway. "In quern fortunam omnia odororum suorum crudelissima tela exonerat, a dead man, the scorn of fortune, a monster of fortune, worse than an oath, the loss of a kingdom had been less. 'Aretine'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 nunnery, they took on; as if they had lost father and mother, because they were for ever after to want my company." Omnis labores hujus fuere, all other labour was light; but this might not be endured. Tu carcemum quo erat ---- "for I cannot be without thy company," mournful Amynatas, painful Amynatas, careful Amynatas; 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-board, or at barley-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, chating, cursing, foaming." "Illa sibi vor ipsa Jovis violence iras, 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 animi, deliquiumque sui. As a tulipant to the sun (which our herbalists calls Narcissus) when it shines, is Admirandus flos ad radios solis se pandens, 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 inamorates to their mistress; she is their sun, their Primam mobile, or anima informans; this on hath elegantly expressed by a wind-mill, still moved by the wind, which otherwise hath no motion of itself. "Sic tua ni spirit gratia, truncus ero. "He is wholly animated from her breath," his soul lives in her body, "sola claves habet interitus 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 luceret Lucia lucet but. Howsoever his present state be pleasing or displeasing, 'tis continue so long as he loves, he can do nothing, think of nothing but her; desire hath no rest, she is his

[Note: The page seems to be from an out-of-context section of a text, possibly discussing the passions and miseries of love.]
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 Victorina, his Columbina, Flavia, Flaminia, Callia, Delia, or Isabella, (call her how you will) she is the sole object of his senses, the substance of his soul, *nil dulce animæ sua*, 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 soured, imprisoned in his lady. When *Thais took her leave of Phædra, mi Phædria, et munguid alid vis?* Sweet heart (she said) will you command me any further service? he readily replied, and gave in this charge,

"Dost ask (my dear) what service I will have? To tosm me day and night, 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 ahes absenitem Audique videtque"*

**"et quæ me insignia terræ, Multa viri virtus, et plurima carit imago."

And Dido upon her Aeneas;

"And ever and anon she thinks upon the man That was so fine, so fair, so blithe, so debonair."

Citophon, in the first book of Achilles, Tatus, complaineth how that his mistress Leucippe tormented him much more in the night than in the day.  

**"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."**

The same complaint Ennius makes to his Lucretia,  

**"in the dark night I speak, embrace, and find That fading joys deceive my careful mind."**

Morning, evening, all is alike with me, I have restless thoughts,  

**"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.

"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.  

*Nihil preter Leucippen cerno, Leucippe mihi*

<sup>13</sup> Celestine, act. 1. credo in Melebeam, &c.  
<sup>18</sup> Ter. Fannuc. act. 1. sec. 2.  
<sup>19</sup> Virg. 4. Aen.  
<sup>20</sup> Interdum ocult et aures occupat distrahunt animam, at nocto solus jactat, ad aurum somnis paulum misertus, nec tamen ex animo pueulla abit, sed omnia mihi de Leucippe somnia erant.  
<sup>21</sup> Totam hac nocte somnum hisce oculis non vidi. Ter.  
<sup>22</sup> Buchanan. syl. En. Sylv.  
<sup>23</sup> En. Sylv. Te dies, noctesque amo, te cogito, te desidero, te vors, te expeto, te spero, teom obigo me, totus in te sum.  
<sup>24</sup> Hor. Lib. 2 ode 9.  
<sup>25</sup> Petron.  
<sup>26</sup> Tibullus, l. 3. Eleg. 3.
perpetuo in oculis, et animo versatur, I see and meditate of nought but Leuippus. Be she present or absent, all is one.

That impression of her beauty is still fixed in his mind,—28 "herent infici pectoris vultus," as he that is bitten with a mad dog thinks all he sees dogs—dogs in his meat, dogs in his dish, dogs in his drink: his mistress is in his eyes, ears, heart, in all his senses. Valleriola had a merchant, his patient, in the same predicament; and Ulricus Molitor, out of Austin, hath a story of one, that through vehemency of his love passion, still thought he saw his mistress present with him, she talked with him, Et 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 courier of his, for loving of a young lady of the royal blood, and far above his fortunes, 29 Apollomus 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 flux, angor animi, a warfare, militat omni annus, a grievous wound is love still, and a lover's heart is Cupid's quiver, a consuming fire, 30 accede ad hunc ignem, &c. an inextinguishable fire.

As Ætna rages, 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: 31 ignis in igne furit, 'tis a fire in a fire, the quintessence of fire. For when Nero burnt Rome, as Calisto urgeth, he hired houses, consumed men's bodies and goods; but this fire devours the soul itself, 32 and one soul is worth a hundred thousand bodies. 33 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. 43 "Urinam, et circum pectora nullus habet," and can hardly be discerned at first.

---

28 "Et quanvis aberrat placide presentia forma. Quem dedaret presens forma, manebat amor."

29 "Mount Gargarus hath not so many stems As lover's breast hath grievous wounds, And linked cares, which love compounds."

30 "alitur et crescit malum, Et ardet igne, quale Atum vapor Exundat antro."

31 "Nam amor sepe LAPARO Vulcano ardentorum flammarum incedere solet."

32 "A fire he took into his breast. Which water could not quench, Nor hath, nor art, nor magic spells Could quell, nor any drench."

43 "So thy white neck, Neera, me poor soul Both scorch, thy cheeks, thy wanton eyes that roll: Were not for my dropping tears that hinder: I should be quite burnt up forthwith to cinder."
Mem. 5 [Abs. 1.] 505

Symptoms of Love.

But by-and-by it began to rage and burn amain;

But by-and-by it began to rage and burn amain;

Amorque torret, intus sexvis vent;

Pentus molesinus, atque per venas meat

Visceribus ignis mensibus, et venus latens,

Ut agilis altas flamma percurrit trabes.

This fiery vapour raceth in the veins, And scorcheth all parts, as when fire burns A house, it timidly runs along the beams, And at the last the whole it overturns.

Abraham Hoffemannus, 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, 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,

So that to say truth, as Castilo describes it, "The beginning, middle, end of love is nought else but sorrow, vexation, agony, torment, irksomeness. wearisomeness; 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 Phædra,

Nulla quisquis miles erat, nullus labor agro
Placet, sensus inre, et mens torpere sepulta,
Carminum occidit studium.

And 'tis the humour of them all, to be careless of their persons and their estates, as the shepherd in Theocritus. Et hec barba inculta est, squalidique capilli, their beards flag, and they have no more care of pranking themselves or of any business, they care not, as they say, which end goes forward.

And 'tis the humour of them all, to be careless of their persons and their estates, as the shepherd in Theocritus. Et hec barba inculta est, squalidique capilli, their beards flag, and they have no more care of pranking themselves or of any business, they care not, as they say, which end goes forward.

Love-sick Chærea, when he came from Pamphila's house, and had not so good welcome as he did expect, was all amorous, Præno meets him, quid tristis es? Why art thou so sad man? unde es? whence comest, how dost? he is naturally replies.

Ego hercle nescio neque unde eam, neque quossum eam, ila prorsus oblitus sum mei, I have so forgotten myself, I neither know where I am, nor whence I come, nor whether I will, what I do. P. 57 How so? Ch. "I am in love." Prædens scienis.

"view vidensque perco, nec quid agam scio?" He that erst had his thoughts free (as Philostratus Lemnius, in an epistle of his, describes this fiery passion), and spent his time like a hard student, in those delightful philosophical 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 composeth himself how to please his mistress; all his study, endeavour, is to


43 Seneca H. L. 4. "The shuttle stops, and it's web hangs unfinished from her hands."
approve himself to his mistress, to win her mistress' favour, to compass his desire, to be counted her servant." When Peter Abelard, that great scholar of his age, 65. Cui soli putat seibile quicquid erat? ("whose faculties were equal to any difficulty in learning," 65) was now in love with Heloise, he had no mind to visit or frequent schools and teachers any more, Tadiosum nisi valde fiat (as 66 he confesseth) ad scholas procedere, vel in iis morari, all his mind was on his new mistress.

Now to this end and purpose, if there be any hope of obtaining his suit, to prosecute his cause, he will spend himself, goods, fortunes for her, and though he lose and alienate all his friends, he shall be threatened, to cast off, and disinherit; for as the poet saith, 65. Amori quis legum det? though he be utterly undone by it, disgraced, go a begging, yet for her sweet sake, to enjoy her, he will willingly beg, hazard all he hath, goods, lands, shame, scandal, fame, and life itself.

"Non recedam neque quercus, nocto et interrim, Prius pro peco quam aut iussam, aut mortem investigaverim." | "I'll never rest or cease my suit Till she or death do make me mute." 

Parthenis in 63 Aristaegetus was fully resolved to do as much. 64 I may have better matches, I confess, but farewell shame, farewell honour, farewell honesty, farewell friends and fortunes, &c. O, Harpedo, 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. 65 Gobrias, the captain, when he had espied Rhodantha, the fair captive maid, fell upon his knees before Mystibus, the general, with tears, vows, and all the rhetoric by, the scars he had formerly received, the good service he had done, or whatsoever else was due to him, besought his governor he might have the captive virgin to be his wife, virtus sua spolum, as a reward of his worth and service; and, moreover, he would forgive him the money which was owing, and all reckonings besides due unto him, "I ask no more, no part of booty, no portion, but Rhodantha to be my wife." And when as he could not compass her by fair means, he fell to treachery, force and villany, and set his life at stake to accomplish his desire. 'Tis a common humour this, a general passion of all lovers to be so affected, and which . . . called Aratine, a courier in Castilio's discourse, 65,66 surely Aratine, if thou worst 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 volit quod amice." 67

Undoubtedly this may be pronounced of them all, they are very slaves, drudges for the time, madmen, fools, dizzards, 67 atrabilarii, beside themselves, and as blind as bees. Their 68 doitage is most eminent, Amare simul et superare ipsi Jovi non datur, as Seneca holds, Jupiter himself cannot love and be wise both together; the very best of them, if once they be overtaken with this passion, the most staid, discreet, grave, generous and wise, otherwise able to govern themselves, in this commit many absurdities, many indecorums, unbeciting their gravity and persons.

"Quisquis amant servit, sequitur captivus amantem, Fort domuit cervesc jugumar." 68

"Samson, David, Solomon, Hercules, Socrates," &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 doitage, weakness, fury, yet they cannot withstand it; as well may witness those expostulations and confessions of Dido in Virgil. 69

"Incipit effari medique in voce resistit." — Pheidra in Seneca.

60 Pars epitaphii ejus. 61 Epist. prima. 62 Rose tus, 1. Met. u. t. 63 Epist. lib. 6. Valens puerus, valens homines, valens honor. 64 Theodorus, prometheus, lib. 2. Agor Musilis, genium obvium, inferricanes cohillines. 65 Nihil ex toto prada prater Kioleniam incipit virgo accipiam. 66 Lib. 2. Cer vus cónum, et bonafiles falsè Aratane, te non amasse idque velim in eam, velim eam amasse, nibit prorsus aut pointus optasse, tuam amara multae pleiade. Ex eam amare fer lex est idem velle et nolle. 67 Sterza, ad. 68 Quique nec umbra ex atra hue et amore provenit. Jason Pratenes. 69 humanum amor requiescit aut est. Cardan, lib. 1 de sopetria. 70 And. "Whoever is in love is in slavery, he follows his sweetheart as a captive his captain, and wears a gage on his submissive neck." — Virg. Ep. 4. "She began to speak, but stopped in the middle of her discourse." — Seneca Hopp. "What reason requires raging love forbids." — Met. 10.
Symptoms of Love.

Again,

| Pervigil igne |
| Carpitur indumento, furiosaque vota retrectat, |
| Et modo desperat, modo veilt tentare, pudique |
| Et capit, et quid agat, non inventit &c. |

She will he and will not; abhors: and yet as Medea did, doth it,

| "With raging lust she burns, and now recalls |
| Her vow, and then despairs, and when 'tis past, |
| Her former thoughts she'll prosecute in haste, |
| And what to do she knows not at the last." |

| "Reason pulls one way, burning lust another; |
| She sees and knows what's good, but she doth neither." |

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 insensato, void of sense; degenerate into dogs, hogs, asses, brutes; as Jupiter into a bull, Apuleius an ass, Lycaon a wolf, Tereus a lapwing, Calisto a bear, Elpenor and Grillus into swine by Circe. For what else may we think those ingenious poets to have shadowed in their witty fictions and poems but that a man once given over to his lust (as Fulgentius interprets that of Apuleius, Alciat. of Tereus) "is no better than a beast."

55 "O fana, amorque, et mentis emove furor, |
Quo me abstulitis?"

Their blindness is all out as great, as manifest as their weakness and dotage, or rather an inseparable companion, an ordinary sign of it. Love is blind, as the saying is, Cupid's blind, and so are all his followers. *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, chitty face, have clouds in her face, be crooked, dry, bald, goggle-eyed, clear-eyed, or with staring eyes, she looks like a squid's 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, arch simo patulique, a nose like a promontory, gubbertushed, rotten teeth, black, uneven, brown teeth, beetle browed, 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 eared, with a long crane's neck, which stands awry too, pendulis mammis, "her dogs like two double jugs," or else no dogs, in that other extreme, bloody fallen fingers, she have filthy, long unpaired nails, scabbed hands or wrists, a tanned skin, a rotten carcass, crooked back, she stoops, is lame, spea-footed, "as slender in the middle as a cow in the waist." 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, incoordinate gesture, vile gait, a vast virago, or an ugly tit, a slug, a fat fustyjugs, a truss, a long lean rawbone, a skeleton, a sneaker (*si qua latent meliora putat*) and to thy judgment looks like a mard in a lantern, whom thou couldst not fancy for a world, but hatest, loathest, and wouldst have spit in her face, or blow thy nose in her bosom, remedium amoris to another man, a dowdy, a slut, a scold, a nasty, rank, rammy, filthy, beastly queer, dishonest peradventure, obscene, base, beggarly, ru le, foolish, untaught, peevish, Irus' daughter, Hersites' 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, *ipsa haec adequant, veluti Balbinium Polypus Ignis*; 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

52 Buchanan. "Oh fraud, and love, and distraction of mind, whither have you led me?"
53 An immundest woman is like a bear.
54 Peram inditum dum roscan comedit, idem ad se reedit.
55 Alciatus de uppa Enbl. Animal immundum uppa stercore
56 sanae; ave hae nihil fadius, nihil libidinosissim. Sabin
57 Love is like a false glass, which represents everything fairer than it is.
58 Hoc liber. sat. 1. 3. "These very things please him, as the wen of Agna did Balbinus."
Love-Melancholy.

**Ciusula.**

And

Brighter

Dainty

Whate'er

Fresher:

Most

grateful,

Danceham

MoUior

Stars,

All

feit

Larissean

cannot

the

truth,

proclamation

Ephemerus

i}iou

his

Queene.

Candida

Est

she

Quicquid

heart;

the

Vividu

beauties

Splenilidior

Floriclior

delight:

to

Albamqup

U

Cant.

of

phcenix,

the

moons,

Dr.

caused

him.

Hebe

white

Tarquin's

he

would

Herod's

crowns

so

her.

Pandora,

Qui

tiorrida

h«c

hcr.

Qui

Vincit.vultus

Diance.

Homer

alno,

he-

Calcagnini

he-

Lucian,

and

more

be.

the

sea-god:

Candola

Leucophne

et

placet

Melane,

Sed

Galatea

longe

magis

on

ultra

us."

"Fair

Leucophine, black Melane please me well,

But Galatea doth by odds the rest excels."

All the gracious eulogies, metaphors, hyperbolical comparisons of the best things in the world, the most glorious names; whatsoever, I say, is pleasant, amiable, sweet, grateful, and delightful, are too little for her.

"Phoebus pulchris et subito Phoebe.

"His Phoebus is so fair, she is so bright,

She dines 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.

**Mollor caniculi capillo, &c.**

"Fine Lydia, my mistress, white and fair.

The milk, the lily do not there come near;

The rose so white, the rose so red to see,

And Indian ivory comes short of these."

Such a description of our English Homer makes of a fair lady:

"Candidor fons navei Galatiae liguari,

Floridior pratis, longa procera also,

Splendidior virtus, tenetque fasciavior hudo, &c.

Mollor et tygn plumus, et lacte cancto."

"Whiter Galet than the white withie-wind,

Fresher than a field, higher than a tree,

Brighter than glass, more wanton than a kid,

Sotfer 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 Doris and
those other sea nymphs upbraided her with her ugly misshapen lover, Polyphemus; she replies, they speak out of envy and malice,

92 "Et planè invidia huc mera vos stimulare videtur.
Quod non vos Helen ut me Polyphemus ameat?"

Say what they could, he was a proper man. And as Héloïse writ to her sweetheart Peter Abelard, *Si me Augustus orbis imperator uxorem expeterit, mallem tua esse meretricium quam 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 discommended once that exquisite picture of Helen, made by Zeuxis, 93 for he saw no such beauty in it; Nichomachus a love-sick spectator replied, *Sume tibi neos 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 amice stercus factet*, though she be nasty, fulsive, 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, 94 venerilla, queen, the quintessence of beauty, an angel, a star, a goddess.

"Thou art my Vesta, thou my goddess art,
Thy hollowed temple only is my heart."

The fragrance of a thousand courtesans is in her face: 95 *Nec pulchra effigies, nec Cypriis aut Stratonicis 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 Antipha, to whose service he is wholly consecrate, whom he alone adores.

96 "Cui comparatur indicus erit pavo,
Iramabius scias, et frequentes Phoenix."

All the graces, veneries, elegancies, pleasures, attend her. He prefers her before a myriad of court ladies.

97 "He that commends Phillis or Xerxes,
Or Amarillas, or Galatea,
'Pityrus or Melibea, by your leave,
Let him be mute, his love the praises have."

Nav, before all the gods and goddesses themselves. So 98 Quintus Catullus admired his squint-eyed friend Roscius.

"Pace mihi licet (Celestes) dicere vestrâ, Murtalis vivus pulchrior esse Deo."

All the bombast epithets, pathetical adjectives, incomparably fair, curiously neat, divine, sweet, dainty, delicious, &c., pretty diminutives, corculum, suaviolum, &c. pleasant names may be invented, bird, mouse, lamb, puss, pigeon, pigney, kid, honey, love, dove, chicken, &c. he puts on her.

99 "Meum mei, mea suavitas, meum cor,
Meum suaviolum, mei lipsotes."

"my life, my light, my jewel, my glory, 100 Margareta speciosa, cujus respectu omnia mundi pretiosa soror downt, my sweet Margaret, my sole delight and darling. And as Rhodomant inscribed Isabella:"

"By all kind words and gestures that he might,
He calls her his dear heart, his sole beloved,
His joyful comfort, and his sweet delight.

His mistress, and his goddess, and such names,
As loving knights apply to lovely damsels."

Every cloth she wears, every fashion pleaseth him above measure; her hand, *O quale digitas, 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

98 It is envy evidently that prompts you, because Polyphemus does not love you as he does me." 99 Plutarch. sibi dixit tam pulchram non videri, &c.
100 Quanto quam Lucifer aurea Phoebe, tanto virginitas insipiens omnibus illece. Ovid. 101 M. D. Sor. 30. 102 Martial. l. 5. Epig. 32. 103 Ariosto. 1. de nat. deor. pulchrae deo, et tamen erat omnis perversitas. 104 Marullus ad Neostrum epig. 3 lib. 105 Barthius. 1. Ariosto, lib. 22. hist. 8.
thing, lovely, sweet, amiable, and 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; he 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, mille decenter habet.*

5. She wears 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.

1. Tell me what you do, or whether she do go, *Quidque vestigia vetust, Composit furtum subeget parum decor; Seu solvit crines, ita seget esse capitis, Seu compert, his quis persequi comit.*

2. Whatever she doth, or whether she do go, *A sweet and pleasing grace attends forsooth,* Or loose, or bind her hair, or comb it up, *She's to be honoured in what she doth.*

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 amice mancipium,* as *Castilio terms him, his mistress' servant, her drudge, prisoner, bondman,* what not. *He composed himself wholly to her affections to please her, and, as Amphel saith, 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 greater captivity or slavery can there be (as *Tully expostulates*) than to be in love? *Is he a free man over whom a woman domines, to whom she prescries 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; Nequissimum hunc 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, stidying his beard, perfuming his hair, washing his face with sweet water, painting, curling, and not to come abroad but sparsely crowned, decked, and apparelled?* 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 Lucretia's suitors did, he cannot contain himself but 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 Arcite's Lucretia brags,) "I had one of my suitors, nay 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, or

---

*Tabulat. 4. *[1][2][3]
*Paradoxi. 4. *[4][5][6]
*Epist. 1.*
*Sec. 2.*
*Tribulas 1.*
*Epist. 2.*
*Vetin. 4.*
*Epinl. 3.*
*Camillus 4.*
*Amor servatus, et qua ament ope, se libera non asem cernit quid visceris ministrans nec ad sepulchrum venit.*
*In paradoxis. An ille mihi liber videtur cum mater imperat? Cum leges imperat, praecipit, jam videtur quid visceris miti.***[7]
*In paradoxi. An ille mihi liber videtur cum mater imperat?***[8]
Mem. 3. Subs. 1.]

Symptoms of Love.

511

whatsoever 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 Antiphila, 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.

12 "Ipsa comes veniam, necque me saebrosa movebant
Saxa, nec oblique dente timentus aper.

As Phaedra 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; Amore nihil mollius, nihil voluptius, 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 scourging 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. Interempta nocte non deterretur, he will, take my word, sustain hunger, thirst, Penetrabit omnia, perrumpet omnia, "love will find out a way," through thick and thin he will to her, Expeditissimi montes videntur omnes tranibiles, he will swim through an ocean, ride post over the Alps, Appenines, or Pyrenean hills,

13 "Igneo marisque fluctus, atque turbines
Venit paratus est transire;"

though it rain daggers with their points downward, light or dark, all is one:—

Roscida per tenbras Faunus ad antra venit), for her sweet sake he will undertake Hercules's twelve labours, endure, hazard, &c., he feels it not. "What shall I say," saith Haxus, "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 Melibæa. Hear some of their own confessions, protestations, complaints, proffers, expostulations, wishes, brutish 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. 15 Ego me Thaidi dedam; et faciam quod jubet, I am at her service. Philostratus in an epistle to his mistress, 16 "I am ready to die sweetheart if it be thy will; alay his thirst whom thy star hath scorch'd and undone, the fountains and rivers deny no man drink that comes; the fountain doth not say thou shalt not drink, nor the apple thou shalt not eat, nor the fair meadow walk not in me, but thou alone wilt not let me come near thee, or see thee, contemned and despised I die for grief," Polius, when his mistress Circe did but frown upon him in Petronius, drew his sword, and bade her kill, stab, or whip him to death, he would strip himself naked, and not resist. Another will take a journey to Japan, Longe navigationis molestis non curam: 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 17 Celestina, will kill ten men for his mistress Areusa, for a word of

12 "Nor will the rude rocks affright me, nor the crooked-tusked bear, so that I shall not visit my mistress in pleasant mood."

13 Plutarchus amat. dix. 14 Lüb. 1. de conturo. amor, quid referam curnm pratica et clades, qui in amicarum aedem per forestas ingressi stillidicidaque ergo suite indebunt, sed aut praece- pites, membra frangunt, colidunt, aut animam amittunt.

15 Ter. Eunuch. Act. 3. Scene. 24 Paratus sum ad chædomum mortem, si in iubebas, hanc situm sestante seda, quam tuum sidus perdedit, aquæ et fontes non negant, &c. 16 Si eccidere placet, ferrum meum vides, si verbis suis contenta es, curro nudus ad pennisam. 17 Act. 15. 18. Impera mihi; occidam decem viros, &c.
her mouth he will cut bucklers in two like pippins, and flap down men like flies, *Elige quo mortis generis illum occidi cupis?* 26 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 like 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 mistress by chance (thinking no harm I dare swear) bade him go hang, the next night at her doors hanged himself. 26 "Money (saith 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, undergo 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 mistress, 21 "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 Æolus to Juno.

**Callirrhates** in 24 Lucian breaks out into this passionate speech, "O God of Heaven, grant me this life for ever to sit over against my mistress, 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, she should kill me; if she should die, I would not live, and one grave should hold us both." 25 *Finiet illa meos mortis morientis amores.*

Abroconius in 20 Aristaeus makes the like petition for his Delphina.— 26 *Tecum vivere amem, tecum obeam lubens.* "I desire to live with thee, and I am ready to die with thee." "Tis the same strain which Theagines used to his Chariclea, "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. 25 *Parite dum propero, mergite dum redeo.* "Spare me whilst I go, drown me as I return." "Tis the common humour of them all, to contern death, to wish for death, to confront death in this case. *Quippe quois nec fera, nec ignis, nec praecipitium, nec fretum, nec ensis, neque laqueus gravida videntur; *"'Tis their desire" (saith Tyrius) "to die."

"Haud timet mortem, cupid ire in ipso

---

24 Epist. 10. 25 Excerpta, p. 236. 26 Excerpta, p. 182. 27 Epist. 10. 28 Excerpta, p. 236.
those days! and in the hour or moment of death, 'tis their sole comfort to remember their dear mistress, as 33 Zerbinio slain in France, and Brandimart in Barbary; 34 Arcite did his Emily.

32 When Captain Gobrias by an unlucky accident had received his death's wound, heu me miserum exclamat, miserable man that I am, (instead of other devotions) he cries out, shall I die before I see my sweetest Rodanthe? Sic amor mortem, (saith mine author) aut quicquid humanitas accedit, aspernatur, so love triumphs, contents, insults over death itself. Thirteen proper young men lost their lives for that fair Hippodamia's sake, the daughter of Onoemus, king of Elis: when that hard condition was proposed of death or victory, they made no account of it, but courageously for love died, till Pelops at last won her by a sleight. 33 As many gallants desperately adventured their dearest blood for Atalanta, the daughter of Scheinias, in hope of marriage, all vanquished and overcame, till Hippomenes by a few golden apples happily obtained his suit. Perseus, of old, fought with a sea monster for Andromeda's sake; and our St. George freed the king's daughter of Sabea (the golden legend is mine author) that was exposed to a dragon, by a terrible combat. Our knights errant, and the Sir Lancelots of these days, I hope will adventure as much for ladies' favours, as the Squire of Dames, Knight of the Sun, Sir Bevis of Southampton, or that renowned peer,

34 " 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;"

he is a very daring, a coward, a block and a beast, that will not do as much, but they will sure, they will; for it is an ordinary thing for these inanorats of our time to say and do more, to stab their arms, carouse in blood, 35 or as that Thessalian Thero, that bit off his own thumb, provocans rivalem ad hoc emulandum, to make his co-rival do as much. "'Tis frequent with them to challenge the field for their lady and mistress' sake, to run a tilt,

35 " That either bears (so furiously they meet) The other down under the horses' feet,"

and then up and to it again,

" And with their axes both so sorely pour, That neither plate nor mail sustain'd the stour, But rivet wreak like rotten wood asunder, And fire did flash like lightning after thunder;

and in her quarrel, to fight so long 36 "till their head-piece, bucklers be all broken, and swords hacked like so many saws," for they must not see her abused in any sort, 'tis blasphemy to speak against her, a dishonour without all good respect to name her. 'Tis common with these creatures, to drink 58 healths upon their bare knees, though it were a mile to the bottom, no matter of what mixture, off it comes. If she bid them they will go barefoot to Jerusalem, to the great Cham's court, 29 to the East Indies, to fetch her a bird to wear in her hat: and with Drake and Candish sail round about the world for her sweet sake, adversis ventis, serve twice seven years, as Jacob did for Rachel; do as much as 46 Gesmunda, the daughter of Tancredus, prince of Salerna, did for Guiscard; her true love, eat his heart when he died; or as Artemesia drank her husband's bones beaten to powder, and so bury him in herself, and endure more torments than Theseus or Paris. Et his colitur Venus magis quam thure, et victimis, with such sacrifices as these (as 41 Aristaeus holds) Venus is well pleased. Generally they undertake any pain, any labour, any toil, for their mistress' sake, love and admire a servant, not to her alone, but to all her friends and followers, they hug and embrace them for her sake; her dog, picture, and everything she wears, they adore it as a relic. If any man come from her, they fear

30 Ariosto. 31 Chaucer, in the Knight's Tale. 32 Theocritus prodomus, Amor. lib. 6. Interp. 33 Galiano. 34 Ovid. 10. Met. Hym. c. 1.5. 35 Arist. lib. 1. Cant. 1. staff. 5. 36 Plut. dial. amor. 37 Faerie Queen, cant. 1. lib. 4. et cant. 2. lib. 4. 38 Dorm casea putris, ensis instar Serre excesis, sectum, &c. Barthius Christin. 39 Lesbia sex cythas, septem Justinia hibitum. 40 As Xanthius for the love of Europa, omnem Europam peregrinavit. Paterninus Erot. cap. 8. 41 Beroaldus & Bocaito. 42 Epist. 17. 1. 2
him, reward him, will not be out of his company, do him all offices, still remembering, still talking of her:

42 "Nam si absit quod ames, presto simulhaber 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 42 Lucretia did by Euryalus, "kiss the letter a thousand times together, and then read it?" And 44 Chelidonia by Philonium, after many sweet kisses, put the letter in her bosom,

"And kiss again, and often look thereon,
And say 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.

43 "Vult placeas esse amico, vult mili, vult pedemque,
Vult fumans, vult etiam ancillis, et catulo meo;"

"He strives to please his mistress, and her maid,
Her servants, and her dog, and's well aplied."

If he get any remnant of hers, a buss-point, a feather of her fan, a shoe-tie, a lace, a ring, a bracelet of hair,

45 "Pignasse dregat lacertis;
Aut digitu male pertinacit."

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 Laodamia did by Proteslaus, when he went to war, 47 "sit at home with his picture before her;" a garter or a bracelet of hers is more precious than any saint's relic, 47 he lays it up in his casket, (O blessed relic) and every day will kiss it: if in her presence, his eye is never off her, and drink he will where she drank, if it be possible, in that very place, &c. If absent, he will walk in the walk, sit under that tree where she did use to sit, in that bower, in that very seat, — et foribus misera oscula figit, 48 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.

44 O quotes duv Zephyris proprantibus iliac. Felicis pulchram visuri Amargislla venti."

45 "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.

46 "Vest aure Alpinae, placidus de montibus aure,
Hab illi portata,"

47 he desires to confer with some of her acquaintance, for his heart is still with her, 47 to 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, 47 "O happy ground on which she treads, and happy were I if she would tread upon me. I think her countenance would make the rivers stand, and when she comes abroad, birds will sing and come about her.

48 "Edebat valles, ridebant obvia Tempe,
In floribus viribus prostatus sit humus."
tress, 53 "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 scorch'd with love's heat; he wisheth 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. 56 Ovid would be a flea, a gnat, a ring, Catullus a sparrow,

56  "O si tecum ludere situs ipsa possem, Et tristes animi levare curas."

Anacreon, a glass, a gown, a chain, anything,

"Sed spectulum ego ipsa flam, Ut me tunc usque cernas, Et vestas ipsa flam, Ut me tunc usque gestes. Mutari et opto in andam, Laven tua ut artus, Nardus paullus flam, Ut ego teipsum imungam, Sun fascia in pupillus, Tunc et munie collis. Plaune calceus, me Saleam ut pede usque caelestis." 50 "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 choiceest care each choicest joint; Or, if I might, I would be fair About thy neck thy happy chain, Or it would were my blessed lap To be the lawn o'er thy fair lap. Or would I were thy shoe, 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,

"Felices mater, &c. Felix nutrix. — Sed longe caneiris, longueque beater illi, Quern fructa sponsi et sohn dignabere lerti."

The same passion made her break out in the comedy, 62 "Ne illa fortunata sunt qua cum illo cubant, "happy are his bedfellows," and as she said of Cyprus, 63 "Beata que illi uxor futura esset, blessed is that woman that shall be his wife, nay, thrice happy she that shall enjoy him but a night. 64 Una nox Jovis sceptro equiparanda, such a night's lodging is worth Jupiter's sceptre.

62 "Qua! is nox erit illa, dii, desque, Quam mollis 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 nectarean, a balsam kiss alone.

60 "Qui te videt buatus est, Beatior qui te audiet, Qui te petitur est Deus."

The sultan of Suna's wife in Arabia, when she had seen Vertomannus, that comely traveller, lamented to herself in this manner, 67 "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 gone in with her, she sent away Gazella, Teegeia, Galzerana, her waiting-maid, loaded him with fair promises and gifts, and wooed him with all the rhetoric she could, — extremum hoc missere da manus amanti, "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 umbra 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.

66 "But kings in this yet privileged may be, I'll be a monk so I may live with thee."

56 Si civitate credidis, sequentur te dixi custodes, spectaculo commodis; si naviges sequentur; quis fravus salutum tuum non regaret? 57 El. 13. 2. 32 "Oh, if I might only dally with thee, and alleviate the wearing sorrows of my mind," — "Carne. 30. 49 Englished by M. R. Holliday, in his Technog. act 1. scene. 7. 49 Ovd. Met. lib. 4. 65 Xenophon Cyroped. lib. 3. 61 P. Theod. de milite. 62 Lucian. 65 E Graco Ruf. 66 Petronius. 60 "He is happy who sees thee, more happy who hears, a god who enjoys thee." 51 Luc. Vertomannus navig. lib. 2. c. 5. O deus, hunc creasti solo candidorem, è diverso me et congregam meum et nates meos omnès migratores. Utamn hic, &c. 49 Ibn Gazella. Teegeia. Galzerana. et promissis oneravit, et donis, &c. 49 M. D.
The very Gods will endure any shame (atque aliquis de diis non tristibus inquit, &c.) be a spectacle as Mars and Venus were, to all the rest; so did Lucian's Mercury wish, and peradventure so dost thou. They will adventure their lives with alacrity — pro qui non melueam mori — nay more, pro qui non melueam his 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 Calpagnarinius, wrote this on his darling's tomb.

"Quiones obit: sed non Quineia sola obit, Quineia obit: sed cum Quineia et ipse obit; Eritis obit, obit gratia, bonus obit, Non e traduce anima in pectore, at in tumultu est."

"Quiones mea des aedam, but not alone, For I am dead, and with her I am gone: Sweet smiles, in truth, 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, Nescio quis mea morietur, ut nostra gentem etiam Hero."

"One said, to heaven would I not be gone, If that at mine own house I had such a fine wife as Hero."

Venus forsook heaven for Adonis' sake. — calo presetur Adonis. Old Janivere, in Chaucer, thought when he had his fair May he should never go to heaven, he should live so merrily here on earth; had I such a mistress, he protests.

"Cum dies ego non sum invicem, Ses virtutem mihi diu mean invidem."

"If 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.

"An, qui non poterat malis si possesse velit factus
Ut aliquis nobis prosperous du
Hoc proserit a turant, laetant me eemere coram
Or nomi ergo in quo temet hocere, deam."

"If all my muses were recomposed
And God would give me what I requested,
I would my mistress preserve only seek,
Which don't mean heart in prison captive keep."

But who can reckon upon the dotage, madness, servitude and blindness, the foolish phantasm 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; crude, gentle; wicked, profane persons, to become religious; slovenes, neat; churls, merciful; and dumb dogs, eloquent; your lazy drones, quick and nimble." Fervor memet donum capitid, that fierce, cruel and rude Cyclops Polyphemus sighed, and shed many a salt tear for Galatea's sake.

No passion causeth greater alterations, or more vehement of joy or discontent. Plutarch. Sympos. lib. 5. quest. 1. 1st saith, "that the soul of a man in love is full of perfumes and sweet odours, and all manner of pleasing tones and tunes, inasmuch that it is hard to say (as he adds) whether love do mortally men more harm than good."

It adds spirits and makes them, otherwise soft and silly, generous and courageous. "Audaece faciebat amor. Ariadne's love made Theseus so adventurous, and Medea's beauty Jason so victorious; expectoral 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 misresses." As he that desired of his enemy now dying, to lay him with his face upward, ne amans videret cum a torgo vulneratum, lest his sweetheart should say he was a coward. "And if it were, the 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 invite them to do that which is good and honest, and a few of them would overcome a great company of others." There is no man so passimanimos, so very a dastard, whom love would not incense, make of a divine temper, and an heroic spirit. As

[Part. 3. Sec. 2]
Symptoms of Love

517

he said in like case, 79 Tota ruat exiil noles, non terrror, &c. Nothing can terrify, nothing can dismay them. But as Sir Blandimor and Paridel, those two brave fairy knights, fought for the love of fair Florimel in presence—

80 And drawing both his swords with rage anew, Like two mad mastiffs, with each other sward, And shields did share, and masts did dash, and helms So furiously each other to kill, and did how; As if their souls at once they would have rent, Out of their breasts, that streams of blood did trail Adown as if their springs of life were spent, That all the ground with purple blood was sprent, And all their armour stain'd with bloody gore, Yet scarcely once to breath would they relent. So mortal was their madness and so sore 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, 81 Argivum Clypeum, that famous buckler of Argos, to do her service, adventure at all, undertake any enterprise. And as Serranus the Spaniard, then Governor of Saluy, made answer to Marquess Spinola, if the enemy brought 50,000 devils against him he would keep it. The mine worthies, Oliver and Rowland, and forty dozen of peers are all in him, he is all metal, armour of proof, more than a man, and in this case improved beyond himself. For as 82 Agatho contends, a true lover is wise, just, temperate, and valiant. 83 I doubt not, therefore, but if a man had such an army of lovers (as Castilio supposeth) he might soon conquer all the world, except by chance he met with such another army of inamoratos to oppose it. 84 For so perhaps they might fight as that fatal dog and fatal hare in the heavens, course one another round, and never make an end. Castilio thinks Ferdinand King of Spain would never have conquered Granada, had not Queen Isabel and her ladies been present at the siege: 85 It cannot be expressed what courage the Spanish knights took, when the ladies were present, a few Spaniards overcame a multitude of Moors. 86 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 soli amantes, as 87 Plato holds, pro amicis mori appetit, 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 88 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, subtilty, wit, and many pretty devices, 89 Nunque dolos insiprat amor, fraudesque ministral, 90 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 collocavit, Leda embraced him, and so fell fast asleep, srd 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, 91 quis fallere possit amantem. All manner of civility, decency, compliment and good behaviour, plus solis et leporis, polite graces and merry conceits. Boccacio hath a pleasant tale to this purpose, which he borrowed from the Greeks, and which Beroaldus hath turned into Latin, Belerus in verse, of Cynom 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 thickset, fast asleep in her smock, where she had newly bathed herself: When 92 Cymon saw her, he stood leaning on his staff, gaping 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 civil, to learn to sing and dance, to play on instruments, and got all those gent- demanlike 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

79 Angeranum. 80 Faerie Qa, lib. 4, cant. 2. 81 Zedemi, poeple crent. 6. 82 Plot. cruciv. 83 Lib. 3. de Animis. No debito eum quae talem exercitum habevent, totus orbis statua victor esse, et forte cum aliqne exercitum concludi in resed in quo omnis arma erat secundum. 84 Hicvisse circa et lepore celebravit, et decemnario. 85 Virg. dei potest quantum inde undatam assumam Hispani, inde pauci minus Man-orum copias superarrant. 86 Lib. 5. de legibus. 87 Sponsor's Faerie Queene, 4. book. cant. 8. 88 Hy- giius, i. 2. "For love both inspires us with stratagems, and suggests to us frauds." 89 Aratus in phaenomen. 90 Virg. "Who can deceive a lover." 91 Hase ut! contempt ob Cynom, baculo innixus, immobila- stet, et miradundus, &c.
complete gentlemen in Cyprus, did many valorous exploits, and all for the sake of mistress Iphigenia. In a word, I may say this much of them all, let them be never so clownish, rude and horrid, Grobians and sluts, if once they be in love they will be most neat and spruce; for, 52 Omnibus rebus, et nitidis moribus atqueam amor, they will follow the fashion, begin to trick up, and to have a good opinion of themselves, remustatem enim mater Venus; a ship is not so long a rigging as a young gentlewoman a trimming up herself against her sweetheart comes. A painter’s shop, a flowery meadow, no so gracious aspect in nature’s storehouse as a young maid, nubilis puella, a Novitâ 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, ribbands, chains, jewels, lawns, linens, laces, spangles, must come on, 53 præter quam res patitur studium elegantia, 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 sweetheart coming, but he snags up himself, pulls up his cloak now fallen about his shoulders, ties his garters, points, sets his hand, cuffs, sticks his hair, twizes his beard, &c. When Mercury was to come before his mistress,

51 "Chiliandemque ut pendent spâd
Câfcat, ut hâbitus talansque, parfet autem."

52 "Nec tamem autem aditus, et oppressant aditus,
Quam se compoent, quam circumspiciat amittus,
Et causâ voluit at immissâ formas veste."

53 "Nec did she come, although 'twas her desire,
Tell she composed herself, and trimmed her hair,
And set her looks to make him to admire."

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 hisrtle cyclopedal Polyphemus courted Galatea;

57 "Janua tam forma, jumenta est Tibi cara placet,
Janua tam forma, Jumenta est Tibi cara placet,
Et spectabilis te fertur unumque vellit."

58 "And then he did begin to prank himself,
To plait and comb his head, and heard to shave,
And look for face to his father as a glass,
And to compose himself for to be brave."

He was upon a sudden now spruce and keen, as a new ground hatchet. He began now to have a good opinion of his own features and good parts, now to be a gallant.

59 "Jam Galatea venit, nec inarma desipere nostrâ,
Corte ome meo novâ, hippocampi in imagine vidi
Nec per aëri, placidumque muriae forma vellit.

60 "Now can added informers, super me in litterâ vidi,
Que placo veste venit stare mare."

’Tis the common humour of all suitors to trick up themselves, to be prodigal in apparel, pure latos, neat, combed, and curled, with powdered hair, costumâs et calumniâs, 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 Primierius, 61 if once he be besotten on a wench, he must like awake at nights, renounce his book, sigh and lament, and then weep for his hard hap, and mark above all things what hats, bands, doublets, breeches, are in fashion, how to set his hand, and wear his locks, to turn up his mustachios, and curl his head, prune his pickivant,
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 hirsute goatish beard, fit to make ropes with, as in his Mysopogone, or that apologetical oration he made at Antioch to excuse himself, he doth ironically confess, it hindered his kissing, nam non licuit inde pura puris, coeque suavioribus labra labris adjungere, but he did not much esteem it, as it seems by the sequel, de accipicendis dandisque 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,"

101. "To Homerum puerum sed arte talem, Quas nec Thaliae solus Neronie;"
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 tooth 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 Augustine 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." Many laughed him to scorn for it, but this omnipotent love would have it so.

10 "Sic moritur Jaevicus, sic moribundus amat. And who can then withstand 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 trenchamore for a need, over tables, chairs, and stools, Sec. And princeps praecon is a fine dance. Plutarch, Sympos. 1. quest. 5, both in some sort excuse it, and tell us moreover in what sense. Musicae docet amor, licet prorsus fatale radix, 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. 11 "Love (as he holds) will make a silent man speak, a modest man most officious; dull, quick, slow, mumble; 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 entertained." Nay, 'twill make him prodigal in the other extreme, and give a 44 hundred sesterces for a night's lodging, as they did of old to Laos of Cornith, or 45 decussa drachmarum millia pro una nocte, as Mardonius 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 they be in love, they turn to their ability, rhetoricians, ballad makers, and poets. For as Plutarch saith, 48 'They will be witnesses and trumpeters of their paramours' good parts, beheading them with verses and commemoratory 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.

11 "Ne tingeas Matrem meos, nec disperse canes, De sacris praetere frater non petes," &c. 12 "Sweet Misan do not mine age damage, For thou canst not 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 13 Westmonasteris, 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 maidens, 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.

This they sung, he chaste, till at length, impatient as he was, he prayed to St. Magnus, patron of the church, they might all three sing and dance all that time twelvemonth, and so they did without meat and drink, wearisomeness or giving over, till at year's end they ceased singing, and were absolved by Herebertus 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 Gustavinius adds, Com. in 4. Sect. 27. Proev. Aist. ob seminis abundantiam cerebrib cogitationib, veneris frequens recordatio et prurientes voluptas. &c. an earnest longing comes hence, prurientes corpus, prurientes 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 cromonamantia, 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 amphiomantia, by beans in a cake, &c., to burn the same. This love is the cause of all good conceits, neatness, exornations, plays, elegancies, delights, pleasant expressions, sweet motions, and gestures, joys, comforts, exultancies, and all the sweetness of our life. *qualis jana vita forci, aut quid jucundi sine aurea Veneri? 3 Emoriar cum ista non amplius mithi cura fucrit, let me live no longer than I may love, saith a mad merry fellow in Minnemirus. This love is that salt that seasoneth our harsh and dull labours, and gives a pleasant relish to our other unsavory proceedings, *Absit amor, surgunt tenebrae, torpedo, veternum, pestis, &c. All our feasts almost, masques, mummings, banquets, merry meetings, weddings, pleasing songs, fine tunes, poems, love stories, plays, comedies, attelans, jigs, fescenes, elegies, odes, &c. proceed hence. 2 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, impressions, devices, if we shall believe Jovius, Contiles, Poradine, Camillus de Camillie, 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 7 Deuriades the Sycionian, was to take leave of her sweetheart now going to wars, ut desiderio ejus minus talis sect, to comfort herself in his absence, she took his picture with coal upon a wall, as the candle gave the shadow, which her father admired, perfected afterwards, and it was the first picture by report that ever was made. And long after, Sycion for painting, carving, statuary, music, and philosophy, was preferred before all the cities in Greece. 3 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 adamuscent, 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 Temenius, Phlegius's 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 dotted (Parthenius tells the story out of Phylarchus); but why did Vulcan make this excellent Ouch? to give Hermione Cadmus's wife, whom he dearly loved. All our tilts and tournaments, orders of the garter, golden fleece, &c.—Nobilitas sub amore jactet—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 Amoereos: (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 Diogen the most ancient, whose epitome we find in Phocius Bibliotheca, Longus Sophista, Eus.
Petrarch's Laura made him so famous, Astræph's Stella, and Jovianus Pontanus? mistress was the cause of his roses, violets, lilys, nequitiae, blanditiae, jovi, decor, marbus, ver. corolla, thus, Mars, Pallas, Venus, Charis, croceum, Laurus, ungentum, costum, lachrymae, myrrha, muse, &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-robbers, Menalces and Corydon, qu facetam de stercore equino, those fulsome knives, if once they taste of this love-liquor, are inspired in an instant. Instead of those accurate emblems, curious impressions, gaudy masques, tilts, tournaments, &c., they have their wakes, Whitsun-ales, shepherd's feasts, meetings on holidays, country dances, roundelays, writing their names on trees, true lover's knots, pretty gifts.

Choosing lords, ladies, kings, queens, and valainties, &c., they go by couples,

"Corinna's Philes. Niss and Mopsus,
With dainty Dousibel and Sir Tophene.

Instead of odes, epigrams and elegies, &c., they have their ballads, country tunes, "O the broum, the bonny, bonny broum," ditties and songs, "Bess a belle, she doth excell"—they must write likewise and indite all in rhyme.

Your most grim stoies and severe philosophers will melt away with this passion, and if Athenæus belie them not, Aristippus, Apollodorus, Antonianus, &c., have made love-songs and commentaries of their mistresses' praises, orators write epistles, princes give titles, honours, what not? Xeres gave to Themistocles Lampaeus to find him wine, Magnesia for bread, and Myunte for the rest of his diet. The Persian kings allotted whole cities to like use, hoc civitas mulieri redinrum probat, hae in collem. hae in crines, one whole city served to dress her hair, another her neck, a third her hood. Abasuerus would have given Esther half his empire, and Herod bid Herodias "ask what she would, she should have it." Caligna gave 100,000 sesterces to his courtezan 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
Prognostics of Love-Melancholy.

Mem. 4.

Prognostics of Love-Melancholy.

523

Sicilian tyrant, rejected all his privy councillors, and was so besotted on Mirra his favourite and mistress, that he would bestow no office, or in the most weightiest business of the kingdom do aught without her especial advice, prefer, depose, send, entertain no man, though worthy and well-deserving, but by her consent; and he again whom she commanded, howsoever unfit, unworthy, was as highly approved. Kings and emperors, instead of poets, build cities; Adrian built Antinoo in Egypt, besides constellations, temples, altars, statues, images, &c., in the honour of his Antinous. Alexander bestowed infinite sums to set out his Hephhestion to all eternity. 41 Socrates professed himself love's servant, ignorant in all arts and sciences, a doctor alone in love matters, et quum alienarum rerum omnium sciatam difficeret, saith "Maximus Tyrius, his sectator, hujus negotii professor, &c., and this he spake openly, at home and abroad, at public feasts, in the academy, in Pyrceo, Lucceo, sub Platano, &c., the very blood-bound of beauty, as he is styled by others. But I conclude there is no end of love's symptoms, 'tis a bottomless pit.' Love is subject to no dimensions; not to be surveyed by any art or engine: and besides, I am of 'Hedus' mind, "no man can discourse of love matters, or judge of them aright, that hath not made trial in his own person," or as Æneas Sylvius "adds, 'hath not a little doted, been mad or love-sick himself. I confess I am but a novice, a contemplator only, Nescio quid sit amor nec amo 45—I have a tincture; for why should I lie, dissemble or excuse it, yet homo sum, &c., not altogether inexpert in this subject, non sum praecptor amandi, and what I say, is merely reading, ex alterum forsas taceties, by mine own observation, and others' relation.

MEMB. 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, Nullis 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 continuant, that by no persuasion almost it may be relieved. 47 Bid me not love, 48 said Euryalus, "bid the mountains come down into the plains, bid the rivers run back to their fountains; I can as soon leave to love, as the sun leave his course;"

Bid me not love, bid a deaf man hear, a blind man see, a dumb speak, lame run, counsel can do no good, a sick man cannot relish, no physic can ease me. Non prosunt domino quae prosunt omnibus ateres. As Apollo confessed, and Jupiter himself could not be cured.

140 Omnes humanus curat medicina doctores, Some men morbid; non habet artificem."

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 du sunt, as Tatius observes, et consue animam incendunt, ut pudoris oblivisc cogunt, love and Bacchus are so violent gods, so furiously rage in our minds, that they make us forget all honesty, shame, and common civilit. For such men ordi-

140 Amoris famulis omnem scientiam difficietur, amand turbem se scientissimum doctorem agnoscit. 142 Sermo. 48 Qua horum scribere molestias potest, nisi qui et quod sit aequum insolunt? 49 Lab. 1. de non tamne- vius amoribus; opinor hac de re neminem aut spectat mulie posse aut judicare qui non in ea versatus, aut magnos facere periculum. 46 "I am not in love, nor do I know what love may be." 48 Semper moritur, nunquam mortuis est qui amat. 45 Nerv. Syl. 46 Etrai. ep. ad Lucrentiam, apud Aeneam Sylviam; Regas ut amare dician? rega montes ut in planum deveniant ut fides flaminia repetant; tam possim te non amare ac suum Phoebus reipublicae curam. 48 Buchanan Syl. 49 Propert. lib. 2. eleg. 1. 50 Est orcus illa vis, est immedicabilis, est rubesce insana. 51 Lab. 2.
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 forswear themselves, spend, steal, commit incests, rapes, adulteries, murders, depopulate towns, cities, countries, to satisfy their lust.

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. 1. 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, pepus perit, quam qui suxto salit. He that runs headlong from the top of a rock is not in so bad a case as he that falls into this gulf of love. For hence, saith Platina, comes redemption, detage, they lose themselves, their wits, and make shipwreck of their fortunes altogether: madness, to make away themselves and others, violent death. Prognosticatio est talis, saith Gordonius. Quod non succurratur istis, aut in maniam cadant, aut moriuntur; the prognostication is, they will either run mad, or die. For if this passion continue, saith Aelian Montalbus. 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, quae 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; Fecit incidant in maniam, saith Valuseus, quickly mad, nisi succurratur, if good order be not taken, So she confessed of herself in the poet,

| "Oh heavy joke of love, which whatsoever bears Is quite uncommon, and that at unawares." |

As mad as Orlando for his Angelica, or Hercules for his Hylas,

| "If he were mad before it he perceived, A hair-breadth off scarce an I, now distracted." |

At the sight of Hero I cannot tell how many ran mad,

| "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 voluntary made away themselves, that I need not much labour to prove it: Ne modus aut requies nisi mors receptur amoris; death is the common catastrophe to such persons.

| "Would I were dead, for nought, God knows, But death can rid me of these woes." |

As soon as Euripus departed from Senes, Lucretia, his paramour, never looked up, no jests could exhilarate her sad mind, no joys comfort her wounded and distressed soul, but a little after she fell sick and died. But this is a gentle end, a natural death, such persons commonly make away themselves.

--- proprone in sanguine istus, Indigamtem animam vacuae effudit in auris," so did Dido; Sed moriamur ait, sic sive juvat ire per umbras; Pyramus and Thisbe,
MEMB. V.

SUBSECT. I.—Cure of Love-Melancholy, by Labour, Diet, Physic, Fasting, &c.

Although it be controverted by some, whether love-melancholy be cured, because it is so irresistible and violent a passion; for as you know,

—* et mihi fortis
Est manus, est et amor, dabit hic in vulnera ires.*

Read Parthenium in Erotics, and Plutarch’s amatorias narrationes, or love stories, all tending almost to this purpose. Valeriana, lib. 2. observe. 7, hath a lamentable narration of a merchant, his patient, 21 that raving through impatience of love, had he not been watched, would every while have offered violence to himself. 22 Amatus Lucetanum, cent. 3. car. 56, hath such 23 another story, and Felix Plater, med. observe. lib. 1. a third of a young 24 gentleman that studied physic, and for the love of a doctor’s daughter, having no hope to compass his desire, poisoned himself. 25 anno 1615. A barber in Frankfort, because his wench was betrothed to another, cut his own throat. 26 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 regis superest unda requiescat in urna, which 27 Gismunda besought of Tancredus, her father, that she might be in like sort buried with Guiscardus, her lover, so that their bodies might lie together in the grave, as their souls wander about. 28 Camps lugentes in the Elysian fields,—quos durus amor crudeli tabe peredit, 29 in a myrtle grove

—* et myrtis circum
Sylvia tegit: unam non ipsa in morte relinquat.*

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. 30 Catiline killed his only son, misitque ad orci pallida, lethi obscuritu, obista tenebris loca, for the love of Aurelia Oristella, quod ejus nuptias vivo filio recusaret. 31 Laodice, the sister of Mithridates, poisoned her husband, to give content to a base fellow whom she loved. 32 Alexander, to please Thais, a concubine of his, set Persepolis on fire. 33 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. 34 Constantine Despota made away Catherine, his wife, turned his son Michael and his other children out of doors, for the love of a base serivener’s daughter in Thessalonica, with whose beauty he was enamoured. 35 Leucippria betrayed the city where she dwelt, for her sweet-heart’s sake, that was in the enemies’ camp. 36 Pithidice, the governor’s daughter of Methymna, for the love of Achilles, betrayed the whole island to him, her father’s enemy. 37 Diognetius did as much in the city where he dwelt, for the love of Polycrita, Medea for the love of Jason, she taught him to tame the fire-breathing brass-feeted bulls, and kill the mighty dragon that kept the golden fleece, and tore her little brother Absyrtus in pieces, that her father Æneas might have something to detain him, while she ran away with her beloved Jason, &c. Such acts and scenes hath this tragi-comedy of love.

—* "It is an easy passage down to hell,
But to come back, once there, you cannot well."
Yet without question, if it be taken in time, it may be helped, and by many good remedies amended. Avicenna, lib. 3. Fen. cap. 23. et 24. sets down seven compendious ways how this malady may be eas'd, altered, and expell'd. Savararola 9 principal observations, Jason Pratensis prescribes eight rules besides physic, how this passion may be tamed, Laurentius 2. main precepts. Arnol'dus, Valleriola, Montaltus, Hildesheim, Langius, and others inform us otherwise, and yet all tending to the same purpose. The sun of which I will briefly epitomise, (for I light my candle from their torches) and enlarg'd 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 Baco friget Venus* (love grows cool without bread and wine). As an idle seditary 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.

"Otio si tulas, penitce Cupidinis artes,
Contemptique jacent, et sine luce facies.

"Take idleness away, and put to light
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.

"Hoc diversa blanditia captivae ad has,
Frusta mox timida venas ad has,
Frusta delitiosa obsidibus has.
Frusta has tuleceris, et propinquitatis,
Et spera, et surgis, et susurri,
Et simul habes amors, nos corda quantum
In hisa nova fragor venenum."

"In vain are all your flatteries,
In vain are all your knaveries,
Delights, decrets, propinquities,
Sighs, kisses, and consolations.
And whatsoever is done by art,
To bewitch a lover's heart."

'Tis in vain to set upon those that are busy. 'Tis Savararola's third rule, *Occupari in mulis et magis negotis*, and Avicenna's precept, cap. 24. *Cedit amor rebus; res, age tutus cris.* To be busy still, and as Guanerius enjoins, about matters of great moment, if it may be. *24 Magnus adds, Never to be idle but at the hours of sleep.*

"For if thou dost not ply thy book,
By candle-light to study bent,
Employ'd of some honest thing,
Evy of love shall thee torment."

No better physic than to be always occupied, seriously intent.

"Car in penasites carnis beatusabit
Hoc dedicata elegyis poetis damus,
Metumque nosos vitues attentus tenet? &c.

"When dost thou ask, poor folks are often free,
And dusty places still inclin'd be?"

Because poor people fare coarsely, work hard, go wolward and bare. *26 Von habet unde suum paupertis pascat amorem.* Guanerius 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 faces, and whatsoever they pretend, but from all manner of meat. Fasting is an all-sufficient remedy of itself; for, as Jason Pratensis holds, the bodies of such persons that feed liberally, and live at ease, *94 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, "95 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 inmoderately in commendation of fasting. As "hunger," says 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, Hirerome adviseth thee to take away some of his provender; by this means those

*93 Othum navaragion castitatis, Austin. 94 Dun. chaman, Hindeca. 95 Ovid lib. I. remed. "Love yields to business; be employed, and you'll be safe!"
96 Cap. 16. circulars arbous exserei.
*97 Part 2: c. 23. reg. sul, bics, poster horam domum, nullas per annum transit.
98 Hor lib. 1. epist. 2.
*99 Seneca.
*100 Poverty has not the means of feeding her passion;"
101 Tract. 18. cap. 18. sages undo carme citrum potteri, tempora frigida sine caligis, et nudis pedibus inclement, in pane et aqua jejunum, sepsus se vererubis candidat, &c.

*102 Damnatus referita sunt corpora nostra, illorum praecipue quae dedicatas versus curere, adventitiae, et corporibus inerent; hanc ob rem jejunum impondro probatur a pudicitiam. 103 Victus est in hac, quo in societate, cold baths, not hot, saith Magnus, part 3, cap. 23. to give over head and ears in a cold river, &c. 104 Sor. de gula; fames amora virginis est, inimica lasciviae; satiatis vero castitatiec perdit, et nutrit idolebus.
Pauls, Hilaries, Anthony's, and famous anchorites, subdued the lusts of the flesh; by this means Hilarion 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 Guanierius would have all young men put in practice, and if that will not serve, Gordonius "would have them soundly whipped, or, to cool their courage, kept in prison," and there fed with bread and water till they acknowledge their error, and become of another mind. If imprisonment and hunger will not take them down, according to the directions of that Theban Crates, "time must wear it out; if time will not, the last refuge is a halter." But this, you will say, is comically spoken. Howsoever, fasting, by all means, must be still used; and as they must refrain from such meats formerly mentioned, which cause venery, or provoke lust, so they must use an opposite diet. Wine must be altogether avoided of the younger sort. So Plato prescribed, and would have the magistrates themselves abstain from it, for example's sake, highly commending the Carthaginians for their temperance in this kind. And twas 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 superstitious, as our modern Turks, but for temperance, it being anime virus et vitiorum fomes, a plague itself, if immutably taken. Women of old for that cause, in hot countries, were forbid the use of it; as severely punished for drinking of wine as for adultery; and young folks, as Leonicus hath recorded, Var. hist. i. 3. cap. 87. 88. out of Athenaeus 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 Alcian. So choice is to be made of other diet.

"Ne corpus erumsc aptum est vitare saecas.
Et quiequid veneri corpora nostra parat." 

"Eringes are not good for to be taken.
And all lascivious meats must be forsaken."

Those opposite meats which ought to be used are cucumbers, melons, purslain, water-lilies, rue, woodbine, ammi, lettuce, which Lennius so much commends, lib. 2. cap. 42. and Muzaldis 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 Thesopheries, were to abstain nine days from the company of men, during which time, saith Alian, they laid a certain herb, named hanaea, in their beds, which assuaged those ardent flames of love, and freed them from the torments of that violent passion. See more in Porta, Mathiolius, Crescentius lib. 5. &c., and what every herbalist almost and physician hath written, cap. de Satyriasis 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 Valescusc advised, cum aliud honesta venerem sepel exercendo, which Langiius epist. med. lib. 1. cap. 24. approves out of Rhasis (ad assimilationem coitus inivit) and Guanierius seconds it, cap. 16. tract. 16. as a very profitable remedy.

10. "Tument tibi quam inguina, cum si Ancilla, aut venra peceto est, tantiigne rumpi. Male si non ego namque," &c. —

11. Jason Pratensis subscribes to this counsel of the poet. Excerpto eum aut tollet prorsus aut venit agritudinem. As it did the raging lust of Ahasuerus, qui ad impatientiam amoris leniandam, per singulas fere noctes novas puellas devirginavit. And to drunk too much by fits; but this is mad physic, if he be at all to be permitted. If not, yet some pleasure is to be allowed, as that which Vives speaks of lib. 3. de anima., "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 casing 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, hawkwing, 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 tecta sit. (as [14] Sempronius advised Calisto his love-sick master) qui sermones joculares moveat, coniciones ridiculas, dictoria falsa, evanescentes historiae, 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 expelleth it in others, and doth very much good. These things must be wary 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. Carōlas à Lorme, amongst other questions discussed for his degree at Montpelier in France, hath this. *An amantes et amantes usdem remedii curarent?* 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 Vallēriola observat. lib. 2. observ. 7. Lod. Mercurius lib. 2. cap. 4. de mutier. affct. Daniel Senuretus lib. 1. part. 2. cap. 10. *Jacobus Ferrandus the Frenchman, in his Tract de amore Erotique, Foresius lib. 10. observ. 29 and 30. Jason Pratensis and others for peculiar receipts.*

Amatus Lucitanus cured a young Jew, that was almost mad for love, with the symp of hellebore, and such other evacuations and purges which are usually prescribed to black choler: *Avicenna confirms as much if need require, and “blood-letting above the rest,” which makes amantes et 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 Seytians 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 Enedes relates of them. Which Salnuth. Tt. 10. de Herol. comment. in Pancerol. de nov. report. Mercurialis, var. lec. lib. 3. cap. 7. out of Hippocrates and Benzo say still is in use amongst the Indians, a reason of which Langius gives lib. 1. epist. 10."

Cure of Love-Melancholy.

subis. Ex his sunet mane unum quam surgat. Innumera fere his similia petas ab Hildishemo loco prædicto, Mizaldo, Porta, caeterisque.

SUBSECT. II.—Withstand the beginnings, avoid occasions, change his place: fair and foul means, contrary passions, with witty inventions: to bring in another, and recommend the former.

Other good rules and precepts are enjoined by our physicians, which, if not alone, yet certainly conjoined, may do much; the first of which is obstare principis, to withstand the beginning,21 Quisquis in primo obstiti, Pepulique anorem tutus ac victor fuit, he that will but resist at first, may easily be a conqueror at the last. Baltazar Castilio, l. 4. urgeth this prescript above the rest,22 "when he shall chance (saith 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, stupified almost, fortify his heart by all means, and shut up all those passages, by which it may have entrance."

'Tis a precept which all concur upon,

21 Opprimere dumm nova sunt soliti mala semina morbi, | "Thy quick disease, whilst it is fresh to day, |

Dam licet, ut primo lumine siste pedem."

By all means crush thy feet at first step stay.

Which cannot speedier be done, than if he confess his grief and passion to some judicious friend24 (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?

22 "Sussitite obscur et mittite istanec foras, Que miscro mini amanti ebit sanguinem."

'Tis 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 contubern. Cyprian, and many other fathers of the church, Siracides in his ninth chapter, Jason Pratensis, Svanarola, Arnoldus, Valleriola, &c., and every physician that treats of this subject. Not only to avoid, as26 Gregory Tholosanus exhorts, "kissing, dalliance, all speeches, tokens, love-letters, and the like," or as Castilio, lib. 4. to converse with them, hear them speak, or sing, (tolerabilius est audire basilicum sibi, thou hadst better hear, saith27 Cyprian, a serpent hiss)28 those amiable smiles, admirable graces, and sweet gestures, which their presence affords.

23 "Nei capita lineint solitis moriensculis, Et his papillarum oppressiellens

Abstineare;"—

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.29 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.

24 "Et fugitare deec simulacra et pabula amoris, Abstinerre sibi atque allo convertere mentem."

"Gaze not on a maid," saith Syracides, "turn away thine eyes from a beautiful woman, c. 9. v. 5. 7. 8. avertes oculos, saith David, or if thou dost see them, as Ficinus adviseth, let not thine eye be intentus ad libidinem, do not intend her more than the rest: for as30 Propertius holds, Ipsa alimenta sibi maxima praebet amor, love as

21 Seneca. 22 Cum in mulierem inciderit, que cum forma morn suavitate conjunctam habeat, et jam oculos perseniret formas ade siminem cum aviditate quadrum rapere cum cadam, &c. 23 Ovid. de rem. lib. 1. 24 Eneas Silvius. 25 Plautus guica. "Remove and throw her quite out of doors, she who has drank my love-sick blood."

26 Tom. 2. lib. 4. cap. 10. 27 Lib. de signis. 28 3. de vit. omnis comitter. cap. 6. 29 Lib. 3. de vit. omnis comitter. cap. 6. 30 Tacitus. "It is best to shun the semblance and the food of love, to abstain from it, and totally avert the mind from the object."
a snow ball enlargeth itself by sight: but as Hierome to Nepotian, aut equitier ama, aut aquae ster ignora, either see all alike, or let all alone; make a league with thine eyes, as 33 Job did, and that is the safest course, let all alone, see none of them. Nothing sooner revives, 34 or waxeth sore again? as Petrach holds, "than love doth by sight." "As pomp reneweth ambition; the sight of gold, covetousness; a beauteous object sets on fire this burning lust." Et multum saliens inicit unda sitim. The sight of drink makes one dry, and the sight of meat increaseth appetite. 'Tis dangerous therefore to see. A 35 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 mistrees 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, 36 ut solet a ventis, &c., a scald head (as the saying is) is soon broken, dry wood quickly kindles, and when they have been formerly wounded with sight, how can they by seeing but be inflamed? Ismenias acknowledged as much of himself, when he had almost been absent, and almost forgotten his mistress, 37 "at the first sight of her, as straw in a fire, I burned afeare, and more than ever I did before." 38 Charicia was as much moved at the sight of her dear Theagines, after he had been a great stranger.

Mertila, in Aristaeus, swore she would never love Panphilus 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 attextatur ut sit, &c., she broke her vow, and did profusely embrace him. Hermonimus, a young man (in the said 39 author) is all out as untaid, he had forgot his mistress quite, and by his friends was well weaned from her love; but seeing her by chance, agnorit veteris vestigia flammae, he raved amain, Illa tamen emergens velut 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, 40 "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, formosum 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 as Araspus, in Xenophon, had so much magnified that divine face of Panthea to Cyrus, 41 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 gentlemam was brought unto him, 42 and he had heard she was betrothed to a lord, rewarded her, and sent her back to her sweetheart." St. Austin, as 43 Gregory reports of him, nec cum sorore quidem suam putavit habitandum, would not live in the house with his own sister. Xenocrates lay with Lais of Corinth all night, and would not touch her. Socrates, though all the city of Athens supposed him to dote upon fair Alcibiades, yet when he had an opportunity, 44 solus cum solo to lie in the chamber with, and was woed by him besides, as the said Alcibiades publicly 45 confessed, formam speravit et superbe contemptus, he scornfully rejected him. Petrarch, that had so magnified his Laura in several poems, when by the pope's means he was offered
unto him, would not accept of her. 48(" 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 thon art once in love, to moderate thyself (as he saith) is a singular point of wisdom.)

49 "Nam vitae plagas in amoris ne jaciamur
Non ita difficile est, quanim captius rotibus ipis
Exire, et videndos Veneris perrumpere nodos."

"To avoid such nets is no such mastery,
But to 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 head-strong passion of raging lust, and their weakness, fero ille ardor a natura insitus, 50 as he terms it "such a furious desire nature hath inscribed, such unspeakable delight."

"Sic Divae Veneris furor,
Insanis adempt mentibus incutat."

which neither reason, counsel, poverty, pain, misery, drudgery, partus dolor, &c., can deter them from; we must use some speedy means to correct and prevent that, and all other inconveniences, which come by conference and the like. The best, readiest, surest way, and which all approve, is Locii mutatio, to send them several ways, that they may neither hear of, see, nor have an opportunity to send to one another again, or live together, soli cum sola, as so many Gilbertines. Elongatio a patriâ, 'tis Savanarola's fourth rule, and Gordonius' precept, distractatur 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, mutat patrimonium: Vallesiūs: 51 as a sick man he must be cured with change of air, Tully 4 Tuscul. The best remedy is to get thee gone, Jason Pratenis: change air and soil, Laurentius.

42 "Puge littus amator.
Virg. Utue finitimus abstinuisset locis."

Travelling is an antidote of love,

44 "Magnum iter ad doctas proficiscens ego Athenas,
Ut nee longa gravi solvatis amore vitas."

For this purpose, saith 52 Propertius, my parents sent me to Athens; time and patience wear away pain and grief, as fire goes out for want of fuel. Quantum oculis, animal tam procul ibit amor. But so as they tarry out long enough: a whole year 50 Xenophon prescribes Critobulus, viex cum intra hoc tempus ab amore sanari poteris: some will hardly be weaned. All this 52 Heinsius merrily inculcates 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, observ. lib. 1. had a baker to his patient, almost mad for the love of his maid, and desperate; by removing her from him, he was in a short space cured. Iseus, a philosopher of Assyria, was a most dissolve liver in his youth, palam lacsicerns, 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 amississet, (saith mine 53 author) as if he had lost his former eyes. Peter Godfridus, 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 scarcely take notice of her; she wondered at it, that he should so lightly esteem her, called him again. trubat 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: ' proiripit sese tandem, as 53 Eneas fled from Dido, not vouchsafing her any farther parley, loathing his folly, and ashamed of that which formerly he had done. 60 Von

---

48 Heliodorus, lib. 4. expertem esse amoris beantitudo est, at quam captius sis, ad moderationem revocare animum prudentia singularius. 49 Lucertius, l. 4. 50 Ireneus, lib. 1. de amor. contem. 48 Locii mutatio, tanquam non convalescent curandum est, cap. 11. 42 "Fly the cherished shore. It is advisable to withdraw from the places near it." 50 Ammianum, l. 2. "Depart and take a long journey—safety is in flight only." 51 Quisquis amat, loca nota nocent; dies

---

48 "To avoid such nets is no such mastery,
But to escape is all the victory."

52 "Puge littus amator.
Virg. Utue finitimus abstinuisset locis."

For this purpose, saith 52 Propertius, my parents sent me to Athens; time and patience wear away pain and grief, as fire goes out for want of fuel. Quantum oculis, animal tam procul ibit amor. But so as they tarry out long enough: a whole year 50 Xenophon prescribes Critobulus, viex cum intra hoc tempus ab amore sanari poteris: some will hardly be weaned. All this 52 Heinsius merrily inculcates 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, observ. lib. 1. had a baker to his patient, almost mad for the love of his maid, and desperate; by removing her from him, he was in a short space cured. Iseus, a philosopher of Assyria, was a most dissolve liver in his youth, palam lacsicerns, 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 amississet, (saith mine 53 author) as if he had lost his former eyes. Peter Godfridus, 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 scarcely take notice of her; she wondered at it, that he should so lightly esteem her, called him again. trubat 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: ' proiripit sese tandem, as 53 Eneas fled from Dido, not vouchsafing her any farther parley, loathing his folly, and ashamed of that which formerly he had done. 60 Von
Love-Melancholy. [Part. 3. Sect. 2.]

sum stultus ut ante jam Nerva. "O Nezera, put your tricks, and practise hereafter upon somebody else, you shall befool me no longer." Petrarch had 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 formâ judicarè 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 hircup, to make them forget it. St. Hierome, lib. 2. epist. 16. to Rusticens the monk, hath an instance of a young man of Greece, that lived in a monastery in Egypt, "that by no labour, no continuance, 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 scatolalous 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 abated from his pristime love-thoughts" — injuries, slanders, contempt, disgraces — spretasque injuria forma, the insult of her slighted beauty, are very formidable means to withdraw men's affections, contumacia affecti amatores amore desistunt, as Lucian saith, lovers revised or neglected, contemned or misused, turn love to hate; "redeum? Non si me obscet, "I'll never love thee more." "Ego illam, quae illam, quae me, que non?" So Zephyrus hated Ilyamnthus because he scorned him, and preferred his co-rival Apollo (Palaepheus fab. Naur.), he will not come again though he be invited. Tell him but how he was scotched at behind his back, ("tis the counsel of Avicenna), that his love is false, and entertain another, rejects him, cares not for him, or that she is a fool; a nasty queen, a slut, a vixen, a scold, a devil, or which Italians commonly do, that he or she hath some loathsome filthy disease, gout, stone, strangled, 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 tetter, exterior, 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 hemaphrodite, an cush, 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 consulti, Pareher aliqua cetula turpissima aspectu, cum turpi et vili habitu: et portet subit gremium pannum menstrualum, et dicat quod amica sua sit ebrius, et quod mingat in

44 And reverenda valde tristis, ut major tristibus postimmem endorsement. 45 Aut quasi ut factus seminum, aut habet ut hominem magnum. 46 Adolescentes Graecos erat in Egypto cumque nullius aepsum magnitudine, nesam verisimilem Hannam poterat sedare. monasteri pater hae arte servavit. Imperat carbona carmina. Arg. Plebeus ille, nonus adversus hanc, summa pater cantio opposere, nec abundans tristis alter ego turatum quid muta? hoc inventum curatas est, et cum cognitioibus pristima avocatus. 47 Tom. 4 48

Within as they do distinguish the old, for the better effecting a more speedy alteration, they must commend another paramount, alterram 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, 66 "Invenies alium si te his fastidiit Alexis," by this means, which Jason Pratensis wiseth, to turn the stream of affection another way, "Successore suo truditur omnis amor;" or, as Valesius adviseth, by 69 subdividing to diminish it, as a great river cut into many channels runs low at last. 70 "Hortor et ut pariter binas habebcis almicus," &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 hec 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 as Paris lost Oenone'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 71 Theseus left Ariadne fast asleep in the island of Dia, to seek her fortune, that was erst his loving mistress. 72 Nunc primum Dorida vetus amatort contemptui, 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 73 Lucian was pitifully in love, he came to the theatre by chance, and by seeing other fair objects there, mentis sanitatem recepit, was fully recovered, 74 "and went merrily home, as if he had taken a dram of oblivion." 75 A mouse (saith an Apologus) was brought up in a chest, there fed with fragments of bread and cheese, though there could be no better meal, 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, 76 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, ageruntine solemn intueri; but after they were accustomed a little to it, 77 they deplored their fellows' misery that lived under ground." A silly lover is in like state, none so fair as his mistress at first, he cares for none but her; yet after a while, when he hath compared her with others, he abhors her name, sight, and memory. 'Tis generally true; for as he observes, 79 Priorem flamam novus ignis extrudit; et ca multorum natura, ut presentes maxime 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 Florian, and when he saw Cynthia, forgot them both: but fair Phillis was incomparably beyond them all. Claris's surpassed her, and yet when he espied Amaryllis, she was his sole mistress; O divine Amaryllis: quim procera, cupressi ad instar, quam elegans, quam decoras, &c. How lovely, how tall, how comely she was (saith Polemus) till he saw another, and then she was the sole subject of his thoughts. In conclusion, her he loves best he saw last. 79 Triton, the sea-god, first loved Leucothoe, till he came in presence of Milene, she was the commandress of his heart, till he saw Galatea; but (as 80 she complains) he loved another efsoons, another, and another. 'Tis a thing

66 Hypatia Alexandria cum chandalam pro- latis mulieribus pannus, et cum eum conjexit ab amoris insana laboravit. Stilbis et Diurnaphis. 67 Seruans, rolia, reg. 3. 68 Virg. Eel. 3. "You will easily find another if this Aesop dissuades you." 69 Distributum amoris in pluribus, ad pluris amoena; minus applicat. 70 Oed. "I recommend you to have two mistresses." 71 Higians, sub. 43. 72 Petronius. 73 Lib. de salt. 74 E et事务 egressus hilaris, ac si pharmacum obli- vious bibisset. 75 Mus in estra natur, &c. 76 In primam spem subterraneum modo locum fuditur, Desolorabit curam insensum qui subterraneo anno locos vitam degunt. 77 Tatius lib. 6. 78 Aris- toteles, epist. 4. 79 Caligūna. Dial. Galat. 80 alium præstitit, aitiam praetarum quam primam occasio armorum.
which, by Hierom's report, hath been usually practis'd. 81••• Heathen philosophers
drive out one love with another, as they do a peg, or pin with a pin. Which those
seven Persian princes did to Ahasuerus, that they might requite the desire of
Queen Vashti with the love of others." Pausanias in Eucius saith, that therefore one Cupid
was painted to contend with another, and to take the garland from him, because one
love drives out another. 82••• "Alienus vires subtrahit alter amor;" and Tully, 3. Nat.
Dear, 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 Basili, a patient of his, by this stratagem alone, that dotted upon a poor ser-
vant 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, abhorring the very name and sight of the first. After the
death of Lucretia, 83••• Euervalus 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.

SUBJECT. III.—By counsel and persuasion, soundness 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 heroical 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.

81 Quis enim modus admittit amor?
82 Quis enim modus admittit amor?
83 Amores, love-Melancholy.
Cure of Love-Melancholy.

Aeneas Sylvius' tart Epistle, which he wrote to his friend Nicholas of Warthurge, which he calls medelam illicit amoris, &c. "For what's a whore," as he saith, "but a poler of youth, a ruin of men, a destruction, a devourer of patrimonies, a downfall of honour, fodder for the devil, the gate of death, and supplement of hell?" 91 Talis amor est tagueus animae, &c., a bitter honey, sweet poison, delicate destruction, a voluntary mischief, commuixium cœnus, serrulimum. And as 32 Pet. Aretine's Lucreta, a notable quean, 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 churl'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 pokey quean." Let him now that so dotes 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 suee 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,

91 "M aesta, Sur gestumque vocat fortemque Cleanthem, Classem apteat taciti jubet"——

and although she did oppose with vows, tears, prayers, and imprecation,

95 ——— "nullis ille movetur Fideibus, aut illis voces tractabilis audit;"

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 deperit filiam, nec frater sororem, a father does 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, iniquities; 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 case himself, yet let him wisely premeditate of both their estates; if they be unequal in years, she and he old, what an unfit match must it needs be, an uneven yoke, how absurd and indecent a thing is it! as Lucinus in 36 Lucian told Timolans, for an old bald crook-nosed kuave to marry a young wenche; 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 like, and comeliness of person, that is commonly the main object, she

92 Quod enim meretrici nasi juvenatissim expiatrix, virum rapina sec mori; patrimonii devoratrix, inmoraties percussis, jubulum, sibi, inimicitia, in effusi supplementum? 36 Sanguinem hoiniiro sorbet. 90 ContemplationeBonus, c. 34, discerum vitae, moror. Hic quia, merus, venustus, permissae delicata, maximi spontaneum, &c. 32 Pomeridiae, dial. Ital. gula, ira, invidia, superbia, sacrilega, latrocinia, credes, eae die natu sunt, quo primum meretricissim professionem fecit. Superbia major quam opulentus mitise, invidia quam huius venerea insiditac nesculit melancholia, avaritia in maximum profunda. 36 Quelis extra sum vides, quales intra novit Deus 35 Virg. "He calls Mnestheus, Superior, and the brave Caenobius, and orders them silently to prepare the Boat." 36 He is moved by no tears, he cannot be 'forced to hear her words." 30 Tom. 2, in votis. Calvus cum sis, manum habeas simul, &c.
is a most absolute form, in his eye at least. Cui formam Paphia, et Charites tribune decoram: but do other men affirm as much? or is it an error in his judgment.

"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. Quedam videtur 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 like'st her. It may be not, she is that 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 opopanax, sagapennum, asafetida, or some such filthy gums, dirty, about some indecent action or other; or in such a case as Brassivola, the physician, found Malatasta, his patient, after a potion of hellebore, which he had prescribed: Manibus in terram depo- sitis, et uno versus caenum elevato (ac si videretur Socrates ille Aristophanes, qui Geometricus figuras in terram scribens, tubera colligere videbatur) utram blem in album parietem injicient, adoveque totam cameram et se deturpatat, ut, &c., all to bewrayed, or worse; if thou saw'st her (I say) would thou affect her as thou dost? Suppose thou beheldst her in a frosty morning, in cold weather, in some passion or perturbation of mind, weeping, chafing, &c., rived and ill-favoured to behold. She many times that in a composed look seems so amiable and delicious, tan scitula 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 costly tires she is bald, and though she seem so fair by dark, by candle-light, or afar off at such a distance, as Callicratides observed in Lucian, "If thou should see her near, or in a morning, she would appear more ugly than a beast;" si diligenter consideras, quid per os et naves et ceteros corporis mentus egreditur, villus sterquilinium multum vidisti. Follow my counsel, see her undressed, see her, if it be possible, out of her attires, furtivis nudatum coloribus, it may be she is like Aesop's jay, or Phylis'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 gratissimus amplexus (whose embrace was so agreeable) as Barnard saith, erit horribilis aspectus; Non reddet, sed olet, qua redolere solebat. "As a posy she smells sweet, is most fresh and fair one day, but dried up, 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, "dearer to thee than thine eyes," once sick or departed, is Vili vilior aestimata cano, "worse 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 his affection; and it is worthy of consideration, saith Montaigne the Frenchman in his Essays, that the skillfulest masters of amorous dalliance, appoint for a remedy of venerous passions, a full survey of the body; which the poet insinuates.

It is reported of Seleucus, king of Syria, that seeing his wife Stratonice's bale pate, as she was undressing her by chance, he could never affect her after. Remundus 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
Cure of Love-Melancholy.

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 fault, sent her back again to her father. Peter Mathiessen, 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 gravcolention 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 commonly no longer abide them, — Jan gravis es nobis, Be gone, they grow stale, fulsome, looksome, odious, thou art a beastly filthy queen,—Lucem Phoebe cacantis habes, thou art Saturni poder, withered and dry, insipida et vultu, — Ta quia rugae turpant, et capitis nico, (I say) begone, porta patent, profiscere.

Yes, 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, nec ro deliciae, nec ripores, she is Myrothetium Venus, Gratianum pixis, a mere magazine of natural perfections, she hath all the Veneres and Graces, — mill becomes et mill figure, in each part absolute and complete, Leta genus, leta os roseum, vaga lumina leta : to be admired for her person, a most incomparable, unmatchable piece, aurae proles, ad simulacrum alius numinis composita, a Phaenix, veranatis aetate Venusilla, a nymph, a fairy, like Venus herself when she was a maid, nulli secunda, a mere quintessence, flores spirans et amaranum, feminine prodigium: put case she be, how long will she continue? Flore decoris singuli curan dies: "Every day detracrs 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 amneme, flourished 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, sequitur superbia formarum, or dishonest, rara est concordia formarum atque pudicitia, "can she be fair and honest too?" Aristotle, 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 has a gilded scabbard, embroidered with gold and jewels? No, but that which has a good edge and point, well tempered metal, able to resist." This beauty is of the body alone, and what is that, but as Gregory Nazianzan telleth us, "a mock of time and sickness?" or as Boethius, "as mutable as a flower, and 'tis not nature so makes us, but most part the infancy 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 Aristemataus,
...whom I so much admire, methinks he is the sweetest gentleman, the properest man that ever I saw: but I am in love, I confess (nec pudet iatri) and cannot therefore well judge." But be she fair indeed, golden-haired, as Anacreon his Bathillus, (to examine particulars) she have Flammelos oculos. collaue lacteola, a pure sunlight 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,

"Lamina sitt Melite, Junonia, dextra Minerva,
Manaia Venus, aura maris donum," &c.

Let her be such a one throughout, as Lucian deciphereth in his Imagines, as Euphanor of old painted Venus, Aristaeus describes Laís, another Helena, Charielas, Leucippe, Lucetia, Pandora, let her have a box of beauty to repair herself still, such a one as Venus gave Phoen, when he carried her over the ford; let her use all helps art and nature can yield; be ble her, her hand, and whom thou wilt, or all these in one; a little sickness, a fever \(-\) all-pox, wound, scar, loss of an eye, or limb, a violent passion, a distemper of heat or cold, mars all in an instant, disfigure all; child-bearing, old age, that tyrant time will turn Venus to Erinyes; raging time, care, rivets 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 wax out of favour, thou wilt not know her. One grows to fat, another too lean, &c., modest Matilda, pretty pleasing Peg, sweet-singing Susan, mining merry Moll, dainty dancing Doll; neat Nancy, jolly Joan, nimbled Nell, kissing Kate, bouncing Bess, with black eyes, fair Phyllis, with fine white hands, fiddling Frank, tall Tib, slender Sib, &c., will quickly lose their grace, grow fulsome, stale, sad, heavy, dull, sour, and all at last out of fashion. Ubique vultus argutia, suavis suavitation, blandus, rius, &c.

Those fair sparkling eyes will look dull, 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 Matilda writ 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 hilly vale,
Now is with morrows overgrown and pale."

"As and a tree that in the green wood grows,
With fruit and leaves, and in the summer blows,
In winter like a stock deformed shows;
Our beauty takes his race and journey goes,
And doth decrease, and lose, and come to rough,
Admired of old, to this by child-birth brought,"
And mother hath bereft me of my grace,
And crooked old age coming on space."

To conclude with Chrysostom, When thou seest a fair and beautiful person, brave Bonaroba, à bella donna, qua salveam movet, lepidam puellam et quam tu faciél aures, a comedy woman, having bright eyes, a merry countenance, a shining lustre in her look, a pleasant grace, wringing thy soul, and increasing thy conceivance; be think with thyself that it is but earth thou loveth, a mere excrecence, which so vexeth thee, which thou so admirest, and thy raging soul will be at rest.

Epist. 11
Quem ego despero juvenis mulie pulchro
Rumine videtur; sed forsae amore percita de amaro non

"Let me Melita's eyes \(\) as bright as the stars, her neck smell like the rose her hair shine more than gold, her lumined lips be ruby coloured; let her beauty be resplendent and superior to Venus, let her be in all respects a deity," &c.

V. Drayton

"Vide vestinam nutricen,
Ignis habes in tibi aetheram,
Eximium quendam aspectum et decorum praeferens,
Urentem mentem tuam, et consensum coram aegritatem;
Cogni terrae esse aequi aegritas, quae adsimulabes
Stercit, et quod te est, &c., cognitum ilium semper
Cuius mors cum quo verse
In nostris umbrae, vici, custodiem, repuls quid intra
Nares, sculos, cerinum gratum, quas nodices, &c."
Take her skin from her face, and thou shalt see all loathsomeness under it, that beauty is a superficial skin and bones, nerves, sinews: suppose her sick, now rived, hayo-headed, hollow-checked, old; within she is full of filthy phlegm, stinking, putrid, excremental stuff: snot and snivel in her nostrils, spit up 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 acule videun, though Scaliger deride him for it: if he see her near, or look exactly at such a posture, whosoever he is, according to the true rules of symmetry and proportion, those I mean of Albertus Durer, Lonomatis and Tasnier, examine him of her. If he be elegans formarum spectator, 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, neves, inequalities, roughness, scabredity, 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 consideranti raro facies absoluta, et quo vitio curt, seldom shall you 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 majestical presence, but peradventure, 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 sue, 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, fœda pedes et fœda manus, a fine leg, bad teeth, a vast body, &c. Examine 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, be molested in like manner; they will patrizear or materizear. And withal let him take notice of her companions, in convicete (as Quiverra prescribes), et quibuscum converteretur, whom she converseth with. Noscitur cx comite, qui non cognoscitur cx se. According to Thucydides, she is commonly the best, de quo minimus foras habetur sermo, that is least talked of abroad. For if she be a noted reveller, a gadder, a singer, a prangler or dancer, than take heed of her. For what saith Theocritus?

\[29\] *At vos festiva ne no saltate puellæ, En manus hircus adest in vos saltare paratus.*

Young men will do it when they come to it, farm and satyr's will certainly play weeks, 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 Hæsus advised out of Ovid, carum 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 Philostatus, formosa aliis, mihi superba, she is a tyrant to me, and so let her go. Besides these outward neves 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 fodiatis
Love-Melancholy.

[Part. 3. Sec. 2]

mulierum, menstruum inprimis, quam immundae sunt, quam Savanarola proposit regula septima penitus observandam; et Plutina dial. amoris fuisse perstringit. Lodovici Bonaeslaus, mulieb. lib. 2, cap. 2. Pet. Hardus. Albertus, et infiniti feri medicii. 37 A lover, in Calcaginii’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 wer’st in my room, thou shouldst hear, observe, and see pudenda et parva tenda, that which would make thee loathe and hate her, yea, peradventure, all women for her sake.

I will say nothing of the vices of their minds, their pride, envy, inconstancy, weakness, malice, selfwill, lightness, insatiable lust, jealousy; Eccl. v. 14. “No malice 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 bonum, neque eorum scient, melius pejus, prosti, obst, nihil vident, nisi quid libibo suggestur. “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.

And to that purpose were they first made, as Jupiter insinuates in the 40 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 fimina qua non habeat quid: they have all their faults.

Wht. Leander was drowned, the inhabitants of Sestos consecrated Hero’s bautum to Anteros, Anteroti sacrum, 41 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.

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 displease them. I will voluntarily take the oath which Mercurius Britannicus took. Viragin. descript. lib. 2, fol. 95. Me nihil unquam mali nobilissimo sexui, vel verbo, vel facto machinaturam, &c., let Simonides, Mantuan, Plutina, Pet. Arctine, 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; 43 non possunt inventae omnes, et sitere in feminas scriptae, uno 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’s picture in 44 Lucian, of whom, when a good fellow had bespoke a horse to be painted with his heels upwards, trembling on his back, he made him passant: now when the fellow came for his piece, he was very angry, and said, it was quite opposite to his 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.

37 Quam amor in amantum se amicitia optaret, ut ejus amplexu fusa posset, &c. O te miserum amant annubis, et maxima cibos, idera, audita, &c. nihil non odio dignum observaret. 38 Latius. “Shores of the human species, elements of life, spoiles of the night, bitterest cares of day, the torture of husbands, the ruin of youths.” 40 See our English Tattus, lib. 1. 41 Cherub, in Romant. of the Rose. 42 Quam se faciem in amore probat, habe successum. At qui succedat, ad huncDEM repertus nomen. Calcaginii 43 Arma. 44 Hor. 45 Euseb. Demosthen.
Cure of Love-Melancholy.

But to my purpose: If women in general be so bad (and men worse than they) what a hazard is it to marry? wherein 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 marring, wooing woes: 46 "a wife is a fever hectic," as Sca-niger calls her, "and not be cured but by death," as out of Menander, Athenaeus adds.

"In pedibus jucundis negotiorum, ———
Non Libynam, non hageum, ubi ex triginta non pernunt
Trii naviga: ducens axorem servaturn proemis mem";

"Thou wastest into a sea itself of woes; In Lybrc and Asiae each man knows
Of thirty not three ships are cast away,
But on this rock not one escapes, I say."

The worldly cares, miseries, discontentments, that accompany marriage. I pray you learn of them what have experience, for I have none; 49 "dixas ego naves, ingenuus, libri mentis liberis. For my part I'll dissemble with him,

46 "Est procul nymphae, fallax genus est pelus.
Vita jugata inco no facit ingenio: me juvat," &c.

many married men exclaim at the miseries of it, and rail at wives downward; I never tried, but as I hear some of them say, 51 "Marc hauz marc, 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, corporis et foritium bona, health, children, friends, to persecute him the more, leave his wicked wife, that Pineda proves out of Tertullian, Cyprian, Austin, Chrysostom, Prosper, Gaudentius, &c. ut nornam calamitatis inde genus viro 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 pestilens malum, saith Simonides: "better dwell with a dragon or a lion, than keep house with a wicked wife," Ecclus. xxv. 18. "better dwell in a wilderness," Prov. xxix. 19. "no wickedness like to her," Ecclus. xxv. 22. "She makes a sorry heart, an heavy countenance, a wounded mind, weak hands, and feeble knees," vers. 25. "A woman and death are two the bitterest things in the world:" uxor mihii ducenda est hodie, id mihii visus est dicere, abi domum et suspende te. Ter. And. 1. 5. And yet for all this we bachelors desire to be married; with that vestal virgin, we long for it, 51 Felices nuptae! mortiar, nisi nubere dulce est. 'Tis the sweetest thing in the world, I would I had a wife saith he,

"For slain would I leave a single life,
If I could get me a good wife."

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 52 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,

"donec nisi reliis liberis
Asperimus dominam; sed postquam heu janua clausa est,
Fel inutus est quod mei fort."

"So long as we are woeers, 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;" give me my yellow hose again:" a mouse in a trap lives as merrily, we are in a purgatory some of us, if not hell itself. Dulce bellum inex-peritis, as the proverb is, 53 '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 54 Stanihurst, were feasted by king Henry the Second, (at what time he kept his Christmas at Dublin) and had tasted of his prince-like liver, generous wines, dainty fare, had seen his 55 massy

46 Febris lectica uxor et non nisi morte avellenda.
47 Synecus, libris ego liberos genuis Lipsisius antiqu. lect.
48 "Avarum, ye nymphs, maudius, ye are a deceitful race, no married life for me," &c.
49 Plaut. Ass. act. 1. 46 Senec. in Herod. 47 Senec. Amator. Emblem. 48 De rebus Hibernicis l. d.
49 Gemmae pocula, argentae vasa, calata candelabra, 50 aurea. &c. Conenileata aulae, bacchusarum clangorosi tiboruni numen, et symphonia suavitatis, majestatemque principis coronati cum vidiscat sella divarata &c.
51 V.2
plate of silver, gold, enamelled, beset with jewels, golden candlesticks, goodly rich hangings, brave furniture, heard his trumpets sound, siles, 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 pertusi domestici et pristini tyrotaecho, as weary and ashamed of their own sordidness and manner of life. They would all be English forthwith; but who 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. "This 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 syren tunes, see them dance, &c., we think their conditions are as fine as their faces, we are taken with dumb signs, in anplexum ruinas, we rave, we beware, and would fain be married. But when we feel the miseries, cares, woes, that accompany it, we make our mean 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 merriest sallis,

What shall I say to him that marries again and again. "Stulta maritati qui porrigit ora capistro. 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 temper, when all ponderous things were to be excavated out of the ship, qua maxima pondus erat, fling his wife into the sea. But this I confess is comically spoken, and so I pray you take it. In sober sadness, "marriage is a bondage, a thraldom, a yoke, a hindrance to all good enterprises, ("he hath married a wife and cannot come") a stop to all preferments, a rock on which so many are saved, many impune and are cast away: not that the thing is evil in itself or troublesome, but full of all contentment and happiness, one of the three things which please God, when a man and his wife agree together," an honourable and happy estate, who knows it not? If they be sober, wise, honest, as the poet infers,

But to undiscret 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 nonem dignatus, non voluptatis genus." 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 a 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 impune, "Permoder uxores alienas, that polygamy of Turks, Lex Julia, with Caesar once enforced in Rome, (though Levius Torriutius and others suspect it ut uxorres quot et quas celent hicret. that every great man might marry, and keep as many wives as he would, or Irish divorcement was in use: but as it is, 'tis hard and gives not that satisfaction to these carnal men, beasty men as too many are; What shall the same, to be tied to one, be he 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 Parmemo told Tliais, Neque tu uno vix contenta. "one man will never please thee," nor one woman many men. But as Pan replied to his father Mercey, when he asked
whether he was married, *Nequaquam pater, amator enim sum, &c.* "No, father, no, I am a lover still, and cannot be contented with one woman." Pythis, Echo, Menades, and I know not how many besides, were his mistresses, he might not abide marriage. *Varictas selectat, 'tis loathsome and tedious, what one still? which the satirist said of Iberina, is verified in most,

"Iberina vir sulfur, eyces illud. Eutrobias ut huc oculo contenta sit 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 villany; once married she may fly out at her pleasure, the name of husband is a sanctuary to make all good. *Eo ventum (saith Seneca) ut nulla virum habeat, nisi ut irritet adulterum.* They are right and straight, as true Trojans as mine host's daughter, that Spanish wench in 66 Aristotle, 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 masterful, or lovers, novelty.

Good men have often ill wives, as bad as Xanthippe was to Socrates, Elevoa to St. Lewis, Isabella to our Edward the Second; and good wives are as often matched to ill husbands, as Marianne to Herod, Serena to Dioctetian, Theodora to Theophilus, and Thyra to Gurmunde. But I will say nothing of disloose and bad husbands, of bachelors and their vices; their good qualities are a fitter subject for a just volume, too well known already in every village, town and city, they need no blazon; and lest I should mar any matches, or disharden loving maidens, for this present I will let them pass.

Being that men and women are so irreligious, 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 *conjurium*; as the Reed and Fern in the 74 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 ease hence then, little comfort,

71 "Nec integrum unquam transiges letus diem."

72 "*Spurius Scipio* saith, "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 12 children, and thy state be not good, though thou be wary and circumspect, thy charge will undo thee,—*facundâ domum tibi prole graebabel,* thou wilt not be able to bring them up, 74 and what greater misery can there be than to beget children, to whom thou canst leave no other inheritance but hunger and thirst? 73 *Cum fames dominatur, strident vides rogantium panem, penetrae 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, *πολικος τικανοι χιπανα, heron flii noxie, great men's sons seldom do well; O utinam aut cælitis mannissem, aut prole carerem!* would that I had either remained single, or not had children? 74 Augustus exclaims in Suetonius. Jacob had his Renben, Simeon and Levi; David an Amonn, an Absalom, Adoniah; wise men's sons are commonly fools, insomuch that Spartan concludes, *Vinem prope magnorum virorum optimum et utilem reliquisse filum:* 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, they will make thee weary of thy life.

75 "If thy wife be froward, when she may not have her will, thou hadst better be buried alive; she will be so impatient, raving still, and roaring like Juno in the

66 "Reuben, Levi, Judah, Gad, Asher, Naphtali, Zebulun, Joseph, Benjamín, Dan, and Achis, the Philistine." 67 "Vesta, Juno, Minerva, Mars, Venus, and Cupid, and whores, engrav'd upon the stones, besides Minerva and Mars, the temple, and the statue of Castor and Pollux, which were in honour and esteem among the ancients, and which were dedicated to the gods."
tragedy; there's nothing but tempests, all is in an uproar. If she be soft and foolish, thou wilt 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 durete periculosissimam, saith Nevisanus, she will be too insolent and presumptuous. *Malo Venusiam quam te Cornelia mater. Take heed; if she be a slut, thou wilt lose her; if proud, she'll beggar thee. *s* she'll spend thy patrimony 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 adsexititis impuris," 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 Alcida, 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. *Hec fonsan veniet non satii opta libri." If young, she is likely wanton and untaught; if lusty, too lascivious; and if she be not satisfied, you know where and when, *nisi 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 halter thyself, she will make all away beforehand, to her other children, *etc. *dominam quis possit ferre tonetem?* she will hit thee still in the teeth with her first husband; if a young widow, she is often insatiable and unmodest. If she be rich, well descended, bring a great dowry, or be nobly allied, thy wife's friends will ent thee out of house and home, *duces ruinem edibus inducit," she will be so proud, so high-minded, so imperious. For *nihil est magis intolerabile dite," there's nothing so intolerable," thou shalt be as the tassel of a gos-hawk, if she will ride upon thee, dominer as she list," wear the breeches in her oligarchical government, and beggar thee besides. *Uxores divites serviretis exigint (as Senea hits them, declam. lib. 2. declam. 6.) Datem accipi imperium perdidi. They will have sovereignty, *pro conjugae dominum arcesserit," they will have attendance, they will do what they list. In taking a dowry thou lowest thy liberty, *dos intrat, libertas ext," hazarded thine estate.

*In saecul stop atque abe multa in magnos dothibus Emanemates, sumpersaque intolerabiles, &c.*

"with many such inconveniences:" say the best, she is a commanding servant; thou hadst better have taken a good housewife maid in her smock. 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 lepissimam, Hicte verò liberum esse, ai mortis est lepissima.*

*Art thou young? then match not yet; if old, match not at all.*

*Vis juvenis nubere? nondum venti tempus. Invescense sate jam tempus praevertit.*

And therefore, with that philosopher, still make answer to thy friends that impair thee to marry, *adhibit interpessimum," 'tis yet unreasonable, 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 autumant, uxorom munquam 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 excellency of virgins,
Virginity 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, solidariness, &c., incident to such persons, want of those comforts, que agro asisset et curit aegrotum, fontemur pacet, roget medicum, &c., embracing, dalliance, kissing, calling, &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 incumbrances of marriage. Solidariness 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, quam mentitis obsequitis, as Ter- tullian observes, with what counterfeit courties they will adore him, follow him present him with gifts, humatis donis; "it cannot be believed (saith Ammiannus) with what humble service he shall be worshipped," how loved and respected: "If he want children, (and have princes) be shall be often invited, attended on by princes and have advocates to plead his cause for nothing," as Plutarch adds. Will thou then be revered, and had in estimation?

Live a single man, marry not, and thou shalt soon perceive how those Haeridipetae (for so they were called of old) will seek after thee, bribe 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. Peri- plectomines, that good personate old man, deliciun sensi, well understood this in Plautus: for when Pleursides exhorted him to marry that he might have children of his own, he readily replied in this sort, "Quando habeo multos cognatos, quid opus mihi sit liberis? Nunc bene vivo et fortunatè, atque animo ut liber. Mea bona mea morte cognatis dicam interpartiant, Illi apud me edunt, me curant, visunt quid agam, equid velim. Quo mihi mittunt munera, ad prandum, ad canam vocant."

This respect thou shalt have in like manner, living as he did, a single man. But it thou marry once, cogitato in omni vita te servum fore, belthink thyself what a slavery it is, what a heavy burden thou shalt undertake, how hard a task thou art tied to, (for as Hierothe notions, qui uxor habet, debitor est, et uxor servus alicius, and how continue, what squalor attends it, what irksomeness, what charges, for wife and children are a perpetual bill of charges; besides a myriad of cares,
miseries, and troubles; for as that comical Plautus mildly 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 intimuit, &c., or as he said in the comedy, *Duxi uxorcm, quam ibi miseriae evis, noti filii, alia cura. All gifts and invitations cease, no friend will esteem thee, and thou shalt be compelled to lament thy misery, and make thy mean with **Bartholomaeus Schederus, that famous poet laureate, and professor of Hebrew in Wittenberg: I had finished this work long since, but that inter alia durae et trista que miserò muti pene tegunt fre- gerant. (I use his own words) amongst many miseries which almost broke my back, (see ob Ncutipiasmum, a shew 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 *Phoroneus the lawyer. "How happy had I been, if I had wanted a wife?" It which I have said will not suffice, see more in Lemmii lib. 4. cap. 13. de occult. nat. mir. Espenius de continentia, lib. 6. cap. 8. Kornman de exrigimente, Phlata in Amor. dial. Practica artis amandi. Barbarus de re uxorii. Amicinus in polit. cap. 3. and him that is miister omnum. Nevausius the lawyer, Sylpa eptual, almost in every page.

SUBSET. 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 cased by characters, Mag. lib. 2. cap. 28. and by incantations. Fornelius Path. lib. 6. cap. 13. *Skenkiiis lib. 4. observe. med. hath some examples of such as have been so magically caused, and magically cured, and by witchcraft; so saith Baptista Codronchus, lib. 3. cap. 9. de mor. ven. Malleus malefic. cap. 6. *Tis not permitted to be done, I confess; yet often attempted: see more in Wiertus lib. 3. cap. 18. de prestig. de remediiis per phlitra Dekrio tom. 2. lib. 2. quest. 3. sect. 3. disquisit. magic. Cardan lib. 16. cap. 90. reckons up many magnetical medicines, as to pass through a ring, &c. Mizaldis cent. 3. 30. Baptista Porta, Jason Fratensis, Lobelius pag. 87, Matthiolius, &c., prescribe many absurd remedies. Radix mandragora ebitus, Annuli ex unguis Asi. Stercus annuis sub cervices postum, illa nesciente, &c. quam odores juduatis sentit, amor scribitur. Noctua orum absensius fuerit conestem, ex consilio jurisdicto Iurorum gymnosophistae apud Philostratum lib. 3. Sanguis annuisse ebitus omnem amoris sensum tollit: Faustianam Marci Aurelii uxorcm, gladiatorius amore captam, ut penitus consilio Chaldacorum liberatam, refert Julius Capitoiius. Some of our astrologers will effect much by characteristic images, ex sigillis Hermetis, Salomons, Chaelis, &c. manioris imagos habentis erines sparsoes, &c. Our old poets and fantastical writers have many fabulous remedies for such as are love-sick, as that of Protesilaus's tomb in Philostratus, in his dialogue between Phœnix and Vinator. Vinator, upon occasion discoursing of the rare virtues of that shrine, telleth him that Prote- silaus's altar and tomb *cures almost all manner of diseases, consumptions, dropsies, quartan-agues, sore eyes: and amongst the rest, such as are love-sick shall there be helped. But the most famous is *Leucata Petra, that renowned rock in Greece, of which Strabo writes, Geog. lib. 10, not far from St. Maures, saith Sands, lib. 1, from which rock if any lover flung himself down headlong, he was instantly cured. Venus after the death of Adonis, *when she could take no rest for love,* Cum resana suas torrentes 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

---

*Tex. Adelphi. i have married a wife; what misery d. has entailed upon me! sons were born, and other pains. *Catull omnes morbes, philtus, hypocras, et ceterorum morbis, et ceterae quas fabriscant ad amores capaces, utres attigst esse demodes. *Vesane, &c. o. Ex neminem auferri expedit is. *Studtus. *Quam uenomen desperata Jupiter impotenter, ibi solitus lavare, &c.
be enamoured on Juno, thither go to ease and wash himself, and after him divers others. Cephalus for the love of Protaela, Deogenetus' daughter, leaped down there, that Lesbian Suphro for Phaon, on whom she miserably doted. 8 Cupidinis astro perceda est summo proceps ruit, hoping thus to ease herself, and to be freed of her love pangs.

---

**Cure of Love-Melancholy.**

This medicine Jos. Scaliger speaks of, *Ausoniarm lectio a lib. 18. Salamntz in Pancirol. de 7. mundi mirac. and other writers. Pliny reports, that amongst the Cyzeni, there is a well consecrated to Cupid, of which if any lover taste, his passion is mitigated: and Anthony Verdurius *Imag. decorum de Cupid. saith, that amongst the ancients there was *Amor Lethes,* he took burning torches, and extinguished them in the river; his statue was to be seen in the temple of Venus Elenusa. 6 when Ovid makes mention, and saith *that all lovers of old went thither on pilgrimage, that would be rid of their love-pangs.* Pausanias, in 12 Phocicis, writes of a temple dedicated *Veneri in spelunc.,* 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 Achaeis, tells as much of the river 15 Senetus 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. 12 Amoris vulnus idem qui sanat facit; which if it be so, that water, as so holds, is omni aura 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 15 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 heros amasias sua potissat. saith Guianrius, cap. 15. tract. 15. Aesculapius himself, to this malady, cannot invent a better remedy, quam ut amanti credat amatun.* (6 Jason Pratensis) that than a lover have his desire.

'Tis the special cure, to let them bleed in *Vena Hymenaeo, for love is a pleurisy, and if it be possible, so let it be,—optataque gaudia carpant. 17 Arculanus holds it the speediest and the best cure, 'tis Savaarola's last precept, a principal infallible remedy, the last, sole, and safest refuge.

When you have all done, saith 20 "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." Areteus, an old author, *lib. 3. cap. 3. hath an instance of a young man, 27 when no other means could prevail, was so speedily relieved. What remains then but to join them in marriage?

---

8 Menander. Hither Deucalion came, when Pyrrha's love Tormented him, and leapt down to the sea. And had no harm at all, but by and by His love was gone and chased away.

---

10 "Hic se Deucalion Pyrrha succensus amore Merosit, et hideo corpore præstit aquas. Nec mora, fugit amor; &c."

---

12 Phocicis.

---

15 Pausanias.

---

16 Jason Pratensis.

---

17 Arculanus.

---

20 "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." Areteus, an old author, *lib. 3. cap. 3. hath an instance of a young man, 27 when no other means could prevail, was so speedily relieved. What remains then but to join them in marriage?
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;

"Asque una simul in torno questeant,
Et sommo aigit quiete in una.

Yea, 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, sexet et simul: she dotes as much on him, or them, and in modesty must not, cannot woo, as unwilling to confess as willing to love: she dare not make it known, 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's daughter, when she was unamoured 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 all alone, and dare not open my mind to any. What if I acquaint my mother with it? bashfulness forbids. What if some of the lords: audacity wants. O that I might but confer with him, perhaps in discourse I might let slip such a word that might discover mine intention! How many modest maidens may this concern, I am a poor servant, what shall I do? I am a fatherless child, and want means, I am blithe and luxur, young and lusty, but I have never a suitor. Expectant stolati ut ego habi regatam veniam, as she said, A company of silly fellows look behide that I should woo them and speak first: faire they would and cannot woo, — quae prima aversa sumus? being merely passive they may not make suit, with many such lets and inconveniences, which I know not; what shall we do in such a case: aye "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 descents, 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 strikers sort their slaves, do they degrees and families. If be she 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, tandem aliquid amor: we are all the sons of Adam, 'tis opposite to nature, it ought not to be so. Again: he loves her most impotently, she loves not him, and so e contra. *Pan loved Echo, Echo Satyrus, Satyrus Lyda.

"Quantum ipotnum aliquis animam oderat
Tantum ipsus amans odiosus 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; — fugit hoc, facit ilium amorum, *this dispels, that creates love." This we see too often verified in our common experience. *Choreus dearly loved that virgin Callirhoe but the more he loved her, the more she hated him. Orme loved Paris, but he rejected her: they are stuff of all sales, as if beauty were therefore created to undo, or be undone. I give her all attendance, all observance, I pray and aretrue. *Alma precor misere mei, fair mistress pity me, I spend myself, my

[Part. 3. Sec. 2.]

22 Jovianus Pustanus, Edebam. lib. 1. 23 Speede's hist. M. S. Burt. 24 Lucretia in Ciceronia. act. 18. Bartimo interpol. 25 Virg. 4. 'Am. 26 How shall I begin?" 27 Eseuho Mainchi 28 Virg. Met. 1. 29. 30 Athenaeum. 6. Perdit quodam Callirhonem virginem 31 et quanto erat Chloeis amor vehementior erat, fante- erat pulchri animus ab ejus amore alienior. 32 Virg. 4. 'Am. 33 The effusion one is golden. 34 Pausania. 35
Cure of Love-Melancholy.

time, friends and fortunes, to win her favour, (as he complains in the 30 Eclogue,) I lament, sigh, weep, and make my moun to her, "thou art hard as flint,"—*cunctibus Ismariis innuator*—as fair and hard as a diamond, she will not respect, *Despectus tibi sum,* or hear me,

31 "fugiit illa vocantem
Nil lachrymas miserata meas, nil flexa querelas."

What shall I do?

"I wooed her as a young man should, But sire, she said, I love not you."

32 "Darior at scoptulis mea Caellia, marmore, ferro, Robore, rape, antro, corum, adamanate, gelu."

"Rock, marble, heart of oak with iron hard, Frost, flint or adamant, are not so hard."

I give, I bribe, I send presents, but they are refused. *Rusticus est Coridon, nec munera curat Alexis.* I protest, I swear, I weep,

34 "edoque repenit amores,
Irisu lachryman."—

"She neglects me for all this, she derides me," contemns me, she hates me, "Phililda flouts me: *Cauce, feris, querce durior Eurydice*; still, churlish, rocky still.

And 'tis most true, many gentlewomen are so nice, they scorn all suitors, crucify their poor paramours, and think nobody good enough for them, as dainty to please as Daphne herself.

58 "Muli illam petiere, illa asperram petentes,
Nec quid Hyum, quid amor, quid sint cunbria curat."

"Many a time wooed, but she scorn'd them still,
And said she would not marry by her will."

One while they will not marry, as they say at least, (when as they intend nothing less) another while not yet, when 'tis their only desire, they rave upon it. She will marry at last, but not him: he is a proper man indeed, and well qualified, but he wants means: another of her suitors hath good means, but he wants wit; one is too old, another too young, too deformed, she likes not his carriage: a third too loosely given, he is rich, but base born: she will be a gentlewoman, a lady, as her sister is, as her mother is: she is all out as fair, as well brought up, hath as good a portion, and she looks for as good a match, as Matilda or Dorinda: if not, she is resolved as yet to tarry, so apt are young maids to boggle at every object, so soon won or lost with every toy, so quickly diverted, so hard to be pleased. In the meantime, *quo totis amantibus*? one suitor pines away, languisheth in love, *mori quot denique cogit*? another sighs and grieves, she cares not: and which *Strozba* objected to Ariadne,

"Nec magis Euryali gemitu, lacrymique moveris,
Quod, precibus turbae flexitur ora salis,
Tu jucundum, quo non formosam alter in urbe,
Spernis et insanos cogis amore morti."—

"Is no more mov'd with those sad sighs and tears,
Of her sweetheart, than raging sea with prayers:
Then scorn't the fairest youth in all our city,
And nack'd him almost mad for love to die."—

They take a pride to prank up themselves, to make young men enamoured,

39 *captare viros et spernere captos,* to dote on them, and to run mad for their sakes,

"sed nullis ilia movetur,
Plethibus, aut vices illas tractabilis audit."—

"Whilst nigardly their favour they discover,
They love to be belov'd, yet scorn the lover."

All suit and service is too little for them, presents too base: *Tormentis gaudet amantis*—et *spoliis.* As Atalanta they must be overrun, or not won. Many young men are as obstinate, and as curious in their choice, as tyrannically proud, insulting, deceitful, false-hearted, as irreparable and peevish on the other side; Narcissus-like,

29 "Multi illum juvenes, matuta petire pulpae,
Sed flat in temere tam dura superbia formata,
Xuli illum juvenes, nullae petire pulpae;"

"Young men and maidens did to him sue,
But in his youth, so proud, so coy was he,
Young men and maidens did to him sue."

Echo wept and woed him by all means above the rest, Love me for pity, or pity me for love, but he was obstinate. *Ata nemoi quam sit tibi copia nostris,* "he would rather die than give consent." Psyche ran whining after Cupid.

40 "Postquam tu to Psyche formam requirit,
Et posset te din demum, puernique pulpae;"

"Fair Cupid, thy fair Psyche to thee sue,
A lovelylass a fine young gallant would."—

but he rejected her nevertheless. Thus many lovers do hold out so long, doting on...
themselves, stand in their own light, till in the end they come to be scorned and rejected, as Strozzi’s Gargiliana was,

"Te juvenes, te odore sones, desertaque langues, Quae latuos processerunt publica cura prius."

| "Both young and old do hate thee scorned now, That once was all their joy and comfort too." |

As Narcissus was himself,

| "Who despising many, Died ere he could enjoy the love of any." |

They begin to be contemned themselves of others, as he was of his shadow, and take up with a poor 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 47 Plutarch, 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 usino conscendit 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 que non vult, aliam que vult ego aut. Vincere vult animos, non sature Venus." |

| "I have a maid, she loves me not; I her am. She would have me, but I not her again; So love to cruey men’s souls is best; But seldom doth it please or give consent." |

"Their love dancest 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. Oftenste times 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: _ad desperandum, there's hope enough yet_: _Mopso Nissa datur, quid non speramus amantes?_ Put thyself forward once more, as unlikely matches have been and are daily made, see what will be the event. Many leave roses and gather thistles, heath love and love jealousy; our likings are as various as our palates. But commonly they omit opportunities, _oscula qui suspici_, etc., they neglect the usual means and times.

| "Il! that will not when it may, When he will he shall have nay." |

They look to be wooed, sought after, and sued to. Most part they will and cannot, either for the above-named reasons, or for that there is a multitude of suitors equally enamoured, doing all alike; and where one alone must speed, what shall become of the rest? Hero was beloved of many, but one did enjoy her; Penelope had a company of 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. 48_quin stultos exercet ignes, divert his cogitations, or else bravely bear it out, as Turnus did, _Tunc sit Lavinia conjur_, when he could not get her, with a kind of heroic scorn he bid Aeneas take her, or with a milder farewell, let her go. _Et Philippa solus habes_. "Take her to you, God give you joy, sir." The fox in the emblem would eat no grapes, but why? because he could not get them; care not then for that which may not be had.

Many such inconveniences, lets, and hindrances there are, which cross their projects and cruelly poor lovers, which sometimes may, sometimes cannot be so easily removed. But put case they be reconciled all, agreed hitherto, suppose this 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_: _durus pater_, a hard-hearted, unnatural, a covetous father will not marry his son, except he have so much money, _ita in aurum omnes insinuant_, as 49 Chryseustus 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, \textit{iniqui patres}, measure their children's affections by their own, they are now cold and deceptip themselves, past all such youthful conceits, and they will therefore starve their children's genus, have them \textit{a pueris \textit{lilico nasci aeneis}, they must not marry, \textit{nesc carum aitias esse rerum quas secum fert adolescentia: ex sua libidine moderatur quae est unae, non quae olim fuit: as he said in the comedy: they will still nature, their young bloods must not participate of youthful pleasures, but be as they are themselves old on a sudden. And \textit{ius} 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 prostituates his eldest son's love and affection to some fool, or ancient, or deformed piece for money.

and though his son utterly dislike, with Chitipho in the comedy, \textit{Non possum pater: If she be rich, \textit{Eta} (he replies) \textit{ut elegans est, credas avium 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, \textit{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 \textit{Livy} exemplifies, \textit{dec. 1. lib. 4.}\n
a gentleman and a yeoman woosed 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. \textit{qua quan splendissinis nuptiis 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. \textit{Virgo formosa, cisi oppido pauper, aubnde dotata est,} Rachel was so married to Jacob, and Bonaventure, \textit{in 4. sent.} "denies that he so much as venially sins, that marries a maid for comeliness of person." The \textit{Jews}, \textit{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. \textit{It is good for a comnonwealth.} \textit{Plato} holds, that in their contracts "young men should never avoid the affinity of poor folks, or seek after rich." Poverty and base parentage may be sufficiently recompensed by many other good qualities, modesty, virtue, religion, and choice bringing up, \textit{I am poor, I confess, but am I therefore contemptible, and an abject\' 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 \textit{Amor cugi non potest.} love cannot be compelled, they must affect as they may: \textit{Fatum est in partibus illis quas suas abscondit,} as the saying is, marriage and hanging goes by destiny, matches are made in heaven.

\textit{It lies not in our power to love or hate, For will in us is overrul'd by fate.}

A servant maid in \textit{Aristocetus} loved her mistress's minion, which when her dame perceived, \textit{farius simulatim}, in a jealous humour she dragged her about the house by the hair of the head, and vexed her sore. "The wench cried out, \textit{O mistress, 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 \textit{Plato} and \textit{Bone's} mind, that families have their bounds and periods as well as kingdoms, beyond which
for extent or continuance they shall not exceed, six or seven hundred years, as they there illustrate by a multitude of examples, and which Peucer and Melanthon 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 us, I say, give something to youth, to love; they must not think they can fancy whom they appoint; \( \text{Amor enim non imperatur, affectus liber si quis alius et vices exigens,} \) this is a free passion, as Pliny said in a panegyric of his, and may not be forced: Love craves liking, as the saying is, it requires mutual affections, a correspondence; \( \text{inconstans datar nec anfertar,} \) 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; \( \text{quia enim (as Fabius urges) amare aliquo animo potest} \) 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. Syracides cap. 7. vers. 25. calls it a "weighty matter to perform, so to marry a daughter to a man of understanding in due time." \( \text{Virgines enim tempertine locanda, \text{ as \text{Leummi}n adorns, lib. 1. cap. 6. Virgins must be provided for in season, to prevent many diseases, of which \text{Rodericus} a \text{Castro de morbis mulierum, lib. 2. cap. 3. and Lod. Mercatus} lib. 2. de mulier. affect. cap. 4. de mulier. virginit. viduarum, have both largely} \) discoursed. And therefore as well to avoid these feral maladies, "is good to get them husbands betimes, as to prevent some other gross inconveniences, and for a thing that I know besides; \( \text{ubi aptiuram tempus et etus adscrivit,} \) as Chrysostom adviseth, let them not defer it; they perchance will marry themselves else, or do worse. If Nevisanus the lawyer do not impose, they may do it by right: for as he proves out of Curtius, and some other civilians, Sylva, suppl. lib. 2. numer. 30. \( \text{A maid past twenty-five years of age, against her parents' consent may marry such a one as is unworthy of, and inferior to her, and her father by law must be compelled to give her a competent dowry.} \) Mistake me not in the mean time, or think that I do apologise 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, \( \text{lest she be reputed to be malpert and wanton, if she take upon her to make her own choice;} \) \( \text{that she should rather seem to be desired by a man, than to desire a man herself.} \) To those hard parents alone I retort that of Curtius, (in the behalf of modester maids,) that are too 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 (sah\( \text{t} \) Aretius's Lucretius twenty-four years of age, "is old already, past the best, of no account." An old fellow, as Lycistrata confesseth in Aristophanes, \( \text{et si sit canus, cito puellam virgenem ducit uxorom,} \) \( \text{and this no news for an old fellow to marry a young wench: but as he follows,} \) \( \text{nulius brevis occasio est, et hoc non apprehendens, nemo vult ducere uxorom, expectans vero sedet;} \) \( \text{who cares for an old maid? she may set, &c. A virgin, as the poet holds, lasciva et petulans puella virgo, is like a flower, a rose withered on a sudden.} \)"

Let them take time then while they may, take advantage of youth, and as he prescribes.

\( \text{College virgo ramos dum tibi naves et nova paves, et ibi est eor virginitatem propere tue?} \)" "Fair maid, go gather roses in the prime, and think that as a flower so goes on time."

Let's all love, \( \text{dum vices annique sinunt,} \) while we are in the flower of years, fit for love matters, and while time serves: for

\( \text{Sese occultare et redare possunt,} \) "She that was a maid as fresh as May, and now an old crone, time so steals away."

\( \text{Sube occultare et redare possunt,} \) "But once we lose this light, this is the reckless of time."

\( \text{Volat irrecoverabil tempus, time past cannot be recalled. But we need no such} \)
Cure of Love-Melancholy.

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, 

\[22\] Opulentiores pauperorum ut filias

Indotis ducant auxores domum:

Et multo det civitas concordior,

Et invidis nos minore utemur, quam utimur.

\[23\] That rich men would marry poor maidens some.
And that without dowry, and so bring them home,
So would much concord be in our city,
Less envy should we have, much more pity.

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, \[73\] Dos est sua forma puellis, beauty is a maiden’s dowry, and he doth well that will accept of such a wife. Eubulides, in \[74\] Aristocrates, married a poor man’s child, facie non ille stabili, of a merry countenance, and heavenly visage, in pity of her estate, and that quickly. Acontius coming to Delos, to sacrifice to Diana, fell in love with Cydippe, a noble lass, and wanting means to get her love, put a golden apple into her lap, with this inscription upon it,

\[75\] Juro tibi sanè per mystica sacra Diana,
Me tibi venturam comitem, sponsunque futurum.”

\[76\] I swear by all the rites of Diana,
I’ll come and be thy husband if I may."

She considered of it, and upon some small inquiry of his person and estate, was married unto him.

“Blessed is the wooling.
That is not long a doing.”

As the saying is; when the parties are sufficiently known to each other, what needs such scrupulosity, so many circumstances? dost thou know her conditions, her bringing-up, like her person? let her means be what they will, take her without any more ado. \[77\] Dido and Æneas 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 Lælius, 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 adamantes redamabant, there was a golden world men did so, (in the reign of \[78\] Ogyges belike, before staggering Ninnus began to disperse) if all be true that is reported: and some few now-a-days will do as much, here and there one; ’tis well done methinks, and all happiness betal them for so doing. \[79\] 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 presagio, out of some secret fore-knowledge of her fortune, bestowing that little which he had amongst his other children. But she, thus qualified, was preferred by some friends to Constantinople, to 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. \[80\] 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 Psammecius the King of Egypt’s lap at Memphis: he wondered at the excellence of the shoe and pretty foot, but more Aquile 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 Syraeides, cap. 7, ver. 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. Danas of Lacedaemon 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 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. The 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. Cralis, a Servian prince (as Nicephorus Gregoras Rom. hist. lib. 6. relates it,) was an earnest suitor to Eudocia, 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, Cralis amicitiam magni jucies, because he was a great prince, and a troublesome neighbour, much desired his affinity, and to that end betrothed his own daughter Simonida to him, a little girl five years of age (he being forty-five,) and live 6 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 van-glorious, 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 supposest: 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 displacements, follow, and oftentimes they mutiny their families. * Paulus Jovius gives instance in Galeatius the Second, that heretical Duke of Milan, externas agitationes, decoras qui dem regio fastu, sed sibi et posterie damnosas et feri extitale quiesvit; he married his eldest son John Galeatius to Isabella the King of France his sister, but she was socrates tam gravis, ut ducentus millibas aureorum constitui, 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 ejsus adventum hanc opes tam admirabili liberatissime profusus 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 relatie a mensa decem millibas hominum sufficient, as would serve ten thousand men: but a little after Lionel died, nova nuptie et intempestive concivit operam dans, &c., and to the duke's great loss, the solemnity was ended. So can 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 unfit,) 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. * Velle lectum in such cases, potiri non iacere, as he said. They see but as prisoners through a grate, they covet and catch, but Tantulas a labris, &c. Their love is lost, and vain it is in such an estate to attempt. * Graecessimum est adumare nec potiri, 'tis 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. Lupus auribus tenet, they hold a wolf by the ears, they must either burn or starve. * Tis cornutum sophisma, hard to resolve, if they marry they forfeit their estates, they are undone, and starve themselves through beggary and want: if they do not marry, in
this heroic passion they furiously rage, are tormented, and torn in pieces by their predominant affections. Every man hath not the gift of continence, let him pray for it then, as Beza adviseth in his Tract de Divortiis, because God hath so called him to a single life, in taking away the means of marriage. 86 Paul would have gone from Mysia to Bithynia, but the spirit suffered him not, and thou wouldst perdure to 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 87 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. exmmp. 1. which Sextus ab Hesmonta takes to be the horoscope of Hieronymus Wolfius, what Pezelius, Origanaus and Leovitius his illustrator Garceus, cap. 12. what Junctine, Protanus, Campanella, what the rest, (to omit those Arabian conjectures à parte conjugii, à parte lascivia, triplicitates veneris, &c., and those resolutions upon a question, an unica potiatur, &c.) determine in this behalf, viz. an sit natus conjugem habiturus, facile an difficilîer sit sponsam impetaturus, quot conjuges, quo tempore, quales decernantur nudo utero, de matro amore conjugem, both in men's and women's genitures, by the examination of the seventh house the almutens, lords and planets there, a c d et O 8 by particular aphorisms, Si dominus 7th in 7th vel secunda nobil excerit utero, servam aut ignobilem si duodecim. Si Venus in 12th, &c., with many such, too tedious to relate. Yet let no man be troubled, or find himself grieved with such predictions, as Hier. Wolfius well saith in his astrological dialogue, non sunt pratoriana decretae, they be but conjectures, the stars incline, but not enforce,

wisdom, diligence, discretion, may mitigate if not quite alter such decrees, Fortuna sua a cujusquie singitur moribus. 90 Qui cauti, prudentes, voti compones, &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, 91 rest satisfied, iugentes virginitatis forem sic ariasse, deploiring their misery with that eunuch in Libanus, since there is no help or remedy, and with Jephtha'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. 92 Voloque suo sua forma repingat. What merits and indulgences they heap unto 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, satyrism, 93 prapismus, melancholy, madness, fornication, adultery, buggery, sodomy, theft. murder, and all manner of mischiefs; read but Bales Catalogue of Sodomites, at the visitation of abbey's here in England, Henry Stephan, his Apol. for Herodotus, that which Ulricus writes in one of his epistles, 94 that Pope Gregory when he saw 600 skulls and bones of infants taken out of a fishpond near a nunnery, thereupon retracted that decree of priests' marriages, which was the cause of such a slaughter, was much grieved at it, and purged himself by repentance. 95 Read many such, and then ask

86 Sidera corporibus present celestia nostri, Sunt ea de viti condita nuncque luto: Cogere sed nequeunt animus ratione fruentem, Quippe sub imperio solius ipse dei est.

90 Voloque suo sua forma repingat. What merits and indulgences they heap unto 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, satyrism, 93 prapismus, melancholy, madness, fornication, adultery, buggery, sodomy, theft. murder, and all manner of mischiefs; read but Bales Catalogue of Sodomites, at the visitation of abbey's here in England, Henry Stephan, his Apol. for Herodotus, that which Ulricus writes in one of his epistles, 94 that Pope Gregory when he saw 600 skulls and bones of infants taken out of a fishpond near a nunnery, thereupon retracted that decree of priests' marriages, which was the cause of such a slaughter, was much grieved at it, and purged himself by repentance. 95 Read many such, and then ask
what is to be done, is this vow to be broke or not? No, saith Bellarmine, cap. 38, lib. de Monach. melius est scortari et uru quam de voto calibatus ad nutshell transit, better burn or fly out, than to break thy vow. And Coster in his Enchirid. de celibat. suerdotum, saith it is absolutely gravius peccatum. 52 "a greater sin for a priest to marry, than to keep a concubine at home." Gregory de Valence, cap. 6, de calibat. maintains the same, as those of Essei and Montanists of old. Inasmuch 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. 53 Anno 1419, Pius 2, Pope, James Rossa, nephew to the King of Portugal, and then elect Archbishop of Lisbon, being very sick at Florence, 54 "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. 55 "Better marry than burn," and as St. Hierome gravely delivers it, Alii sunt leges Cesarum, alia Christi, aliiud Papianum, aliiud Paulus noster precipit. there's a difference betwixt God's ordinances and men's laws: and therefore Cyprian Epist. 8. boldly denoumou, i impium est, adulterum est, suerdegum est, quodcumque humano furor statutum, ut dispositione divina violetur, it is abominable, impious, adulterous, and sacrilegious, what men make and ordain after their own furies to cross God's laws. 56 Georgius Wicelius, one of their own arch divines (Inspect, eccles. pag. 18) excludes against it, and all such rash monastical vows, and would have such persons seriously to consider what they do, whom they admit, nec in posteram quarrantur de inanibus stupris, lest they repent it at last. For either, as he follows it, 57 you must allow them concubines, or suffer them to marry, for scarce shall you find three priests of three thousand, qui per alteram non amant, 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 inhumane an edict.

Many laymen require still at priests' marriages above the rest, and not at clergymen only, but of all the meaner sort and condition, they would have none marry but such as are rich and able to maintain wives, because their parish belike shall be pestered with orphans, and the world full of beggars: but these are heart-hardened, unnatural, monsters of men, shallow politicians, they do not consider that a great part of the world is not yet inhabited as it ought, how many colonies into America, Terra Australis incognita, Africa, may be sent? Let them consult with Sir William Alexander's Book of Colonies, Orphens Junior's Golden Fleece, Captain Whitburne, Mr. Haggthorpe, &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. 63 Adrian the emperor said he had rather have men than money, mulie se hominum adjunctione amplectere imperium, quam pecuni. Augustus Cesar made an oration in Rome ad calibus, to persuade them to marry; some countries compelled them to marry of old, as 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. 6 In the isle of Maragman, the governor and petty king there did wonder at the Frenchmen, and admire how so many friars, 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 31 cloisters of monks, 28 of nuns, &c. ex ungue leonem, 'tis to this proportion, in all those provinces and cities, what would they think, do they live honest? Let them assemble as they will, I am of Tertullian's mind, that

52 Si subit, quam ad domi concubinam sitat. 53 Alphonse de Comminis, lib. de gest. pontificum. 54 Cum medietas sæculorum aut subvertat aut conuulteretur, nec mortem vixit, possit mortem patris interpresque expectat. Vit. &c. 55 Epist. 39. 56 Vide vita Bajza edit. 1623 by D. T. James. 57 Ludgate, in Chaucer's Flower of Cartesius. 58 I'm not multitude but idleness which causeth beggary. 59 Or do not them a work, and bring them up in such honest trades. 59 Dion. Chrys., lib. 56. 60 Strype, Bromptom, lib. 2. 61 Abbeville in his list of the Frenchmen to the isle of Maragman An. 1614.
few can continue but by compulsion. "Chastity (saith he) thou art a rare god-
ness in the world, not so easily got, seldom continue: thou mayst now and then
be compelled, either 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
be 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 pro-
vinces and cities of Europe they do as much, because they think young men, church-
men, and servants amongst the rest, can hardly live honest. The consideration of
this belike made Vibius, the Spaniard, when his friend Grassus, that rich Roman
gallant, lay hid in the cave, ut voluptatis quae etas illa desiderat captiam 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 en-
courage them to marriage, give great rewards to such as have many children, and
mullet 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
legions, 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
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 The-
ophilus the emperor was presented, by his mother Euprosyne, 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 descend to
marry: otherwise, &c., why should a man marry, saith another epicurean rout, what's
matrimony but a matter of money? why should free nature be entrenched on, con-
fined 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, sponsi Penelopes, 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 dis-
trustful of God's providence, they will not, not dare for such worldly respects, a
fear of want, woes, miseries, or that they shall light, as Leunius saith, on a scold,
a slut, or a bad wife." And therefore, Tristem Juvenal vener dext: colunt, they
are resolved to live single, as Epanimonidas did, &c. Nil ait esse prius, melius

4 Rara quidem deus est Ochastitas in terris, non
facile perfecta. turpis perpetam, esti amounnum quam pro-
test, quod nature deletum, vel si disciplina pervasert, cuncta component.
5 Perigrin. Hierosol. 
6 Pius-
tarch. vita epis. adiuvandae medio constitutus.
7 An-
cillas duas egregia formae et etatis flore.
8 Alex. ab. 
9 Alex. 1. 4. c. 
10 Tres filii patrem ab excubuis,

11 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
legions, 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
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 The-
ophilus the emperor was presented, by his mother Euprosyne, 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 descend to
marry: otherwise, &c., why should a man marry, saith another epicurean rout, what's
matrimony but a matter of money? why should free nature be entrenched on, con-
fined 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, sponsi Penelopes, 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 dis-
trustful of God's providence, "they will not, not dare for such worldly respects, a
fear of want, woes, miseries, or that they shall light, as Leunius saith, on a scold,
a slut, or a bad wife." And therefore, Tristem Juvenal vener dext: colunt, they
are resolved to live single, as Epanimonidas did, &c. Nil ait esse prius, melius

8 Tenag. idem radices in summo, &c. 9 Epaminondas

12 Consul. 3. pros. 
14 Quod 3. caput matrimonii alligari non potest. Lenu. lib. 4. 13. de
occult. nat. Abhorrent multa matrimonio, ne inm-
sam, querulant, aecrhem, amaram uxorem perfice cog-

tant. 16 Sene. Hippii. 
17 Celeb. enim viserat

18 Sene. lipp. "There is nothing better, nothing pre-
ferrable to a single life."

2 w 2
nil calibe viti," and ready with Hippolitus to abjure all women, "Detestor omnes, horreo, fugio, exercor, &c. But,

"Hippolite nescis quid fugis vitae bonum, Hippolite nescis"

"alas, poor Hippolitus, thou knowest not what thou sayest, 'tis otherwise, Hippolitus." Some make a doubt, an uxor literato sit duenda, 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 soul with scolding, he cannot well intend to do both. as Hippolius Berondius, that great Bononian doctor, once writ, "imperdiri 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 uxor duenda semper abhorre, nec quiqualam libero lecto censui jucundius. I could not abide marriage, but as a rambler, creativeus ac voluticus amator (to use his own words) per multiplices amores discurrebam. I took a snatch where I could get it; nay more, I railed at marriage downright, and in a public auditory, when I did interpret that sixth Satire of Juvenal, out of Plutarch and Senecha, I did heap up all the dictories I could against women; but now recant with Sesschorum, patrocinium cano, nec patinet censeri in ordine maritiorum. I approve of marriage. I am glad I am a 43 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 Tillius, Callaphania 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 doto me. Let other men be averse, rat then and scoff at women, and say what they can to the contrary, vir una uxor maleorum expers est, &c., a single man is a happy man, &c., but this is a toy. Nec dulces amores sperare pur, neque in choreas; these men are too distrustful and much to blame, to use such speeches, Parce pucororum diffundere crimem in omnes. "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 quiestis, Qui caput uxorom, fratem caput atque sororem. And 30, "He that hath no wife wandereth to and fro mourning." Minuantur utrae conjuge curae, women are the sole, only joy, and comfort of a man's life, born ad usum et lusum hominum, firmamenta familiarum.

26 Delate humanum genere, solata vitæ,
   Haud laeta nocet placidissima cara diei,
   Vota virum, juveirum ope;&c.,

A wife is a young man's mistress, a middle age's companion, an old man's nurse. Particeps letiorum et tristium, a prop, a help, &c.

"Optima vestri possessione est uxor benevolent,"
"Maris gloria est animus amabilis at tristitiae"

"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.

27 "Quam cibi chara domu conjux, fidusque maritus
   Unanimibus grati

smith our Latin Homer, she is still the same in sickness and in health, in his eye, his hand, his bosom friend, his partner at all times, his other self, not to be separated by any calamity, but ready to carry 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
Cure of Love-Melancholy.

get anybody to die for him, he should live longer yet, but when all refused, his parents, *et si* decrepitis, friends and followers forsook him, Alcestus, his wife, though young, most willingly undertook it; what more can be desired or expected? And although on the other side there be an infinite number of bad husbands (I should rail downright against some of them), able to discourage any women; yet there be some good ones again, and those most observant of marriage rites. An honest country fellow (as Fulgosus relates it) in the kingdom of Naples, at plough by the sea-side, saw his wife carried away by Mauritanian 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; 31 "He that will avoid trouble must avoid the world." (Eusebius *proprer. Evangel. 5, cap. 50.)

Some trouble there is in marriage I deny not, *Etsi grave sit matrimonium, saith Erasmus, educatur tamen multis,* &c., yet there be many things to 32 sweeten it, a pleasant wife, *placeus uxor,* pretty children, *dulces nati,* deliciae filiorum hominum, the chief delight of the sons of men; Eccles. ii. 8. &c. And howsoever though it were all troubles, 33 *utilitas publicae causa decorandum, grave qui liberat subedendum,* it must willingly be undergone for public good's sake,

34 "Audite (populis) hec, inquit Saisarian, Mala sunt mulieres, verumtamen O populares, Hoc sine mala domum inhabitare non licet." 35 "Hear me, O my countrymen, saith Saisarian, Women are naught, yet no life without one."

36 *Malum 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 humannum 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 Nevisanu, marriage makes us immortal, and according to Tacitus, 37 quis firmissimum imperii nunquam, the sole and chief prop of an empire. *Indigne vixit per quem non vixit et alter,* 38 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 39 Trismegistus to his son Tatius, "have no commerce with a single man." Holding belike that a bachelor could not live honestly as he should, and with Georgius Wicelius, a great divine and holy man, who of late by twenty-six arguments commends marriage as a thing most necessary for all 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 seminem posse neque pi eter, neque bene mori citra 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 wilful, obstinate, and state bachelors ruminate of this. "If we could live without wives," as Marcellus Numidicus said in 41 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 were an happy thing, as wise 42 Euripides hath it, if we could buy children with gold and silver, and be so provided. *sine mulierum congressu, without women's company; but that may not be:"

40 *Orbis jacebit squallido turpis situ, Vannum sine uliss classibus stabat mare, Absque calo decrert et stygis fora.* "Earth, air, sea, land at once would come to naught, The world itself should to rain brought."

Necessity therefore compels us to marry.

30 *Cum juxta mare agrum coleret: Omnis enim misera, innumera, conjugeris amor eum fecerat, Non sine ingenti admiratione, tanta hominis charitate notus rex liberos esse jussit,* &c. 31 *Qui vult vitare molestias vitat matrimonium.* 32 *Teces plus vitre receptas drectus aequi quidem, *43 *Quid vita est quavis quidva est sine Cypride dulce Mimmer.* 33 *Erasmus. 34 E. Stoboe. 35 Menander. 36 Seneca Hyp. lib. 3, num. 1. 37 Hist. lib. 4. 38 Palingenius. "He lives contemptibly by whom no other lives." 39 *Brason, lib. 7, cap. 21. 40 *Not societatem habere, &c.* 41 *Lib. 1 cap. 6. Si, inquit, Quirites, sine uxor e se posseos omnes careremus; Sed quoniam sic est, salutis posterius publice quam voluptatibus conspicuendum.* 42 *Beatus foret si liberis auro et argento mercari,* &c. 43 *Seneca Hyp.*
Love-Melancholy.

But what do I trouble myself, to find arguments to persuade to, or commend marriage? behold a brief abstract of all that which I have said, and much more, succinctly, pitifully, pathetically, perspicuously, and elegantly delivered in twelve motions to mitigate the miseries of marriage, by ⁴⁴ Jacobus de Voragine,


1. Hast thou means? thou hast none to keep and increase it.—2. Hast none? thou hast one to help it to.—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 kin-men 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 cursed the barrenness of marriage, 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 horns 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 corromto by an unchaste wife, and shalt bring up other folks' children instead of thine own.—11. Paul commends marriage, yet he prefers a single life.—12. Is marriage honourable? What an immortal crown belongs to virginity?

So Sireclides 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 vulgo nominum what they say?): so can I conceive peradventure, and so count thou: when all is said, yet since some be good, some bad, let's put it to the venture. I conclude therefore with Seneca,

—"Car Tiuo video jaces?
Testrum juvenatum solve: nunc luxus rape,
Effusae hacunae, optimo visus dies
Effuete prohibe.

"Why dost thou lie alone, let thy youth and best days to pass away?" Marry whilst thou mayest, donec veniunt cantites abest morosa, whilst thou art yet able, yet lusty, "Elige cu dicius, tu mihi solus places, make thy choice, and that freely forthwith, make no delay, but take thy fortune as it falls. "Tis true,

⁴⁴ "calamitosus est qui incidet
In matrem exorem, sola quia in hominem,

"Tis a hazard both ways I confess, to live single or to marry, "Nam et uxorem ducere,
e non ducere statum 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 unspakable benefit, a sole content, on the other; 'tis all in the proof. Be

⁴⁴ Gen. ii. Adjutarium simile, &c. ⁴⁵ Ovid. "Find her to whom you may say, 'thou art my only pleasure." ⁴⁶ E Gregorio Valeriano, lib. 7, cap. 7. "To marry, and not to marry, are equally base."
Cure of Love-Melancholy.

Let him that is averse from marriage read more in Barbarus de re uxor. lib. 1. cap. 1. Lennius de institut. cap. 4. P. Godefridus de Amor. lib. 3. cap. 1. Nevisanus, lib. 3. Alex. ab Alexandro, lib. 4. cap. 8. Tunstall, Erasmus' tracts in laudem matrimoni, &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. Theré 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 clapping of a woman," 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世界
Send him his Love that hath 'er deceived bought.

And Troilus in last and in quiet
Is with Creusa, his own heart sweet.

And although they have hardly passed the pikes, through many difficulties and delays brought the match about, yet let them take this of Aristæetus (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 nuplis, God give them joy together. Hymen O Hymene, Hymen ades O Hymene! Bonum factum, 'tis well done, Haud equidem sine mente reor, sine nomine Divum, 'tis a happy conjunction, a fortunate match, an even couple.

Ambo animis, ambo prestantes virtibus, ambo
Florentes annis.

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,

"They modestly go sport and toy,
And 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, Scitis Mecastor natus est Pamphilo puer. In the meantime I say,

"Crasaii)."

Let those love now who never loved before,
And those who always loved now love the more;
Sweet loves are born with every opening spring;
Birds from the under boughs their pipes sing," &c.
And in the morn betime, as those Laecidianonian lasses saluted Helena and Mene-laus, singing at their windows, and wishing good success, do we at yours:

"Salve O'sona, salve felix, det nobis Latona Felicem solitudinem, Venus deda dea equum docerem Inter vos mutata, Saturnius darabiles divitias, Dominae in pectora mutata amore insiprantes, Et desiderium!"

Even all your lives long,

"Laestigat vobis turgoribus concordia, Cornubicie vivessatis!"

"The love of turtles hap to you, And ravens' years still to renew."

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 befall them; let him never call her other name than my joy, my light, or she call him otherwise than sweethe. To this happiness of theirs, let not old age any whit detract, but as their years, so let their mutual love and comfort increase." And when they depart this life,

"Pluris qui volent de remediis amoris, legit Jasoun Pratense. Arno-ldium, Montaltum, Savenardum, Langium, Valescum, Critisnorum, Alexandrnum Benedicium. Laurentium, Valleriolam, Æ Poetis Vasonem, Æ nostratibus Chaucerun. etc., with whom I conclude,

For my words here and every part, I speak them all under correction, If you that feeling love in love's art, And put it all in your discretion, To intreat or make diminution, Of my language, that you beseech, But now to purpose of my rather speech.

SECT. III. MEMB. I.

SUBSEC. I.—Jealousy, its Equivocations, Name, Definition, Extent, several kinds; of Princes, Parents, Friends. In Beasts, Men: before marriage, as Co-rivals; or after, as in this place.

Vallescus de Parantia cap de Melancholy. Ælian Montaltus, Felix Platerus, 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 as great extent as love itself as Æ Benedetto Varchi holds, "no love without a mixture of jealousy," qui non zelat, 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, deserve 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 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." Carus 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 Thesues, (when he went to fight with the Minotaur) of his success, lest he should be foiled, Prima 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 lxix. 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 varied. 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 simulatae, plurumque contentiones et inimicicie; 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 they have offended. Omnipesque patres impatiens consortis erit: "they are still suspicious, lest their authority should be diminished." As one observes; and as Comines hath it, "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 Prætus' daughters into kine, for that they contended with her for beauty; Cybarisses, king Eteocles' children, were envied 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. 83 Quod civibus tenere 

" Quis autem carnis adictionem suppiico carneus alitaret, quem metues! Metus impiam mortis inimicam cruciatus, sunt adeo utriscuiusque tyrannies excipiant, &c. Multi aedilem sanctuarui uoluntatem, quam crudescebat dominii severus voce und fastigii a turris exitare possunt. 84 Longueur, Po. Turc. inst. c. 24. 85 Jovius vita soph. 86 Knochenh. Brachaeus. Sand fol. 22. 87 Nephoris, lib. 11. c. 45 Serapeum, lib. 7. cap. 35. Nepque Valens, aliquo posse perque quam facile cognoscamus vocare. 88 Alexand. Gagani. Museum. hist. descrip. c. 5. 89 B. Fletcher,
Jealousy

Duke of Normandy, in the days of Henry the First, forbidding of marriage to some persons, with such like edicts and prohibitions, are ordinary in all states. In a word (as he said) three things cause jealousy, a mighty state, a rich treasure, a fair wife; or where there is a cracked title, 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:

He is so set, he hath no cause to be Jealous, or dreadful of disloyalty; The pedestal whereon his greatness stands, is held of all our hearts, and all our hands.

But I love, 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 can brook no co-rival, or endure any participation: and this jealousy belongs as well to brute beasts, as men. Some creatures, saith 4 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, allium in passcis non admittit, he will not admit another bull to feed in the same pasture, saith 3 Oppin: which Stephanus Bathorius, late king of Poland, used as an impress, with that motto, Regnum non capit 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. Fiden suam liberat; 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 6 Pierius informeth us, express in their hieroglyphics, the passion of jealousy by a camel; 7 because that fearing the worst still about matters of venery, he loves solitudes, that he may enjoy his pleasure alone. 8 In quosunque obvies insurget, Zealotypi simulatus agitatus, he will quarrel and fight with whatsoever comes next, man or beast, in his jealous fits. I have read as much of 9 crocodiles; and if Peter Martyr's authority be authentic, legal, Babyloniace. 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 laqueula animalium.

But this fruitful 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-rivals, a metaphor derived from a river, rivoles, a 8 river; for as a river, saith Aeron in Hor. Art. Poet. and Donat. in Ter. Emnuic, 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. 9 Lacerat lacertum Largi mordax Memmianus. Memmius the Roman (as Tully tells the story, de oratore, lib. 2.), being co-rival with Lucus Terracina, bit him by the arm, which fact of his was so famous, that it afterwards grew to a proverb in those parts. Phedria could not abide his co-rival Thrason; for when Parmeno de-

---

4 The jealous swanne against his death that singeth, And che the soule that of death bode bringeth.

5 Some say as much of elephants, that they are more jealous than any other creatures whatsoever; and those old Egyptians, as 6 Pierius informeth us, express in their hieroglyphics, the passion of jealousy by a camel; 7 because that fearing the worst still about matters of venery, he loves solitudes, that he may enjoy his pleasure alone. 8 In quosunque obvies insurget, Zealotypi simulatus agitatus, he will quarrel and fight with whatsoever comes next, man or beast, in his jealous fits. I have read as much of 9 crocodiles; and if Peter Martyr's authority be authentic, legal, Babyloniace. 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 laqueula animalium.

But this fruitful 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-rivals, a metaphor derived from a river, rivoles, a 8 river; for as a river, saith Aeron in Hor. Art. Poet. and Donat. in Ter. Emnuic, 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. 9 Lacerat lacertum Largi mordax Memmianus. Memmius the Roman (as Tully tells the story, de oratore, lib. 2.), being co-rival with Lucus Terracina, bit him by the arm, which fact of his was so famous, that it afterwards grew to a proverb in those parts. Phedria could not abide his co-rival Thrason; for when Parmeno de-

---

---
manned. numquid aliud imperas? whether he would command him any more ser
vice: "No more (saith he) but to speak in his behalf, and to drive away his co-rival
if he could." 12 Constantine, in the eleventh book of his husbandry, cap. 11, hath a
pleasant tale of the pine-tree; 13 she was once a fair maid, whom Pimenis and Boreas,
two co-rivals, dearly sought; but jealous Boreas broke her neck, &c. And in his
eighteenth chapter he telleth another tale of 14 Mars, that in his jealousy slew Adonis.
Petronius calleth this passion anactium furiousum emulationem, a furious emulation;
and their symptoms are well expressed, by Sir Geoffrey Chaucer in his first Canter-
bury 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 discourages, injuries in another kind; but as Propertius well
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,
misguises, tortures, gripings, discontents, are not to be separated from them. A
most violent passion it is where it taketh place, an unspeakable torment, a hildish
infernality of the soul, as Aristotile calleth it, "a fury, a continual fever, full of sus-
ception, hate, and sorrow, a martyrdom, a mirth-marving monster. The sorrow and
great of heart of one woman jealous of another, is heavier than death, Erasmus, xxviii. 6.
as "Poniat halis Eliza, 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
Benctto Varchi quotes out of that select sonnet of Giovanni de la Casa, that
reverend lord, as he styles him.

SECT. II.—Causes of Jealousy. Who are most apt. Illness, melancholy, im-
potency, 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 signifiers to their several promissors: the
aphorisms are to be read in Albucob. Pontanus, Schoner, Junctine, &c. Bodin, cap. 5. mith. host. ascribes a great cause to the country or clime, and discurseth
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 climats, 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, Tur-
key, Spaniards, Italians. Germany hath not so many drunkards, England tobac-
coists, France dancers, Holland mariners, as Italy alone hath jealous husbands. And
in Italy some account them of Piacenza more jealous than the rest. In Germany,
France, Britan, Scandia, Poland, Muscovy, they are not so troubled with this feral
malady, although Damiens a Goes, which I do much wonder at, in his topography of
Lapland, and Herbandstein of Russia, against the stream of all other geographers,
would fasten it upon those northern inhabitants. Altemarius Poppins, and Munster
in his description of Baden, reports that men and women of all sorts go commonly

11 Tu mal mel fer tro poeces, vel perdo veneno,
A domnem tantum te modo tale modo;
Tecum molimur, admodum frater amici meris.
Lecto te salutu, lecto te deprecor una,
Rivaleri possim nec ego ferro Juvenem.

12 Stab me with yaoed, or passon strong
Give me to work my labme:
Shoan court not my hand, so thou
From mistress mine refrain.
Command my self, my body, purse,
As those own goods take all,
And as my ever dearest friend,
I ever use they shall.
O spare my love, to have alone
Her to myself I crave.
Now Jose himself I'll not endure
My rival for to have.
into the baths together, without all suspicion, "the name of jealousy (saith Mynster) 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 Sansovinianus 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 tells us, 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. Borbonius in his Annales, out of Eusebius, taxeth Licinius the emperor for a decree of his made to this effect, Jubiens ne vidi simul cum mulieribus in ecclesiis intressent: for being prodigiously naught himself, aliquot naturam ex subditis 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 abit 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 diverg 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: beside their inconstancy, treachery, suspicion, dissimulation, superstition, pride, (for all women are by nature proud) desire of sovereignty, if they be great women, (he gives instance in Juno) bitterness and jealousy are the most remarkable affections.

" Sed neque fulusus aper medias tam fulusus in ira est, Fulmineo rapidissimi dux rotat ore causas." "Tiger, boar, bear, viper, hones, A woman's fury cannot express." 

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, per-ambil, proud, malicious; But worst 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 infortune. It is most part a symptom and cause of melancholy, as Plater and Valesius teach us: melancholy men are apt to be jealous, and jealous apt to be melancholy. 

Pale jealousy, child of insatiate love, Of heart sick thoughts which melancholy bred, A hell-terrorizing fear, no faith can move, By discontent with deadly poison fed; With heedless youth and error vainly fed. A mortal plague, a virtue drowning flood, A hellish fire not quenched but with bough. 

If idleness concur with melancholy, such persons are most apt to be jealous; 'tis Nevisanus note, "an idle woman is presumed to be lascivious, and often jealous." Mulier cum solu cogitation, male cogitation; and 'tis 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 terquam quad sunt infidel, suspects, inconstantes, in similes, simulacres, superstitionis, et si potentiae, in tolerabiles, amore zelotis supra medium. Ovid. 2. de arte. Bartelo. Lab 2 ann. a mulier otiosa facile presumitur luxuriosa, et sepe zelotypa.
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 summa quique tribuat, whether he give every one their own; and therefore when he takes notice of his wants, and perceives her to be more craving, clamorous, 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.

32 "Jamque alios juvenes aspice requiris amores, Ne vocat imbello decrepitique senem." &c.

For this cause is most evident in old men, that are cold and dry by nature, and married succi plenits, to young wanton wives; with old doting Janiva 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. 32 Tam apta nuptias quam bruna messibus, as welcome to a young woman as snow in harvest, saith Nevisanus: Et si capis juvenetiam, facet tibi cornua: marry a lusty maid and she will surely grant horns on thy head. 36 All women are slippery, often unfaithful to their husbands (as Æneas Sylvius epist. 38. seconds him), but to old men most treacherous: they had rather mortem amplexarier, he with a corpse than such a one: 30 Dierent illam puerr. contentam matreres. On the other side many men, saith Hieronymus, are suspicious of their wives, 32 if they be lightly given, but old folks above the rest. Insomuch that she did not complain without a cause in Apuleius, of an old 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 cock, as little and as unable as a child." A bedful of bones, "he keeps all the doors barred and locked upon me, wee 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, 

31 "peramque homine tractatio pravas Eas egressa, "

"bad usage aggravates the matter." 33 Nam quando maliceres cognoscant maritum hoc adventer, hermanus pecantar. 3 as Nevisanus holds, when a woman thinks her husband watcheth her, she will sooner offend; 38 Librum pecantar, et pudor omnis abest, rough handling makes them worse: as the goodwife of Bath in Chaucer brags,

In his ovo grave I made him free, For anger and for every jealousy.

Of two extremes, this of hard usage is the worst. 'Tis a great fault [for some men are uxoria] to be too fond of their wives, to dote on them as Senior Dicilo on his Fallacie, to be too eclectick, or as some do, to be sick for their wives, breed children for them, and like the Serosilini lie in for them, as some birds hatch eggs by turns, they do all women's offices: Cadus Rhodiginus aut. 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 next 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, (sum grave malum uxor supervas virum sum, as the comical poet hath it, there's no greater misery to a man than to let his wife dominate) to carry her off, 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 muffs, and, do you hear, good man; Now give me pearl, and carry you my fan," &c.

40 "postem pallium reduncales, manes; Curre, quod hic esset, volge vultus meus villus, Tu pete ficticas"
many brave and worthy men have trespassed in this kind, multos &c. clares domes-tica hac destructa infania, and many noble senators and soldiers (as Pliny notes) have lost their honour, in being uxoria, 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.

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 write to his friend Dionysius (if at least those Epistles be his) to oversee his wife in his absence, (as Apollo set a raven to watch his Coronis) although she lived in his house with her father and mother, 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 last 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, and 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 trusty, and one Penelope, yet Clytemnestra made Agamemnon cuckold; and no question there be too many of her conditions. If their husbands tarry too long abroad upon unnecessary business, well they may suspect: or if they run one way, their wives at home will fly out another, Quid pro quo. Or if present, and give them not that content which they ought.

Primam ingrate, max invise noctes que per somnum transignuntur, they cannot endure to lie alone, or to fast long. Peter Godefridus, 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 damsels sing and dance, would needs marry her, the match was soon made, for he was young and rich, genis gratus, corpore glabelus, arte mutiscentus, et fortunae opulentus, 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, purpurcis formosa rosis cum Aurora rubetit, when the fair morn with purple hue gan shine, he made an excuse, I know not what, out of Hippocrates Cous, &c., and for that time it went 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 sat up late at his study about those criticisms, mending some hard
places in Festus or Pollux, came cold to bed, and would tell her still what he had done, she did not much regard what he said, &c. 66 She would have another matter mended much rather, which he did not conceive was corrupt: 67 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. Will they pitty them, saith Xenander, or be much offended with such wives, si decepta prern viros decipiant, et cornutos reddant, if they deceive those that cozened them first. A lawyer's wife in 32 Aristocratides, because her husband was negligent in his business, quando lecto danda opera, threatened to cornute him: and did not stick to tell Phyllima, one of her gossips, as much, and that aloud for him to hear: "If he follow other men's matters and have his own, I'll 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 Pindarus of Vulcan, sine gratia natur, hirsute, 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. 53 Las est cum forma magna pudicitia, 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 47 Philostratus, se manifestum, sandalo selecto difficilis, that he might hear by them when she stirred, which Mars indignis forre, was not well pleased with. Good cause had Vulcan to do as he did, for she was no homester than she should be. Your fine faces have commonly this fault; and it is hard to find, saith Francis Philothesis in an epistle to Sisola 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 snowly fair alone, let him look, saith 57 Barbarus, for no better success than Vulcan had with Venus, or Claudius with Messalina. And his 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.

* Nevisusus, 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 unessay'd, 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 nought themselves, they think they may be so served by others, they turned up trump before the cards were shuffled; they shall have therefore legem latinitatis, like for like.

56. "Let there be no jealousy, I desire of thee, lest, but that he that had widow another's wife, And for that he himself they may be so served, He strangly thinketh his wife will treat that way."

Mala mens, matus animus, as the saying is, ill dispositions cause ill suspicions.

60. "There is done jealousy, I desire of thee, But he that had widow another's wife, And for that he himself they may be so served, He strangly thinketh his wife will treat that way."

8. Her epist. 15. 'Often has the serpent been old before the colored grass under a homiletic aspect, and often has the evil manifestation assumed a form without the husband anxiety.'

10. Neversusus, lib. 4. num. 72. "Can some souls be in suspense while they study copulare."


12. Witton's Sat.
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, the fuel of this fury, as 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 pecunandi, et multitudine peccantium are great motives) though their own wives be never so fair, noble, virtuous, honest, wise, able, and well given, they must have change.

Quod licet ingratus est, that which is ordinarily, is unpleasant. Nero (sith Tacitus) abhorred Octavia his own wife, a noble virtuous lady, and loved Acte, a base queen in respect. 63 Cerinthus rejected Sulpitia, a nobleman's daughter, and courted a poor servant maid. — tanta est aliena in messe voluptas, for that 64 stolen waters be more pleasant; or as Vitellius the emperor was wont to say, Julcndiores 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.

Or that some fair object so forcibly moves them, they cannot contain themselves, be it heard or seen they will be at it. 65 Nessus, the centaur, was by agreement to carry Hercules and his wife over the river Euenus; 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. 66 Neptune saw by chance that Thessalian Tyro, Eunippus' 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. 67 Theseus stole Ariadne, vi rapuit that Trazenian Anaxa, Antiope, and now being old, Helen, a girl not yet ready for a husband. Great men are most part thus affected all, as a horse they neigh, saith Jeremiah, after their neighbours' wives, ut visa pullus adhiniit equam: and if they be in company with other women, though in their own wives' presence, they must be courting and dallying with them. Juno in Lucian complains of Jupiter that he was still kissing Ganymede before her face, which did not a little offend her: and besides he was a counterfeit Amphitryo, a bull, a swarm, a golden shower, and played many such bad pranks, too long, too shameful 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; Pictus, probitas, fides, privata bona sunt, as 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 engraven in one ring, we may truly hold of chaste potentes of our age. For great personages will familiarly run out in this kind, and yield occasion of offence. 68 Montaigne, in his Essays, gives instance in Cesar, Mahomet the Turk, that sacked Constantinople, and Ladislaus, king of Naples, that besieged Florence: great men, and great soldiers, are commonly great, &c., probatum est, they are good doers. Mars and Venus are equally balanced in their actions.

Especially if they be bald, for bald men have ever been suspicious (read more in Aristotle, Sect. 4. prob. 19.) as Galba, Otho, Domitian, and remarkable Cesar amongst

62 "As sun and moon in heaven change their course, So they change loves, though often to the worse."
the rest. 33 Urbani servate uxores, maeicum calcum adducimus: besides, this had Cesar, suith Curio in Sueton, was omnium mulierum vir: so: made love to Emma, queen of Mauritania; to Cleopatra; to Posthumia, wife to Sergius Sulpitius; to Lolita, wife to Gabinsius; to Tertulla, of Crassus; to Mutia, Pompejy'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 honores Caesari decretos (as Sueton, cap. 52. de Julio, and Dion, lib. 44. relate) jus illi datum, cum quibusque feminis se jungendi. Every private history will yield such variety of instances: otherwise good, wise, discreet men, virtuous and valiant, but too faulty in this. Priamus had fifty sons, but seventeen alone lawfully begotten. 34 Philippus Bonus left fourteen bastards. Lorenzo de Medicci, a good prince and a wise, but, saith Machiavel, 35 prodigiously lascivious. None so valiant as Castruccius Castrense, but, as the said author hath it, 36 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, 'tis familiar with every base soldier in France, (and elsewhere, I think). — This vice (37 saith none 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 whore-master. In Italy he is not a gentleman, that besides his wife hath not a courtzean and a mistress. 'Tis no marvel, then, if poor women in such cases be jealous, when they shall see themselves manifestly neglected, contempted, loafed, unkindly used: their disloyal husbands to enter 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? 38 Ques tibi nunc Dido certe nata tabas sensus? How, on the other side, shall a poor man contain himself from this feral madly, when he shall see so manifest signs of his wife's inconstancy? when, as Milo's wife, she dotes upon every young man she sees, or, as 39 Martial's Sotn. — deserto sequitur Chima marito, "deserts her husband and follows Chittus." 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 Thermen 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 gentleman, she raves upon him, 40 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 osculus, sic ille manus, sic ora ferebat, how neatly he did wear his clothes! 41 Quam sese ore sacram, quam fori pectore et armis, how bravely did he discourse, ride, sing, and dance, &c., and then she begins to loathe her husband, repugnans osculatur, to hate him and his filthy beard, his gaudy complexion, as Doris said of Polyphemus, 42 toius qui suntam, toius nunc rurest ob. he is a rammy fulsome fellow, a goblin-faced fellow, he smells, he stinks, Et coepit simul albumaque curet— 43 si quando ad thalamum, &c., how like a dizzard, a fool, an ass, he looks, how like a clown he behaves himself! 44 she will not come near him by her own good will, but wholly rejects him, as Venus did her fuliginous Vulcan, at last, Nee Deus hunc mensis, Deus nec dignata cabali est. 44 So did Lucretia, a lady of Sena, after she had but seen Euryalus, in Eutium tota ferebatur, domum reversa, &c., she would not hold her eyes off him in his presence. — 45 lantum egregio decus ementi or, and in his absence could think of none but him, odio virum, she loathed her husband withrthout, might not abide him:

and sought all opportunity to see her sweet heart again. Now when the good man shall observe his wife so lightly given, 46 to be so free and familiar with every gallant, her immodeisy and wantonness, 47 (as Camerarius notes) it must needs yield matter

33 Sueton. 34 Pontus Hector, vita episc. 35 Lib. 6. 35 First Dist. Dox omnium optimis et sapientissimis, sed in revocandos prodigiosus. 36 Vita Castriciam (qve vario notum ut hodie auctum est). 37 Sec. lib. 38 de Repub. Gadini in ibia note apud millares obtinuit locum veritatis, et opus esse pretium est, et gravissime miles qui non se so natones maximo exercit, et adultorum. 39 Verg. Aen. 4. — What now must have been Venus's sensations when she witnessed these doings? 40 Etr. 9. lib. 4. 41 Virg. 4. Aen. 42 Chima. — Et bene ante in hominem, sicut et hominem. 43 Verg. 4. Aen. 44 Many of her friends and family in common his libertines et immorales, hinc litera visibiliter et suspiciosa materias viri procul.
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 \(^5\) 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?" \(^6\) Socraticae tandem faciet transcedere metus;\(^7\) more especially when he shall take notice of their more secret and sly tricks, which to conurne their husbands they commonly use (\textit{dum ludis, ludos hœc te faciunt}), they pretend love, honour, chastity, and seem to respect them before all men living, saints in show, so cunningly can they assemble, they will not so much as look upon another man in his presence, \(^8\) 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, lament, and take upon them to be sick and swoon (like Jocundo's wife in \(^9\) Ariosto, when her husband was to depart), and yet arrant, &c. they care not for him,

\begin{quote}
"Aye me, the thought (quoth she) makes me so 'fair,
That scarce the breath abideth in my breast;
Peace, my sweet love and wife, Jocundo said,
And keeps as fast, and comforts her best, &c.
All this night not assuage the woman's pain,
Needs must I die before you come again,
Nor how to keep my life I can devise,

The doleful days and nights I shallustain,
From meat my mouth, from sleep will keep mine eyes, &c.
That very night that went before the morrow,
That he had pointe surely to depart,

Jocundo's wife was sick, and swooned for sore

Amid his arms, so heavy was her heart."
\end{quote}

And yet for all these counterfeit tears and protestations, Jocundo coming back in all haste for a jewel he had forgot,

\begin{quote}
"His chaste and yoke-fellow he found,
Yok'd with a knave, all hom' sty neglected,
The adulterer sleeping very sound,

Yet by his face was easily detected:
A beggar's hat bred by him from his eradle,
And now was riding on his master's saddle."
\end{quote}

Thus can they cunningly counterfeit, as \(^{10}\) Platina describes their customs, "kiss their husbands, whom they 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:"

---\(^{11}\) "\textit{similis si pernuratio detur,}
\textit{Morte viri cupiunt animam servare catellae.}"

Many of them seem to be precise and holy forsooth, and will go to such a \(^{12}\) 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 pander, bawd, monk, friar, or to entice some good fellow." For they persuade themselves, as \(^{13}\) Nevisanus shows, "That it is neither sin nor shame to lie with a lord or parish priest, if he be a proper man; \(^{14}\) 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 reigns herself sick. \(^{15}\) \textit{Et simulat subito condoluisse cupit:} 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. \(^{16}\) 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, \(^{17}\) "they will make them sleep for twenty-four hours, or so intoxicate them that they can remember nought of that they saw done, or heard, and, by washing of their feet, restore them again, and so make their husbands cokkolds 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, \textit{non nisi plena navi vectorem tollebat.} But as he said,

\(^{10}\) Voces inebere, cenorum coloquio, contractiones parum terraeundae, motus immo nodici, &c. Henius. \(^{11}\) Chaucer.

\(^{12}\) What is here said, is not prejudicial to honest women. \(^{13}\) Lib. 28. sc. 13.

\(^{14}\) Diet. am.\(^{15}\) Pendet faixa et blandia circa osca marati, quem in erare, si egregius, deoscellari velit: Illius virtute charitatem esse sibi surnunere affirmant: quem certe non redimerent annam catellis si posset.\(^{16}\) Vide Curius, \textit{Genere fem.]}

\(^{16}\) Adeunt tempora ut tum divinas inaudit, ut ipsa simulat, sed vel ut monachum fratrem, vel adulterum linguæ sacer, ad libidinem provocant. \(^{17}\) Lib. 4. num. 81. Ipsa visi persuasant, quod adultirum cum princeps vel cum præside, non est puror, nec percutam. \(^{18}\) Deum rogant, non pro salute matriti, fiti, cunctarum viva spectant, sed pro reditu mariti si abstet, pro valutudine mariti si agrotet.\(^{19}\) Tibullus. \(^{20}\) Gortartus Artium descrips. Indicis Orient. Linneffen.\(^{21}\) Garcia ab Horto, Just. lib. 2, cap. 24. Daturam herbam vocat et describit, tam procula sunt ad venerem mulierum ut viros inimici per 24 horas, liquore quodum, ut similis videntur, recordetur, ad dormiunt, et post tacitum pedum, ut se restituant, &c.
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 è 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 lowness, colour him quite out. If he be poor, basely born, saith Benedicto Varcheli, and otherwise unhandsome, he suspects him the less; but if a proper man, such as was Alcibiades in Greece, and Castruccius Castracamus in Italy, well descended, commendable for his good parts, he taketh on the more, and watcheth his doings. 45 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 importunity shall concur, what will they not effect?

"Fair opportunity can win the heart she that is,
So when he takes the time as he'll be sure she will not times,
Then he that loves her giveth her vain, and tempests love with art,
Brings on that swanmuth in her eyes to dive into her heart."

As at plays, masks, great feasts and banquets, one single out his dance to another courts her in his presence, a third tempts her, a fourth insinuates with a pleasing compliment, a sweet smile, gratifies himself with an amphibological speech, as that merry companion in the 4 Satirist did to his Glycerium, 5 adsidens et interie-

re pulsum amabiliter concuens,

"Quid mens honos hae habet semel impudens hecat,
Si diaboli nisi quod tunc hauris habet?"

with many such, &c., and then as he saith,

* She may no where in charity abide,
That is assiduous on every side.

For after a great feast,— 6 Vino sapor sumum necet amica virum. Noah (saith 6 Hierome) * showed his nakedness in his drunkenness, which for six hundred years he had covered in sobriety." Lot lay with his daughters in his drink, as Cyneras with Myrrha,— 7 quid enim Venus ebriae curat? The most continent may be overcome, or if otherwise they keep bad company, they that are modest of themselves, and dare not offend, "confirmed by others, grow impudent, and confident, and get an ill habit."

45 "Alia questus gratia matrimoniis corrupiunt,
Alia pecuss multas vult mortibus habeere vocas."

Or if they dwell in suspected places, as in an infamous inn, near some stews, near monks, friars. Nevisanu adds, where be many tempters and sollicitors, 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,

7 refit
Cognatur Paracopa venas, habet Helene."

Æneas Sylvius puts in a caveat against princes' courts, because there be tot formos juvenes qui promittunt, so many brave suitors to tempt, &c. 8 If you leave her in

28 V. sec. 228.
30 Lippers polt. 1
31 Som
dex, lib. 2. sect. 2
32 Busiropn. Sat. 1
33 sitting came to her, and shamed her lord by her."
34 Thol. 4
35 * V. 58.
36 V. 95
37 Æneas hae viri subeundum tanta voce.
38 * Epit. 95
39 * Isai ap. 13
40 * Nimi audient prius post ambulat con-
41 * frarnation, amicos et coniuges sunt. Vide sect. ve-
42 * cum candescentem transit. 44 * Hor. Epist. 1 ah. 7. * Love
43 * of gain induces one to break her mistress view, a wish
to have associates to keep her in continual company, and
44 * others. 45 He mentions Curiatum, Aut alium cum ea
45 * invavicis aut risa alium repertis.
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;\(^{11}\) Kornmannus makes a doubting jest in his lascivious country, \textit{Virginis ililbata censeatur ne castitas ad quum frequentur accedant scholares?} And Baldus the lawyer scoffs on, \textit{quum scholarius, inquit, loquitur cum puella, non pressumitur ei dicere, Pater noster,} when a scholar talks with a maid, or another man's wife in private, it is presumed he saith not a \textit{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.

\textbf{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, meagerness, 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 \textit{bonum pacis,}\(^{12}\) Chrysostom observes; and though they be rich, keep sumptuous tables, be nobly allied, yet \textit{miserrimi omnium sunt,} they are most miserable, they are more than ordinarily discontent, more sad, \textit{nihil tristius,} more than ordinarily suspicious. Jealousy, saith \textit{Vives,} 'begs 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 pries into every corner, follows close, observes to a hair. 'Tis proper to jealousy so to do,

\begin{quote}
"Pace hag, infernal fury, pleasure's smart,
Envy's observer, prying in every part."
\end{quote}

Besides those strange gestures of staring, frowning, grinning, rolling of eyes, menacing, glistly looks, broken pace, interrupt, precipitate, half-turns. He will sometimes sigh, weep, sob for anger. \textit{Nempe vos imbrés etiam ista tonitra fundant,}\(^{14}\) 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 etiouns, 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, entertain 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,

\begin{quote}
"Chi non tocca parentado,
Tocca mai e rado."
\end{quote}

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

\(^{11}\) Cap. 13, de Virg. \(^{12}\) Hom. 35. in c. 17. Gen. Esi magnus affluunt divitiis, &c. \(^{13}\) de Anim. Omnes voxes, auras, omnes suusuros captat zelotypos, et amplificat apud se cum inquisimina de singulis ca-

\(^{14}\) "These thunders pour down their peculiar showers."
a mouse, his eye is never off her's; he floats 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, musing, gazing, listening, affrighted with every small object; why did she smile, why did she pity him, commend him? why did she drink twice to such a man? why did she offer to kiss, to dance? &c., a whore, a whore, an arrant whore. All this he confesseth in the poet,

"Each thing affrighted 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 barrels? may not a man steal in at the window with a ladder of ropes, or come down the chimney, have a false key, or get in when he is asleep? If a mouse do but stir, or the 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 ut bovem argus, &c. Argus did not so keep his cow, that watchful dragon the golden fleeces, 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 Giovanni Pontanus's wife did by him, follow him whithersoever he went, it matters not, or upon what business, ranging 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 Ximenes, 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 nought, 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 noses of such as they suspect; as Henry the Second's importune Juno did by Rosamond at Woodstock; for she complains in a modern poet, she scarce spare,

"But fies with eager fary to my face,
Offering me most unwomanly disgrace.
Look how a tiger, &c.

So fell she on me in outrageous wine,
As could disdain and jealousy devise."

12 Property. 13 Ranea Silv. 17 Ant. Dial. 18 Nabo concepta, casariam abrasit, puellique mira. 20 Daniel. 21 blitter insulitana faciem vibicebus fadedit. 22 Daniel.
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.'

"Nulla via flammis tumridique venti
Tanta, nec teli metanda torti.
Quanta cum conjux valuit legis
Ardet et edit."

"Winds, weapons, flames make not such luridly, as saying women turn all toper-turvy."

So 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 over all those hot countries, "Mulieres vestra terra vestra, arate sicut vulitis, Mahomet in his Alcoran gives this power to men, your wives are as your land, till them, use them, treat them fair or foul, as you will yourselves. "Mecastor lege durâ 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 lustuare patentes. They must not so much as look out. And if they be great persons, they have eunuchs to keep them, as the Grand Seignior among the Turks, the Sophies of Persia, those Tartarian Mogors, and Kings of China. Infantes masculos castrant innumerous ut regi serviant, saith Riccius, "they geld innumerable infants" to this purpose; the King of China "maintains 10,000 eunuchs in his family to keep his wives." The Xerilies of Barbary keep their courtizans 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, deformed eunuchs (for the white serve for other ministeries) to this purpose sent commonly from Egypt, deprived in their childhood all of 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 a 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 visit one another, or to go to their baths, are so covered that no man can see them, as the matrons were in old Rome, lecticæ aut sellâ tectâ vecte, so Dion and Seneca record, Velate toto incedunt, which Alexander ab Alexandro relates of the Parthians, lib. 5. cap. 24. which, with Andreas Tiriquellus 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 Quiloa in Africa. Lusti-tani, inquit, quorumdam civitates adicrunt, qui natis statim faminiis naturam consumant, quoad urinae exitus se impedtntur, casque quam adolescentie sic consuls in matrimonio collocand, ut sponsi prima cura sit conglobatias puellæ oras ferro intersecind. In some parts of Greece at this day, like those old Jews, they will not believe their wives are honest, nisi pannum mcnstrum 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 virginitem esse nisi videant sanctissimam mappam; si non, ad parentes pudore rejectur. Those sheets are publicly shown by their parents, and kept as a sign of incorrupt virginity. The Jews of old examined their maids ex tenui membrane, called Ilymen, which Laurentius in his anatomy, Columbus lib. 12. cap. 16. Capivaccius lib. 4. cap. 11. de uteri affectibus, Vincent, Alvarus Genuensis quasit. med. cent. 4. Hieronymus Mercurialis consult. Ambros. Pareus, Julius Caesar Claudinus Respons. 4. as that also de ruptura venarum ut sanguis fluat, conspicio confutat; 'tis no sufficient trial they contend. And yet others again defend it, Gaspar Bartholinus Institut. Anat. lib. 1. cap. 31. Pimazus of Paris, Albertus Magnus de secret. mulier. cap. 9 & 10. &c. and think they speak

29 Seneca in Medea.
30 Alcoran cap.
32 Fluctu.
33 Expedit. in Simia. 1.2. c. 9.
34 Decem enunciatorum muliix numentarum in regia familia qui servant utones ejus.
35 Lib. 57. ep. cii.
36 Semina à visis servant in interioribus, ab eorum conspecto in manus.
37 Lib. 1. fol. 7.
38 Descriptiones hymenorum afflante ad propriis digitis vel ab aliis instrumentis.

73 2 Y
too much in favour of women. 30 Ludovicus Boncius lib. 4. cap. 2. multibr. naturalem illum uteri laborum constictionem, in quâ virginitatem consistere volunt, astringentibus medicinis fieri posse vendicat, et si delerant sint, astuta 31 mulieres (inquit) nos fallunt in idem. Idem Alsarius Crucius Gemmensis isdem fere verbis, Idem Avienus lib. 3. Fen. 20. Tract. 1. cap. 47. 32 Rhasis Continent. lib. 24. Rodericus à Castro de nat. vacl. lib. 1. cap. 3. An old bawdy nurse in 33 Aristonetus, (like that Spanish Celestina, 34 que quique virgines fecit mulieres, totidemque mulieres arte sua virgines) when a fair maid of her acquaintance went and made her moan to her, how she had been delivered, and now ready to be married, was afraid it would be perceived, comfortably replied, Noli secveri filia, &c. "Fear not, daughter, I'll teach thee a trick to help me." Sed hac extra callem. To the end we are all those astrological questions, an sit virgo, an sit casta, an sit mulier 35 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 pise, 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, Non. v. 14. Adulatorum Deut. cap. 22. v. xxiii. as amongst the Hebrews, amongst the Egyptians (read 36 Bohemus l. 1. c. 5. de mor. gen. of the Carthaginians, cap. 6. of Turks, lib. 2. cap. 11.) amongst the Athenians of old, Italians at this day, wherein they are to be severely punished, cut in pieces, burned, vieti-comberio, burned alive, with several expurgations, &c. are they not as so many symptoms of incredible jealousy? we may say the same of those vestal virgins that fetched water in a sieve; as Tatia did in Rome, anno ab. urb. condita 800. before the senators; and 37 Emilia, virgo innocens, that ran over hot irons, as Emma, Edward the Confessor's mother did, the king himself being a spectator, with the like. We read in Nicephorus, that Chunegunda the wife of Henricus Bavarius emperor, suspected of adultery, insinulata adulterio per ignes comers illa transiti, trod upon red hot coals, and had no harm; such another story we find in Regino lib. 2. In Aventinus and Sigonus of Charles the Third and his wife Richarda, In. 887, that was so purged with hot irons. Pusiasmus saith, that he was once an eye-witness of such a miracle at Diana's temple, a maid without any harm at all walked upon burning coals. Pius Secundus, in his description of Europe, c. 16. relates as much, that it was commonly practised at Diana's temple, for women to go barefoot over hot coals, to try their honesties; Plinianus, Solomon, and many writers, make mention of 37 Geronia's temple, and Dionysus Hali-carnassus, lib. 3. of Memon's statue, which were used to this purpose. Tattius lib. 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 Leucippe went in, suavis-simus exaudiri sous caput Austin de cie. Dei lib. 10. c. 16. relates many such examples, all which Lavater de spec. part. 1. cap. 19 contends to be done by the illusion of devils; though Thomas ques. 6. de potentia, &c. ascribes it to good angels. Some, saith 38 Austin, compel their wives to swear they be honest, as if perjury were a lesser sin than adultery; 39 some consult oracles, as Phaenas that blind king of Egypt. Others reward, as those old Romans used to do; if a woman were contented with one man, Coronis pudicitia donabat, she had a crown of chastity bestowed on her. When all this will not serve, saith Alexander Gagninus, cap. 5. decrura. Museovus, the Museovites, if they suspect their wives, will beat 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 heads, as the old 40 Gauls have done in former ages. Of this tyranny of jealousy read more in Parthenius Erot, cap. 10. Camerarius cap. 53. hor. subcis. et cent. 2. cap. 34. Celia's epistles, Tho. Chaloner de repub. Ang. lib. 9. Aristo lib. 31. stasie 1. Fadl Paltenor observat. lib. 1. &c.
Symptoms of Jealousy.

579

MEMB. III.

Prognostics of Jealousy, Despair, Madness, to make away themselves and others.

Those which are jealous, most part, if they be not otherwise relieved, 42 "proceed from suspicion to hatred, from hatred to frenzy, madness, injury, murder, and despair."

"A plague by whose most damnable effect, Dives in deep despair to die have sought, In their madness many times, saith "Vives, they make away themselves and others. Which induceth Cyprian to call it, Fecundam et multitopiam pernicium, fontem cladium et seminariuin defectorum, 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 "Cephalus and Procris, "Phareus of Egypt, Tereus, Atreus, and Thystes. 43 Alexander Phareus was murdered of his wife, ob pellicatias suspitio nes, Tully saith. Antonius Verus was so made away by Lucilla; Demetrius the son of Antigonus, and Nicanor, by their wives. Hercules poisoned by Dejanira, "Cecina murdered by Vespasian, Justina, a Roman lady, by her husband. 44 Amestris, Xerxes' 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.

42 Animi dolores et zelotypia si duxiis perseveraret, dementes rediment. Aca, comm. comment. in part, art. Galen. 43 Aristot. lib. 31. stlff. 6. 44 de animz, c. 2. de zelotyp. transit in raeurn et odiurn, et sub et alius violentas sepe manus incessunt. 45 Hicinius, cap. jo. Ovtd. Aec. 46 Phareus Egypti rex de excre tate arabum consulorum, vicem ei deliberatii accipit, scrutat, occulz ahulsi lote nonliteris quod aierum vitrum esse expert; axoriae urismum expertius nihil profect, et aierum structa, cae omnes ex excepta quam curas tatuuit axoz in hoc rocessat concussavit. Hecel. Enterp. 47 Ofce. lib. 2. 48 Aurelius Victor. 49 Hierol, lib. 9. in Calloboa. Masista axorem excarnificat, maximulis praco undit, acque canibus abiet, file nates presciit, libra, lugum, &C. 50 Lib. 1. Dura forma curande intenta capillum in sole pectit, & marito per hisum leviter perecorra furtum superveramente virga, risu subito, su Limandrix dixit, frontem vir fortis petet, &c. Marito conspecto attonita, cum Libando axem in ejus mortem comprobavit, et statim inter varian dum effect. 51 Que Gion axorem habebus, Gothernum principem quendam virum quod axor sine occulis adierat, inquit uleare deformat in facie, et tabass abscedit, unde mutae caedes. 52 En quod infanz natius involvolest esse paniculum, credebat eum filium fratris Francesi, &c. 53 Zelotypia regem regis mortalum accesoravit paulo post, ut Martianus medicinae muni retractit. Ila antem atra bile inicata in latebras se subducens pro seritnitate animi reliquium tempus consumpsit. 54 A zelotypia reducit ad in saniam et desperationem. 55 Uxorem intercitum inde desperabundus ex alto se perspiciavit.
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
in her own house, for fear her husband should poison her. "'Tis a common sign
this; 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. Skenius 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 gilded himself to try his wife's
honesty, &c. Such examples are too common.

MEMB. IV.

SUBSECT I.—Cure of Jealousy; by avoiding occasions, not to be idle: of good
counsel; to concern 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 never be got out.

*Quo tumet ut sit, ne quis sibi subtrahat ianum,
ille Martha sua vig. opes salutis evert.

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 be
withstood in the beginning, maturely resisted, and as those ancients hold, *"the
wails 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 im-
portance, 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 discredits himself,
his friends, dishonours his children, disgraceth his family, publisheth his shame, and
as a trumpeter of his own misery, divulgeth, maccarates, grieves himself and others;
what an argument of weakness it is, how absurd a thing in its own nature, how
ridiculous, how brutish a passion, how sottish, how odious; for as Hierome well
hath it, Odium sui facit, et ipse novissimae sibi odio est, others hate him, and at last
he hates himself for it; how harebrain a disease, mad and furious. If he will but
hear them speak, no doubt he may be cured. "Joan, queen of Spain, of whom I
have formerly spoken, under pretence of changing air was sent to Complutum, or
Alcaia de las Heneras, where Ximenius the archbishop of Toledo then lived, that
by his good counsel (as for the present she was) she might be eased. *1. For a dis-
case 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 Socrates 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 him-
self, as it is recorded by Gommesius; consult with Chaloner lib. 9. de repub. Anglor,
or Calsia 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 humbly to be taken; 'tis no such real or

*Tullore molemiam necet medicina pedagram. *4 Ari
into lib. 31. stafi. *5 Vetustes nauseae omnem
nugae sunt, esse radendos, praequisum profanorum sem
snus. *6 In Jovianum. *7 Gommesius, lib. 3. de
rh. gestas Ximenii. *8 Uni innum praecepta et
sublimita senis compresse, et in angulari adiutam medicam
solvit, nec ad medicamente facilius augerit, quam
corda munita sermo serend.
Cure of Jealousy.

581

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 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? multae tandem deposuerunt (saith 65 Vives) quum fleti 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, Soliunc miseric socios habeisse doloris; Who can say he is free? Who can assure himself he is not one de preterito, or secure himself de futuro? If it were his case alone, it were hard; but being as it is almost a common calamity, 'tis so 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 nobles 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, 67 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 68 Dion Nicaeus relates in his life. tria millia noexorum, three thousand cuckold-makers, or nature monstam adulterantes, as Philo calls them, false coiners, and clippers of nature's money, were summoned into the court at once. And yet, Non omnes molitor quae fluid undum ridet, "the Miller sees not all the water that goes by his mill." 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. 69 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, Uxorrem sed habes Candidum cum populo; but neighbour Candidus your wife is common: husband and cuckold in that age it seems were reciprocal terms; the emperors themselves did wear Aetaxon's badge; how many Caesars might I reckon up together, and what a catalogue of cornuted kings and princes in every story? Agamenmon, Menelaus, Phileidippus of Greece, Ptolomeus of Egyipt, Lucullus, Caesar, Pompeius, Cato, Augustus, Antoninus, 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. 70 King Arthur, whom we call one of the nine worthies, for all his great valour, was unworthily served by Mordred, one of his round table knights; and Guithera, or Helena Alba, his fair wife, as Leland interprets it, was an arrant honest woman. Parcerem liberenter (saith mine author) Heroinaeum lesse majestati, si non historiae 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 dissolve 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 eased? By suing a divorce? this is hard to be effected: si non caste, tamen caste 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
taken in the fact: they will have a knave Gallus to watch, or with that Roman Sulpitia, all made fast and sure.

"Ne se Cadereis destinatam faciis,
Nudam Caeno concumbentem videant."  

"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. Yea, 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 tread awry?"  

Ex senatu senatu, saith. 33 Nevissanus, pares reddere vices, she will quit it if she can. And therefore, as well adv. Scaenides, cap. x. i. "teach her not an evil lesson against thyself," which as Jansennis, Lyranus, on his text, and Carthusians interpret, is no otherwise to be understood than that she do thee not a mischief. I do not excuse her in accusing thee; but if both he taught, mend thyself first; for as the old saying is, a good husband makes a good wife.  

Yet but thou rephrest, 'tis not the like reason betwixt man and woman, through her fault my children are bastards. I may not endure it; 33 Sit amaraeultu, sit impetuosa praeda, &c. Let her scold, brawl, and spend. I care not, modo sit custa, so she be honest, I could easily bear it; but this I cannot. I may not, I will not, "my faith, my trust, mine eye must not be touched," as the div. is, Non putitur tactum sumae, falsae, senae. I say the same of my wife, touch all, use all, take all but this. I acknowledge that of Senec. to be true, Nellibus bono iucundum possessio sine socio, there is no sweet content in the possession of any good thing without a companion, this only excepted, I say. Thus and why this? Even this which thou so much abhorre, it may be for thy progeny's good. 35 better be any man's son than thine, to be beg of base ions, poor Sons, or mean Mevius, the town swineherd's, a shepherd's son; and well is he, that like Hercules he hath any two fathers; for thou thyself past avarice more diseases than a horse, more misfortunes of body and mind, a cankered soul, enbrain'd conditions, make the worst of it, as it is vulnus insensibilis, sic vulnus insensibilis, as it is incurable, so it is insensible. But art thou sure it is so? 35 res nigil ille tuam? clothe he so naked?" It may be thou art over-suspicious, and without a cause as same are: if it be octemstris partus, then eight months, or like him, and him, thy fondly suspect he got it; if she speak or laugh familiarly with such or such men, then presently she is naught with them; such is thy weakness; whereas charity, or a well-disposed 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 knuckled 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, 'tis the way to help it; whereas by such tricks they do aggravate the mischief. 'Tis but in vain to watch that which will away.

Argus with a hundred eyes cannot keep her, et hunc unus supe felicil amor, as in 7' Arriosto.
Cure of Jealousy.

"If all our hearts were eyes, yet sure they said
We husbands of our wives should be betrayed."

Hierome holds, 

**Uxor impudica servari non potest, pudica non debet, infida custos castitatis est necessitas, to what end is all your custody? A dishonest woman cannot be kept, an honest woman ought not to be kept, necessity is a keeper not to be trusted. Difficile custoditur, quod plurae amant;** that which many covet, can hardly be preserved, as 79 Salisburiensis thinks. I am of Eneas Sylvius' mind. 80 "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 tyrannicium imperium, as our great Mr. Aristotle calls it, too tyrannical a task, most unfit: for when she perceives her husband observes her and suspects, liberius peccat, saith 81 Nevisanus. **82 Toxica Zelotypo dedit uxor maccha 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."

"In vain our friends from this do us dehort,
For beauty will be where is most resort."

If she be honest as Lucretia to Collatinus, Laodamia to Protælius, Penelope to her Ulysses, she will so continue her honour, good name, credit, Penelope conjux sempiter Ulyssis ero; 4 I shall always be Penelope the wife of Ulysses. 83 And as Phœcias' wife in 84 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 locks, ennuhs, prisons; she will not be moved:

86 "At mili vel telius optum prinma desiderat,
Ante suam amantium adsedit ut olim ambras,
Pallentes eburna Erecht, noctemque profundam,
Ante pudor quanm ut virum, aut tua jura solvam."

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 unspotted 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 85 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 gravissimâ custodia, a dark prisoner. pro uius nocis concubitu: but the chaste matron would not accept of it. 87 When Ode commanded 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 stank, 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, but she thought every man's breath had been as strong as his. 89 Tigranes and Armina's lady were invited to supper by King Cyrus; when they came home, Tigranes asked his wife, how she looked Cyrus, and what she did especially commend in him? "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 corruptor, she hath so many lies, excuses, as a bare hath muses, tricks, panthers, bawds, shifts, to deceive, 'tis to no purpose to keep her up, or to reclaim her by hard usage. "Fair means peradventure may do somewhat." 90 "Obsequio vince..."

79 Policrat. lib. 8. c. 11. De amor.
80 Euriel. et Lucret, qui extris excludunt, nec judicio minus utilit faciant; sunt enim in ingenio mulieres ut ali potissimum cupiant, quod maxime desegatur: 81 Liberis hausteri babenias, minus delinquunt; frustra sermon adhibitis, si tantum spopto casta.
82 Euriel. et Lucret, qui extris excludunt, nec judicio minus utilit faciant; sunt enim in ingenio mulieres ut ali potissimum cupiant, quod maxime desegatur:
83 Octavia, quam cogitabant marito esse aduersus. 84 Ausonius. 85 Didos numundum sum, thesaurum sum, &c. 86 Virg. E.c.
87 Daniel. 88 1 de sermo, d. in monte ros. 91 O quam formosus lacentus hic quidam inquit ad equales conversus; at ilia, publicus, inquit, non est.
89 Bilia Duinorum virum spousum et ptrinum Savium habecit, quan quidam expressus, &c.
Love-Melancholy. [Part. 3. Sect. 3.]

aptius ipse tuo. Men and women are both in a predicament in this behalf, no sooner won, and better pacified. \textit{Duci volunt, non cogi:} though she be as arrant a scold as Xantippe, as cruel as Medea, as clamorous as Hecuba, as lustful as Messalina, by such means (if at all) she may be reformed. Many patient 91 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 Diotaurus, did not only bring Elecrta, a fair maid, to her good man's bed, but brought up 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, \textit{rem dissimulavit}, made much of the maid, and would take no notice of it. A new-married man, when a picktham friend of his, to curry favour, had showed him his wife familiar in private with a young gallant, courting and dallying, &c. Tush, said he, let him do his worst, I dare trust my wife, though I dare not trust him. The best remedy then is by fair means; if that will not take place, to dissemble as I say, or turn it off with a jest: hear Guexerra's advice in this case, \textit{vel joco exipies, vel silentio cludes}; 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 \textit{Minus malum,} a less mischief, Nevisanus holds, \textit{dissimulare,} to be \textit{Cunaram emptor,} a buyer of cradles, as the proverb is, than to be too solicitous. \textit{A} 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." 92 Pertinax the Emperor, when one told him a fiddler was too familiar with his empress, made no reeking of it. And when that Macedonian Philip was upbraided with his wife'sdishonesty, \textit{cum tot victor regnorum ac populiorem esset,} &c., a conqueror of kingdoms could not tame his wife (for she thrust him out of doors), he made a jest of it. \textit{Sapiences portant cornua in pector, stulti in fronte,} said Nevisanus, 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 Stratone 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. \textit{An} honest fellow findig 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 hotly 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 mace it 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 1, so to divulge his own shame, and to remain for ever a cuckold on record 2 how much better be Cornelius Tacitus than Publius Cornelius, to condemn in such cases, or take no notice of it? \textit{Melius sic errare, quam Zelotypiae.}
Cure of Jealousy.

auris, saith Erasmus, se conficere, better be a witold 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, it be for his commodity; or some great man's sake, his landlord, patron, benefactor, (as Calbas the Roman saith) Plutarch did by Maccenas, and Phayllus of Argos did by King Philip, when he promised him an office on that condition he might lie with his wife) and so let it pass:

"it never troubles me (saith Amphitrio) to be cornuted by Jupiter, let it not molest thee then;" be friends with her;

"Receive Alemena to your grace again;" let it, I say, make no breach of love betweeen you. Howsoever the best way is to contenm it, which 1 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 inconstinenc, 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 2 Nevisans, si virtum uxoris corrigi non potest, ferendum est: if it may not be helped, it must be endured. Date veniam et susimete laceti, 'tis Sophocles' advice, keep it to thyself, and which Chrysostom calls palestram philosophie, et domesticum gymnasmum a school of philosophy, put it up. There is no other cure but time to wear it out, Injuriarum remedium est oblivio, as if they had drunk a draught of Lethe in Trophonius' den: to conclude, age will bereave her of it, dies dolorem minuit, time and patience must end it.

1 "The mind's affections patience will appease, It passions kills, and health each disease."

SUBSECTION II.—By prevention before; or after Marriage, Plato's Community, marry a Courtzen, Phillters, Stews, to marry one equal in years, fortunes, of a good family, education, good place, to use them well, &c.

Of such medicines as conduce to the cure of this malady, I have sufficiently treated; there be some good remedies remaining, by way of prevention, precautions, or admonitions, which if rightly practised, may do much good. Plato, in his Commonwealth, to prevent this mischief belike, would have all things, wives and children, all as one; and which Cesar 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 predominately 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 4 Nicholaites, 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 broughed his heresy, that it was lawful to lie with one another's wives, and for any man to lie with his: like to those 5 Anabaptists in Munster, that would consort with other men's wives as the spirit moved them; or as 6 Mathomet, 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 7 Bohemntus relates out of Sabellicus, 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 Adamites, to go naked as Adam did, and to use promiscuous venery at set times. When the priest repeated that of Genesis, "Increase and multiply," 3 out 2 went the candles in the place where they

4 Amstar. dial. 2 Plauta s. en. ult. Amphit. 20 Tom. 3 T. Daniel conjugat. French 4 Lab. de leses. Quam de utile culpatur, purgendi se causas permisisse turtur et eui qui videlicet uteretur; quod ejus factum in sectam turpissinum versatum est, quid placet unus indefereb carminum. 4 Steiden, Com. 6 Alcoran 7 De mor. gent. lib. 1. cap. 6

Nuptiae regis virg wisdoms exalbentur. 6 Lumina extrageculfullatur, nec personas et acta habita reverentia, in quam quiserque per tenebras mediat, multarum cognoscent.

74
met, and without all respect of age, persons, conditions, catch that catch may, every man took her that came next; some fasten this on those ancient Bohemians and Russians: others on the inhabitants of Mambrium, 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 maids." In some parts of India in our age, and those islanders, as amongst the Babylonians of old, they will prostitute their wives and daughters (which Chalcedonists, a Greek modern writer, for want of better intelligence, puts upon us Britons) to such travellers or sea-faring 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 Cæcina, as Lod. Vertomannus relates, will not touch their wives, till one of their Barmi or high priests have lain first with them, to sanctify their wombs. But those Esai and Montanists, two strange sects of old, were in another extreme, they would not marry at all, or have any society with women, because of their intemperance they held them all to be naught. Nevisanus the lawyer, lib. 4. nam. 33. syl. nupt. would have him that is inclined to this malady, to prevent the worst, marry a queen. Capiens meretriciam, hoc habet saltem boni quod non decipitur, quia seint cum se esse, quod non contingit aliis. A fornicator in Seneca contraputed two wenchses in a night; for satisfaction, the one desired to hang him, the other to marry him. Iovernicus, 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, Leoncens and Lagus by her, and one daughter Irene: 'tis therefore no such unlikely thing. A citizen of Egiugbina gelled 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 Combasus 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 Stratonicus the queen to conduct her into Syria, having the worst, gelled himself before he went, and left his genitals behind him in a box sealed up. His mastery 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 Pretius her husband, cum non possat 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 privities, which to the admiration of the beholders he had formerly cut off. The Lydians used to sell women whom they suspected, saith Leoninus var. 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 Pseudo-catholike, 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 however unlawful, yet to avoid a greater mischief, to be tolerated in policy, as it were, for the hardness of men's hearts; and for this end they have whole colleges of curtezans and cities. Of Car's mind belike, that would have his servants (cum ancillis congrudi coitus causa, defendo arc., ut gravitora faciunor expurget, ceteris interim interdicere) familiar with some such famine creatures, to avoid worse mischief's in his house, and made allowance for it. They hold it impossible for idle person, young, rich, and
Cure of Jealousy.

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, votaries, priests, servants. Therefore, as well to keep and ease the one as the other, they tolerate and wink at these kind of brothel-houses and stews. Many probable arguments they have to prove the lawfulness, the necessity, and a toleration of them, as of usury; and without question in policy they are not to be contradicted: but altogether in religion. Others prescribe filters, spells, charms to keep men and women honest. 24 Mulier ut alienum virum non admittat preter suum: Accipe filii hirci, et adipem, et exsicco, catescat in olo, &c. et non alium preter et anabit. In Alexi, Porta, &c., pluris invenies, et multis his absurdiorem, uti et in Rhasi, ne mulier virum admittat, et maritum solam diligat, &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 25 Varro writ Sutrum Menippaean, but it is lost. 26 Patritius prescribes four rules to be observed in choosing of a wife (which who so will may read); Euseba, the Spaniard, in his 45. c. Amphitheat. Amoris, sets down six special cautions for men, four for women; Sam Neander out of Shone-benmerus, five for men, five for women; Anthony Guivarra many good lessons; 27 Cleobulus two alone, others otherwise; as first to make a good choice in marriage, to invite Christ to their wedding, and which 28 St. Ambrose adviseth. Deum conjungi praeclaram 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 date on every stout fair piece he sees, but to choose her as much by his cars 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.29 Quis matre inequales veniunt ad arata juveni! such matches must needs minister a perpetual cause of suspicion, and be distasteful to each other.

For Sophocles, as 30 Athenes describes him, was a very old man, as cold as January, a bed-fellow of bones, and dotted yet upon Archippe, a young courtezan, than which nothing can be more odious. 31 Senex maritus uxor juveni ingratas est, an old man is a most unwelcome guest to a young wench, unable, unfit:

24 „Apuleius sana fagint puellar, | Omnii horret amor Venusque Hymenaeus."

And as in like case a good fellow that had but a peck of corn weekly to grind, yet would needs build a new mill for it, found his error hissoons, 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 maldecitoe locum credebis nuptiae. And as 32 Tully further inveighs, "his unfit for any, but ugly and filthy in old age." Turpe scelitis amor, one of the three things 33 God hateh, Plutarch, in his book contra Coleten, rails downright at such kind of marriages, which are attempted by old men, qui jam corpore impotentem, et a voluptatibus deserti, pectora animo, and makes a question whether in some cases it be tolerable at least for such a man to marry,—qui Venerem affectat sine viribus, "that is now past those venereal exercises," "as a gelded man lies with a virgin and sighs," Ecles. xxx. 20. and now complains with him in Petronius, funerata est hoc pars pars jam, quae fuit ulim Achilles, he is quite done,

32 „Vixit puellae super idoneae, | El missitam non sine gloriam."

But the question is how he may delight himself as those Priapean popes, which, in their decrepit age, lay commonly between two wenches every night, contactu for—

25 Vecker, lib. 7. secret. 26 Ciceron, lib. 1. Tit. 4. de instit. reipub. de officio marit. 27 Ne cum a blandis mundum aget, ne obhages presenta- toribus extraneis. 28 Epist. 75. 29 Ovid. 40. How leaves of different ages are yoked to the plough. 30 Ailart, lib. 116. 31 Deipnosoph. 1. 5. cap. 16. 32 Euripides. 33 Pontanus Histor. lib. 1. "Mader s

32 „Shan their embraces; Love, Venus, Hymen, all abhor them." 33 Office, lib. Luxuriam cum omnii sta- turis, tum senectutis fastissima. 34 Ecles. xxv. 2. "An old man that dotes," &c. 35 Hist. lib. 3. ode 26. "He was lately a match for a maid, and contended not ingloriously."
the devil himself makes such matches. 56 Levinus Lemuus reckons up three things which generally disturb the peace of marriage: the first is when they marry intempestively or unseasonably, "as many mortal men marry precipitately and insconsiderably, 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 speces frustratur: many dislikes instantly follow." Many doing dizzards, it may not be denied, as Plutarch confessed, 37 recreate themselves with such obsoletely, unseasonable and filthy remedies (so he calls them), with a remembrance of their former pleasures, against nature they stir up their dead flesh: 38 but an old lecher is abominable; *mulier tertio nubens. 39 Nevisanus holds, *prasumitur lubrica, et incomstantis,

a woman that marries a third time may be presumed to be no homester than she should. Of them both, thus Ambrose concludes in his comment upon Luke, 39 they that are coupled together, not to get children, but to satisfy their lust, are not husbands, but fornicators, 39 with whom St. Austin consents: *matrimony without hope of children, *non matrimonium, sed concubium dict debet, is not a weding 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 Tuccius, when he hath no need of a wife; otherwise it is most odious, when an old acherontic dizzard, that hath one foot in his grave, *a silicernum, shall flicker after a young wench that is blithe and bonny,

What can be more detestable?

"Tu cano capite amas moren nequeantem: Jam plena status, animaque situs, 
Sic hircusca tu polulate multum? 
Utile adenas venitum pedes excuties."

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 *cuss erit mulier, as he said in Tully. Cato the Roman, Critobulus in 5 Xenophon, "Tyraquellus of late, Julius Scaliger, &c., and many famous precedents we have in that kind; but not *contra: *tis not held fit for an ancient woman to match with a young man. For as Varro will, *Anus dam ludit morti de latinus fiet, *his Charon's match between 4 Casceus and Casea, and the devil himself is surely well pleased with it. And, therefore, of the 4 poet inveighs, thou old Vetustina bed-ridden queen, that art now skin and bones,

"Cui tre pass, quatuorque sunt dentes, 
Pectus crassum cruculacae formes, 
Rugosumque que crass qui frontem; 
Et annum casibus parvae manum."
Cure of Jealousy.

thony Guivera, to choose such a one. *Civis Civem ducet, Nobilis Nobilem,* let a citizen match with a citizen, a gentleman with a gentlewoman; he that observes not this precept (saith he) *non geni'num sed malum Geni'num, non nurum sed Furiam, non vitae Contemn, sed litis fonitem 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 Stobæus:

42 "Doot et magna parentum Virtus, et metemus altnrioris viri Certo findere castitas." It as Plutarch adviseth, one must eat *modium salis,* 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. 43 Coquage god of cuckold, 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. Suspcionis plena res est, et insidiarum, beauty (saith 45 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.

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 eesoons: if deformed, they change their lovely names of Lucia, Cynthia, Camæna, 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 44 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 euckold, 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! que te necessitas luc adegit?* O thou wretch, what necessity brought thee thither? 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 55 Salis-buriensis adviseth, *ne si alteram aspevexeris, mox eam sordere putes,* as the Knight in Chaucer, that was married to an old woman,

*And all day after hid him as an eel, So woe 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,

56 "Si tibi deformis conjux, si serva venusta, Ne utaris serva." I can perhaps give instance. *Molestum est possidere, quod nemo habere dignatur,* a misery to possess that which no man likes: on the other side, *Difficile custodit quod placens amat.* And as the bragging soldier vaunted in the comedy, *nimia est miseria pulchrum esse hominem nimin.* Scipio did never so hardly besiege Carthage, as these young gallants will beset thine house, one with wit or person, another with

"Parental virtue is a rich inheritance, as well as that charity which habitually avoids a second husband." 40 Rubaiins last, Pantagruel, I, &c. cap. 33.

41 Hom. 80. Quo pulchram habet uxorem, nihil peius habere potest. 42 Arnecius. 43 Itinerar. Ital. Colone edit. 1620. Nomine trium, Ger. fol. 204, disposit quod domus filiabus inmutum non admittit in Baptisme, et pro Catharina, Margarita, &c. ne quid desit ad luxuriam, appellant ipsas nominibus Cynthia, Camæna, &c. 44 Leoniouus de var. lib. 3. c. 43. Asylus virginum deformum Cassandre templum. Plutarch. 45 Polyzcrat. I, 8, cap. 11. 56 "If your wife seem deformed, your maid beautiful, still abstain from the latter."
If the mother be dishonest, in all likelihood the daughter will matrizeare, take after her in all good qualities.

"Credens Pasiphae non tauri tente faturam Taurum pasit".

"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. Justina, 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:

If marriage a woman is to consider, she should consult the father's advice of her first husband, for he is more likely to have his interest in his daughter's purse; and so, if she is to have no children, she should consult the considerations of her husband's affection, and if she is to have children, she should consult the consideration of her husband's ability to support them.

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 Neostratus in Stoics, to avoid future strife, and for quietness sake, when you are in bed, to take heed of your wife's flattering speeches over night, and careful sermons in the morning.
et coram triplusiantes, impudently thrust themselves into other men's companies, and by their indecent wanton carriage provoke and tempt the spectators. Virtuous women should keep house; and was well performed and ordered by the Greeks,

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 insequentur, 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 damae quid nist preda sumus? 20

And therefore I know not what philosopher he was, that would have women come but thrice abroad all their time, "to be baptized, married, and buried;" but he was too strait-laced. Let them have their liberty in good sort, and go in good sort, modest non ammos vigilii atatis sue domi relinquant, 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 sample 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 inpatience, told her an excellent remedy for it, and gave her withal a glass of water, which when she brushed she should hold still in her mouth, and that toties quoties, as often as he chid; she did so two or three times with good success, and at length seeing her neighbour, gave her great thanks for it, and would needs know the ingredients, 21 she told her in brief what it was, "fair water," and no more: for it was not the water, but her silence which performed the cure. Let every froward woman imitate this example, and be quiet within doors, and (as M. Aurelius prescribes) a necessary caution it is to be observed of all good matrons that love their credits, to come little abroad, but follow their work at home, look to their household affairs and private business, economiae incumbentes, be sober, thrifty, wary, circumspect, modest, and compose themselves to live to their husbands' means, as a good housewife should do,

Quod studiis gavisoli, parit labeos
Faller opus cantu, formae assimilata corona
Cura matronis, circum fassaque rotasque
Cum volvet,

Howsoever 'tis good to keep them private, not in prison;

Quisquis custodit uxorem vectibus et seris,
Elos sui sapiens, stultus est, et nihil sapit.


These concerns him; and if by those or his own discretion otherwise he cannot moderate himself, his friends must not be wanting by their wisdom, if it be possible, to give the party grieved satisfaction, to prevent and remove the occasions, objects, if it may be to secure him. If it be one alone, or many, to consider whom he suspects or at what times, in what places he is most incensed, in what companies. Nevisanus makes a question whether a young 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 without her husband as her spokesman." 127
"Helpless deer, what are we but a prey?" 128
Ad baptismum, matrimonium et tuamultum. 129
Vous venteratur illa maritus obganniat. 130
Fraudem aperient uram et ei non aquam sed silentium iracundiae moderari.
Horol. princ. lib. 2. cap. 8. Dirigenter cavendum fami-

nis illustribus nec frequenter extant. 131
Chaboner.

"Our who delights in the labour of the dust, and beguiles the hours of labour with a song; her duties assume an air of virtuous beauty when she is busied at the wheel and the spindle with her hands;" 132
Meander. "Whoever guards his wife with bolts and bars will repent his narrow policy."

"That a matron should not be seen in public without her husband as her spokesman." 127
"Helpless deer, what are we but a prey?" 128
Ad baptismum, matrimonium et tuamultum. 129
Vous venteratur illa maritus obganniat. 130
Fraudem aperient uram et ei non aquam sed silentium iracundiae moderari.
Horol. princ. lib. 2. cap. 8. Dirigenter cavendum fami-

nis illustribus nec frequenter extant. 131
Chaboner.

"Our who delights in the labour of the dust, and beguiles the hours of labour with a song; her duties assume an air of virtuous beauty when she is busied at the wheel and the spindle with her hands;" 132
Meander. "Whoever guards his wife with bolts and bars will repent his narrow policy."

"That a matron should not be seen in public without her husband as her spokesman." 127
"Helpless deer, what are we but a prey?" 128
Ad baptismum, matrimonium et tuamultum. 129
Vous venteratur illa maritus obganniat. 130
Fraudem aperient uram et ei non aquam sed silentium iracundiae moderari.
Horol. princ. lib. 2. cap. 8. Dirigenter cavendum fami-

nis illustribus nec frequenter extant. 131
Chaboner.

"Our who delights in the labour of the dust, and beguiles the hours of labour with a song; her duties assume an air of virtuous beauty when she is busied at the wheel and the spindle with her hands;" 132
Meander. "Whoever guards his wife with bolts and bars will repent his narrow policy."
amongst women. 78 Apollonides Cous made Artaxerxes cuckold, and was after buried alive for it. A goaler in Aristaeus had a fine young gentleman to his prisoner; 79 in commisioner of his youth and person he let him loose, to enjoy the liberty of the prison, but he unkindly stole away his best beloved wife. The like measure was offered to Agis king of Lacedemon, by 80 Alcibiades an exile, for his good entertainment, he was too familiar with Timca his wife, begeting a child of her, called Leoticides: 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, "tis a human infirmity, a miserable vexation, and they should not add grief to grief, nor aggravate their misery, but seek to please, and by all means give them content, by good counsel, removing such offensive objects, or by mediation of some discreet friends. In old Rome there was a temple erected by the matrons to that 81 Virilipaca Dea, another to Venus verticordia, quae mortos uxoribus reddidet benedos, whither (if any difference happened between man and wife) they did instantly resort: there they did offer sacrifice, a white hart. Plutarch records, sine silla, without the gall, (some say the like of Juno's temple) and make their prayers for conjugal peace; before some 82 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 83 berylthus, others a diamond, hath excellent virtue, contra hostium injurias, et conjugatire in omnibus 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 cantons will take place, I know not what remedy to prescrib, or whether such persons may go for ease, except they can get into the same 84 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 85 Alphonsus, to marry a dead and dumb man to a blind woman. If this will not help, let them, to prevent the worst, consult with an 86 astrologer, and see whether the significators in her horoscope agree with his, that they be not in signis et partibus odiose intuentibus aut imperantibus, sed mutuo et amico antisceis et obedientibus, otherwise (as they hold) there will be intolerable enmities between them: or else get them sigillum venenum, 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 Suauius prescribe, ex sigillis magicis Salomonis, Hermetis. Raguinis, &c., with many such, which Alexis, Albertus, and some of our natural magicians put upon us: ut mulier cum aliquo adulterare non possit, incide de capillis ejus, &c., and he shall surely be gracious in all 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 uxorit urgeth, if that law of Constantine the Great, or that of Theodosius and Valentinian, concerning divorce, were in use in our times, innumerus proponendum vidus haberemus, et eiulibis 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, 87 because he could not look upon a woman without lust, and was much troubled to see that which he might not enjoy; let him make himself blind, and so he shall avoid that care and molestation of watching his wife. One other sovereign remedy I could repeat, an especial antidote against jealousy, an excellent cure, but I am not now dis-

78-79: Apollonides made Artaxerxes cuckold, and was buried alive. A goaler in Aristaeus had a young gentleman as a prisoner, but he let him loose to enjoy his liberty, and the goaler stole away his beloved wife.

80-81: Alcibiades, an exile, offered the same measure to Agis, king of Lacedemon. A temple was erected to Virilpaca Dea, another to Venus verticordia, which offered a refuge to couples in disputes.

82: If the temple of Juno's was heard between a man and his wife, then they could be reconciled.

83-84: A precious stone called berylthus or diamond had a virtue to prevent injuries from enemies. It was supposed to be effective in the presence of good friends.

85: Alphonsus advised marrying a dead and dumb man to a blind woman.

86: An astrologer could be consulted to determine compatibility in a horoscope.

87: Democritus protected his eyes from the lustful gaze of women by putting them out.
posed to tell it, not that like a covetous empiric I conceal it for any gain, but some other reasons, I am not willing to publish it: if you be very desirous to know it, when I meet you next I will peradventure tell you what it is in your ear. This is the best counsel I can give; which he that hath need of, as occasion serves, may apply unto himself. In the mean time,—diit tam terris avertite pesteum, as the proverb is, from heresy, jealousy and frenzy, good Lord deliver us.

SECT. IV. MEMB. I.

SUBSECT. I.—Religious Melancholy. Its object God; what his beauty is; How it allures. The parts and parties affected.

That there is such a distinct species of love melancholy, no man hath ever yet doubted: but whether this subdivision of Religious Melancholy be warranteable, it may be controverted. 59

I have no pattern to follow as in some of the rest, no man to imitate. No physician hath 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. 60 Areteus, Alexander, Rhasis, Avicenna, and most of our late writers, as Gordonius, Fuchsius, Plater, Euel, Montalbus, &c. repeat it as a symptom. 61 Some seem to be inspired of the Holy Ghost, some take upon them to be prophets, some are addicted to new opinions, some foretell strange things, de statu mundi et Antichristi, saith Gordonius. Some will prophesy of the end of the world to a day almost, and the fall of the Antichrist, as they have been addicted or brought up; for so melancholy works with them, as Laurentius holds. If they have been precisely given, all their meditations tend that way, and in conclusion produce strange effects, the humour imprints symptoms according to their several inclinations and conditions, which makes Guinerius and Felix Plater put too much devotion, blind zeal, fear of eternal punishment, and that last judgment for a cause of those enthusiasm and desperate persons; but some do not obscuely make a distinct species of it, dividing love melancholy into that whose object is women; and into the other whose object is God. Plato, in Convivio, makes mention of two distinct furies; and amongst our Neoterics, Hercules de Saxoniab lib. 1. pract. med. cap. 16. cap. de Melanch. doth expressly treat of it in a distinct species. 62

Love melancholy (saith he) is twofold; the first is that (to which peradventure some will not vouchsafe this name or species of melancholy) affection of those which put God for their object, and are altogether about prayer, fasting, &c., the other about women. 63 Peter Forestus in his observations delivereth as much in the same words; and Felix Platerus de mensis alienat. cap. 3. frequentissima est ejus species, in qua curanda scississe multum fuì impeditus; 64 its a frequent disease; and they have a ground of those which they say; forth of Areteus and Plato. Areteus, an old author, in his third book cap. 6. doth so divide love melancholy, and derives this second from the first, which comes by inspiration or otherwise. 65 Plato in his Phaedrus hath these words, "Apollo's priests in Delphos, and at Dodona, in their fury do many pretty feats, and benefit the Greeks, but never in their right wits." He makes them all mad, as well he might; and he that shall but consider that superstition of old, 66

59 "I greeter Pederes, medio mea calce vaganti.
Lanquete me, quâ nullana pedem vestigia dicunt,
Nulla rota cursum testantur signa priores."

59 "Ye gods avert such a pestilence from the world." 60 Called religious because it is still conversant about religion and such divine objects. 61 Proeed, ye noses, nor desert me in the middle of my journey, where an footsteps lead me, no catchtracks indicate the transit of former chariots. 62 Lib. 1. cap. 16. nonnulli opinionibus additi sunt, et futura se producere amatorum. 63 Alas videtur quod sunt prophetae et inspositi à Spiritu sancto, et melipont prophetae, et melita futura predicat. 64 Cap. 6. de Melanch. 65 Cap. 5. Tractat. multique ob tumorem Dei sunt melancholici, et tumorem egeniss. They are still troubled for their sins. 66 Plater c. 13. 67 Melancholica Erotica, vel quæ cum amore cat, duplex est prima quæ ab aliis forentur non meritorium melancoliæ, est affecta eorum quæ pro objecto proponent Deum et deo nihil aliud corant aut existant quam Deum, jejuniam, victorias: altera ob muterum. 68 Aliis repetitur furoris species a prima vel secunda, deorum regnatum, vel aliis animorum furor hic vent. 69 Qui in Delphus futura prædicant vates, et in Dodona sacrates furientes quidem multa locundæ Graecia dequeant, uni vero exigui aut nulla.
those prodigious effects of it (as in its place I will shew the several furies of our fatidici di, pythomissae, sibyls, enthusiasts, 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, to that, 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, death, 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, gulls, euripes and contrary tides, full of fearful monsters, unearth shapes, roaring waves, tempests, and siren calls, balecyonian seas, unspeakable misery, such comedies and tragedies, such absurd and ridiculous, feral and lamentable fits, that I know not whether they are more to be pitted or derided, or may be believed, but that we daily see the same still practised in our days, fresh examples, nova nocieta, 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, omnipotence, immutability, wisdom, majesty, justice, mercy, &c., his beauty is not the last, 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. 1. 2. All other creatures are fair, I confess, and many other objects do much enamour us, a fair house, a fair horse, a comely person. "I 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, 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? Carum pulchrum, sed pulchrior est 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." Wisd. xiii. 5. If there be such pleasure in beholding a beautiful person alone, and as a plausible sermon, be so much affect us, what shall this beauty of God himself, that is infinitely fairer than all creatures, men, angels, &c. "Omnia pulchritudo florem, hominem, angelorum, et rerum omnium pulcherrimarum ad Dei pulchritudinem collatis, nes est et tenebrae, all other beauties are night itself, more darkness to this our inexplicable, incomprehensible, unspeakable, eternal, infinite, admirable and divine beauty. This lustre, pulchritudo omnium pulcherrima. 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 beauty, goodness, to adore and seek him; the magnificence and structure of the world itself, and beauty of all his creatures, his goodness, providence, protection, enforced them to love him, seek him, fear him, though a wrong way to adore him: but for us that
are christians, regenerate, that are his adopted sons, illuminated by his word, having the eyes of our hearts and understandings opened; how fairly doth he offer and expose himself? *Ambit nos Deus* (Austin saith) *denis et forma sua*, he woos us by his beauty, gifts, promises, to come unto him; 4th 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 epitalamium 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, dropping down pure juice, his hands as rings of gold set with chrysolite: and his church to a vineyard, a garden inclosed, a fountain of living waters, an orchard of pomegranates, with sweet scents of saffron, spike, calamus and cinnamon, and all the trees of incense, as the chief spices, the fairest amongst women, no spot in her, 6th 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, 6th John, in his apocalyptic, makes a description of that heavenly Jerusalem, the beauty, of it, and in 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 expressed to our apprehensions, “no tongue can tell, no heart can conceive it.” as Paul saith. Moses himself. Exod. xxxiii. 18. when he desired to see God in his glory, was answered himself. This he might not endure it, no man could see his face and live. *Sensibile forte desirat sensum,* a strong object overcometh the sight, according to that axiom in philosophy: *fulgorem solis ferre non putes,* *multo magis creatoris;* if thou canst not endure the sunbeams, how canst thou endure that fulgor and brightness of him that made the sun? The sun itself and all that we can imagine, are but shadows of it, *uisio procedens,* as 7th 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; 8th But this is an immortal 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 him.” 9th “For as one saith, where this vision is, there is absolute beauty; and where is that beauty, from the same fountain comes all pleasure and happiness; neither can beauty, pleasure, happiness, be separated from his vision or sight, or his vision, from beauty, pleasure, happiness.” In this life we have but a glimpse of this beauty and happiness: we shall hereafter, as 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, 10th behold and love him alone as the most amiable and fairest object, or *summum bonum,* or choicest 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 11th Melancthon discourses, and to enjoy. “And him our will would have loved and sought alone as our *summum bonum,* or
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; and a man is like that monster in 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, Repub. cœstern cogitari, we cannot contain ourselves from them, their sweetness is so pleasing to us. Marriage, saith Gualter, detains many; "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." 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. In this world there be so many beautiful objects, splendours and brightness of god, majesty of glory, assistance of friends, fair promises, smooth words, victories, triumphs, and such an infinite company of pleasing beauties to allure us, and draw us from God, that we cannot look after him. And this is it which Christ himself, those prophets and apostles so much thundered against. 1 John, xvi. 15, dehort us from: "Love not the world, nor the things that are in the world: if any man love the world, the love of the Father is not in him, 16. For all that is in the world, as lust of the flesh, the lust of the eyes, and pride of life, is not of the Father, but of the world: and the world passeth away and the lust thereof; but he that fulfilleth the will of God abideth for ever.

No man, saith our Saviour, can serve two masters, but he must love the one and hate the other, &c., bonos vel nabos moris, boni vel mali faciunt amores. Austin well infer: and this is that which all the fathers inculcate. He cannot (Austin admonisheth) be God's friend, that is delighted with the pleasures of the world: "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 lift us up and rears our souls with the motion of our hearts, and sweetness of contemplation." so saith Gregory cited by Bonaventure. And as Philo Judas seconds him, "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. If we desire to see him, we must lay aside all vain objects, which detain us and dazzle our eyes, and as Ficinus advised us, "get us solar eyes, spectacles as they 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 Austin expostulates, "why dost thou stand gaping on this dross, muck-hills, filthy excrements? behold a far fairer object, God himself woos thee; behold him, enjoy him, he is sick for love." Cant. v. he invites thee to his sight, to come into his fair garden, to eat and drink with him, to be merry with him, to enjoy his presence for ever. 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, vos exhorter ô amici et obscro. In Ficinus's words, "I exhort and beseech you, that you would embrace and endow 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 22 Plotinus, "we must forsake the kingdoms and empires of the whole earth, sea, land, and air, if we desire to be ingrafted into him, leave all and follow him."

Now, forasmuch as this love of God is a habit infused of God, as 23 Thomas holds, 1, 2. quest. 23, "by which a man is inclined to love God above all, and his neighbour as himself," we must pray to God that he will open our eyes, make clear our hearts, that we may be capable of his glorious rays, and perform those duties that he requires of us, Deut. vi. and Josh. xxiii. "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." "This is the love of God, that we keep his commandments; he that loveth not, knoweth not God, for God is love, cap. iv. 8, and he that dwelleth in love, dwelleth in God, and God in him;" for love presupposeth knowledge, faith, hope, and unites us to God himself, as 24 Leon Hebraeus 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, "but suffer all things; endeavour to keep the unity of the spirit in the bond of peace." Forbear one another, forgive one another, clothe the naked, visit the sick, and perform all those works of mercy, which 25 Clemens Alexandrinus calls amoris et amicitiae impletionem et extensionem, the extent and complement of love; and that not for fear or worldly respects, but ordiné 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 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. 27 Vulgus amicitias utilitae probat. "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 aliud agere, zealous without knowledge, and too solicitous about that which is not necessary, busying ourselves about impertinent, needless, idle, and vain ceremonies, populo ut placerent, as the Jews did about sacrifices, oblations, offerings, incense, new moons, feasts, &c., but Isaiah taxeth them, i. 12, "who required this at your hands?" 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 Bellarmin, Gregory de Valentia, 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 mettle, greater gifts, and with that proud Pharisee, contenunt others in respect of ourselves, we are better Christians, better learned, choice spirits, inspired, know more, have special revelation, perceive God's

22 Cap. 7. de pulchritudine regna et imperia totius terrae et maris et cæli opertum ibi et ipsum conuersus velis inseri.
23 Habitatu & Deo infusiis, per quem inclinatur homo ad diligendum Deum super omnia.
24 Dial. 1. Omnia convertit amor in ipsius pulchritudinam.
25 Stromatum lib. 2.
26 Greenham.
Religious Melancholy.

[Part. 3. Sec. 4.]

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, 

27 enthusiasts, divinators, prophets, sectaries, and schismatics. Zanchius reduceth such infield 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, infield, worldly, secure, impotent, unthankful, and carnal-minded men, that attribute all to natural causes, that will acknowledge no supreme power; that have enervated consciences, or live in a reprobate 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 symposium; and yet all miserably out, perplexed, doting, and beside themselves for religion's sake. For as Zanchius 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. Trueorum deorum insaniam, 28 Tully could term it; or as Zanchius defines it, Ubi falsi deit. aut falsa culta colitur Deus, when false gods, or that God is falsely worshipped. And his a miserable plague, a torture of the soul, a mere madness. Religious insanias. 29 Meteran calls it, or insanias error, as Seneca, a frantic error; or as Austin. Insanias annum morbus, a furious disease of the soul; insanias omnium insanissimae, a quintessence of madness; 30 for he that is superstitious can never be quiet. "Tis proper to man alone, uni superbia, avaritia, superstitas, saith Plin. lib. 7. cap. 1. atque cium post script de futuro, which wrings his soul for the present, and to come: the greatest misery belongs to mankind, a perpetual servitude, a slavery. 31 Ex timore timor, a heavy yoke, the seal of damnation, an intolerable burden. They that are superstitions are still suspecting, vexing themselves with auguries, prodigies, false tales, dreams, idle, vain works, unprofitable labours, as Boterus observes, cura mentis accepte versatur: enemies to God and to themselves. In a word, as Seneca concludes, Religio Deus colit, superstition destruit, superstition destroys, but true religion honours God. True religion, nam verus Deus vere cultus, where the true God is truly worshipped, is the way to heaven, the mother of virtues, love, fear, devotion, obedience, knowledge, &c. It bears the dejected soul of man, and amidst so many cares, miseries, persecutions, which this world affords, it is a safe case, an unspacious comfort, a sweet reposal, Jugum sparsum, et habe, a light yoke, an anchor, and a haven. It adds courage, boldness, and begets generous spirits: although tyrants rage, persecute, and that bloody factor or sergeant be ready to murder them, aut hie, aut here, as in those persecutions of the primitive Church, it was put in practice, as you may read in Eusebius and others, through enemies be now ready to invade, and all in an uproar. Si fractus illulatu orbit, impavidos ferient ruina, though heaven should fall on his head, he would not be dismayed. But as a good Christian prince once made answer to a menacing Turk, facile seclurata hominum arma contemnuit, qui dei presulbatunus es: or as 32 Phalaris writ to Alexander in a wrong cause, he nor any other enemy could terrify him, for that he trusted in God. Si Deus nobiscum, quies contra nos? 33 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. xlvi. 1. "God is my hope and help, still ready to be found, I will not therefore fear." &c. "Tis a fear expelling fear; he hath peace of conscience, and is full of hope, which is (saith Austin) vita vita mortalis, the life of this our mortal life, hope of immortality, the sole comfort of our misery; otherwise, as Paul saith, we of all others were most wretched, but this makes us happy, counterpoising our hearts in all miseries: superstition torment, 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 Eusebius, Auctor nobis de Deo Deus est, God is the author of our religion, himself, his work
Mem. 1. Subs. 1.]  

Parties affected.

599

is our rule, a lantern to us, dictated by the Holy Ghost, he plays upon our hearts as many harpstrings, 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 doth: 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 rageth amongst those old Persians, Syrians, Egyptians, Greeks, Romans, Tuscanas, Gauls, Germans, Britons, &c. Britaniarum jam hodie celebrat tam attonite, saith 39 Pliny, tantis ceremonis (speaking of superstition) ut dedisse Persis 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 40 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 Domin habet. 4

The patriarchs and their families, the Israelites a handful in respect, Christ and his apostles, and not all of them, neither. Into what strait hath it been compelled, 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 discretion, and understanding man, philosophers, dyvasts, monarchs, all were involved and overshadowed in this mist, in more than Chimerian darkness. 42 Adeo ignara superstitione mentes hominum depraevat, et nonnumquam capitums 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 ignota most of America pagans, differing all in their several superstitions; and yet all idolaters. The Mahometans extend themselves over the great Turk's dominions in Europe, Africa, Asia, to the Xerilles in Barbary, and its territories in Fez, Sus, Morocco, &c. The Tartar, the great Mogor, the Sphy of Persia, with most of their dominions and subjects, are at this day Mahometians. See how the devil rageth: those at odds, or differing among themselves, some for 45 Ali, some Enbocar, for Amin, and Ozmen, those four doctors, Mahomet's successors, and are subdivided into seventy-two inferior sects, as 46 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 47 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 inhaled and interlaced with several superstitions, that there is scarce a sound part to be found, or any agreement amongst them. Presbyter John, in Africa, lord 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, 48 that they keep little more than a bare title of chris-
tianity. They suffer polygamy, circumcision, supped fastings, divorce as they will themselves, &c., and as the papists call on the Virgin Mary, so do they on Thomas Didymus before Christ. " 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, Scaldavia, Croatia, Thrace, Servia, Rascia, and a sprinkling among the Tartars, the Russians, Muscovites, and most of that great duke's (zar's) subjects, are part of the Greek Church, and still christians: but as \(^9\) 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, Hispania Nova, Castella Aurea, Peru, &c. In the East Indies, the Philippine, some small holds about Goa, Malaecca, Zeland, 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, Quiloa, Mombaze, &c., and some few towns, they drive out one superstition with another. Poland is a receptacle of all religions, where Samoceats, Socomians, Photiniams (now protected in Transylvania and Poland), Arrians, anabaptists are to be found, as well as in some German cities. Scandia is christian, but \(^4\) Damians A-Goos, 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, \(^8\) "A people subject to superstition, contrary to religion." And some of them as about Lapland and the Pilkians, the devil's possession to this day. Missa how gens (smith mine \(^9\) author) Satanice factumus possesso,—et quod maxime mirandum et dolendum, and which is to be admired and pined; 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, Gaudentibus dies patris, quos religiose colunt, &c. Yet are they very superstitions, 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 delicate than the rest, yet at odds amongst themselves, not free from superstition. And which \(^9\) Brochard, the monk, in his description of the Holy Land, after he had censured the Greek church, and showed their errors, concluded at last, Facta Deus ve Latinis nulla irrepserint stultitia, I say God grant there be no fopperies in our church. As a dam of water stopped in one place breaks out into another, so doth superstition. I say nothing of Anabaptists, Socomians, Brownists, Fanatics, &c. There is superstition in our prayers, often in our hearing of sermons, bitter contentions, invectives, persecutions, strange concuts, 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, " his wrath was kindled against them, for they had not spoken of him things that were right: it we may justly of these secessions and heretics, how wise soever in their own concuts, non recte loquuntur de Deo, they speak not, they think not, they write not well of God, and as they ought. And therefore, Quod queso mi Dorpi, as Erasmus concludes to Dorpynus, hiece Theologiae facit annus, aut quod precarios, nisi forte fidelem medicum, qui corde meditaret? What shall we wish them, but sanar mentem, and a good physician? But more of their differences, paradoxes, opinions, mad pranks, in the symptoms: I now hasten to the causes.

\(^{11}\) Bredehauers add, & Meggen. \(^{12}\) See Passavant's \(^{13}\) Herbststein's Magia D. Fletcher, Boys, Raccar, Pus. of the abbe of Mount St. Blume, &c. \(^{14}\) Add. de elia, &c., of their errors. \(^{15}\) Delmar, Genes Lapp. \(^{16}\) Lucare terme sanct. \(^{17}\) Genes superstition obvious religious abuses.
SUBSECT. 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 23 God himself, and is so adored by the heathen, and esteemed. And in imitation of that divine power, as 34 Eusebius observes, 25 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 infiltrates the world, deludes, entrap, and destroys a thousand souls. Sometimes by dreams, visions (as God to Moses by familiar conference), the devil in several shapes talks with them: in the 34 Indies it is common, and in China nothing so familiar as apparitions, inspirations, oracles, by terrifying them with false prodigies, counterfeit miracles, sending storms, tempests, diseases, plagues (as of old in Athens there was Apollo, Alexicacus, Apollo zonus, pestifer et malorum depulor), 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, dare not offend him. And to compel them more to stand in awe of him, 37—"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 35 Eusebius) in diverse forms, ceremonies, and sacrifices, till Christ's coming, 37 as if those devils of the air had shared the earth amongst them, which the Platonists held for gods (2 Ludus deorum sumus), and were our governors and keepers. In several places, they had several rites, orders, names, of which read Wierus de præstigiis daemonum, lib. 1. cap. 5. 6 Strozzius, Cicogna, and others; Adonized amongst the Syrians; Adramalech amongst the Capharnautes, Asini amongst the Enamithes; Asarites with the Sidonians; Astaroth with the Palestines; Dagon with the Philistines; Tarry with the Hanae; Melchons amongst the Ammonites: Beli the Babylonians; Beelzebub and Baal with the Samaritans and Moabites; Apis, Isis, and Osiris amongst the Egyptians, Apollo Pythius at Delphos, Colophon, Ancyra, Cuma, Erythra; Jupiter in Crete, Venus at Cyprus, Juno at Carthage. Euselapius 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 idoles, 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, maximam caputian adorationem hominum, now and of old, they still and most especially desire to be adored by men. See but what Vertomannus, l. 5. c. 2. Marcus Polus, Larius, Benzo, I. Martyr in his Ocean Decades, Acosta, and Mat. Riccius expedit. Christ. in Sinus, lib. 1. relate. 6) 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 persuasions in all other things should be so gull'd, 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 Arabapists, Arians, and Papists above the rest, miserably infatuated! Mars, Jupiter, Apollo, and Æsculapius, have resigned their interest, names, and offices to Saint George.

St. Christopher, and a company of fictitious saints, Venus to the Lady of Loreto. And as those old Romans had several distinct gods, for divers offices, persons, places, so have they saints, as 6) Lavater well observes out of Lactantius, mutato nomine lan tum, '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. 6) How often hath Jupiter, Apollo, Æsculapius, and the rest, sent plagues in "Greece and Italy, because their sacrifices were neglected?"

to terrify them, to arouse them up, and the like: see but Livy, Dionysius Halicarnassaeus, Plutarchides, Pausanias, Philostratus, 6) Polybius, before the battle of Cannae, prodigies signis, ostentis, templum cuncta, praecuta eam ades scabellant. Qneus reigned in Atoha, and because he did not sacrifice to Diana with his other gods (see more in Labanm his Dana), she sent a wild bear, insolitae magnitudinis, qui terras et homines invasa sub pede dividit, to spoil both men and country, which was afterwards killed by Melanger. So Plutarch in the Life of Lucillus relates, how Mithridates, king of Pontus, at the siege of Ciusium, with all his navy, was overthrown by Proserpina, for neglecting of her holy day. She appeared in a vision to Aristogoras in the night. Cras imput tybicenum Lybicenum cum tybicenum pontico committit (6) 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 Libya, she quite overthrew Mithridates' army. What prodigies and miracles, dreams, visions, predictions, apparitions, oracles, have been of old at Delphos, Dodona, Trophonius Delne, at Thebes, and Lebuddia, of Jupiter Ammon in Egypt, Amphareus in Attica, &c.; what strange cures performed by Apollo and Æsculapius? Juno's image and that of 6) Fortune spake, 6) Castor and Pollux fought in person for the Romans against Hanniball's army, as Pallas, Mars, Juno, Venus, for Greeks and Trojans, &c. Amongst our pseudocatholicks nothing so familiar as such miracles; how many cures done by our lady of Loreto, at Sichem! of old at our St. Thomas's shrine, &c. 6) St. Sabine was seen to fight for Arnulphus, duke of Spoleto. 6) 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. Philipan's arm was seen to fight (6) Hector Boethus doth not impose, that was before shut up in a silver case; 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,
Ribanineus, Thuresinus, Acosta, Lippomanus, Xaverius, Ignatius' Livey, &c., and 
well 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, 
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 
more policy, a cloak, a human invention, nihil equa valet ad regendos rugi animos 
de superstition, as Tacitus and Tully hold. Austin, l. 1. de civitate. Dei, c. 9. cen-
sures Senevola saying and acknowledging expedire civitates religione falli, that it 
was a fit thing cities should be deceived by religion, according to the diverb, Si mundane 
velut decepi, decipiatur, if the world will be gulled, let it be gulled, 'tis good how-
soever 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 naughti-
ness.' 'Tis that which all our late politicians ingeminate. Cromerius, l. 2. pol. hist. 
Boterus, l. 3. de incrementis urbis. Clapmarius, l. 2. c. 9. de Arcanis rerum, cap. 1. 
lib. 2. polit. Captain Machiavel will have a prince by all means to counterfeit religion, 
to be superstitions in show at least, to seem to be devout, frequent holy exer-
cises, honour divines, love the church, affect priests, as Numa. Lycurgus, and such 
law-makers were and did, non ut his sedit habeat, sed ut subditos religionis metu 
facilior in officio continuant, to keep people in obedience. "Nam naturaliter (as 
Cardan writes) lex Christiana lex est pietatis, justiciae, fidei, similitudinis, &c. But 
this error of his, Innocentius, Centiletus, a French lawyer, theorem. 9. comment. 1. 
de Relig. and Thomas Bozius in his book de rebus gentium et Regnorum have copi-
ously 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 them-
selves. Justice and religion are the two chief props and supporters of a well-go-
vened commonwealth: but most of them are but Machiavelians, counterfeiters only 
for political ends; for solus rex (which Campanella, cap. 18. atheismi triumphati ob-
serves), as amongst our modern Turks, reipub. Finis, as knowing magus ejus in 
amnos imperium; and that, as Sabellius 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 staking horses, to their ends. "Hoc enim (religio) 
si falsa sit, dammodo vera credatur, animorum ferociam domat, libidines coe借用, 
subditos principi obsequentes efficit." Therefore (saith Polybins of Lycurgus), 'did he 
maintain ceremonies, not that he was supersitious 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 Zamoicus's stratagem amongst the 
Thraces. Numa's plot, when he said he had conference with the nymph Egaria, 
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 whose 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. disp. cap. 11. et 12. were Religione maxime 
motis, most superstitions): and did curb the people more by this means, than by force 
of arms, or severity of human laws. Sola plebeia eam agnoscet (saith Vainius, 
dial. 1. lib. 4. de admirandis naturae arcanis) speaking of religion, que facile deci-
pitatur, magnates vero et philosophi nequaquam, your grandees and philosophers had 

15 Religion, as they hold, is policy, invented alone to keep men in awe. 1. Annal. 
50 Omnes religiores movenatur. 5. in Verrem. 
37 Zelazus, profat. legi qui urbem aut regnum habitant, persenae esse, 
ipsis eorum esse. Lib. III. 
47 Lib. de legisbus. Religio neglecta maximum peritum in civitatem infert, omnium scelerum 
incunctum areptar. 
27 Cardanum Com. in Ptolomeum 1. cap. 2. 
35 Licinius l. i. c. 3. 
90 Homo sine religione, sicut equus sine framo. Vainius dial. 32. 
de oraculis. 81 "If a religion be false, only let it be supposed to be true, and it will tame mental force 
restrict lusts, and make loyal subjects." Lab. 10. 
31 Idea Lycurgus, &c. non quiet opus superstitionis, sed quod videret mortales paradoxa furiosi ancipitis, nec 
res graves audere pene coevo deorum. 
16 Clemens 
edis epist. 1. Noae leges saec. ad Angelium Gabriel eum referent, pro montes meteorarum omnino se gerere.

no such conceit, sed ut imperii conformationem et amplificationem quam sine praeter
religiosum tueri non poterant: and many thousands in all ages have ever held as much.

Philosophers especially, animadverterunt hi semper hac esse flagellas, attamen ob
metum publice potestatis silere cogebantur they were still silent for fear of laws, &c.

To this end that Syrian Pyhesides, Pythagoras his master, broached in the East
amongst the heathens, first the immortality of the soul, as Trismegistus did in Egypt,
with a many of feigned gods. Those French and Briton Druids in the West first
taught, saith 81 Cesar, non interire animus (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 83 poets feigned those elysian fields, their
Arcus, Minos, and Rhadamanthus, their infernal judges, and those Stygian lakes,
fierce Phlegrethons, 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 Phaedon, 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 lives 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 Baptista Alfaqri, that Mauritanian priest, now turned Christian,
hath written in his confutation of the Alcoran. After a man's death two black angels,
Nunquar and Nequar (so they call them) come to him to his grave and punish him
for his preceding sins; if he lived well, they torture him the less; if ill, per indeci-
nantes eratatum ad dam numis, they necessarily punish him to the day of judgment.

Cuius vocatiun quid ad horum a nesionem non total horret et conteneat?, the thought
of this cruelty never endeth, their all time, long, and makes them spend their days in fasting
and prayer, ne videatur contingent, &c. A Tartar prince, saith Marcus Polus, lib. i.
cap. 28, called Senex of Monius, the better to establish his government amongst
his subjects, and to keep them in awe, found a convenient place in a pleasant valley,
enviroined 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 * soporific potion he so benumbed, that he perceived nothing:
and so fast asleep as he was, caused him to be conveyed into this fair garden:
whereafter he had lived awhile in all such pleasures a sensual man could desire. 91 "He
cast him into a sleep again, and brought him forth, that when he awaked he might
tell others he had been in Paradise. The like he did for hell, and by this means
brought his people to subjection. Because heaven and hell are mentioned in the
scriptures, and to be 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. Carum ficinum exercit, one saith they tyrannise over men's con-
sciences more than any other tormentors whatsoever, partly for their commodity and
gain; Religionem omnium abusus as 8 Postellus holds, quasstas aelice sacrifci-
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 quastis sunt capita superstitione anima, as
Livy saith. Those Egyptian priests of old got all the sovereignty into their hands.

81 Lab. 1. bihlioth. Gall. 

83 De his legio Lacharnos de

82 De his legio Lacharnos de

84 Et 4. of repub.; namo nivit et alioce

85 De his legio Lacharnos de

86 De his legio Lacharnos de

87 Lab. 1. orb. Concord, cap. 7.
Causes of Religious Melancholy.

and knowing, as Curtius insinuates, multae res efficacius multitudinem regit quam superstitione; multae vultibus quam ducibus parent, tanta religione capti, cium impotentes fuisse, 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. Phæbades and Pythonissæ, by their oracles and phantasm; Amphiarus and his companions; now mahometan and pagan priests, what can they not effect? How do they not infatuate the world? Adeo ubique (as Scaliger writes of the mahometan priests), tum gentium tum locorum, gens istsa sa- crorum ministra, vulgi sectat spe, ad ea quae ipsi singuli sonnia, “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 Cæsar 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, postreunus diaboli conatus et secuti 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 tolius 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, willful 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), arcana illius theologica, quod apud cos 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 leastest priests are preferred to be cardinals, and the baddest men amongst the cardinals is chosen to be pope, that is an epicure, as most part the popes are, infidels and Lucianists, for so they think and believe; and what is said of Christ to be fables and impostures, of heaven and hell, day of judgment, paradise, immortality of the soul, are all,


“Dreams, toys, and old wives’ tales.” Yet as so many whetstones to make other tools cut, but cut not themselves, though they be of no religion at all, they will make others most devout and superstitious, by 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 enlarge their territories, to domineer and compel them to stand in awe, to live in subjection to the See of Rome. For what otherwise care they? Si mundus vult decipi, decipiatur, “since the world wishes to be gull’d, let it be gull’d,” ’tis fit it should be so. And for which Austin cites Varro to maintain his Roman religion, we may better apply to them: multa vero, quæ vulgus scire non est utile; pueraque falsa, quæ tamen utiler existimare populum expedit; some things are true, some false, which for their own ends they will not have the gullish
commonalty take notice of. As well may witness their intolerable covetousness, strange forgeries, forgeries, frauds, unrighteous subtleties, impostures, illusions, new doctrines, paradoxes, traditions, false miracles, which they have still forged, to enthrall, circumvent and subjugate them, to maintain their own estates. 3 One while by bulls, pardons, indulgences, and their doctrines of good works, that they be meritorious, hope of heaven, by that means they have so fleeced the commonalty, and spurred on this free superstitions horse, that he runs himself blind, and is an ass to carry burdens. They have so amplified Peter's patronymy, that from a poor bishop, he is become Rex Regum, Dominus dominantium, a demigod, as his confessors make him Felinus and the rest, above God himself. And for his wealth and 4 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 Middendorpina and Pheragus 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 his centum liberum mulia annum, 200,000/. I say nothing of the rest of their orders. We have had in England, as Armachaus demonstrates, above 30,000 friars at once, and as Speed collects out of Leland and others, almost 600 religious houses, and near 200,000/., in revenues of the old rent belonging to them, besides images of gold, silver, plate, furniture, goods and ornaments, as Weever calculates, and esteem them at the dissolution of abbey's, worth a million of gold. How many towns in every kingdom hath superstition enriched? What a deal of money by misty reliefs, images, idolatry, have their masses-engrossed, and what sums have they scraped by their other tricks! Loretto in Italy, Walsingham in England, in those days.ubi omnia uero atient, "where everything shines with gold," saith Erasmus, St. Thomas's shrine, &c., may witness. "Delphos so renowned of old in Greece for Apollo's oracle, Delos communis confusabatur et usurpata sola religione munimentis;" 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, idols 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 controverted, or called in question; if a magnanimous or zealous Luther, an heretical Luther, as 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, "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, thunders, 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 as yet in shabby subjection, as never tyrannising Spaniards did by their poor negroes, or Turks by their galley-slaves. "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. "Tis a wonder," saith Machiavel. Florentine, lib. 6, cap. 1. "What slavery King Henry II. endured for the death of Thomas a Beckett, what things he was enjoined by the Pope, and how he submitted himself to that which in our times a private man would not endure," and all through super-
stition. 16 Henry IV. disposed of his empire, stood barefooted with his wife at the gates of Canossus. 17 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 feats 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 iron in the fire, another scene of heretics, factious, ambitious wits, insolent spirits, schismatics, impostors, false prophets, blind guides, that out of pride, singularity, vanity-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 silly souls have impostors still deluded, drawn away, and quite alienated from Christ! Lucian’s Alexander Simon Magnus, whose statue was to be seen and adored in Rome, saith Justin Martyr, *Simon deo sancto, &c.*, after his decease. 18 Apollonius Tinateus, Cynops, Eumo, who by counterfeiting some new ceremonies and juggling tricks of that Des 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. 19 “Tradesmen left their shops, women their distaff-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 fatai*, 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 Paterum*, &c. which now more than ever tyrannise; 20 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. 21

---

21 “de boniniti subtiliis detinit, calamique tueri Jussit.”

---

16 Sigonius 9, hist. Ital. 17 Curio lib. 4. Fox Martyrolo. 18 Hercules contends Apollonius to have been as great a prophet as Christ, whom Eusebius confutes. 19 Menur de Usur-i, c. 2. c. 37. Artifices et officiniae, arator & vivus, feminae & col. &c. quasi nae quadruplci, necis parentibus et dominis recta adeunt. &c. Combustus demum ab Herbopolensi Episcop; heresies evanuit. 20 Nulla non provinciæ heresibus, Atheismis, &c. plena. Nullus orbis angulus ab hinc hodie immunis. 21 Lib. 1. de nat. Deoram. 4. He gave to man an upward gaze, commanding him to fix his eyes on heaven."
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 insidiet hae persuasio Drum esse; sed nec Scyltha, nec Gracces, nec Persa, nec Hyperboreus dissentiet.* (Maximus Tyrius the Platonist ser. 1. further adds) nec continentis nec insularum 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 sua quia. libitum libas res venerabunt superstitione, plantas, animalia, montes, &c. omne quod ambulant aut horrebant (some few places excepted as he grants, that had no God at all). So the heavens declare the glory of God, and the firmament declareth his handry work. *Psalm xix.* "Every creature will evince it;" *Præsentemque refert quodlibet herba down.* Nolentes scient, fatentur inviti, as the said Tyrius proceeds, will or will, they must acknowledge it. The philosophers, Socrates, Plato, Plotinus, Pythagoras, Trismegistus, Seneca, Epictetus, those Magi, Druids, &c. went as far as they could by the light of nature; *multa præclara, de naturâ Dei scripta reliquarum,* "writ many things well of the nature of God, but they had but a confused light, a glimpse;*

"as he that walks by moonshine in a wood," they groped in the dark; they had a gross knowledge, as he in Euripides, *O Deus quiqual est, sive calum, sive terræ, sive abul quod, and that of Aristotle, Ens calum misere mei.* And so of the immortality of the soul, and future happiness. *Immortalitatem animæ (saith Hieron)* Pythagoræ subornavit, Democritus non credidit in consolationem damnationis suo. Socratis in careare disputavit; Indus, Persa, Cuthus, &c. Philosophantur. So some say, this same, that, as they conceived themselves, which the devil perceiving, led them further out, as *Lemnins 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, impared his priests and ministers with hays and fictious 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 rout, a multitudinous rout, had many times of common sense, a mere beast, *bellua mulieres captivum,* will go whither soever they are led: as you lead a ram over a gap by the horns, all the rest will follow. *Non qua consumd, sed qua itur,* they will do as they see others do, and as their prince will have them, let him be of what religion he will, they are for him. Now for those idolaters, Maxentius and Lucinius, then for Constantine a christian. *Qua Christianum negant malè persueat, acclamationem est Dei, for two hours' space;* quia Christum non colunt, Augusti munici sunt, acclamationem est ten desces; and by and by idolaters again under that Apostle Julianus; all Armans under Constantius, good catholics again under Vivianus, *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: *Supplieas comedant, supplieianque sunt.* Their own fear, folly, stupidity, to be d'plored knavery, 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 afflicting, 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, prowne without either examination or due consideration (for they take up religion a trust, as at masters') they do their wares to believe anything. And the best means they have to branch first, or to maintain it when they have done, is to keep them still in ignorance; for ignorance is the mother of devotion," as all the world knows, and...
these times can amply witness. This hath been the 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. 23 stupid, illiterate persons. So Mahomet did when he published his Alcoran, which is a piece of work (saith 24 Bredenbachius) "full of nonsense, barbarism, confusion, without rhyme, reason, or any good composition, first published to a company of rude rustics, hog-rubbers, that had no discretion, judgment, art, or understanding, and is so still maintained." For it is a part of their policy to let no man comment, dare to dispute or call in question to this day any part of it, be it never so absurd, incredible, ridiculous, fabulous as it is, must be believed implicit, upon pain of death no man must dare to contradict it, "God and the emperor, &c." What else do our papists, but by keeping the people in ignorance vent and broach all their new ceremonies and traditions, when they conceal the scripture, read it in Latin, and to some few alone, feeding the slavish people in the meantime with tales out of legends, and such like fabulous narratives? Whom do they begin with but collapsed ladies. some few tradesmen, superstitious old folks, illiterate persons, weak women, discontent, rude, silly companions, or sooner circumvent? So do all our schisms and heretics. Marcus and Valentine's heretics, in 30 Irenæus, seduced first: I know not how many women, and made them believe they were prophets. 31 Friar Cornelius of Dort seduced a company of silly women. What are all our anabaptist, brownists, barrowists, familiars, 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? 25 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." 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 collogue and soothe up their silly auditors, and so bring them into a fools' paradise. Rex cris aiunt, si recte facies, do well, thou shalt be crowned; but for the most part by threats, terrors, and allrights, they tyrannise and terrify their distressed souls: knowing that fear alone is the sole and only means to keep men in obedience, according to that hemistichium 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; 32 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, possessions, false miracles, counterfeit visions. &c. They do so insult over and restrain them, never hoby so dared a larke, that they will not 34 offend the least tradition, tread, or scarce look awry: Deus bone (35 Lavater exclaims) quot hoc commentum de purgatorio miserè affixit! 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,
facions, 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 pulls them up with a vain conceit of their own worth, scientiâ inflati, they begin to swell, and scorn all the world in respect of themselves, and thereupon turn 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, carum terre 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. *Donatus, when he saw Cecilius preferred before him in the bishopric of Carthage, turned heretic, and so did Arius, because Alexander was advanced: we have examples at home, and too many experiments of such persons. If they be men of better note, the same engines of pride, ambition, emulation and jealousy, take place, they will be gods themselves: *Alexander in India, after his victories, became so insolent, he would be adored for a god: and those 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: *Heliodorus, “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 Mogors 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 sottish leaders shall propose, what they in pride and singularity, revenge, vain-glory, ambition, spleen, for gain, shall rashly maintain and breach, 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 canonised for saints.

Now when they are truly possessed with blind zeal, and misled with superstition, he hath many other baits to inveigle and inculcate them farther yet, to make them quite mortified and mad, and that under colour of perfection, to merit by penance, going weward, whipping, alms, fastings, &c. An. 1320, there was a sect of *whippers in Germany, that, to the astonishment of the beholders, lashed, and cruelly tortured themselves. I could give many other instances of each particular. But these works so done are meritorious, ex opere operato, ex condigno, for themselves and others, to make them macestrate and consume their bodies, specie virtutis et umbra, those evangelical counsels are propounded, as our pseudo-catholics call them, canonical obedience, wilful poverty, *vows of chastity, monkery, and a solitary life, which extend almost to all religions and superstitions, to Turks, Chinese, Gentiles, Abyssinians, 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. *Normuli (saith Peter Forestus) ob longum medit., studia et meditationes celestes, de rebus sacris et religione sing. agitatis, by fasting overmuch, and divine meditations, are overcome. Not that fasting is a thing of itself to be discommended, for it is an excellent means to keep the body in subjection, a preparative 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 humour are expelled. The fathers are very much in commendation of it, and, as Calvin notes, *sometimes


* Smir-super, Virginius Verucius, sae. saccus Romani, Lat. sectae. Manutius lib. 3. Ossian, cap. I. 4. V. *  

* Exub. clommea unque per orbem terras religiones. * Sum cabitans, monachatus.
immoderate. "The mother of health, key to heaven, a spiritual wing to create us, the chariot of the Holy Ghost, manner of faith." &c. And 'tis true they say of it, if it be moderately and sensibly used, by such parties as Moses, Elias, Daniel, Christ, and his 41 apostles made use of it; but when by this means they will super- rage, and as 42 Erasmus well taxeth, Caelum non sufficere putant suis meritis, Heaven is too small a reward for it; they make choice of times and meats, buy and sell their merits, 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 respicient assum piscem, quam Christum crucifixum, plus salomonem quam Solomonem, quibus in ore Christus, Epicurus 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 Epicurus 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 some such things, were the precedent causes, the forerunners or concomitants of them. The best opportunity and sole occasion the devil takes to delude them. Marcellis Cognatus, lib. 1. cont. cap. 7. hath many stories to this purpose, of such as after long fasting have been seduced by devils; and 43 '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. 44 Monks, anchorites, and the like, after much eaters, become melancholy, vertiginous, they think they hear strange noises, confer with hobgoblins, devils, rivet up their bodies, et dum hostem insequiuntur, saith Gregory, cieem quem diligimus, trucidamus, they become bare skeletons, skin and bones; Carithus abstinenties proprias carnes devorat, ut nil prater cutem et ossa sit reliquum. Illariam, as 45 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 idleheaded, 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 solitariness and meditation. Not that these things (as I said of fasting) are to be discommoded of themselves, but very behoeful in some cases and good; sobriety and contemplation join our souls to God, as that heathen 46 Porphyrie can tell us.

Ecstasy 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. 47 If you shall at any time see (saith Guianerius) a religious person over-superstitions, too solitary, or much given to fasting, that man will certainly be melancholy, thou mayest boldly say it, he will be so. 48 P. Forestus hath almost the same words, and 49 Cardan subil. lib. 18. 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 hath melancholy; 50 "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-
Religious Melancholy.

[Part. 3. Sec. 4]

dore Virgil, lib. 2, predigis, "holds that these prophecies and monks' revelations, nuns, dreams, which they suppose come from God, to proceed wholly ab instincus daemonum, by the devil's means; and so those enthusiasts, anabaptists, pseudo-prophets from the same cause. 32 Fraenctorius, lib. 2, de intellect. will have all your pythomnesis, sybils, and pseudo-prophets to be mere melancholy, so doth Wierus prove, lib. 1, cap. 8. et l. 3. cap. 7. and Arculanus in 9 Rhisias, that melancholy is a sole cause, and the devil together, with fasting and solitariness, of such sybilline prophecies, if there were ever such, which with 33 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 Pythomnesises 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 he no Phaebade or sybil, I am assured there be other enthusiasts, prophets, diu Fatoleti, Magi, of which read Jo. Boissardinus, who hath laboriously collected them into a great 34 volume of late, with elegant pictures, and epitomised their lives &c. ever have been in all ages, and still proceeding from those causes, qui visions max enservunt, somniant futura, propheta tient, et ejusmodi delirii agitati. Speras Sacrament sim communicavi patet. 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 36 monk of Evesham, who saw heaven and hell in a vision; of 37 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. 14. 15. et 20. reports of King Seilha, lib. 4. cap. 11. eccles. hist. that saw strange visions; and Stumpius Helvius Cornis, a cobbler of Basle, that beheld rare apparitions at Augsburg, 38 in Germany. Alexander ab Alexandro, gen. deiv. lib. 6. cap. 24. of an enthusiastic prisoner, call out as probable as that of Eris Armenius, in Plato's tenth dialogue de Rep. that revolved again ten days after he was killed in a battle, and told strange wonders, like those tales Ulysses related to Alcemus in Homer, or Lucian's vera historia itself; was still after much solitariness, fasting, or long sickness, when their brains were addled, and their bellies as empty of meat as their heads of wit. Florilegus hath many such examples, fol. 191. one of Saint Gulthake of Crowland that fought with devils, but still after long fasting, overmuch solitariness, 37 the devil persuaded him therefore to fast, as Moses and Elias did, the better to deduce him. 39 In the same author is recorded Carolus Magnus vision, An. 185. or ecstacies, wherein he saw heaven and hell after much fasting and meditation. So did the devil of old with Apollo's priests. Amphipollus and his fellows, these Egyptians, still enjoy long fasting before he would give any oracles, tridium a cibo et vivo abstinentem, 40 before they gave any answers, as Volatern lib. 13. cap. 4. records, and Strabo Greg. lib. 11. describes Charon's den, in the way between Tralles and Nyssum, whither the priests led sick and fanatic men; but nothing performed without long fasting, no good to be done. That scoffing 41 Lucian conducts his Menippus to hell by the directions of it at Chaldean Mithrobarzanes. but after long fasting, and such like ample preparation. Which the Jesuits right well perceiving of what force 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, 42 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 he as he will himself, on the bare floor in this chamber of meditation, as they call it, on his back, side, belly, till by this strange usage they make him quite mad and beside himself. 32 Sydor. Petrus et prophetar qui dixerunt solent. 33 Eccles. de vita prophetarum. 34 de旷 vacuus. 35 Post. 13. quidm praeclaruit quod circui cernit. 36 F 26 vita Stephani et lib. 177 post 37 omnium diem et longum per quid de sola commedia. 38 in Stumpius Helvius Cornis, cobbler of Basle, that beheld rare apparitions at Augsburg. 39 In Stumpius Helvius Cornis, cobbler of Basle, that beheld rare apparitions at Augsburg. 40 In Stumpius Helvius Cornis, cobbler of Basle, that beheld rare apparitions at Augsburg. 41 In Stumpius Helvius Cornis, cobbler of Basle, that beheld rare apparitions at Augsburg.
And then after some ten days, as they find him animated and resolved, they make use of him. The devil hath many such faculties, 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, peculiarity, 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, enthusiasts, &c.

FLEET Heraclitus, an ridet 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 tragical 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, those Jewish fables, and punctual 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 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, mummerings, &c. read the customs of the Jews' synagogue, or Mahometan Meschites. I must needs laugh at their folly, risum teneatis amici? but when I see them make matters of conscience of such toys and trifles, to adore the devil, to endanger their souls, to offer their children to their idols, &c. I must needs condole their misery. When I see two superstitious orders contend pro aris et focis, with such have and hold, de landa caprina, some write such great volumes to no purpose, take so much pains to so small effect, their satires, invective, apologies, dull and gross fictions; when I see grave learned men rail and scold like butter-women, methinks 'tis pretty sport, and fit for Calphurnius and Democritus to laugh at. But when I see so much blood spilt, so many murders and massacres, so many cruel battles fought, &c. 'tis a fitter 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 flumen 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 passionate 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 pestis et pestilentissima superstition, and able of itself alone to stand in opposition to all other plagues, miseries and calamities whatsoever; far more cruel, more pestiferous, more grievous, more general, more violent, of a greater extent. Other fears and sorrows, grievances of body and mind, are troublesome for the time; but this is for ever, eternal damnation, hell itself, a plague, a fire: an inundation hurts one province alone, and the loss may be recovered: but this superstition involves all the world almost, and can never be remedied. Sickness and sorrows come and go, but a superstitious soul hath no rest; superstitione imbutas animus unquam quietus esse potest, no peace, no quietness. True religion and superstition are quite opposite, longe diversa carnificina et pietas, as Lactantius describes, the one erects, the other dejects; illorum pietas, mora impieictus; the one is an easy yoke, the other an intolerable 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 the 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 uncertain, so

unconstant, and so different from themselves. Tot mundi superstitiones quot caelo stella, one saith, there be as many superstitions in the world, as there be stars in heaven, or devils themselves that are the first founders of them: with such ridiculous, absurd symptoms and signs, so many several rites, ceremonies, torments and vexations accompanying, as may well express and beseech the devil to be the author and maintainer of them. I will only point at some of them, ex ungue leonem guess at the rest, and those of the chief kinds of superstition, which beside us Christians now domineer and crucify the world, Gentiles, Mahometans, Jews, &c.

Of these symptoms some be general, some particular to each private sect: general to all, are, an extraordinary love and affection they bear and show to such as are of their own sect, and more than Vatinius hate to such as are opposite in religion, as they call it, or disagree from them in their superstitious rites, blind zeal, (which is as much a symptom as a cause,) vain fears, blind obedience, needless works, incredibilities, impossibilities, monstrous rites and ceremonies, wilfulness, blindness, obstinacy, &c. For the first, which is love and hate, as 6 Montanus saith, nulla ferior amicitia quan qua contraalaria hinc; nulla discordia major, quam qua ueris religione fit; no greater concord, no greater discord than that which proceeds from religion. It is incredible to relate, did not our daily experience convince it, what factions, qua tertiumae factiones, as 7 Rich. Durnot writes, have been of late for matters of religion in France, and what hard turfs all over Europe for these many years. Nihil est quod tantum universtatis rapit homines, quam exseroja de salute opinio; si quidem pro omnibus gentibus corpora et animas disceret, solus, et arcessantes essent, simul se invincibilem. We are all brethren in Christ, servants of one Lord, members of one body, and therefore are or should be at least dearly beloved, inseparably allied in the greatest bond of love and familiarity, mutual preachers not only of the same cross, but companions, compeers, helpers, at all times, upon all occasions: as they did in the primitive church. Acts the 5, they sold their patrimonies, and laid them at the apostles' feet, and many such memorable examples of mutual love we have had under the ten general persecutions, many since. Examples on the other side do not want none like, as our Saviour saith, he came therefore into the world to set father against son, &c. In imitation of whom the devil belike "Non superstition irrepset rege regibus, sed hominibus, superstition is still religion's ape, as in all other things, so in this, both so conformable and close as the superstitions followers in love and affection, that they will live and die together: and what an innate hatred hath he still inspired to any other superstition opposite? How those old Romans were affected, those ten persecutions may be a witness, and that cruel executor in Eusebius, aut bia aut morire, sacrifice or die. No greater hate, more continued, bitter faction, wars, persecution in all ages, than for matters of religion, no such feral opposition, father against son, mother against daughter, husband against wife, city against city, kingdom against kingdom: as of old at Tentira and Comosos:

The Turks at this day count no, better of us than of dogs, so they commonly call us gogouns, minds, 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 affinity or consanguinity. The Jews seek together like so many bours; but as for the rest, with 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 8 Luther writes, "than they that now scoff at them, curse them, persecute and revile them, shall be cooks 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 hatred towards us. Now for Papists, what in a common cause for the advance:

6 In Mesh. comm. 7 Gall. histor. liv. 1. 8 See comm. 9 Exod. 15. 4. 10 Dearborn's history of America, the Jews, p. 85. 11 In Mesch. comm. 12 Exod. 15. 4. 13 Dearborn's history of America, the Jews, p. 85.
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 Cabriers, the Spanish inquisition, the Duke of Alva's tyranny in the Low Countries, the French massacres and civil wars. "Tantum religio potuit suadere malorum." "Such wickedness did religion persuade." Not there only, but all over Europe, we read of bloody battles, racks and wheels, seditions, factions, oppositions.

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 77 Luther) is more odious to them than any thief or murderer." 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 funem aurem de caelo detapsa doctrina, "let down from heaven by a golden rope," they alone are to be saved. The Jews at this day are so incomprehensibly proud and churlish, saith 77 Luther, that soli salrari, soli domini terrarum salutari volunt. And as 75 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." 'Tis so with all other superstitious sects, Mahometans, Gentiles in China, and Tartary: our ignorant Papists, Anabaptists, Separatists, and peculiar churches of Amsterdam, they alone, and none but they can be saved. 77 "Zealous (as Paul saith, Rom. c. 2.) without knowledge," they will endure any misery, any trouble, suffer and do what the sunbeams will not endure to see, Religious 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 probentes jugulos, et manifeste pro se ferentes, (as Josephus hath it) cariorem esse ritu 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 we 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 persuadebis ciusuis persuasi, he will not be persuaded. As those pagans told the Jesuits in Japona, 80 they would do as their forefathers have done: and with Ratholde the Frisian Prince, go to hell for company, if most of their friends went thither: they will not be moved, no persuasion, no torture can stir them. So that papists cannot brag of their vows, poverty, obedience, orders, merits, martyrdoms, fasting, 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. Say for if a man shall duly consider those superstitious rites amongst the Ethiuncs in Japan, the Barmans in Gusart, the Chinese idolaters, 85 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,

74 Luceret. 75 Lucan. 76 Ad Galat, comment. Nomen odiosius meum quam alius homuncula aut for. 77 In comment. Miehe, Anno incomprensibilibus et aspera eorum superfina, &c. 78 Synagoge Judæorum, ca. 1 later eorum intelligentissimos Rabbinos aut pra- ter ignorantiam et insipientiam grandem invencit, hor rendum indurationem, et obstationem, &c. 79 Great is Diana of the Ephesians, Act. xv. 80 Mahum aul His insanitatem, quam cum aliis bene se tradet; 81 Acosta
which they will not believe, observe, and diligently perform, as much as in them lies; nothing so monstrous to conceive, or intolerable to put in practice, so cruel to suffer, which they will not willingly undertake. So powerful a thing is superstition. O Egypt (as Trismegistus exclaims) thy religion is fables, and such as posterity will not believe. 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 ideo credendum (saih Tertullian) quod incredible, etc. many miracles not to be controverted or disputed of. Mirari non rimari supentia vera est, saih 62 Gerhardus; et in divinis (as a good father informs us) quaedam credenda, quaedam admundanda, Sc. 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 captitius intellectum in obsequium fidelis, saying, that the Christian creed is like the pythagorean Ipse dixit, we make our will and understanding too slavishly subject to our faith, without further examination of the truth; yet as Saint Gregory truly answers, our creed is altiora praestantis, and much more divine; and as Thomas will, pié consideravit scepert suppliant rationes, ostendentes credibilitatem in mysteriis supernaturales, we do absolutely believe it, and upon good reasons, for as Gregory well informs us; Fides non habet veritatem, ubi humana ratio quad 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 "Richardus de Sancto Victore" vows he will say to Christ himself at the day of judgment; "Lord, if we be deceived, then alone hast deceived us;" thus we plead. But for the rest I will not justify that pontifical consubstantiation, that which "Mahoetmarae and Jews justly except at, as Campa- nellus confesseth. Aberrant triumphus, cap. 12. fol. 125, difficiilinum dogma esse, nec aliud subiectum magis heresicon blasphema, et stultis irrisomibus politicorum reperti. They held it impossible, Deum om panem manducari; and besides they scoff at us, vid genus credendent Deum sum, inquit quidam Maurus. "Hunc Deum musae et vermes crederent, quod ipsam pollutat et devorant, subditas est igni, aqua, et lutum s furnitur, quod aereae sunt prostrant, et se tamen non defendit hic Deus. Qui fieri potest, ut sit integer in singulis hostis, partecidis, idem corpus numero, tant multis locis, cada terra, Sc. But he that shall read the "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, Avicecama, or those heathen philosophers, could ever be persuaded to believe, or to subscribing the least part of them; and fraudem non derogare: but that as "Vanninus answer, ob publicae potestatis formidinem aliaearte philosophi non adequant, 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 irreligious religion, I may say as of the rest, some are ridiculous, some again fecal 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, 3,000 kings before Amasis: and as Melo 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 Diocleas Siculus records, sun and moon under the name of Isis and Osiris, and other, such as were beneficial to them, or any creature that did them good. In the city of Baksis they adored a cat, saih Herodotus. Isis and storks, an ox (saith Pliny) sleeks and omious, Macrobius,
Symptoms of Religious Melancholy.

Scolding 61 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 mellow root, and bade him pray to that when he was in any peril or extremity; which he did accordingly; for when he came to Hydramodia 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 Syria. Morney cap. 22. de veritat. relig. Guliel. Stickius 62 Sacrificiorum Sacramentorum Gentil. descript. Peter Faber Semester, l. 3. c. 1, 2, 3. Selden de deis Syris, Purchas' pilgrimage. 63 Rosinus of the Romans, and Lilius Giraldis 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, Lenaures, Dioscuri, Soteres, and Para-tates, deitae 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. Stercutius. Febris. Pallor, Invidia, Protervia, Risus. Angerona, Volupia. Vacuna. Viriplaca. 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 64 Jac. Boissards well observes, deificare homines qui beneficior mortales iucuerant, and the devil was still ready to second their intents, statim se ingessit illorum sepulchris, status, 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, Amphiarans, &c. de et Semi-dii. For so they were Semi-dii, demi-gods, some medii inter Deos et homines, as Max. 65 Tyrins, 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 eratid, becomes fortoith with a demi-god, nothing disparaged with malignity of air, or variety of forms, rejoicest, 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, succours, &c. punisheth those that are bad and do amiss, as a good genius to protect and govern mortal men appointed by the gods, so they will have it, ordaining some for provinces, some for private men, some for one office, some for another. Hector and Achilles assist soldiers to this day; Æsculapius all sick men, the Dioscuri seafaring men, &c. and sometimes upon occasion they show themselves. The Dioscuri, Hercules and Æsculapius, he saw himself (or the devil in his likeness) non somnians sed vigilans ipse vidi? So far Tyrins. And not good men only do they thus adore, but tyrants, monsters, devils, (as 66 Stukius inveighs) Neros, Domitians, Heliogabals, beastly women, and arrant whores amongst the rest. "For all intents, places, creatures, they assign gods;"

saith Prudentius. Cuna for cradles. Divera for sweeping houses, Nodina knots, Prema, Frumunda, Hymen, Hymeneus, for weddings; Comus the god of good fel lows, gods of silence, of comfort, Ilbe goddess of youth, Meno menstruaturum, &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

61 Prudentius. "Having proceeded to defrey leeks and onions, you, oh Egypt, worship such gods." 62 Periast. ver. hist. 63 Turg. fol. 164. 64 Rosin. antiqu. Rom. II. 2. c. 1 et 2. 65 Lab. de divinatione et magis pristinis in Mopon. 66 Deo Pacio Interpret. inizial ab acriis calagine aut figurarum varietate inoperatus merum pulchritudinem meruit, exitus et misericordia mox un, cognatos amicos qui ad hue morant

in terra tuerat, errantibus suaeurit, &c. Deus hoc jusuit ut essent gendi ut tutelares hominibus, bonos juvatern, males puniret, &c. 67 Sacrificiorum great. descript. non bene meritus solar, sed et tyrannus pro diis comit, qui genes humanum his eratid in modum partumos munetate divers. &c. &c fediq mere-

8 32
head. Hesiod reckons up at least 30,000 gods, Varro 300 Jupiters. As Jeremy told them, their gods were to the multitude of cities;

"Quamquam hanc habuisse, pelagias, ordinum miserablem gentem
14 dayus esse, idem, terra, hominum, fluxias."

Which was most absurd, they made gods upon such ridiculous occasions; "As children make babies (so saith "Mornous", their poets make gods," et quos adorationem in templis habent in Theatris, as Laecanius scoffs. Saturn, a man, gelded 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, villanies, a whole volume is too little to relate. Venus, a notorious strumpet, as common as a barber's chair, Mars, Adonis, Anchises' whereis, 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, ceremontum, hymnis, et canticis celebrant; their errors, lucus et gaudia, amores, tris, nuptias et liberorum procreationes (as Ensesus well taxeth, weddings, mirth and mournings, loves, angers, and quarrelling they did celebrate in hymns, and sing of in their ordinary songs, as it were publishing their villanies. But see more of their originals. When Remus was makes away by the sedition of the senators, to pacify the people, "Julius Procclus gave out that Remus was taken up by Jupiter into heaven, and therefore to be ever after adored for a god amongst the Romans. Syracuse of Egypt had one only 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 Sermiusa for her husband Belus, and Adrast 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 pleasant holiday, they made her goddess of flowers, and sacrificed to her amongst the rest. The matrons of Rome, as Dionysius Haecatommatius relates, because at their entertainment the goddes was desired from his wars, consecrat a church Fortune maledicti; and "Venus Barbata had a temple erected, for that somewhat was want about hair, and so the rest. The citizens of Ablabia, a small town in Asia Minor, to curry favour with the Romans (who then wars in Greece with Persaes of Macedon, and were formidable to these parts), consecratal a temple to the City of Rome, and made her a goddess, with annual games and sacrificies; so a town of houses was defiled, with shameful flattery of the one side to give, and intolerable arrogance on the other to accept, upon so vile and absurd an occasion. Tully writes to Atticus, that his daughter Tulliola might be made a goddess, and adored as Juno and Minerva, and as well she deserved it. Their holy days and adorations were all out as ridiculous; those lapsides of Pain, Florales of Flora, Roma dea, Anna Perenna, Saturnals, &c., as how they were celebrated, with what lascivious and wanton gestures, bald ceremonies, 2 by what bawdy priestes, how they hung their noses over the smoke of sacrificies, saith "Lucian, and lick blood like fishes that was spilled about the altars. Their carved idols, gilt images of wood, iron, ivory, silver, brass, stone, obia truncus eram, &c., were most absurd, as being their own workmanship; for as Seneca notes, adorationem legere doet, et fabros interior quem fecerunt, contenunt, they adore work, contain the workman; and as Tertulan follows it, "Hemones non esse dius proprius, non esse dii, had it not been for men, they had never been gods, but blocks, and stupid statues in which mice, swallows, birds make their nests, spiders their webs, and in their very mouths laid their excrement. 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 great Heeron with three heads, one with a beard, another without; see more in Carterius and "Verdurius of their monstrous forms and ugly pictures; and, which was absuder yet, they told them these images came from heaven, as that of Minerva in her temple at Athens, quod ederum suspêxit credulam uccello, saith Pausanias. They

---

[Part 3, Sec. 4.]

Religious Melancholy.
formed some like storks, apes, bulls, and yet seriously believed: and that which was napious and abominable, they made their gods notorious whoremasters, incestuous Sodomities (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 for their villanies, much less in heaven, as Mornay well said, and yet they gave them out to be such; so weak and brutish, 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 lugeras? (which Minutiuss objects) Si dix, cur plangitis? si mortui, cur adoratis? as that it is no marvel if Lucian, that adamantine persecutor of superstition, and Pliny could so scoff at them and their highly idolatry as they did; if Diogoras took Hercules' image, and put it under his pot to seethe his pottage, which was, as he said, his 13th labour. But see more of their foipperies in Cypr. 4. tract. de Idol. varietat. Chrysostom aders. Gentil. Arnobius ad. Gentes. Austin. de cie. dei. Theodoret. de curat. Grac. affect. Clemens Alexandrinus, Minutiuss Felix, Eusebius, Lactantius, Stuckius, &c. Lamentable, tragical, and fearful those symptoms are, that they should be so far forth afflicted 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 Cæsars, 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 kingdom, nine bulls for their safe return from Troja to Pylus," &c. Every god almost had a peculiar sacrifice—the Sun horses, Vulcan fire, Diana a white hart, Venus a turtle, Ceres a hog, Proserpine a black lamb, Neptune a bull (read more in Stukius at large), besides sheep, cocks, corals, frankincense, to their undoings, as if their gods were affected with blood or smoke. "And surely saith he) if one should but repeat the foipperies 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, requests, sacrifices, oracles, devotions of which we have a taste in Maximus Tyrius, serm. 1. Plato's Alcibiades Secundus, Persius Sat. 2. Juvenal. Sat. 10. there likewise exploded, Maclant opimas et pingues hostias deo quasi esuriens, profundant vita tue quam sittenti, lumina accedunt velut in tempbris agentis (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 stregulinitus, 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 Didymclus' 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 Serapion at Alexandria, Apollo's temple at Daphne in the suburbs of Antioch. The great temple at Mexico so richly adorned,
Religious Melancholy. [Part. 3. Sect. 4.

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 were in old Jerusalem, as some write, 408 synagogues; but new Cairo reckons up (if 16 Radivilus may be believed) 6800 mosques; Fez 400, where of 50 are most magnificent, like St. Paul's in London. Helena built 300 fair churches in the Holy Land, but one Bassa hath built 100 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. Edmmond'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. 17 Alexander, the son of Amyntas, king of Macedonia, sent two statues of pure gold to Apollo at Delphos. 18 Cressus, 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, averrancandie deorum irae causa, to pacify their gods, de montis praecipio dederent, &c. and they did voluntarily undergo it. The Deen did so sacrifice. Dies manus; Curtius did leap into the gulf. Were they not all strangely deluded to go so far to their oracles, to be so gullied by them, both in war and peace, as Polybius relates (which their argus, priests, 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: Nicetas, that generous and valiant captain of the Greeks, overthrew the Athenian navy, by reason of his too much superstition, 19 because the argus 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 20 Partiians of old were so sottish in this kind, they would rather lose a victory, may lose their own lives, than fight in the night, 21 was against their religion. The Jews would make no resistance on the Sabbath, when Pompaius besieged Jerusalem; and some Jewish Christians in Africa, set upon by the Gods, suffered themselves upon the same occasion to be utterly vanquished. The superstition of the Dibrens, 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 had, they would die of thirst all, rather than drink of that 22 unclean water, and yield up the city upon any conditions. Though the prster 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 munus ipse erat (saith 23 Bartholus) tantum superstitionem, vel affirma becissiam hanc causam tande rei vel magis ridiculum, quam non dubiter resum potius quam admirationem posteris excitaturum. The story was too ridiculous, he was ashamed to report it, because he thought nobody would believe it. It is stupid to relate what strange effects this idolatry and superstition hath brought forth of the latter years in the Indies and those bordering parts; 24 in what feral shapes the devil is adored, ne quid malum intenter, as they say; for in the mountains between Scanderbon and Aleppo, at this day, there are dwelling a certain kind of people called Coords, coming of the race of the ancient Partians, 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 to Saturn of old, the finest children, like Agamemnon's Iphigenia, &c. At 25 Mexico, when the Spaniards first overcame them, they daily sacrificed vita hominum corda e vicentum corporibus 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:

16 Periogr. Hierosol. 17 Salmas. 18 Hierophan. 19 Plutarch. 20 Plutarch, vit. Bassae. 21 They were of the Greek church. 22 Life of St. John Scanderbeg. 23 In templo manae tadoforum monstra conscriptur. mare venex ligeus, lica, &c. 24 Barb. 25 Thum rediculum, vel magis ridiculum, quam non dubiter resum potius quam admirationem posteris excitaturum. 26 Pers. Coritv. 27 Pausanias.
and as prodigious to relate, 28 how they bury their wives with husbands deceased, "tis fearful to report, and harder to believe,

27 "Nam certamen habent iethi que viva sequatur Conjugium, pudor, est non licere morti."

and burn them alive, best goods, servants, horses, when a grandee dies, 29 twelve thousand at once amongst the Tartars, when a great chum departs, or an emperor in America: how they plague themselves, which abstain from all that hath life, like those old Pythagoreans, with immoderate fastings, 30 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), 31 that many thousands voluntarily break their own necks, as Cleobrotus Amborciatus, auditors of old, precipitate themselves, that they may participate of that unspeakable happiness in the other world. One poison, 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 32 Possevinus, Religia facit asperos nates, homines et feris; superstilio ex hominibus feras, religion makes wild beasts civil, superstition makes wise men beasts and fools; and the discreetest that are, if they give way to it, are no better than dizzards; nay more, if that of Plotinus be true, is unus religiosis scopus, ut eum colimus similis fames, 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 dii gentium demonia, 32 but to become devils themselves? 'Tis therefore exvexious error, et maxime periculosus, a most perilous and dangerous error of all others, as Plutarch holds, turbulenta passio hominum consternans, a pestilent, a troublesome passion, that utterly undoeth men. Unhappy superstition, 34 Pliny calls it, morte non fuitur, death takes away life, but not superstition. Impious and ignorant are far more happy than they which are superstitious, no torture like it, none so continual, 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, Sadducesses, Scribes, Esseni, 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, superstitions, wilful, obstinate, and peevish, firing themselves with vain ceremonies to no purpose; he that shall but read their rabbins' ridiculous comments, their strange interpretation of scriptures, their absurd ceremonies, fables, childish tales, which they steadfastly believe, will think they be scarce rational creatures; their foolish 35 customs, when they rise in the morning, and how they prepare themselves to pray, to meat, 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 figurements, 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.

5 1. "Wherein shall be all the birds, beasts, fishes, that ever God made, a cup of wine that grew in Paradise, and that hath been kept in Adam's cellar ever since." 47 At the first course shall be served in that great ox in Job. iv. 10., "that every day feeds on a thousand hills," Psal. 1. 10., that great Leviathan, and a great bird, that laid an egg

28 Plut. de stud. 2. deis ans. navis. lib. 6. cap. 9. P. Martyr. de dec. &c. 29 Propertius lib. 3. eleg. 12. "There is a conflict amongst the living wives as to which shall follow the husband, and not be allowed to die for him is accounted a disgrace." 30 Matth. a Mich. 31 Epist. Jesuit. anno 1549 à Xaviero et san. Elencique Riuæx expedid. ad Sinas I. 1. per to- tunc lejantores apud eos tuto die carnibus abstinent et pasciens ob religionem, noce et die Idola colentes; nusquam egressenter. 32 Ad immortalitatem morte subrint sumnum magnificatus, &c. Et multi mortales hac insania, et postero immortalitatis studio libido-
of the nest, it knocked down three hundred tall cedars, and breaking as it fell, drowned one hundred and sixty villages: 3 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 36 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 Eba, which, when he desired to see, the rabbin prayed to God he might, and forthwith the lion set forward. 36 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 gallimancy of lies, tales, ceremonies, traditions, precepts, stolen from other sects, and falsely 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 figures 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 Pandæna, which wholly consists in cumenu et comedendi voluptate, and pectoris humanæ scriptura, mundi beatitudine, 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 wine'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; 42 they fast a month together many times, and must not eat a bit till sun be set. Their calendars, dervises, and torkachers, &c. are more abominous some of them, than Carthusians, Franciscains, Anchorites, to sake all live solitary, face hard, go naked, &c. 4 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; Monstrum gentium omnium confusius 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, 4̈ 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 Lomceanus Turcie. hist. tom. 1. from the tenth to the twenty-fourth chapter, Bredenbalchus, cap. 4, 5, 6. Leo Afer, lib. 1. Busbequius Sabellicus, Purchas, lib. 3, cap. 3, et. 4, 3. Theodorus Bibliander, &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 Busbequius, 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 wine in his cellar, first made a huge noise and filthy faces, "a 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 wear 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 cautem, out of the fold, and need no such attendance, they make no resistance, *eos enim pulsare negligent, quos quie to tare possidere se servit, they are his own already: but Christians have that shield of faith, sword of the Spirit to resist, and must have a great deal of battery before they can be overcome. That the 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, arrogance, singularity, peevishness, obstinacy, impudence, scorn and contempt of all other sects: *Nullus additi 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 factum ad materiam solum, 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 (erroneously some say) speaks of P. Ailwardus, *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 as the error is wholly in their own brains." Magalliamus, the Jesuit, in his Comment on I Tim. xvi. 20, and Alphousus de Castro lib. 1. adversus heresies, gives two more eminent notes or probable conjectures to know as such men by, (they might have taken themselves by the noses when they said it) *et first they affect novelties and toys, and prefer falsedome 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

1 Nullum se conficctandi animæ factit. *Ut in aequum angulum se recipiat, ne tenueret ejus debita quod ipsa erat admissurus. 44 Gregor. Hom. 60 Bond to the dictates of no master. 44 Epist. 140. 62 Res nova est accenta et inutiles, falsa vera praebent. 2 qua idem est afflictum, id superbia post medium teclud turb et contumacia, &c. 44 See more in Vincent Lyrin.

43 Orat. S. ut vertigine corruptis videtur omnia movet, omniam is falsa sunt, quom error in ipsorum ocrebo suo.
Religious Melancholy.

[Part 3. Sect. 4.]

themselves. *Nicholaites of old, would have wives in common: Montanists will not marry at all, nor Tatians, forbidding all flesh. Severians drink; 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 59 Austin (for there were fourscore and eleven heresies in his times, besides schisms and smaller factions.) Epiphanius, Alphonsus de Castro, Dunsus, Gab. Praetulans, &c. Of prophets, enthusiasts and impostors, our Ecclesiastical stories afford many examples; of Elias and Chrest, as our 50 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. N nulla eccles. as 40 he said, superstitionem scabiosit: 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 utero quartum, these are old, hae prius fuere. In our days we have a new scene of superstitions, 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 enchain the world, brought in such a company of human traditions, purgatory, Lucus Parinor, Infantium, and all that subterranean geography, mass, adoration of saints, souls, ghosts, bulls, indulgences, orders, friars, images, shrines, dusty relics, excommunication, professions, satisfactions, blind obsequies, vows, pilgrimages, perambulations, and many such curious toys, intricate subterfuges, gross errors, obscure questions, to vitiate the better and set a gloss upon them, that the light of the Gospel was quite overlaid, darkness over all, the Scriptures concealed, legends brought in, religious trash, absurd, superstitious, exalted, and the Church itself 52 obscured and persecuted. Christ and his members crucified more, saith Benzo, by a few necromancers, athanasian popes, than ever it was by 53 John the Apostate. Porphyrius the Platonic. Closes the physician. Libanias the Sophister; by those heathen emperors, Hanus, Gods, and Vandals. What each of them did, by what means, at what times. *sae ultra: superstition climbed to this height, tradition increased, and Antichrist himself came to his estate, let Magdeburgenses, Kenniusius, Ostiander, Bale, Moravia, Fox, Usher, and many others relate. In the mean time, be he that shall but see their profane rites and foolish customs, how superstitiously kept, how strictly observed, their multitude of saints, images, that rabble of Romish deities, for terms, 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; Cosmos and Damian for philosophers; C. &c. Shoemakers; Kath, Nine, spinners; &c. Anthony for pigs; Gallus, geese; Weneclus, sheep; Pelagius, oxen; Sebastian, the plague; Valentine, falling sickness; Apollonia, toothache; Petronella for agues; and the Virgin Mary for sea and land. Tell all parties, offices: he that shall observe these things, their shrines, images, oblations, votaries, adorations, pilgrimages they make to them, what creeping to crosses, Our Lady of Loreto's rich *gowns, her domarics, the cost bestowed on images, the number of suitors; St. Nicholas Burgo in France; our St. Thomas's shrine of our at Canterbury; those relies at Rome, Jerusalem, Genoa, Lyons, Praga.
Symptoms of Religious Melancholy.

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, &c.), how they spend themselves, times, goods, lives, fortunes, in such ridiculous observations; their tales and figments, false miracles, buying and selling of pardons, indulgences for 10,000 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, Shrovetide, 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, obedience, 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 mulct, 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 themselves, 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.

And whilst the ruder sort are so carried headlong with blind zeal, are so gull'd 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 indulge genio, and make much of themselves. The middle sort, some for private gain, hope of ecclesiastical preferment, (quis expeduit psittaco summa guapit) 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, &c. It is a wonder to see how Nic. Harpsfield, that pharisaical impostor, amongst the rest, Ecclesiast. Hist. cap. 22. sec prim. ser., puzzles himself to vindicate that ridiculous fable of St. Ursula and the eleven thousand virgins, as when they live, how they came to Cologne, by whom martyred, &c., though he can say nothing for it, yet he must and will approve it: nobilitavit (inquit) hoc sæculum Ursula cum comitibus, cujus historia utinam tam mihi esset expedita et certa, quiam in animo meo certum ac expedietum est, cam esse cum sodalibus beatam in calcis virginen. 'They must and will (I 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 wits 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, transubstantations, traditions, pope's pardons, purgatories, masses, impossibilities, &c. with glorious shows, fair pretences, big words, and plausible wits, have coined a thousand idle questions, nice distinctions, subtleties, Obs and Sols, such tropological, allegorical expositions, to salve all appearances,
Religious Melancholy.

[Part 3. Sec. 4]

objections, such quirks and quiddities, *quodlibetarias*, as Bale saith of Ferribrigge and Strode, instances, ampliations, decrees, glosses, canons, that instead of sound commentaries, good preachers, are come in a company of mad sophisters, *primo secundo secundario*, sectaries, Canonists, Sorbonists, Minorites, with a rabble of idle controversies and questions, *san Papa sit Deus, an quasi Deus? An participet utranque 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 Kemnisis, are most of your schoolmen, (mere alchemists) 200 commentators on Peter Lombard; *Pisius katacl. scriptorum Anglic. reckons up 180 English commentators alone, on the matter of the sentences*, Scottists, Thomists, Reals, Nominals, &c., and so perhaps that of St. *Austin may be verified. Inducti capituli caleum, doci interin descendet 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 knaverys 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 defeate, and as another sum 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.
One vessel aged in depth as holy.*

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 precisions, schismatics, and some heretickes, even in our own bosoms in another extreme. *Dum vitant stulti vita in contraria, current*; 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 at all our church discipline, will not hold their tongues, and all for the peace of thee, O Son! No, not so much as degrees some of them will tolerate, or universities, all human learning. *Hos cloaca diaboli* hoods, habits, cap and surplice, such as are things indifferent in themselves, and wholly for ornament, decency, or distinction sake, they abhor, hate, and snuff at, as a stone-horse when he meets a bear: they make matters of conscience of them, and will rather forsake their livings than subscribe to them. They will admit of no holidays, or honest recreations, as of hawking, 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 fantastical 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 omnium sunt solum asinorum obstinatio*. 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 principes et verginiosos, one calls them, as well he might* and those hidden mysteries to private persons, times, places, as their own spirit informs them, private revelations shall suggest, and precisely set down when the world shall come to an end, what year, what month, what day. Some of them again have such strong faith, so presumptuous, they will go into infected houses, expel devils, and last forty days, as Christ himself did; some call God and his attributes in question, as Vorstins and Socinii; some princes, civil magistrates, and
their authorities, as anabaptists, will do all their own private spirit dictates, and nothing else. Brownists, Barrowists, Familists, and those Amsterdamian sects and sectaries, are led all by so many private spirits. It is a wonder to reveal what passages Sleidan relates in his Commentaries, of Creteine, Knipperdolings, 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 they do evername, debilitate, take away men's spirits and courage from them. sim\pli\ciores 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 52 Poland, 1518, in the reign of King Sigismund, one said he was Christ, and got him twelve apostles, came to judge the world, and strangely deluded the commons. 53 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 Pavenensis, 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 54 familiar conference with God and his angels. Lavat. de spect. c. 2. part. 8. hath a story of one John Sar
torius, that thought he was the prophet Elias, and cap. 7. of diverse others that had conference with angels, were saints, prophets. Wiens, lib. 3. de Lamiis c. 7. makes mention of a prophet of Grouning 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; 55 Burchet and Hovatus, burned at Norwich. We are never likely seven years together without some such new prophets that have several inspirations, some to convert the Jews, some fast forty 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 iliterate, most part by a preposterous zeal, fasting, mediation, melancholy, are brought into those gross errors and inconveniences. Of those men I may conclude generally, that howsoever they may seem to be discreet, and men of understanding in other matters, discourse well, lesam habent imaginationem, they are like comets, round in all places but where they blaze, e
tera san|ti, they have impregnate wits many of them, and discreet otherwise, but in this their madness and folly breaks out beyond measure, in infinitum erumpit stultitia. They are certainly far gone with melancholy, if not quite mad, and have more need of physic than many a man that keeps his bed, more need of hellobore 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 fore tell otherwise than folly, dotage, madness, gross ignorance, despair, obstinacy, a reprobate sense, 77 a bad end? What else can superstition, heresies produce, but wars, tumults, uproars, torture of souls, and despair, a desolate land, as Jeremy teacheth, cap. vii. 31. when they commit idolatry, and walk after their own ways: what should it be otherwise with them? what can they expect but blasting, famine, death, and all the plagues of Egypt, as Amos denounceth, cap. iv. vers. 9, 10. to be led into captivity? If our hopes be frustrate, "we sow much and bring in little, eat and have not enough, drink and are not filled, clothe and be not warm, &c. Hagga 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, there are the heaven stayed his dew, the earth his fruit." Because we are superstitious, irrelishous, we do not serve God as we ought, all these plagues and miseries come upon us; what can we look for else but

12 Alex. Gacquin. 22 Discipulæ ascitis mirum in modum populum declit. 14 Guicciard. descript. Belg. com. pures habitu assecus ab indem honoratus. 26 Hen. Nichol. at Leyden 1580. such a one. 34 See Cam
der's Annals fo. 242. et 225. 37 Arius his bowels burst; Montanus hanged himself, &c. Endo de sestis, his disciples, adiutus potius quam ad vitam corrigi ma
nerunt; tanta vis infra sese errors, they died blas
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, torment, 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 visitations 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," 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 rated, justice, friendship, skill in arts, all was decayed, and that through Christians' default, and all their other miseries from them, quaod de nostri o robis non colauar, because they did not worship their gods. But Cyprian retorts all upon him again, as appears by his tract against him. "Tis true the world is miserably tormented and shaken with wars, dearth, famine, fire, inundations, plague, and many feral diseases rage amongst us, sed non ut in quereris ista accident quod de nostri o robis non colauer, sed quod o robis non colauer Deus, a quibus nec quereris, nec timueris, 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 both of us idolaters, 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 (sahh Busbequius leg. Tareci. ep. 3.) one did, that was much afflicted with music, and to hear boys sing, but very superstitions; an old sybil 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; then upon his being rich and costly instruments which he had beheaded with jewels, all at once into the fire. He was served in silver plate, and had greatly 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." 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 perichristus dies Mercurii, and Wednesday now is in danger of a fast. "And for such like boys, 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." So saith Leonarius 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
Cure of Religious Melancholy.

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, etc. non tam necessitibus nostris Deus inserire, sed in delicias amans, as Seneca notes, God would have it so. And as Plato 2. de legibus gives out, Deos laboriosos hominum vitam misericordia sanctuaria vel solitutwes nobis ducant, 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 soul enjoy good in his labour," Eccles. ii. 24. And as one said of hawking and hunting, tot solatia in hac agris orbis calamitate mortalius telidis d as objecti, 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 Guzerat; we tyranny 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 liebat opus manum 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, intolerabilern 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 Asculapius, 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 Mogullians, Gentiles: the Turks all religions. In Europe, Poland and Amsterdam are the common sanctuaries. Some are of opinion, that no man ought to be compelled for conscience's sake, but let him be of what religion he will, he may be saved, as Cornelius was formerly accepted, Jew, Turks, Anabaptists, &c. If he be an honest man, live soberly, and civilly in his profession, (Volkelins, Cresslius, 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 (Laci) religio sit, nostra nobis, Tuly thought fit every city should be free in this behalf, adore their own Custodes et Tepicis Doce, tutelar

---

3 The Gentiles in India will eat no sensible creatures, or aught that hath blood in it. 457. Vandel... dom de Aegypto, cap. 27. 458 Some expel all human authors, arts, and science, poets, histories, &c., so precise, their god over-rues their words, and so stupid, they oppose all human learning, because they are ignorant themselves and utterate, nothing must be read but Scriptures: but these men deserve to be pitied, rather than confuted. Others are so strict they will admit of no honest game and pleasure, no dancing, singing, other plays, recreations and games, hawking, hunting, cock-fighting, bear-baiting, &c., because to see one beast kill another is the fruit of our rebellion against God, &c. 459 Vida ac trumenis aut cruciatus creper in honestus si canumia passi tu, Juven. Sect. 6. 451 46 Easter Congr., lib. 3. cap. 441. Inculc in close, unde non possit exterior, imputat operam sociorum, sed illi negant, &c. 460 De beneic. 7 2

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 mundane. Topiciam deum sic colit oportere, quoniam ipse praeceperit: which Cecilian in M. Minutius labours, and would have every nation saecorum ritus gentiles habere et Jos colere municipes, keep their own ceremonies, worship their peculiar gods, which Pomponius Mela reports of the Africans, Deos suos patrio more venerantur, they worship their own gods according to their own oration. For why should any one nation, as he there pleads, challenge that universality of God, Deum sumus quem nec estenduas, nec vident, discretan rem situm et ubique esse: in omnium moris, actus, et occultas, cognationes 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 Dis Asie, Europe, Lybia, dies ignotis et pergrinis: 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 Maximus, as we find it registered in Eusebius lib. 9. cap. 9. there was a decree made to this purpose, Mutilis cogatur incitans ad hunc vel illum deorum cultum, "let no one be compelled against his will to worship any particular deity," and by Constantine in the 15th year of his reign as Theodosius, Demonicus inures us, Nemo alteri excidit civilium, quod eumque animum cult, hoc quaque transigat, 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.

The same Constantine the emperor, as Eusebius writes, flung down and demolished all the heathen gods, silver, gold statues, altars, images and temples, and turned them all to Christian churches, infasit gentilium ceremonias babebrit exposuit; the Turk now converts them again to Mahometan mosques. The like edict came forth in the reign of Asius and Honorius. Symmachus the orator in his days, to procure a general libertas, used this argument, "Because God is immense and infinite, and his name cannot possibly be known, it is convenient he should be as diversely worshipped, so 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 instrumental worlds, as some will, there be infinite demi-gods or commanding spirits belonging to each of them; and so, per conseques for they will be all as gods, infinite religions. And therefore let every territory keep their proper rites and ceremonies, as their da tutelares will, so Tyrricus 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 still maintained in Turkey not long since, as you may read in the third epistle of Basqueinus, "that all those should partake 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 cicatrix gladdis, to enforce all, as he writes in his Aecoran, to follow him. Some again will approve of this for Jews, Greeks, milites, 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 inquisition, that fourth fury, speak of some of them, the civil wars and massacres in France, our Marian times. Magnilhans the Jesuit will not admit of conference with a hystye, but severity and rageour to be used, non illis verba redire, sed furcias, figuras operari; and Theodosus is commended in Nicephorus, lib. 12. cap. 15. "That he put all heretics to silence." Bernard. Epist. 150, will have crab law.

N. Non sum materials praesentis quod etiam civitas estat.

\[\text{\small 7. Compare verba Eusebii, quod etiam civitas estat.} \]

\[\text{\small 8. Compare verba Eusebii, quod etiam civitas estat.} \]
fire and sword for heretics, "compel them, stop their mouths not with disputations, or refute 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 uproars, they would have a general toleration in every kingdom, no matter 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; Castilio, &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. "If any man shall fall by occasion, to restore such a one with the meekness, by all fair means, gentle admonitions;" but if that will not take place, Post unam et alteram admonitionem hereticum devita, he must be excommunicate, as Paul did by Hymenæus, delivered over to Satan. *Indescribible vultus case recidendum est.* As Hippocrates said in physic, *Quæ ferro non curatur, ignis curat.* For the vulgar, restrain them by laws, mulets, 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 Saxonii 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. *Rhaxis 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 Rhaxis) 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 compendious cure, for some of them at least, had been in Bedlam. *Sed de his suis.*

MEMB. II.

SUBSECT. I.—Religious Melancholy in defect; parties affected. Epicureans, Atheists, Hypocrites, worldlyy secure, Carnalists; all impious persons, imperfect 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, Ilerodians, libertines, politicians: all manner of atheists, epicureans, 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, *Melanchton calls it montrosam melancholiam, monstrous melancholy; or venenatum melancholiam, 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 "Ese alicus manes, et subterranae regna,
Et cantum, et stygio ramos in sere trợ nigris.
Atque unam transire vatum tot milia cynida.
Nec puers credunt, nisi qui nondo are lavantur."

2 "Ego curavi medicae et persuasione; et sic pluris alio

3 "Quidam consus etest mali de hac morba,
Et deprecatio est ut ego illum curarem; ego quasi ab eis quis visuerit; respono, semper imaginor et cogito de ilio et angello, et ita demersus sum hac imagina-
tione, ut me edam nec dormiam, nec negotio, &c.

4 De anima, c. de humoribus.

5 Juvenal. "That there are many ghosts and subterranean demons, and a boat-pole, and black fogs in the Stygian gulf, and that so many thousands pass over in one boat, not even boys believe, unless those not as yet washed for money."
That there is either heaven or hell, resurrection of the dead, pain, happiness, or world to come, credat Judaeus Apella; for their parts they esteem them as so many poet's tales, bugbears. Lucian's Alexander; Moses, Mahomet, and Christ are all as one in their creed. When those bloody wars in France for matters of religion (saith Richard Dinoth) were so violently pursued between Huguenots and Papists, there was a company of good fellows laughed them all to scorn, for being such superstitious fools, to lose their wives and fortunes, accounting faith, religion, immortality of the soul, mere popgeries and illusions. Such loose *atheistical spirits are too predominant in all kingdoms. Let them contend, pray, tremble, trouble themselves that will, for their parts, they fear neither God nor devil; but with that Cyclops in Euripides,

"Their God is their belly," as Paul saith, Sancta mater satureias; — quibus in solo vivendi causa paluto est. The idol, which they worship and adore, is their mistress; with him in Plautus, mallem hoc multo me amet quam dii, they had rather have her favour than the gods. Satan is their guide, the flesh is their instructor, hypocrisy their counsellor, vanity their fellow-soldier, their will their law, ambition their captain, custom their rule; temerity, boldness, impudence their art, toys their trading, damnation their end. All their endeavours are to satisfy their lust and appetite, how to please their genius, and to be merry for the present. Etfu, lude, bibi, post mortem nulla voluptas. "The same condition is of men and of beasts; as the one doth, so doth the other," Eccles. iv. 19. The world goes round, 

"Tandem numquam expascerat utram, Set victoriam un deum maxunrne. 
Veniens afferens, donee ignateni estus." 

"They fear no God but one, 
They sacrifice to none, 
But belly, and him adore, 
For gods they know no more."

10. They did eat and drink of old, marry, bury, bought, sold, planted, built, and will do still. 11. Our life is short and tedious, and in the death of a man there is no recovery, neither was any man known that hath returned from the grave; for we are born at all adventure, and we shall be hereafter as though we had never been; for the breath is as smoke in our nostrils, &c., and the spirit vanisheth as the soft air. 12. Come let us enjoy the pleasures that are present, let us cheerfully use the creatures as in youth, let us fill ourselves with costly wine and ointments, let not the flower of our life pass by us, let us crown ourselves with rose-buds before they are withered, &c. 13. Vivamus semet Le sbon et amemus, &c. 14. Come let us take our fill of love, and pleasure in dalliance, for this is our portion, this is our lot. Tempora labatur, lacrimae venisse annos. 15. For the rest of heaven and hell, let children and superstitious fools believe it; for their parts, they are so far from trembling at the dreadful day of judgment that they wish with Nero, Me vice fiat, let it come in their times; so secure, so desperate, so immoderate in lust and pleasure, so prone to revenge that, as Paterculus said of some caulis in his time in Rome, Quod nequitor ausus, forter excusat: it shall not be so wickedly attempted, but as desperately performed, whatever they take in hand. Were it not for God's restraining grace, fear and shame, temporal punishment, and their own infamy, they would Lycurgus-like extirpate, as so many caulis, is eat up, or Cadmus' soldiers consume one another. These are most impious, and commonly professed atheists, that never use the name of God but to swear by it; that express ought else but epicurism in their carriage, or hypocrisy; with Pheruchus they neglect and contempt these rites and religious ceremonies of the gods; they will be gods themselves, or at least sacri deorum. Dictum imperium curn Jovce Cesar habuit. "Cesar divides the empire with Jove." Aproysi, an Egyptian tyrant, grew, saith Herodotus, to that height of pride, insolvency of mumps, to that contempt of Gods and men, that he held his kingdom so sure, ut nunc caulis aut hominem sub erto posset, neither God nor men could take it from him. 16. A certain blasphemous king of Spain as "Lansus reports

"Et in spe Dei hic non habebatur rerum, magis et quam exasperare ciuitatem, et quam deificare deum. 
Veniens afferens, donee ignateni estus."

"They fear no God but one, 
They sacrifice to none, 
But belly, and him adore, 
For gods they know no more."

10. They did eat and drink of old, marry, bury, bought, sold, planted, built, and will do still. 11. Our life is short and tedious, and in the death of a man there is no recovery, neither was any man known that hath returned from the grave; for we are born at all adventure, and we shall be hereafter as though we had never been; for the breath is as smoke in our nostrils, &c., and the spirit vanisheth as the soft air. 12. Come let us enjoy the pleasures that are present, let us cheerfully use the creatures as in youth, let us fill ourselves with costly wine and ointments, let not the flower of our life pass by us, let us crown ourselves with rose-buds before they are withered, &c. 13. Vivamus semet Le sbon et amemus, &c. 14. Come let us take our fill of love, and pleasure in dalliance, for this is our portion, this is our lot. Tempora labatur, lacrimae venisse annos. 15. For the rest of heaven and hell, let children and superstitious fools believe it; for their parts, they are so far from trembling at the dreadful day of judgment that they wish with Nero, Me vice fiat, let it come in their times; so secure, so desperate, so immoderate in lust and pleasure, so prone to revenge that, as Paterculus said of some caulis in his time in Rome, Quod nequitor ausus, forter excusat: it shall not be so wickedly attempted, but as desperately performed, whatever they take in hand. Were it not for God's restraining grace, fear and shame, temporal punishment, and their own infamy, they would Lycurgus-like extirpate, as so many caulis, is eat up, or Cadmus' soldiers consume one another. These are most impious, and commonly professed atheists, that never use the name of God but to swear by it; that express ought else but epicurism in their carriage, or hypocrisy; with Pheruchus they neglect and contempt these rites and religious ceremonies of the gods; they will be gods themselves, or at least sacri deorum. Dictum imperium curn Jovce Cesar habuit. "Cesar divides the empire with Jove." Aproysi, an Egyptian tyrant, grew, saith Herodotus, to that height of pride, insolvency of mumps, to that contempt of Gods and men, that he held his kingdom so sure, ut nunc caulis aut hominem sub erto posset, neither God nor men could take it from him. 16. A certain blasphemous king of Spain as "Lansus reports

"Et in spe Dei hic non habebatur rerum, magis et quam exasperare ciuitatem, et quam deificare deum. 
Veniens afferens, donee ignateni estus."

"They fear no God but one, 
They sacrifice to none, 
But belly, and him adore, 
For gods they know no more."

10. They did eat and drink of old, marry, bury, bought, sold, planted, built, and will do still. 11. Our life is short and tedious, and in the death of a man there is no recovery, neither was any man known that hath returned from the grave; for we are born at all adventure, and we shall be hereafter as though we had never been; for the breath is as smoke in our nostrils, &c., and the spirit vanisheth as the soft air. 12. Come let us enjoy the pleasures that are present, let us cheerfully use the creatures as in youth, let us fill ourselves with costly wine and ointments, let not the flower of our life pass by us, let us crown ourselves with rose-buds before they are withered, &c. 13. Vivamus semet Le sbon et amemus, &c. 14. Come let us take our fill of love, and pleasure in dalliance, for this is our portion, this is our lot. Tempora labatur, lacrimae venisse annos. 15. For the rest of heaven and hell, let children and superstitious fools believe it; for their parts, they are so far from trembling at the dreadful day of judgment that they wish with Nero, Me vice fiat, let it come in their times; so secure, so desperate, so immoderate in lust and pleasure, so prone to revenge that, as Paterculus said of some caulis in his time in Rome, Quod nequitor ausus, forter excusat: it shall not be so wickedly attempted, but as desperately performed, whatever they take in hand. Were it not for God's restraining grace, fear and shame, temporal punishment, and their own infamy, they would Lycurgus-like extirpate, as so many caulis, is eat up, or Cadmus' soldiers consume one another. These are most impious, and commonly professed atheists, that never use the name of God but to swear by it; that express ought else but epicurism in their carriage, or hypocrisy; with Pheruchus they neglect and contempt these rites and religious ceremonies of the gods; they will be gods themselves, or at least sacri deorum. Dictum imperium curn Jovce Cesar habuit. "Cesar divides the empire with Jove." Aproysi, an Egyptian tyrant, grew, saith Herodotus, to that height of pride, insolvency of mumps, to that contempt of Gods and men, that he held his kingdom so sure, ut nunc caulis aut hominem sub erto posset, neither God nor men could take it from him. 16. A certain blasphemous king of Spain as "Lansus reports
made an edict, that no subject of his, for ten years' space, should believe in, call on, or worship any god. And as 20 Jovius relates of 21 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. 22 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 Deos. securi adversus homines, votis non est opus, which 23 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 24 Silesia, was such a one to a hair; he lived (saith 25 Eneas Sylvius) at 26 Oratislavia, 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. 27 This duke hath too many followers in our days: say what you can, dehort, exhort, persuade to the contrary, they are no more moved, quan si dura silex aut set 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, 28 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? 29 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 supenderit placitis, sed levia carmina et faciles versus; instead of good counsel and divine meditations, he made his friends sing him bawdy verses and sordid 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 carnalists, fleshly minded men, which howsoever they may be applauded in this life by some few parasites, and held for worldly wise men. 30 They seem to me (saith Melanthon) to be as mad as Hercules was when he raved and killed his wife and children. 31 A milder sort of these atheistical spirits there are that profess religion, but timide et hesitanter, 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 faciunt (as 32 Postel- lus observes) ut rebus sacris minus faciant 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 sects urge this, and amongst others it is the conclusion of Sextus Empiricus, lib. 8. aduers. 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 pagunculi, &c. Una tantum potest esse rara, 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. 33 Cæcilius in Minutius, Celsus and Porphyrius the philosopher object: and as Mahavel contended, were more than many 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, Svanarola de Verit. Fidei Christianae, well; but Zanchius, 34 Cam-

32 Talens se exhibuit, ut nec in Christum, nec Mahometanum crediderit, ut delectatum summa commoditatem minime servaret, ut nihil scire tum esse divinum sit. ut nihil nisi divinum et soli, Testamentum, et his desiderius satisfac- ceret. 33 Lab. de no. Germ. 34 Or Brusel. 35 Usque adeo insanius, ut nec infers, nec superos esse ducat, animaque cum corporeis interrum credit, &c. 36 Europa descr. cap. 24. 37 Fraires à l'Am. par 6. librum a Vinicio monacho dato ab ejus mente.
panella, Marinus Marcennus, Bozius, and Gentillettus answer all these atheistical arguments at large. But this again troubles many as of old, wicked men generally, proved atheists thrive,


This is a prime argument: and most part your most sincere, upright, honest, and

32. 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, lib. 2. relates), in which at least 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 hence 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 religious, all still on their side, fictitious 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 dead, another dumb? A poor honest fellow lives in disgrace, weep and want, wretched he is; when as a wicked catiff abounds in superfluity of wealth, keeps whores, parasites, and what he will himself." Audis Jupiter hae? Tulerus in connexus longam reprehensionem sermonem erga Dei providentiam comment. Thus they mutter and object (see the rest of their arguments in Marcennus in gangra, and in Campanella, amply contusted, with many such vain cavils, well known, not worthy the recapitulation or answering: whatsoever they pretend, they are matters of little or no religion.

Considerations 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), minus altum supiam, too much learning makes them mad. Whilst they attribute all to natural causes, 33. contiguity of all things, as Melanethion calls them. Pertunx hominum genus, a peevish generation of men, that mused 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 31. Vannus, they durst not publicly profess it. Ask one of them of what religion he is, he scoldingly replies, a philosopher, a Galenist, an Averroist, and with Rabelais a physician, a peripaticet, an epicure. In spiritual things God must demonstrate all to sense, leave a pawn with them, or else seek some other creditor. They will acknowledge Nature and Fortune, yet not God: though in effect they grant both: for as Scaliger defines, Nature signifies 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 32. Minutius in Octavo, and 37. Seneca well discourse with them, lib. 4. de benefic. 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,"


Religious Melancholy. [Part. 3. Sec. 4.
from whom all things depend, 36 à quo, et per quem omnia. Näm quoqueque vides Deus est, quocunque moveris.  "God is all in all, God is everywhere, in every place." And yet this Seneca, that could confute and blame them, is all out as much to be blamed and confuted himself, as mad himself; for he holds futum Stoicorum, that inevitable Necessity in the other extreme, as those Chaldæan astrologers of old did, against whom the prophet Jeremiah so often thundered, and those heathen mathematicians, Nigidius Figulus, magicians, and Priscilianists, whom St. Austin so eagerly confutes, those Arabian questionaries, Noven Judices, Albumazer, Dorothesus, &c., and our countryman 37 Estudios, 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 Magninus, Quæ sibi et intelligetis suis reservavit Deus, which God hath reserved to himself and his angels, they will take upon them to foretel, as if stars were immediate, inevitable causes of all future accidents. Cæsar Vaninus, in his book de admirandis naturæ Arcanis, dial. 52. de oraculis, is 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 Pompantius; according to the doctrine of peripateticians, he refers all apparitions, prodigies, miracles, oracles, accidents, 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 intelligences that move the orbs. Intelligentia qua movet orbem mediate colo, &c. Intelligences do all: and after a long discourse of miracles done of old, si haec daemones possint, cur non et intelligentiae 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 urbisibus, regibus, religionibus, ac in particulaebris humanisibus, haec vera ac manifesta sunt, ut Aristotelis inmmere videtur, et quotidiana docet experimentia, ut historias perpetuas videbit; quid olim in Gentili leges Jove sanctius et illustrius? quid nunc vile magis et execrandum? Ha celestia corpora pro mortalium beneficio religiones adiviuent, et cum cessat influexus, cessat lex,44 &c. 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; 45 Iuque iterum ad Troionem magnus mitetur Achilles; renascentur religiones, et ceremoniae, res humanae in idem accident, nihil nunc quod non olim fuit, et post seculorum revoluciones alias est, crit, &c. idem specie, saith Vaninus, non individuo quod Pluto significavit. These (saith mine 42 author), these are the decrees of peripateticians, which though I recite, in obsceum Christianae fidei detestor, as I am a Christian I detest and hate. Thus peripateticians and astrologians held in former times, and to this effect of old in Rome, saith Dionysius Halicarnassus, lib. 7, when those meteors and prodigies appeared in the air, after the banishment of Corellanus, 43 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, 43 decreed ab initio, and could not be altered. The two last opinions of necessity and chance were, it seems, of greater note than the rest.

46 "Sunt qui in Fortunam jam canonibus omnia ponunt, Et mundum credunt nullo rectore moveri, Naturæ voce fiant, &c.,"

For the first of chance, as 48 Sallust likewise informeth us, those old Romans generally received; 49 They supposed fortune alone gave kingdoms and empires, wealth,

36 Austin. 37 Principio pliometer. 38 In cities, kings, religions, and in individual men, these things are true and obvious, as Aristotle appears to imply, and daily experience teaches to the reader of history; for what was more sacred and illustrations, by Gentile law, than Jupiter? what now more vice and executable? In this way celestial objects suggest religions for worldly motives, and when the influx ceases, so does the law." 40 And again a great Achilles shall be sent against Troy: religions and their ceremonies shall be born again; however affairs relapse into the same track, there is nothing now that was not formerly and will not be again," &c.

41 Vaninus dial. 52. de oraculis. 42 Varie homines affecti, uti de judicium ad tam pli exitum, aliis ad naturam refertant, nec ab indicatione dei, sed humanis causis, &c. 12. 43 Jay. Sat. 13. "There are those who ascribe everything to chance, and believe that the world is made without a director, nature influencing the virtùs-studies," &c.

44 "And again a great Achilles shall be sent against Troy: religions and their ceremonies shall be born again; however affairs relapse into the same track, there is nothing now that was not formerly and will not be again," &c.

45 Vaninus dial. 52. de
honours, offices, and that for two causes; first, because every wicked base unworthy wretch was preferred, rich, potent, &c.; secondly, because of their uncertainty, though never so good, scarce any one enjoyed them long: but after, they began upon better advice to think otherwise, that every man made his own fortune. "

The last of Necessity was Seneca's tenet, that God was *alligatus cauis secundus*, so tied to second causes, to that inexorable Necessity, that he could alter nothing of that which was once decreed; *sic erat in fatis*, it cannot be altered, *semper paret Deus, nullus is vestibit, nullus preces, nec ipsum fulmen*, God hath once said it, and it must for ever stand good, no prayers, no threats, nor power, nor thunder itself can alter it. Zeno, Chrysippus, and those other Stoics, as you may read in Tully 2.* de divisione*, Gellius, lib. 6. cap. 2. &c., maintained as much. In all ages, there have been such, that either deny God in all, or in part; some deride him, they could have made a better world, and ruled it more orderly themselves, blaspheme him, derogate at their pleasure from him. "Twas so in 46 Plato's time, "Some say there be no gods, others that they care not for men, a middle sort grant both." *Si non sit Deus, unde mala? si sit Deus, unde mala?* So Cotta argues in Tully, why made he not all good, or at least tenders not the welfare of such as are good? As the woman told Alexander, if he be not at leisure to hear causes, and redress them, why doth he reign? "Sextus Empiricus hath many such arguments. Thus perverse men cavil. So it will ever be, some of all sorts, good, bad, indifferent, true, false, zealots, ambitieux, neutralists, lukewarm, libertines, atheists, &c. They will see these religious sectaries agree amongst themselves, be reconciled all, before they will participate with, or believe any: they think in the meantime which *46 Celsus objects, and whom Origen confutes*. "We Christians adore a person put to 46 death with no more reason than the barbarous Getes worshipped Zamoelis, the Cilicians Mopsus, the Thebans Amphiaraos, and the Lebadians Trophonius; one religion is as true as another, new fangled devices, all for human respects;" great-witted Aristotle's works are as much authenticated to them as Scriptures, subdue Seneca's Epistles as canonical as St. Paul's, Pandarus' Odes as good as the Prophet David's Psalms, Epicetetus' En
claridion equivalent to wise Solomon's Proverbs. They do openly and boldly speak this and more, some of them, in all places and companies. 46 Claudia the emperor was angry with Heaven, because it thundered, and challenged Jupiter into the field; with what madness! saith Seneca, he thought Jupiter could not hurt him, but he could hurt Jupiter. 47 *Dagorai, Demonar, Epicurus, Pliny, Lucian, Lucretius,* —

Contemplanque Deum Mysticus, "professed atheists all" in their times: though not simple atheists neither, as Cieogna proves, lib. 1. cap. 1. they scoffed only at those Pagan gods, their plurality, base and fictitious offices. Gilbertus Cognatus labours much, and so doth Erasmus, to vindicate Lucian from scandal, and there be those that apologize for Epicurus, but all in vain; Lucian scoffs at all, Epicurus he denies all, and Lucretius his scholar defends him in it:

"When human kind was drowned in superstition,
With glibly looks abot, which frighted mortal men," &c.

He alone, like another Hercules, did vindicate the world from that monster. Uncle 46 Pliny, lib. 2. cap. 7. nat. hist. and lib. 7. cap. 55. in express words demes the immortality of the soul. 46 Seneca doth little less, lib. 7. epist. 55. ad Lucilium, et lib. de censol. ad Martianum, or rather more. Some Greek Commentators would put as much upon Job, that he should deny resurrection, &c., whom Pineda copiously confutes in cap. 7. Job, vers. 9. Aristotle is hardly censured of some, both divines and philosophers. St. Justin in *Periotechon ad Graces*, Greg. Nazianzen. in deput. ad

versus En. Theodoret, lib. 5. de curat. graec. aequa. Origen. lib. de principis. Pompomatus justifies in his Travels so styled at least De immortalitate Anarca, Sen
liger (who would forswear himself at any time, saith Patriitus, in defence of his
great master Aristotle), and Dandinus, lib. 3. de anima, acknowledge as much. Averroes oppugns all spirits and supreme powers; of late Brunus (infelix Brunus, \( ^{54} \) Kepler calls him), Machiavel, Caesar Vannius lately burned at Toulouse in France, and Pet. Aretine, have publicly maintained such atheistical paradoxes, \( ^{55} \) with that Italian Boccacio with his fable of three rings, &c., ex quo infert hauq posse internosc, que sit verior religio. Judaica, Mahometana, an Christiana, quotient cadem signa, &c. \( ^{56} \) from which he infers, that it cannot be distinguished which is the true religion, Judaism, Mahommeanism, or Christianity," &c. \( ^{56} \) Marinus Mercennus suspects Cardan for his subtleties. Campanella, and Charron’s Book of Wisdom, with some other Tracts, to savour of \( ^{37} \) atheism; but amongst the rest that pestilent book de tribus mundi impostoribus, quem sine horrore (inquit) non leges, et mundi Cymbalum dialogus quattuor contentum, anno 1538, auctore Perosis, Parisiis excussum, &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 \( ^{49} \) Colerus, as in this age: the like complaint Mercennus makes in France, 50,000 in that one city of Paris. Frederic the Emperor, as \( ^{40} \) Matthew Paris records liert non sit recitabile (I use his own words) is reported to have said, Tres prestigiatores, Moses, Christus, et Mahomet, uti mundo dominarentur, totum populum sibi contemporaneum seduxisse. (Henry, the Landgrave of Hesse, heard him speak it.) Si principes imperii institutione meae adhaerent, ego multò meliorem modum credendi et vivendi ordinariem.

To these professed atheists, we may well add that impious and carnal crew of worldly-minded men, insipient sinners, that go to hell in a lethargy, or in a dream; who though they be professed Christians, yet they will nulla pallesceere culpa, make a conscience of nothing they do, they have eaverted consciences, and are indeed in a repugrate sense, "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 dormiant, ac si diem judicii evasissent; ita ludunt ac rident, ac si in calis cum Deo regnant; they are as merry for all the sorrow, as if they had escaped all dangers, and were in heaven already:

\[ ^{61} \] —— Metus omnes, et inexorabile fatum
Subjict pedibus, strepitumque Acherontis avari.

Those rude idiots and ignorant persons, that neglect and contemn the means of their salvation, nay march on with these; but above all others, those Herodian temporizing statesmen, political Machiavelians 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, “that fashion themselves to this world,” which \( ^{47} \) 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. \( ^{48} \) 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. Whatsoever they pretend, or in public seem to do, “With the fool in their hearts, they say there is no God.” Heus tu —— de Jove quid sentis? “Hulloa! what is your opinion about a Jupiter?” Their words are as soft as oil, but bitterness is in their hearts: like \( ^{45} \) Alexander VI. so cunning dissemblers, that what they think they never speak. Many of them are so close, you can hardly discern it, or take any just exceptions at them; they are not fainctious, oppressors as most are, no bribers, no simoniatical contractors, no such ambitious, lascivious persons as some others are, no drunkards, sobrii solém 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, devoutly, honest, well spoken of, beloved of all men: but that he knows

\( ^{54} \) Dissert. cum once sider. 40 Campanella, cap. 19. 
\( ^{57} \) Atheron triumphat. 66 Comment. in Gen. cap. 7. 
\( ^{42} \) So that a man may meet an atheist as soon in his study as in the street. 58 Simonis religio incerto 
\( ^{52} \) sociore Cracoviae edit. 1538, conclusio libri est, Ele 
\( ^{58} \) itaque bile, lude, &c. jam Deus figmentum est. 64 Lib. 
\( ^{60} \) de immoatal. animae. 62 Pag. 645. an. 1328. ad finem 
\( ^{61} \) Henrici tertii, Idem Pistorius, pag. 743. in complan 
\( ^{58} \) atia, hic, &c. 
\( ^{60} \) Virg. "They place fear, fate, and the sound of 
\( ^{58} \) craving Acheron under their feet." 
\( ^{63} \) Rom. xii. 2. 
\( ^{61} \) Onum Aristippum decent color, et status, et reg. 
\( ^{67} \) Psal. xiii. 1. 66 Guiccardini.
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 66 oftentimes, *Plus sanctimonie in libello, quam libelli auore,* more holiness is in the book than in the author of it; so 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 professured, mere gipres, *tota vitae ratio epicureae est;* all their life is epicurism and atheism, come to church all day, and lie with a courtezan at night. *Qui curios simulat et Bucchanoian virum,* they have Esau's hands, and Jacob's voice: yea, and many of those holy friars, sanctified men. Cappan, saith Hierom, *et cecilium induunt, sed inius luterorum tegunt.* They are wolves in sheep's clothing, *Introrsum turpes, speciosi, pelle decorae, *Fair without, and most foul within.* 67 *Latet plerumque sub tristi amicu lascivia,* and *deformos horror vili veste tegitur;* oftimes 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 those enormous vices, men so immoderate in lust, unspeakable in malice, furious in their rage, flattering and dessembling (all for their own ends) will surely think they are not truly religious, but of an obdurate heart, most part in a reprobat sense, as in this age. But let them carry it as they will for the present, dessemble as they can, a time will come when they shall be called to an account, their melancholy is at hand, they pull a plague and curse upon their own heads, *thescarius irritum Dei.* Results all such as are in *dias contemptus,* blasphemous, contempt, neglect God, or scorn at him, as the poets jog of Salomon's, that would in derision mutate Jupiter's thunder, he was precipitated for his pains, *Jupiter intonat contras,* &c. so shall they certainly reap it in the end, *in se spatium, qui in orbem spatium,* 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, *un omni danno,* 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 ingenious and well disposed; at the least, answer all cavils and objections to confute their folly and madness, and to reduce them, *si fari possit, ad eam quemetam,* to a better mind, though to small purpose many times. Amongst others consult with Julius Caesar Lagalla, professor of philosophy in Rome, who hath written a large volume of late to confute atheists: of the immortality of the soul, Hierem. Montanus de un mortuatu Animar. Lelius Vincentius of the same subject: Thomas Geminus, and Francisces Collius de Pagorum animabus post mortem, a famous doctor of the Ambrosian College in Milan. Bishop Fotherby in his Atheismastix, Doctor Dave, Doctor Jackson, Abernethy, Corderoy, have written well of this subject in our mother tongue; in Latin, Colerus, Zanchius, Palaearceus, Illyricus. Philippius, Faber Faverentius, &c. But *inser omnia,* the most copious confuter of atheists is Marinos Mercernus in his Commentaries on Genesis: 5 with Cambraeli's Atheismus Triumphatus. He sets down at large the causes of this brutish passions, seventeen in number I take it answers all their arguments and sophisms, which he re-
duceth 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. Despairs, 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 utra rerum expectatione metiorem, 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 2.2c. distinct. 40. art. 4. it is Recessus a 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. Dancus in Aphirol. 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, pretor spem, beyond all hope vindicate themselves. Fifteen thousand Locrenses fought against a hundred thousand Crotonienses, and seeing now no way but one, they must all die, 2 thought they would not depart unrewarded, and thereupon desperately giving an assault, conquered their enemies. Noc alia causa victoriae (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 returning back. 3 Bodine excuseth his countrymen's overthrow at that famous battle at Agincourt, in Henry the Fifth his time, (cau simill. saith Froissard, tota historia pro- ducere non possit, which no history can parallel almost, wherein one handful of Englishmen overthrew a royal army of Frenchmen) with this refuge of despair, pauci desperati, a few desperate fellows being compassed in by their enemies, past all hope of life, fought like so many devils; and gives a caution, that no soldiers hereafter set upon desperate persons, which 4 after Frontinus and Vigetius, Guicciardini likewise admoniseth, Hypomneses. 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 5 Paterculus tells the story, perceiving himself and Fulvius Flaccus his dear friend, now both carried to prison by Opimius, and in despair of pardon, seeing the young man weep, quia 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, prolatiusque illius capitae in capitae in carceris jamnum effuso cerebro expiravit, and so desperate died. But these are equivocal, improper. "When I speak of despair," saith 6 Zanchei, "I speak not of every kind, but of that alone which concerns God. It is opposite to hope, and a most perversive 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

---

24 Abernethy, c. 21. of his Physic of the Soul.
26 Method. hist cap. 5.
27 Hosti abire volentis iter minime intersecandis, &c.
28 Pastor valum.
29 Super prescriptum primum de Relig. et partibus ejus. Noa licent de omn desperatione, sed tantum de ea qua des- parere solent homines de Deo; opportunum est, &c. pecuniam gravissimum, &c.
is insomnum vigilantium, a waking dream; but this divine hope which proceeds from confidence, and is an anchor to a floating soul; spes alit agricola, even in our temporal affairs, hope revives us, but in spiritual it farther animates; 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 proceed; this violent and sour passion of despair, is of all perturbations most grievous, as "Patrizius holds. Some divide it into final and temporary; "final is incurable, which befalleth reprobates; temporary 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 he 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 desparation 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. xvi. 5. "Rather to be strangled and die, than to be in his bonds." 

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, Saul, and others. The poets call it Nemesis, but it is indeed God's just judgment, axo sed axo, he strikes home at last, and setteth upon them "as a thief in the night," 1 Thes. ii. 2. "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 xxi. 1. "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 liii. 15 and 16 vers. and Psalm cit. "I am in misery at the point of death, from my youth I suffer thy terrors, doubting for my life; thine 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 dissolute act; if pensive and sad, to a desperate end." Aut sundento blandetur, 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 balneum jubal, 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 bane to allure them, inso- much 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 postepositor conceive, or falsely apprehend. Conscientia scrupulosa nascetur ex utro naturali, comple XIX. 5. Git 21 de regis institut. Omnia pertinent
lium determinat. a Reprobi utique ad finem per
transitor persistant. Zanchius. a Vitrum ad in
fediisitate professedae. a Abernethy. a Sam. ii. 14
Psal. xxviii. vers. 9. 14. a Miseratio se mutu
vindicabitur, 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 balneum jubal, 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 bane to allure them, inso- much 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 postepositor conceive, or falsely apprehend. Conscientia scrupulosa nascetur ex utro naturali, comple XIX. 5. Git 21 de regis institut. Omnia pertinent
lium determinat. a Reprobi utique ad finem per
transitor persistant. Zanchius. a Vitrum ad in
fediisitate professedae. a Abernethy. a Sam. ii. 14
Psal. xxviii. vers. 9. 14. a Miseratio se mutu
vindicabitur, 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 balneum jubal, 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 bane to allure them, inso- much 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 postepositor conceive, or falsely apprehend. Conscientia scrupulosa nascetur ex utro naturali, comple
Despair is a state of profound sorrow and hopelessness, often associated with mental illness and emotional distress. It can manifest as a feeling of being overwhelmed by problems and feeling like there is no escape. Despair often accompanies other states such as depression, anxiety, and grief, and can lead to feelings of helplessness and suicide. The causes of despair can be many and varied, including personal experiences such as loss, illness, or failure, as well as societal issues such as poverty, inequality, and war. Understanding the causes of despair is crucial for developing effective strategies to overcome it and improve mental health.
Some fou• offence, and for fourteen days would eat no meat, in the end became desperate, the divines about him could not case him, but so he died. Continual meditation of God's judgments troubles many, *Multi ob timorem futuri judicii, saith Guatinerius cap. 5, tract. 15. et suspicientem desperabundi sunt.* David himself complains that God's judgments terrified his soul. Psalm cxxi. part. 16. vers. 8. "My flesh trembleth for fear of thee, and I am afraid of thy judgments." *Quoties dierum cogito (saith Hierome) tota corporis contremisco, I tremble as often as I think of it. The terrible meditation of hell-fire and eternal punishment much torments a sinful silly soul. What's a thousand years to eternity? *Ubi major, ubi fletus, ubi dolor semperllum.* *Mors sine morte, fata sine fine; a linger burn by chance we may not endure, the pain is so grievous, we may not abide an hour, a night is intolerable; and what shall this unspeakable fire then be that burns for ever, innumerable infinite millions of years, in omne orum in eternum. O eternity!*

This meditation terrifies these poor distressed souls, especially if their bodies be predisposed by melancholy, they religiously given, and have tender consciences, every small object afflicts them, the very inconsiderate reading of Scripture itself, and misinterpretation of some places of it; as, "Many are called, few are chosen. Not every one that saith Lord, Fear not little flock. He that standeth, let him take heed lest he fall. Work out your salvation with fear and trembling. That night two shall be in a bed, one received, the other left. Strait is the way that leads to heaven, and few there are that enter therein." The parable of the seed and of the sower, "some fell on barren ground, some was choked. Whom he hath predestinated he hath chosen. He will have mercy on whom he will have mercy." *Non est voluntas mea currens, sed sverentis Dei.* These and the like places terrify the souls of many; election, predestination, reprobation, preposterously conceived, offend divers, with a deal of foolish presumption, curiosity, needless speculation, contemplation, solicitude, wherein they trouble and puzzle themselves about those questions of grace, free will, perseverance, God's secrets; they will know more than is revealed of God in his word, human capacity, or ignorance can apprehend, and too unimportant inquiry after that which is revealed; mysteries, ceremonies, observation of Sabbaths, laws, duties, &c., with many such which the casual discuss, and schoolmen broach, which divers mistake, misconstrue, misapply to themselves, to their own undoing, and so fall into this gulf. "They doubt of their election, how they shall know, it, by what signs. And so far forth," saith Luther, "with such nice points, torture and crucify themselves, that they are almost mad, and all they get by it is this, they lay open a gap to the devil by desperation to carry them to hell;" but the greatest harm of all proceeds from those thundering ministers, a most frequent cause they are of this malady: "7 and do more harm in the church (saith Erasmus) than they that flatter; great danger on both sides, the one hurls them asleep in carnal security, the other drives them to despair." Whereas, *St. Bernard well adviseth, We should not meddle with the one without the other, nor speak of judgment without mercy; the one alone brings desperation, the other security.* But these men are wholly for judgment; of a rigid disposition themselves, there is no mercy with them, no salvation, no balsam for their diseased souls, they can speak of nothing but reprobation, hell-fire, and damnation; as they did Luke xi. 46. lade men with burdens grievous to be borne, which they themselves touch not with a finger. "Tis familiar with our papists to terrify men's souls with purgatory, tales, visions, apparitions, to daunt even the most generous spirits, "to require charity."

---

*Part 3. Sec. 4.*

[Note: The text is a continuation of the previous page, discussing the effects of fear and meditation on souls, referencing biblical and philosophical sources, and concluding with the statement that the church should not meddle with judgment without mercy or vice versa.]
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 courtezen in their arms: *Hoc quantum patimur pro Christo*, as 100 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 eterno*, subtraction of grace, præterition, voluntary permission, &c., by what signs and tokens they shall discern and try themselves, whether they be God's true children elect, *an sint reprobi, predestinati*, &c., with such scrupulous points, they still aggravate sin, thunder out God's judgments without respect, intempestively rail at and pronounce them damned in all auditories, 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 (saith 1 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 complain of Parson's Resolution, and other books of like nature (good otherwise), they are too traumatic, 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, 2 *O miser Oreste, quid morbi te perdit? Or: Conscientia, Sum enim mihi conscientia de malis perpetrat.* 3 "A good conscience is a continual feast," but a gallèd 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 every ledger book, wherein are written all our offences, a register to lay them up, (which those 4 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 owndseles.

5 *Sin lies at door,* &c. I know there be many other causes assigned by Zanchius, 6 Musculus, and the rest; as incredulity, infidelity, presumption, ignorance, blindness, ingratitude, discontent; those five grand miseries in Aristotle, ignominy, need, sickness, enmity, death, &c., but this of conscience is the greatest. 7 Insular uleciris corpus jugiter percelleus: The scrupulous conscience (as 8 Peter Forestus calls it) which tortures so many, that either out of a deep apprehension of their unworthiness, and consideration of their own dissolute life, "accuse themselves and aggravate every small offence, when there is no such case, misdoubting in the meantime God's mercies, they fall into these inconveniences." The poet calls them 9 furies dire, but it is the conscience alone which is a thousand witnesses to accuse us, 10 Nocete dieque sumum gestant in pectore testem. A continual testor to give in evidence, to empanel a jury to examine us, to cry guilty, a persecutor with hue and cry to follow, an apparitor to summon us, a bailiff to carry us, a sergeant to arrest, an attorney to plead against us, a gaoler to torment, a judge to condemn, still accusing, denounced, torturing and molesting. And as the statue of Juno in that holy city near Eu phraxes in 11 Assyria will look still towards you, sit where you will in her temple, she stales 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-
Religious Melancholy.

[Part. 3. Sect. 4.]

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 mourn 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 tellst 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, Gallba, 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. "Kemmatus, King of Scotland, when he had murdered his nephew Malcom, King Dubh'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 Commentaries 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. Gueicardini, a man most unapt to believe les, 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 (saih Commentaries) 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 Falkomers; both Ferdinand his father, and he himself, if never made conscience of any committed sin; and to conclude, saith he, it was impossible to do worse than they did. Why was Pausanas the Spartan tyrant, Nero, Otho, Gallba, 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? he had made away Marianne his wife. Why was Theodore, the King of the Goths, so suspicious, and so afflicted with a fish head alone, but that he had murdered Symmachus, and Boethius his son-in-law, those worthy Romans? Cassius, lib. 27. cap. 22. See more in Plutarch, in his treat De his qui sero a Namine paulatinar, and in his book De tranquilitate animi, &c. Yea, and sometimes GOD himself hath a hand in it, to show his power, humble, exercise, and to try their faith. Divine temptation. Perkins calls it, Cas. conv. lib. 1. cap. 8. sect. 1.) to punish them for their sins. God the avenger, as David terms him, autur a torgo Deus, his wrath is apprehended of a guilty soul, as by Saul and Judas, which the poets expressed by Adrasta, or Nemesis:

...Assurrata Nemissaqe.lurum vestita a servat,
Ne male quaQ famam.

And she is, as Ammianus, lib. 14. describes her, "the queen of causes, and moderate of things," now she pulls down the proud, now she rears and encourage those that are good; he gives instance in his Eusebus; Nicephorus, lib. 10. cap. 35. eccles. hist. in Maximus and Julian. Fearful examples of God's just judgment, wrath
and vengeance, are to be found in all histories, of some that have been eaten to death with rats and mice, as 21 Popelian, 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 Sertarius the Jesuit Mogunt. rerum lib. 4. cap. 5. impugn by twenty-two arguments, Trittenius, 22 Munster, Magdeburgenses, and many others relate for a truth. Such another example I find in Geraldus Cambrensis Itin. Can. 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 dissolve a culprit, so notorious a villain, so monstrous a sinner, out of that treasure of indulgences and merits of which the pope is dispensator, he may have free pardon 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 gaol-deliveries out of purgatory for all souls, now living, or after dissolution of the body, so many particular masses daily said in several churches, so many altars consecrated to this purpose, that if a man have either 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 Taxa Camerse Apostolice, 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 parable 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 misaffected, 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, 23 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, dismay, 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 caseth 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, Horror, dirum, pestilentia, atrox, ferum, concur in this, it is more than melancholy in the highest degree; a burning fever of the soul; so mad, saith 32 Jaceinus, 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,

32 "Perpepla imparens, nec mens a tempore cessat, Horruit vesania quasi, somnique lactentia." 34 "Neither at bed, nor yet at board, Well any rest despair ailed." 35 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 36 Lemnius] tortured in their souls." It consumes them to mought, "I am like a pelican in the wilderness [saith David of himself, temporarily afflicted], an owl, because of thine indignation," Psalm en. 8, 10, and Psalm lv. 4. "My heart trembles within me, and the terrors of death have come upon me; fear and trembling are come upon me, &c. at death's door," Psalm evit, 18. "Their soul abhors all manner of meats." Their 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 Rcusus Amerirus' innocence, that he killed not his father, because he so securely slept. Those martyrs in the primitive church were most 36 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 mought that is pleasant, "to 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 Can did, he thinks every man will kill him; "and rest for the good of heart," Psalm xxxviii. 8, as David did; as Job did, xy. 21, 22, &c. "Wherefore I am 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 it 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 tenet, terror pandeque et pandeque terror. Fears, terrors, and affrights in all places, at all times and seasons. Cibum et potam perturbant over-suntur nulli, manus in serco queruntur, et colpunt inquantantes ubi mali est, as Virgus writes de. Lantius 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 atheistic, and seek to offer violence to themselves. Deut. xxvii. 65, 66. "In the morning they wish for evening, and for morning in the evening, for the sight of their eyes which they see, and fear of hearts." Marinus Mercennus, in his Comment on Genesis, makes mention of a desperate friend of his, whom, amongst others, he came to visit, and exhort to patience, that broke out into most blasphemous atheistical speeches, too fearful to relate, if they wished him to trust in God. Quis est illis Deus inequitat seruare illi, quid prodere si oraremin; si Praevis, est, cur non succurrat, cur non me carcer, mutto, squadrone, severum liberat? quid ego faciam? &c. obtut a me hujus mundi Deus. Another of his acquaintance broke out into like acrimonial blasphemies, upon his wife's death raved, cursed, and did he care 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, outcries, 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, repudiate, continually tempted to make away themselves. Something talks with them, they spit fire and brimstone, they cannot but blaspheme, they cannot repent, believe or think a good thought, so far carried; ut coguntur ad impia cogitandum etiam contra voluntatem, said 31 Felix Plater, ad blasphemians 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 felt (as he said) the pains of hell in his soul; in all other things he discoursed right, but in this most mad. Frisemica, 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 Crescenz 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. 23. cap. lib. 3. Whilst I was writing this Treatise, saith Montaltus, 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." Felix Plater hath store of instances of such as thought themselves damned, 35 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 36 away themselves, some are mad, blaspheme, curse, deny God, but most offer violence to their own persons, and sometimes to others. "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. 37 Felix Plater hath collected many examples. 38 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 desperately 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 impenitent. If their death had been a little more lingering, wherein they might have some leisure in their hearts to cry for mercy, 31 Lib. 1, obser. cap. 3. 32 Ad mediciendum Deo. 33 Goulart. 34 Dumn hoc scripsi, impletur opem meam monachâ, in reliquis scis, et judicio rectâ per 3 annos instar elenchus; damnatum se dicit, conscientiae simulœ oppressa, &c. 35 Alius conquerentes audivi se esse ex damnatorum numero. Deo non esse cura aliique infinita quæ prohibeat non audiverant, vel audibant. 36 Musculus, Patritius, ad vino- infiltrationem consentient. 37 De mentis alienatus. obser. lib. 1. 38 [F]lor Met catoris diu vexationibus tentata, &c. 39 Aberneth
charity may judge the best; divers have been recovered out of the very act of hanging and drowning themselves, and so brought ad sanam memem, 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 exi vi morbi, we must make the best construction of it, as 40 Turks do, that think all fools and madmen go directly to heaven.

**SUBJECT 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, as taken efaecibus Erebi, from the chops of hell, and out of the devil's paws, though they have by 41 obligation, given themselves to him. Some out of their own strength, and God's assistance. 4 Though He kill me, (saith Job,) yet will I trust in Him, 42 out of good counsel, advice and physic. 43 Bellovacns cured 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 fortior, 44 they must go hand in hand to this disease. 45 alterius sic altera posita open. For physic the like course is to be taken with this as in other melancholy: diet, air, exercise, all these 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 melted, 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 diversions, good advice and conference, applying God's word to their distressed souls, it must be corrected and counterpoised. Many excellent exhortations, pharateutical discourses, are extant to this purpose, for such as are any way troubled in mind: Perkins, Greenham, Hayward, Bright, Abernethy, Bolton, Culmannus, Helmingus, Celsus 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 parable at all times, I will for the benefit and ease of such as are afflicted, at the request of some 4 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 Culmannus saith upon the like occasion, 46 how unavailable and vain men's counsels 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 sufficently prepared, humbled for their sins, fit 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, 47 Helmhingus 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; Illa salus amnse loco pests; one saves, the other kills, occidit animam, saith Austin, and doth as much harm as despair itself. 48 Navarrus the custom reckon up ten special cures out of Anton. 1. part. Tit. 3. cap. 10. 2. God. 2. Physic. 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 Cipetan,
Gerson, *lib. de vit. spirit.* Sayrus, *lib. 1. cons. cap. 14.* repeat and approve out of Emanuel Roderiques, *cap. 51* et *52.* Greenham prescribes six special rules, Cummannus 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. 4. 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, overborne 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, *diabolii 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. xviii. 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 xlii. 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. *Pecator agnoscit, 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, “tis 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, *anilulutum.* 1 Tim. ii. 6. His mercy is a *panaceae,* a balsam for an afflicted soul, a sovereign medicince, 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 misericiors 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

---

*Magnum injuriam Deo facti qui diffidit de ejus misericordia. 15 Bonitas invicti non vinctur; ininvicti misericiors non finitur. 16 Rom. 3. De justitia, 10. De peccamentia: Tua quidem malitia mensurabat habet. Dei autem misericordia mensuram non habet. Tua multitia circumscripta est, &c. Pelagius est magnum mensuram habet; des autem, &c.*
great, yet may be measured, but God's mercy cannot be circumscribed. Whosoever thy sins be then in quantity or quality, multitude or magnitude, fear them not, distrust not. I speak not this, saith 5 Chrysostom, "to make thee secure and negligent, but to cheer thee up." Yea but, thou urgent again. I have little comfort of this which is said, it concerns me not: Inannis penitentia quum sequens culpa coingentat, "as 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 mine." 7 "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 genius, 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 meum, saith Chrysostom, penitentiam age, if thou daily offend, daily repent: 8" if twice, thrice, a hundred, a hundred thousand times, twice, thrice, a hundred thousand times repent. 7 As they do by an old house that is out of repair, still mend some part or other; so do by thy soul, still return 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. in. 24. If thine enemy repent, as our Saviour enjoined Peter, forgive him seventy-seven times, and why shouldst thou then 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 9 Auselm) 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 reign) with a gold chain would pull Jupiter out of heaven, but all they together could not stir him, and yet he could draw and turn them as he would himself; manage all the force and fury of these infernal neds, and crying sins, "His grace is sufficient." Confess the debt and the payment; Christ and Adam; sin, and the cure of it; the disease and the medicine; confess the sick man to his physician, and thou shalt soon perceive that his power is infinitely better beyond it. God is better able, as Bernard informeth us, "to help, than sin to do us hurt; Christ is better able to save, than the devil to destroy." 10 "If he be a skilful Physician, as Fulgentius adds, "he can cure all diseases;" if merciful, he will." Non est perfectus bonum a qua non omnes malitias 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, "He knoweth best what he doth, and be not so much pleased when he sustains thee, as patient when he corrects thee; he is omnipotent, and can cure all diseases when he sees his own time." He looks down from heaven upon earth, that he may hear the "mournings of prisoners, and deliver the children of death." Psal. ex. 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 nihilo, 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 load-stone to draw God's mercy and graces unto us. Pecatum culsus, penitentia requiritum: 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. Hence comes our hope of safety, by this alone sinners are saved, God is provoked to mercy. This unfoldeth all that is bound, enlightened darkness, mends that is broken, puts life to that which was desperately dying; makes no respect of offences, or of persons. 10 11 "This doth not repel a

---

1 Non ad se unius esse faciam, sed ut aliorum redam. 2 Evit. veniam posse, et nullum de novo fit. 3 Si, ut per centum, ad centum milia, idem per se centum. 4 Cum mortalia nunc magnum numquam in penitentia non sunt ad satisfactionem; sed meretricia, quae stat in omnem ostentationem. 5 Vide etiam Chrysostom in bosom, quam praebet remedia in malum. Christus per lassum et meretrici quae non ad remedium. 6 Parturient medicina potius infudit in malum quam in angereis, voluit. 7 Omnipotens medicina æterna.
fornicator, reject a drunkard, resist a proud fellow, turn away an idoler, but entertain all, communicates itself to all." Who persecuted the church more than Paul, offended more than Peter? and yet by repentance (saith Cursylogus) they got both Magisterium et ministerium sanctitatis, the Magistry of holiness. The prodigal son went far, but by repentance he came home at last. 64 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 halleluja, make Alexander the coppersmith truly devout, make a devil a saint. 65 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 66 Chrysostom), a wolf go out a sheep, a lion a lamb. 67 This gives sight to the blind, legs to the lame, cures all diseases, confers grace, expels vice, inserts virtue, comforts and fortifies the soul. 68 Shall I say, let thy sin be what it will, do but repent, it is sufficient. 69 Quaenam veniam peccator causa peccatis, cessa: "Tis true indeed and all-sufficient this, they do confess, if they could repent; but they are obdurate, they have canterised 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. "Tis a grievous case this I do yield, and yet not to be despaired; 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 Magdalene and many other sinners have been, that were buried in sin. "God (saith 66 Fulgentius) is delighted in the conversion of a sinner, he sets no time;" 70 probitias temporis Deo non prejudicat, aut gravis 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. 67 "This heaven of repentance is still open for all distressed souls;" 67 and howsoever as yet no signs appear, thou mayest repent in good time. Hear a comfortable speech of St. Austin. 68 "Whatsoever thou shalt do, how great a sinner soever, thou art yet living; if God would not help thee, he would surely take thee away; but in sparing thy life, he gives thee leisure, and invites thee to repentance." Howsoever as yet, I say, thou perceivest no fruit, no feeling, findest not the 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 perilous venture 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. 69 "Lord help mine unbelief." and hereafter thou shalt certainly believe: 70 Debitur sitient, it shall be given to him that thirsteth. Thou canst not yet repent, hereafter thou shalt repent; a black cloud of sin as yet obfuscates thy soul, terrifies thy conscience, but this cloud may conceive a rainbow at the last, and be quite dissipated 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
God's acceptance; a willing mind is sufficient. "Blessed are they that hunger and thirst after righteousness," Matt. v. 6. He that is destitute of God's grace, and wisheth for it, shall have it. "The Lord (saith David, Psal. x. 17) will hear the desire of the poor," that is, such as are in distress of body and mind. "Tis true thou canst not as yet grieve for thy sin, thou hast no feeling of faith, I yield; yet canst thou grieve thou dost not grieve? It troubles thee, I am sure, thine heart should be so impenitent and hard, thou wouldst have it otherwise; 'tis thy desire to grieve, to repent, and to believe. Thou lovest God's children and saints in the meantime, hasten them not, persecute them not, but rather wishest thyself a true professor, to be as they are, as thou thyself hast been heretofore; which is an evident token thou art in no such desperate case. "Tis a good sign of thy conversion, thy sins are pardoned, thou art, or shalt surely be reconciled. "The Lord is near them that are of a contrite heart," Luke iv. 18. "A true desire of mercy in the want of mercy, is mercy itself; a desire of grace in the want of grace, is grace itself; a constant and earnest desire to believe, repent, and to be reconciled to God, if it be in a touched heart, is an acceptance of God, a reconciliation, faith and repentance itself. For it is not thy faith and repentance, as Chrysostom truly teacheth, that is available, but God's mercy that is annexed to it. He accepts the will for the deed: so that I conclude, to feel in ourselves the want of grace, and to be grieved for it, is grace itself. I am troubled with fear my sins are not forgiven. Careless objects: but Bradford answers they are; "For God hath given thee a penitent and believing heart, that is, a heart which desireth to repent and believe; for such an one is taken of him (He accepting the will for the deed) for a truly penitent and believing heart.

All this is true thou repliest, but yet it concerns not thee, 'tis verified in ordinary offenders, in common sins, but thine are of a huger stream, even against the Holy Ghost himself, irremissible sins, sins of the first magnitude, written with a pen of iron, engraved with a point of a diamond. Thou art worse than a pagan, infidel, Jew, or Turk, for thou art an apostate and more, thou hast voluntarily blasphemed, renounced God and all religion, thou art worse than Judas himself, or they that crucified Christ: for they did offend out of ignorance, but thou hast thought in thine heart there is no God. Thou hast given thy soul to the devil, as witches and conjurers do, expicite and implicitie, by compact, band and obligation (a desperate, a fearful case,) to satisfy thy lust, or to be revenged of thine enemies, thou didst never pray, come to church, hear, read, or do any divine duties with any devotion, but for formality and fashion, with a kind of reluctance. 'Twas troublesome and painful to thee to perform any such thing, prater voluntatem, against thy will. Thou never med'st any conscience of lying, swearing, bearing false witness, murder, adultery, bribery, oppression, theft, drunkenness, idolatry, but hast ever done all duties for fear of punishment, as they were most advantageous, and to thine own ends, and committed all such notorious sins, with an extraordinary delight, noting that thou shouldst love, and loving that thou shouldst hate. Instead of faith, fear and love of God, repentance, &c., blasphemous thoughts have been ever harboured in his mind, even against God himself, the blessed Trinity; the Scripture false, rude, harsh, immethodical, heaven, hell, resurrection, mere toys and fables, incredible, impossible, absurd, vain, ill contrived; religion, policy, and human invention, to keep men in obedience, or for profit, invented by priests and law-givers to that purpose. If there be any such supreme power, he takes no notice of our doings, hears not our prayers, regardeth them not, will not, cannot help, or else he is partial, an exception of persons, author of sin, a cruel, a destructive God, to create our souls, and destinate them to eternal damnation, to make us worse than our dogs and horses, why doth he not govern things better, protect good men, root out wicked liars? why do they prosper and flourish? as she raved in the tragedy — pellicies colum temen, there they shine, Susque Persaeus aureas stellas habet, where is his providence? how appears it?"
Why doth he suffer Turks to overtake 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 6 venomous creatures, rocks, sands, deserts, this earth itself the muck-hill of the world, a prison, a house of correction? 7 Mentum regnavit Ioseph, &c., with many such horrible and execrable conceits, not fit to be uttered; Terribilis de fide, horribilia de Divinitate. They cannot some of them but think evil, they are compelled volentes nonlentes, to blaspheme, especially when they come to church and pray, read. &c., such soul and prodigious suggestions come into their hearts.

These are abominable, unspeakable offences, and most opposite to God. tentationes fœdæ et impie, 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 slyly, 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 balsunm diabol, 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 continuate, or by fits, he takes his advantage, as the subject is less able to resist, he aggravates, extenuates, affirms, denies, damns, confounds the spirits, troubles heart, brain, humours, 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: 8 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 slyly 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: contend, 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. Satanae esto 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 pardoned yet, through God's mercy and goodness, they

7 Vid. Campanella. cap. 6. Athens. triumphat. et c. 2. | column, &c.  
7 Lucan. "It can't be true that Just  
8 ad argumentum 12. ubi plura. Si Deus bonus unde Jove regnas."
may be forgiven, if they be penitent and sorry for them. Paul himself confesseth, Rom. xvii. 19. “He did not the good he would do, but the evil which he would not do; 'tis not I, but sin that dwelleth in me.” ‘Tis not thou, but Satan’s suggestions, his craft and subtility, his malice: comfort thyself then if thou be penitent and grieved, or desirous to be so, these heinous sins shall not be laid to thy charge; God’s mercy is above all sins, which if thou do not finally content, without doubt thou shalt be saved. 59—No man sins against the Holy Ghost, but he that willfully and finally renounceth Christ, and contemneth him and his word to the last, without which there is no salvation, from which grievous sin, God of his infinite mercy deliver us.” Take hold of this to be thy comfort, and meditate withal on God’s word, labour to pray, to repent, to be renewed in mind, “keep thine heart with all diligence.” Prov. iv. 13. resist the devil, and he will fly from thee, pour out thy soul unto the Lord with sorrowful Hannah, “pray continually,” as Paul enjoins, and as David did, Psalm i. “meditate on his law day and night.”

Yea, but this meditation is that mars all, and mistaken makes many men far worse, misconceiving all they read or hear, to their own overthrow; the more they search and read Scriptures, or divine treatises, the more they puzzle themselves, as a bird in a net, the more they are entangled and precipitated into this preposterous gulf: “Many are called, but few are chosen.” Matt. xx. 16. and xxii. 14. with such like places of Scripture misinterpreted strike them with horror, they doubt presently whether they be of this number or no: God’s eternal decree of predestination, absolute reprobation, and such fatal tables, they form to their own ruin, and impinge upon this rock of despair. How shall they be assured of their salvation, by what signs? “If the righteous scarcely be saved, where shall the ungodly and sinners appear?” 1 Pet. iv. 18. Who knows, saith Solomon, whether he be elect? This grinds their souls, how shall they discern they are not reprobates? But I say again, how shall they discern they are? From the devil can be no certainty, for he is a liar from the beginning; if he suggests any such thing, as too frequently he doth, reject him as a deceiver, an enemy of human kind, dispute not with him, give no credit to him, obdurately refuse him, as St. Anthony did in the wilderness, whom the devil set upon in several shapes, or as the collier did, so do thou by him. For when the devil tempted him with the weakness of his faith, and told him he could not be saved, as being ignorant in the principles of religion, and urged him moreover to know what he believed, what he thought of such and such points and mysteries: the collier told him, he believed as the church did; but what (said the devil again) doth the church believe? as I do (said the collier); and what’s that thou believest? as the church doth. &c., when the devil could get no other answer, he left him. If Satan summon thee to answer, send him to Christ: he is thy liberty, thy protector against cruel death, raging sin, that roaring lion, he is thy righteousness, thy Saviour, and thy life. Though he say, thou art not of the number of the elect, a reprobate, forsaken of God, hold thine own still, hic marus uhenens esto, “let this be as a bulwark, a beacon wall to defend thee, stay thyself in that certainty of faith; let that be thy comfort, Christ will protect thee, vindicate thee, thou art one of his flock, he will triumph over the law, vanquish death, overcome the devil, and destroy hell. If he say thou art none of the elect, no believer, reject him, defy him, thou hast thought otherwise, and nearest so be resolved again; comfort thyself; this persuasion cannot come from the devil, and much less can it be grounded from thyself? men are liars, and why shouldst thou distrust? A denying Peter, a persecuting Paul, an adulterous cruel David, have been received; an apostate Solomon may be converted; no sin at all but impertinency, can give testimony of final reprobation. Why shouldst thou then distrust, misdoubt thyself, upon what ground, what suspicion? This opinion alone of particularity? Against that, and for the certainty of election and salvation on the other side, see God’s good will toward men, hear how generally his grace is proposed to him, and him, and them, each man in particular, and to all. 1 Tim. ii. 4. “God will that all men be saved, and come to the knowledge of the truth.” “Tis a universal promise, “God sent not his son into the world to condemn.
the world, but that through him the world might be saved.” John iii. 17. “He that acknowledgeth himself a man in the world, must likewise acknowledge he is of that number that is to be saved.” Ezek. xxxiii. 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, Zanchins, Beza, &c. This furious curiosity, needless speculation, fruitless meditation about election, reprobation, free will, grace, such places of Scripture postposterously 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 Lutherans 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 42) Cælius Secundus stiffly maintains in his book, De amplitudine regni cælestis, or some impostor under his name) beatorum numerus nullò major quum damnatorum. 43 He calls that other tenet of special 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, 45 the devil hath the greater sovereignty! for what is power but to protect? and majesty consists in multitude. “If the devil have the greater part, where is his mercy, where is his power? how is he Deus Optimus Maximus, misericors? &c., where is his greatness, where his goodness?” He proceeds, 46 “We account him a murderer that is accessory 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! 47 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

41 Abernethy.
42 See whole books of those arguments.
43 Lib. 3, fil. 122. Prejudicata opinio, invidia, maligeta, et apta ad impellentios animos in desperationem.
44 See the Antidote in Chap. 5, tom. 3. lib. 7. Downman’s Christian Warfairs, &c. 45 Potentior est Deo diabolus et mundi principes, et in multipulmine hominum atque dea majestas.
46 Homecidia qui non subvenit quem poterat; hoc de Deo sine seere cogitari non potest, utpote quem quid velisset, Dei natura communicari. Bonus Deus, quomodo misericordia, pater, &c.
47 Vide Cyrilium ib. 4. adversus Julianum, qui poterimus illi gratias agere qui male non mors Mosen et prophetas, et contemptor boni animantium nostrorum.
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 (Caelius urges) reject us and appropriate God unto themselves, Deum illum suum unicorn, &c. But to return to our forged Caelius. 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 (saith "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 indieta 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, Currus, 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, he shall be saved. This opinion was formerly maintained by the Valentinian and Basilidian heretics, revived of late in Turkey, of what sect Rustam Bassa was patron, defended by * Galaeatus, by Zwinglius in expetit, fidei ad Regem Gallicam, whose tenet Bullinger vindicates, and Guzliurt approves in a just apology with many arguments. There be many Jesuits that follow these Calvinists in this behalf, Franciscus Buchsins Moguntinus, Andra- dus Consid. 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 promoveri, and be saved in the end. Sesellius, and Benedictus Justinianus in his comment on the first of the Romans, Mathias Ditmarsh the polit- ician, with many others, hold a mediocrity, they may be salutis non indigni but they will not absolutely decree it. Holmannus, a Lutheran professor of Helsmstaud, and many of his followers, with most of our church, and papists, are stiff against it. Franciscus Celsius hath fully censured all opinions in his Five Books, de Pagano- rum animalibus post mortem, and sufficiently dilated this question, which whoso will may peruse. But to return to my author, his conclusion is, that not only wicked lives, blasphemers, reprobates, and such as reject God's grace, "but that the devils them- selves shall be saved at last," as "Origen himself long since delivered in his works, and our late * Serenians defend, Ostro- dius, exp. 41. institut. Smallius, &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 transecente. For how can he be merciful that shall condemn any creature to eternal unpardonable punishment, for one small temporary fault, all posterity, so many myriads for one and another man's offence, quid meritus oves? But these absurd paradoxes are exploded by our church, we teach otherwise. That this vocation, predestination, election, reprobation, non ex corrupta manus, pravice, fide, as our Armenians, or ex pravissis operibus, as our papists, non ex praerethione, but God's absolute decree ante mundum creatum, (as many of our church hold) was from the beginning, before the foundation of the world was laid, or homo conditus, (or from Adam's fall, as others will, homo lapsus objectum est reprobationis) with perseve- ranse sanctorum, we must be certain of our salvation, we may fall but not finally, which our Armenians will not admit. According to this 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, unpriented, 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

* Venit dextra est diequi non audient ob ignorantiam.
* Non est timor, repugnans fidei diu ne quaecumque indieta causa damnari vent, ut enim damnarit, qui obstat, tam Christo gratiam efficerit.
* Busbequeus Loni-
* Olem. Ala.
* Pau-
* Vid Petri
* Harmonom art. 22 p. 2.
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 1538, 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 54 Erasmus of such controversies: 

Pugnet qui volet, ego censeo leges majorum reverenter suscipiendas, et religiosè observandas, velut à Deo profectas; nec esse tutum, nec esse pium, de potestate publica sinistrum concipere aut serere suspicionem. Et siquid est tyrannidis, quod tamen non cogat ad impietatem, satiis est ferre, quàm seditoso reluctari.

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, prodigions. uncouth shapes, bears, owls, ants, black dogs, fiends, hideous outcries, fearful noises, shrieks, lamentable complaints, they are possessed, 55 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 sore afflicts others again 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 xviii. 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, (saith Austin) modo serve 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 humble a man, sooner convert, bring him home to know himself, than all those parametrical 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: perisset nisi perisset, had they not thus been undone, they had finally been undone. Many a carnal man is lulled asleep in perverse security, foolish presumption, is stupified 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 reprobate sense goes down to hell. But here, Cynthiae 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. exix. “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,

54 Epist. Erasmi de utilitate colloquior. ad lectoren.—Let whoever wish’s dispute. I think the laws of our forefathers should be received with reverence, and religiously observed, as coming from God; neither is it safe or praised to conceive, or contrive, an injurious suspension of the public authority; and should any tyranny, likely to drive men into the commission of wickedness, exist, it is better to endure it then to resist it by sedition.

55 Vastata con-central sequitur sensus ex divinis. (Itmamius) fremissis cordi, ingeni animal cruciatus, &c.
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, \(^{88}\) *numero, pondera, et mensurâ*, the Lord will not quench the smoking flax, or break the bruised reed, *Tentât (saih Austin) non ut obruit, 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, \(^{41}\) "I will not fear though I walk in the shadows of death." We must all go, *non à deliciis ad delicios*, \(^{47}\) "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 terrors fought against him, the venom drunk up his spirit," cap. xiii. 26. He said, "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 purpurâ non potest, succed 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, anima 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 caudentem intueris, eclectum manum pretendit*. He is at all times ready to assist. *Nunquam sperât Deus Pae- nitentiam si sincerë 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 amplexatur*, He will receive him. *Parcum huic homin., saith* \(^{88}\) Austin, *ex persona Dei quia sibi ipsi non peperit; ignoscam quia peccatum agnolvit.* 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 dejected, 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 exspectest, these were chief, 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 prevaleth 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 foululent 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 ascended 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, no feeling of grace for the present, are not fit directions; we must live by faith, not by feeling; 'tis the beginning of grace to wish for grace: we must expect and tarry. David, a man after 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. Lxix. 3, he complains, "I am weary of crying, and my throat is dry, mine eyes fail, whilst I wait on the Lord;" and yet he perseveres. Be not dismayed, thou shalt be respected at last. God often works by contrarieties, he first kills and then makes alive, he woundeth first and then healeth, he makes man sow 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. xci. 15. "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 I Pet. i. 6, "you shall rejoice."

Now last of all those external impediments, terrible objects, which they hear and see many times, devils, bugbears, and mormeluces, 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 Saxonië 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 terrulia 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. 11, 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. Leucius Lemnius cap. 57 and 58, exhort. ad vit. ep. instit. 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. cap. 5. and 6. Wierus de prastigiis 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. profigandis demonibus, to drive away devils and their illusions. Sapphires, chrysolites, carbuncles, &c. Qua mirà virtute pollut adjunsero, stryges, incubos, genios
aereos arcendos, si velerum monumentis habenda fides. Of herbs, he reckons us pennyroyal, rue, mint, angelica, peony: Rich. Argentine de praestigiis daemonum, cap. 20, adds, hypericon or St. John's wort, perforsata herba, which by a divine virtue drives away devils, and is therefore fuga daemonium: all which rightly used by their suffiitus, Daemonum vexationibus obstatunt, afflictus mentes à demonibus relegant, et venenatis fumus, expel devils themselves, and all devilish illusions. Anthony Musa, the Emperor Augustus, his physician, cap. 6, de Betonia, approves of betony to this purpose; the ancients used therefore to plant it in churchyards, because it was held to be an holy herb and good against fearful visions, did secure such places as it grew in, and sanctified those persons that carried it about them. *Idem* *spre Mathioli*us *in* *dossoridem*. Others commend accurate music, so Saul was helped by David's harp. Fires to be made in such rooms where spirits haunt, good store of lights to be set up, odours, perfumes, and suffumigations, as the angel taught Tobias, of brimstone and bitumen, thus, myrrh, briony root, with many such simples which Wecker hath collected. *lib. 15, de secretis, cap. 15*. sulphuris drachnam unam, recogutur in vitiis albae aquae; ut dilatius sit sulphur; detur aegro: nam demones sunt morbi (sith Rich. Argentine, *lib. de praestigiis daemonum*, cap. ult.) Vigets hath a far larger receipt to this purpose, which the said Wecker cite out of Wierus. *sulphuris, suas, bituminis, opomoniis, galbani, castorei*, &c. Why sweet perfumes, fires and so many lights should be used in such places, Ernestus Burgravius Lucerna vitæ et mortis, and Fortunius Lycetus assigns this cause, quod his boni genui procecent, malis arecentur; because good spirits are well pleased with, but evil abhor them. *Idem* therefore those old Gentiles, such Mahometans, and Papists have continual lamps burning in their churches all day and all night, lights at funerals and in their graves; lucernæ ardentæ ex auro liquo facto for many ages to endure (sith Lazzarus, *a demons corpus haud*); lights ever burning as those vestal virgins, Pythonsise maintained hereefore, with many such, of which read Tostatus in 2 *Reg. cap. 6*. qu. 43. Thycenus, cap. 57, 58, 62, &c. de locis infectis, Pictiorius 1*geog. de demonibus*, &c., see more in them. Cardan would have the party afflicted wink altogether in such a case, if he see aught that offends him, or cut the air with a sword in such places they walk and abide; *glutix cinem et lanceis terrerentur*, shoot a pistol at them, for being aerial bodies (as Charles Rhodgimus, *lib. 1. cap. 29*. Terrellian, Oron. Palin., and many hold), if stroke them, they feel pain. Papists commonly enjaret and apply crosses, holy water, sanctified beads, amulets, music, ringing of bells, for to that end are they consecrated, and by them baptized, characters, counterfeit relics, so many masses, peregrinations, oblations, adjurations, and what not? Alexander Albertinus a Rocha, Petrus Thyrenus, and Hieronymus Mengus, with many other pontifical writers, prescribes and set down several forms of exorcisms, as well to houses possessed with devils, as to demonical persons; but I am of *Leundius's* mind, *his but damnosa adjuration*, aut *potus luidificato*, a mere mockery, a counterfeit charm, to no purpose, they are forgeries and fictions, as that absurd story is amongst the rest of a penitent woman seduced by a magician in France, at St. Bawne, exorcised by Domphius, Michaelis, and a company of circumventing friars. If any man (sith Leundius) will attempt such a thing, without all those juggling circumstances, astrological elections of time, place, prodigious habits, fustian, big, sesquipedal words, spells, crosses, characters, which exorcists ordinarily use, let him follow the example of Peter and John, that without any ambiguous swelling terms, cured a lame man. Acts iii. "In the name of Christ Jesus rise and walk." His name alone is the best and only charm against all such diabolical illusions, so doth Origen advise: and so Chrysostom, *Hæc erit tibi baculus, hæc turris inexpugnabils, hæc armatura. Nos quid ad hæc diemum, placers fortasse expectabunt*, saith St. Austin. Many men will desire my counsel and opinion what is to be done in this behalf; I can say no more, *quum ut vera fide, quæ per delictionem operatur, ad Deum unam fugiamus*, let them fly to God alone for help. Athanasius in his book, *De variis quæst. prescribes as a present charm against devils*, the begin ning of the lvii. Psalm. *Exsurge Deus, dissipentur inimici*, &c. But the best
Cure of Despair.

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 lie circumstances 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, * avertat cogitacionem 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-conceived (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 thraldom; 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."*

**Sperate miseri—Unhappy hope.**

**Cavete pulices—Happy be cautious.**

*Vis à dubio liberari? vis quod incertum est evadere? Age panitentiam dum sanus es; sic agens, dico tibi quod securus es, quod panitentiam egisti ex tempore quo peccare poluisse. 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."*
INDEX.

Absence a cure of love-melancholy, 531
Absence over long, cause of jealousy, 569
Abstinence commended, 223
Academicorum Errata, 197
Adversity why better than prosperity, 367
Aerial devils, 115
Affections whence they arise, 103; how they transform us, 89; of sleeping and waking, 103
Affection in melancholy, what, 109
Against abuses, repulse, injuries, contumely, disgrace, scoffs, 376
Against envy, livor, hatred, malice, 375
Against sorrow, vain fears, death of friends, 369
Air, how it causeth melancholy, 149; how rectified it cureth melancholy, 303—308; air in love, 461
Alkermes good against melancholy, 411
All are melancholy, 110
All beautiful parts attractive in love, 466
Aloe, his virtues, 400
Alteratives in physic, to what use, 391; against melancholy, 408
Ambition defined, described, cause of melancholy, 167, 175; of heresy, 604; hinderers and spoils many matches, 554
Amiableness loves object, 427
Amorous objects causes of love-melancholy, 479, 489
Amulets controverted, approved, 412, 413
Amusements, 314
Anger's description, effects, how it causeth melancholy, 169
Antimony a purger of melancholy, 399
Anthony inveigled by Cleopatra, 475
Apology of love-melancholy, 422
Appetite, 103
Apples, good or bad, how, 140
Apparel and clothes, a cause of love-melancholy, 473
Aqueducts of old, 281, 282
Arminian's tenets, 655
Arteries, what, 96, 97
Artificial air against melancholy, 304
Artificial allurements of love, 470
Art of memory, 322
Astrophorical aphorisms, how available, signs or causes of melancholy, 130
Astrophysical signs of love, 453, 454
Atheists described, 632
Averters of melancholy, 407
Aurum potabile censured, approved, 39

B.

Baits of lovers, 491
Bald lascivious, 571, 572
Balm good against melancholy, 392
Banishment's effects, 225; its cure and antidote, 369
Barrenness, what grievances it causeth, 225; a cause of jealousy, 570
Barren grounds have best air, 304
Bashfulness a symptom of melancholy, 235; of love-melancholy, 243; cured, 414
Baseness of birth no disparagement, 459
Baths rectified, 285
Bawds a cause of love-melancholy, 492
Beasts and birds in love, 445, 446, 461
Beauty's definition, 427; described, 465; in parts, 466; commendation, 457; attractive power, prerogatives, excellency, how it causeth melancholy, 459—469; makes grievous wounds, irresistible, 464; more beholding to art than nature, 470; brittle and uncertain, 537; censured, 539; a cause of jealousy, 570; beauty of God, 594
Beef a melancholy meat, 137
Beer censured, 141
Best site of a house, 304
Bezor's stone good against melancholy, 411
Black eyes best, 468
Black spots in the nails signs of melancholy, 132
Black man a pearl in a woman's eye, 467
Blasphemy, how pardonable, 653
Blindness of lovers, 507
Blood-letting, when and how cure of melancholy, 404, 415; time and quantity, 403
Blood-letting and purging, how causes of melancholy, 149
Blow on the head cause of melancholy, 226
Body, how it works on the mind, 157, 227, 241
Body melancholy, its causes, 231
Bodily symptoms of melancholy, 232; o love-melancholy, 496
Bodily exercises, 308
INDEX.

Books of all sorts, 320
Borage and bugloss, sovereign herbs against melancholy, 391; their wines and juice most excellent, 397
Boring of the head, a cure for melancholy, 408
Brain distempered, how cause of melancholy, 228; his parts anatomised, 99
Bread and beer, how causes of melancholy, 140, 141
Brow and forehead, which are most pleasing, 466
Brute beasts jealous, 565
Business the best cure of love-melancholy, 526

C.

Carran's father conjured up seven devils at once, 117; had a spirit bound to him, 121
Cards and dice censured, approved, 315
Care's effects, 170
Carpe fish's nature, 138, 139
Cataplasms and cretes for melancholy, 397
Cause of diseases, 86
Causes immediate of melancholy symptoms, 253
Causes of honest love, 431; of herculean love, 453; of jealousy, 569
Caution against jealousy, 590
Centaury good against melancholy, 391
Charles the Great enforced to love basely by a philter, 434
Change of countenance, sign of love-melancholy, 198
Charity described, 438; defects of it, 440
Character of a covetous man, 178
Charles the Sixth, king of France, mad for anger, 169
Chemical physic censured, 407
Chess-play censured, 316
Chirographical signs of melancholy, 131, 132
Chirurgical remedies of melancholy, 403
Choleric melancholy signs, 243
Chorus sancti Viti, a disease, 92
Circumstances increasing jealousy, 571
Cities' recreations, 313, 314
Civil lawyers' miseries, 192
Chimes and particular places, how causes of love-melancholy, 455
Clothes a mere cause of good respect, 214
Clothes causes of love-melancholy, 473
Clysters good for melancholy, 417
Coffee, a Turkey cordial drink, 410
Cold air cause of melancholy, 150
Comets above the moon, 296
Compound alteratives censured, approved, 395; compound purgers of melancholy, 402; compound wines for melancholy, 408
Community of wives a cure of jealousy, 585
Compliment and good carriage causes of love-melancholy, 472
Confections and conserves against melancholy, 397
Confession of his grief to a friend, a principal cure of melancholy, 329, 330
Confidence in his physician half a cure, 278
Conjugal love best, 450
Conscience what it is, 106
Conscience troubled, a cause of despair, 643, 646

Continual cogitation of his mistress a symptom of love-melancholy, 503
Contention, brawling, law-suits, effects, 224
Continent or inward causes of melancholy, 227
Content above all, wretched to be had, 356
Contention's cure, 351
Cookery taxed, 142
Copernicus, his hypothesis of the earth's motion, 298, 300
Correctors of accidents in melancholy, 413
Correctors to expel windiness, and costiveness helped, 418
Cordials against melancholy, 408
Costiveness to some a cause of melancholy, 147
Costiveness helped, 419
Covetousness defined, described, how it cause melancholy, 177
Counsel against melancholy, 331, 534; cure of jealousy, 584; of despair, 648
Country recreations, 313
Crocodiles jealous, 565
Cuckolds common in all ages, 581
Cupping-glasses, cauterize how and when used to melancholy, 403, 408
Cure of melancholy, unlawful, rejected, 279; from God, 272; of head-melancholy, 404; over all the body, 415; of hypochondriacal melancholy, 416; of love-melancholy, 525; of jealousy, 580; of despair, 648
Cure of melancholy in himself, 327; or friends, 331
Curiosity described, his effects, 222
Custom of diet, delight of appetite, how to be kept and yielded to, 145

D.

Dancing, masking, mumming, censured, approved, 487, 488; their effects, how they cause love-melancholy, 487; how symptoms of lovers, 519
Death foretold by spirits, 123
Death of friends cause of melancholy, 218; other effects, 218; how cured, 269; death advantageous, 373
Deformity of body no misery, 345
Delirium, 90
Despair, equivocations, 639; causes, 640; symptoms, 645; prognostics, 647; cure, 648
Devils, how they cause melancholy, 115; their beginning, nature, conditions, 115; feel pain, swift in motion, mortal, 116; their orders, 118; power, 126; how they cause religious melancholy, 601; how despair, 640; devils are often in love, 446; shall be saved, as some hold, 656
Diet what, and how causeth melancholy, 136; quantity, 142; diet of divers nations, 145
Diet rectified in substance, 280; in quantity, 282
Diet a cause of love-melancholy, 456; a cure, 557
Diet, inordinate, of parents, a cause of melancholy to their offspring, 135
Digression against all manner of discontent, 341; digression of air, 288; of anatomy, 95; of devils and spirits, 115
Discommodities of unequal matches, 587
Disgrace a cause of melancholy, 164, 224; qualified by counsel, 382
Dissimilar parts of the body, 97
Distemper of particular parts, causes of melancholy, and how, 228
Discontents, cares, miseries, causes of melancholy, and how, 170; how repelled and cured by good counsel, 331, 341
Diseases why inflicted upon us, 86; their number, definition, division, 89; diseases of the head, 90; diseases of the mind, 91; more grievous than those of the body, 262
Divers accidents causing melancholy, 218
Divine sentences, 384
Divines' miseries, 193; with the causes of their miseries, 194
Dotage what, 90
Dotage of lovers, 506
Dowry and money main causes of love-melancholy, 477
Dreams and their kinds, 103
Dreams troublesome, how to be amended, 326, 414
Drunkards' children often melancholy, 134
Drunkenness taxed, 143, 340

E.
EARTH'S motion examined, 298; compass, centre, 299; an sit anamata, 297
Eccentrics and epiicycles exploded, 296
Education a cause of melancholy, 204
Effects of love, 520—522
Election misconceived, cause of despair, 654—656
Element of fire exploded, 296
Emulation, hatred, faction, desire of revenge, causes of melancholy, 167, 169; their cure, 575
Envy and malice causes of melancholy, 166; their antidote, 375
Epicurus vindicated, 327
Epicurus's remedy for melancholy, 337
Epicures, atheists, hypocrites how mad, and melancholy, 631
Epithalamium, 561
Equivoications of melancholy, 93; of jealousy, 562
Enuchs why kept, and where, 577
Evacuations, how they cause melancholy, 148
Exercise if moderate, cause of melancholy, 151; before meals wholesome, 152; exercise rectified, 308; several kinds, when fit, 316; exercises of the mind, 318—323
Exotic and strange simples censured, 395
Extasies, 396, 397
Eyes main instruments of love, 457; love's darts, seats, orators, arrows, torches, 467; how they pierce, 471

F.
Face's prerogative, a most attractive part, 465, 466
Fairies, 122
Fasting cause of melancholy, 144; a cure of love-melancholy, 526, 527; at used, the devil's instrument, 611, 612; effects of it, 610
Fear cause of melancholy, its effects, 163; fear of death, destinies foretold, 221; a symptom of melancholy, 234; sign of love-melancholy, 500, 501; antidote to fear, 374
Fenny fowl, melancholy, 138
Fiery devils, 120, 121
Fire's rage, 87
Fish, what melancholy, 138
Fish good, 282
Fishes in love, 445
Fishing and fowling, how and when good exercise, 310
Flaxen hair a great motive of love, 466
Fools often beget wise men, 135; by love become wise, 517, 518
Force of imagination, 158
Friends a cure of melancholy, 330
Fruits causing melancholy, 139; allowed, 282
Fumitory purgath melancholy, 392

G.
GAMING a cause of melancholy, his effects, 181
Gardens of simples where, to what end, 350, 391
Gardens for pleasure, 311
General toleration of religion, by whom permitted, and why, 629
Gentry, whence it came first, 349; base without means, 548; vices accompanying it, 348; true gentry, whence, 531; gentry commended, 381
Geography commended, 319
Geometry, arithmetic, algebra, commended, 322
Gesture cause of love-melancholy, 472
Gifts and promises of great force amongst lovers, 459
God's just judgment cause of melancholy, 86; sole cause sometimes, 113
Gold good against melancholy, 394; a most beautiful object, 431
Good counsel a charm to melancholy, 331; good counsel for love-sick persons, 534; against melancholy itself, 333; for such as are jealous, 580
Great men most part dishonest, 571
Gristle what, 96
Guts described, 98

H.
HAND and paps how forcible in love-melancholy, 466, 467
Hard usage a cause of jealousy, 563
Hatred cause of melancholy, 165
Hawking and hunting why good, 310
Head melancholy's causes, 229; symptoms, 247; its cure, 404
Hearing, what, 102
Heat immoderate, cause of melancholy, 149
Health a treasure, 225
Heavens penetrable, 237; infinitely swift, 298
Hell where, 292
Hellebore, white and black, purgers of melancholy, 406; black, its virtues and history, 400
Help from friends against melancholy, 331
Hemorrhage cause of melancholy, 147
Hemorrhoids stopped cause of melancholy, 147
Herbs causing melancholy, 139; curing melancholy, 282
Hereditary diseases, 133
Heretics their conditions, 623; their symptoms, 623
Heroical love’s pedigree, power, extent, 443; definition, part affected, 448; tyranny, 448
Hippocrates’ jealously, 569
Honest object of love, 434
Hope a cure of misery, 371; its benefits, 640
Hope and fear, the Devil’s main engines to entrap the world, 607
Hope good against melancholy, 392, 416
Horse-leeches how and when used in melancholy, 404, 416
Hot countries apt and prone to jealously, 566
How oft ‘tis fit to est in a day, 252, 253
How to resist passions, 328
How men fall in love, 469
Humours, what they are, 95
Hydrophobia described, 92
Hypochondriacal melancholy, 112; its causes inward, outward, 230; symptom, 244; cure of it, 416
Hypochondriasis misaffected, causes, 228
Hypocrites described, 639

I.

IDLENESS a main cause of melancholy, 152; of love-melancholy, 456; of jealousy, 567
Ignorance the mother of devotion, 608
Ignorant men commend, 386
Ignorant persons still circumvented, 609
Imagination what, 102; its force and effects, 159
Imagination of the mother affects her infant, 135
Immoral melancholy, 110
Immutability of the soul proved, 105; impugned by whom, 636
Impediments of lovers, 557
Importunity and opportunity cause of love-melancholy, 478; of jealousy, 574
Impression cause of melancholy, 210
Impostures of devils, 607; of politicians, 603; of priests, 601
Impotency a cause of jealousy, 568
Impulse cause of man’s misery, 85
Inaudi and succubi, 446
Incensity of lovers, 510
Inconstancy a sign of melancholy, 237
Infirmities of body and mind, what grievances they cause, 227
Injuries and abuses rectified, 378, 379
Instrumental causes of diseases, 87
Instrumental cause of man’s misery, 87
Interpreters of dreams, 103
Invasion’s fury, 87
Inventors resulting from love, 521
Inward causes of melancholy, 207
Inward sense described, 102
Issues when used in melancholy, 403

J.

JEALOUSY a symptom of melancholy, 237; defined, described, 563; of princes, 564; of brute beasts, 565; causes of it, 566; symptoms of it, 575; prognostics, 579; cure of it, 530
Jests how and when to be used, 209
Jews’ religious symptoms, 614, 615
Joy in excess cause of melancholy, 186, 187

K.

KINGS and princes’ discretions, 174
Kissing a main cause of love-melancholy, 482; a symptom of love-melancholy, 493

L.

LABOUR, business, cure of love-melancholy, 526; Lapis Arumenus, its virtues against melancholy, 400
Lascivious meats to be avoided, 527
Laughter, its effects, 256, 357
Laurel a purge for melancholy, 393
Laws against adultery, 578
Leo Decimus the pope’s scoffing tricks, 208
Lewellyn prince of Wales, his submission, 379
Luculla petra the cure of love-sick persons, 548
Liberty of princes and great men, how abused, 574
Libraries commended, 321
Liver its site, 97; cause of melancholy distempers, if hot or cold, 229
Loss of liberty, servitude, imprisonment, cause of melancholy, 210
Loves in general how they offend, 220; cause of despair, 369, 341; how eased, 373
Love of gaining and pleasures immoderate, cause of melancholy, 181
Love of learning, overmuch study, cause of melancholy, 187
Love’s beginning, object, definition, division, 420; love made the world, 439; love’s power, 444; in vegetables, 445; in sensible creatures, 445; love’s power in devils and spirits, 446; in men, 448; love a disease, 500; a fire, 504; love’s passions, 505; phrase of lovers, 509; their vain wishes and attempts, 514; lovers impudent, 515; courageous, 516; wise, valiant, free, 517; neat in apparel, 518; poets, musicians, dancers, 519; love’s effects, 521; love lost revived by sight, 530; love cannot be compassed, 534
Love and hate symptoms of religious melancholy, 614
Lycanthropia described, 91

M.

MADNESS described, 91; the extent of melancholy, 239; a symptom and effect of love-melancholy, 521
Made dishes cause melancholy, 142
Magicians how they cause melancholy, 128 how they cure it, 271
INDEX.

Mahometans their symptoms, 698

Maid's, nuns', and widows' melancholy, 250

Man's excellency, misery, 85

Man the greatest enemy to man, 88

Many means to divert lovers, 529; to cure them, 534

Marriage if unfortunate cause of melancholy, 233; best cure of love-melancholy, 547; marriage helps, 553; miseries, 641; benefits and commendation, 450, 561

Mathematical studies commended, 322

Medicines select for melancholy, 386; against wind and costiveness, 410; for love-melancholy, 529

Melancholy in disposition, melancholy equivocations, 92; definition, name, difference, 108; part and parties affected in melancholy, it's affection, 102; matter, 110; species or kinds of melancholy, 111; melancholy an hereditary disease, 133; meats causing it, 196, &c.; antecedent causes, 227; particular parts, 228; symptoms of it, 232; they are passionate above measure, 238; humorous, 238; melanc- holically, adjut symptoms, 242; mixed symptoms of melancholy with other diseases, 244; melancholy, a cause of jealousy, 567; of despair, 640; melancholy men why witty, 255; why so apt to laugh, weep, sweat, blush, 256; why they see visions, hear strange noises, 257; why they speak untought languages, prophesy, &c., 259

Memory his seat, 103

Menstruous concubitus causa melancholy, 135

Men seduced by spirits in the night, 123

Metempsychosis, 104

Metals, minerals for melancholy, 393

Meteors strange, how caused, 295, 296

Metascopy foreshowing melancholy, 131, 132

Milk a melancholy meat, 138

Mind how it works on the body, 155

Minerals go against melancholy, 394

Minister how they cause despair, 642, 643

Mira ch, mesentry, matrix, meseraic veins, causes of melancholy, 228

Mirabolanes purgers of melancholy, 399

Birth and mercy company excellent against mel ancholy, 336; their abuses, 340

Miseries of man, 85; how they cause melancholy, 171; common miseries, 170; miseries of both sorts, 342; no man free, miseries' effects in us, 313; sent for our good, 314; miseries of students and scholars, 187

Mitigations of melancholy, 384

Money's prerogatives, 431; allurement, 477

Moon inhabited, 299; moon in love, 444

Mother how cause of melancholy, 134

Moving faculty described, 103

Music a present remedy for melancholy, 334; its effects, 335; a symptom of lovers, 519; causes of love-melancholy, 481

N.

Nakedness of parts a cause of love-melancholy, 472, 473; cure of love-melancholy, 536

Narrow streets where in use, 305

Natural melancholy signs, 242

Natural signs of love-melancholy, 496

Necessity to what it enforseth, 146, 216

Neglect and contempt, 'best cures of jealousy, 581

Nemesis or punishment comes after, 380

Nerves what, 96

News most welcome, 315

Nobility censured, 348

Non-necessary causes of melancholy, 20

Nuns' melancholy, 251

Nurse, how cause of melancholy, 202

O.

Objects causing melancholy to be removed, 529

Obstacles and hindrances of lovers, 548

Occasions to be avoided in love-melancholy, 529

Oidoraments to smell to for melancholy, 412

Ointments, for melancholy, 413

Ointments riotously used, 475

Old folks apt to be jealous, 568

Old folks' incontinency taxed, 58

Old age a cause of melancholy, 132; old men's sons often melancholy, 134

One love drives out another, 533

Opinions of or concerning the soul, 104

Oppression's effects, 221

Opportunity and importunity causes of love melancholy, 478

Organical parts, 98

Overmuch joy, pride, praise, how causes of melancholy, 196

P.

Palaces, 313

Paleness and leanness, symptoms of love-melancholy, 496

Papists' religious symptoms, 615, 624

Paracelsus' defence of minerals, 394

Parents, how they wrong their children, 554; how they cause melancholy by propagation, 133; how by remissness and indulgence, 204, 205

Parametrical discourse to such as are troubled in mind, 648

Particular parts distempered, how they cause melancholy, 228

Parties affected in religious melancholy, 597

Passions and perturbations causes of melancholy, 157; how they work on the body, 158; their divisions, 161; how rectified and eased, 527

Passions of lovers, 500

Patience a cure of misery, 379

Patient, his conditions that would be cured, 277; patience, confidence, liberality, not to practise on himself, 278; what he must do himself, 928; reveal his grief to a friend, 330

Penitent good against melancholy, 400

Perjury of lovers, 491

Persuasion a means to cure love-melancholy, 534; other melancholy, 332, 333

Phantasy, what, 162

Philippus Bonus, how he used a country fel low, 317
### INDEX.

<table>
<thead>
<tr>
<th>Q.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Quantity of diet cause, 142; cure of melancholy, 232</strong></td>
<td></td>
</tr>
</tbody>
</table>

### R.

<table>
<thead>
<tr>
<th>RATIONAL soul, 104</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Reading Scriptures good against melancholy, 322</td>
<td></td>
</tr>
<tr>
<td>Recreations good against melancholy, 309</td>
<td></td>
</tr>
<tr>
<td>Redness of the face helped, 413</td>
<td></td>
</tr>
<tr>
<td>Regions of the belly, 98</td>
<td></td>
</tr>
<tr>
<td>Relation or hearing a cause of love-melancholy, 457</td>
<td></td>
</tr>
<tr>
<td>Religious melancholy a distinct species, 593; its object, 594; causes of it, 601; symptoms, 613; prognostics, 627; cure, 629; religious policy, by whom, 604</td>
<td></td>
</tr>
<tr>
<td>Repentance, its effects, 650</td>
<td></td>
</tr>
<tr>
<td>Retention and evacuation causes of melancholy, 146; rectified to the cure, 285</td>
<td></td>
</tr>
<tr>
<td>Rich men’s discontent and miseries, 178, 360; their prerogatives, 212</td>
<td></td>
</tr>
<tr>
<td>Riot in apparel, excess of it, a great cause of love-melancholy, 476, 480</td>
<td></td>
</tr>
<tr>
<td>Rivers in love, 461</td>
<td></td>
</tr>
<tr>
<td>Rival and co-rivals, 565</td>
<td></td>
</tr>
<tr>
<td>Roots censured, 139</td>
<td></td>
</tr>
<tr>
<td>Rose-cross-men’s or Rosicrucian’s promises, 323</td>
<td></td>
</tr>
</tbody>
</table>

### S.

<table>
<thead>
<tr>
<th>S.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Saints’ aid rejected in melancholy, 274</td>
<td></td>
</tr>
<tr>
<td>Salads censured, 139</td>
<td></td>
</tr>
<tr>
<td>Sanguine melancholy signs, 242</td>
<td></td>
</tr>
<tr>
<td>Scholars’ miseries, 159</td>
<td></td>
</tr>
<tr>
<td>Seila or sea-monon, a purger of melancholy, 398</td>
<td></td>
</tr>
<tr>
<td>Scipio’s continence, 530</td>
<td></td>
</tr>
<tr>
<td>Scolds, calumnies, bitter jests, how they cause melancholy, 207; their antidote, 383</td>
<td></td>
</tr>
<tr>
<td>Scroanera, good against melancholy, 392</td>
<td></td>
</tr>
<tr>
<td>Scripture misconstrued, cause of religious melancholy, 654; cure of melancholy, 322</td>
<td></td>
</tr>
<tr>
<td>Sea-sick, good physic for melancholy, 393</td>
<td></td>
</tr>
<tr>
<td>Self-love cause of melancholy, his effects, 183</td>
<td></td>
</tr>
<tr>
<td>Sensible soul and its parts, 104</td>
<td></td>
</tr>
<tr>
<td>Sense, why and how deluded in melancholy, 257</td>
<td></td>
</tr>
<tr>
<td>Sentences selected out of humane authors, 324, 385</td>
<td></td>
</tr>
<tr>
<td>Servitude cause of melancholy, 210; and imprisonment eased, 307</td>
<td></td>
</tr>
<tr>
<td>Several men’s delights and recreations, 306</td>
<td></td>
</tr>
<tr>
<td>Severe tutors and guardians causes of melancholy, 204</td>
<td></td>
</tr>
<tr>
<td>Shame and disgrace how causes of melancholy, their effects, 164</td>
<td></td>
</tr>
<tr>
<td>Sickness for our good, 346</td>
<td></td>
</tr>
<tr>
<td>Sights and tears symptoms of love-melancholy, 496, 497</td>
<td></td>
</tr>
<tr>
<td>Sight a principal cause of love-melancholy, 457, 458</td>
<td></td>
</tr>
<tr>
<td>Signs of honest love, 434</td>
<td></td>
</tr>
<tr>
<td>Similar parts of the body, 96</td>
<td></td>
</tr>
<tr>
<td>Simpsons censured proper to melancholy, 359, 370</td>
<td></td>
</tr>
<tr>
<td>fit to be known, 390; purging melancholy upward, 397; downward, purging simples, 399</td>
<td></td>
</tr>
</tbody>
</table>
INDEX.

Want of sleep a symptom of love-melancholy, 233, 496, 497
Wanton carriage and gesture cause of love-melancholy, 470
Water devils, 122
Water if foul causeth melancholy, 141
Waters censured, their effects, 141
Waters, which good, 281
Waters in love, 461
Wearisomeness of life a symptom of melancholy, 505
What physic fit in love-melancholy, 526
Who are most apt to be jealous, 567
Whores' properties and conditions, 535
Why good men are often rejected, 377
Why fools beget wise children, wise men fools, 135
Widows' melancholy, 251
Will defined, divided, its actions, why overruled, 107
Wine causeth melancholy, 140, 182; a good cordial against melancholy, 410; forbid in love-melancholy, 527
Winds in love, 461
Witty devices against melancholy, 334, 532

Wit proved by love, 517
Withstand the beginnings, a principal cure of love-melancholy, 529
Witches' power, how they cause melancholy, 128; their transformations, 129; they can cure melancholy, 129, 270; not to be sought to for help, 272; nor saints, 275
Wives censured, 560; commended, 551; choice of a wife, 590
Women, how cause of melancholy, 182; their exercises, 324; their vanity in apparel taxed, 473; how they cozen men, 474; their counterfeit tears, 491; their vices, 510
Woodbine, ammi, rue, lettuce, how good in love-melancholy, 527
World taxed, 171
Wormwood good against melancholy, 392
Writers of the cure of melancholy, 270
Writers of imagination, 159; de consolatione, 341; of melancholy, 108; of love-melancholy, 521, 522; against despair, 648

Y.
Youth man in love with a picture, 499
Youth a cause of love-melancholy, 454

THE END.