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THE ANATOMY OF MELANCHOLY.
THE SYNOPSIS OF THE SECOND PARTITION.

Mem. 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 move principium, by prayer, &c.

3. Quest. 1. Whether Saints and their Reliquia can help this infirmity?

Quest. 2. Whether that be lawful in this case to sue to them for aid?

Subsect.

1. Physician, in whom is required science, confidence, honesty, &c.

2. Patient, in whom is required obedience, constancy, willingness, patience, nature, confidence, bounty, &c., not to practise on himself.

3. Physick, Dietetical 

P. Pharmaceutical 

S. Chirurgical

Such meats as are easy of digestion, well-dressed, hot, sod, &c., young, moist, of good nourishment, &c.

Bread of pure wheat, well-baked.

Water clear from the fountain.

Wine and drink not too strong, &c.

Matter and quality.

Flesh

Mountain birds, partridge, pheasant, quails, &c.

Hen, capon, mutton, veal, kid, rabbit, &c.

Fish

That live in gravelly waters, as pike, perch, trout, sea-fish, solid, white, &c.

Borage, bugloss, balm, succory, endive, violets in broth, not raw, &c.

Herbs

Raisins of the sun, apples corrected for wind, oranges, &c. parsnips, potatoes, &c.

Fruits

Diet rectified.

1. Membr.

2. Quantity.

At seasonable and usual times of repast, in good order, not before the first be concocted, sparing, not overmuch of one dish.

2. Rectification of Retention and Evacuation, as costiveness, Venery, bleeding at nose, months stopped, baths, &c.

3. Air rectified, with a digression of the air.

Naturally in the choice and site of our country, dwelling-placeto be hot and moist, light, wholesome, pleasant, &c.

Artificially, by often change of air, avoiding winds, fogs, tempests, opening windows, perfumes, &c.

Of body and mind, but moderate, as hawking, hunting, riding, shooting, bowling, fishing, bowling, walking in fair fields, galleries, tennis, &c.

4. Exercise.

Of mind, as chess, cards, tables, &c., to see plays, masques, &c. serious studies, business, all honest recreations.

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

6. Rectifications of passions and perturbations of the mind.
ANATOMY OF MELANCHOLY.

Subsect.
1. By using all good means of help, confessing to a friend, &c. Avoiding all occasions of his infirmity.
2. By fair and foul means, counsel, comfort, good persuasion, witty devices, fictions, and, if it be possible, to satisfy his mind.
3. Music of all sorts aptly applied.
4. Mirth, and merry company.

Mem. 6.
Passions and perturbations of the mind rectified.

Mem. 8.
Sect. 3.
A consolatory digression, containing remedies to all discontents and passions of the mind.

Memb.
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.

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SYNOPSIS OF THE SECOND PARTITION.

Simples purging melancholy. 

1. Subs. 
   Upward, as vomiis, or
   Downward. 

2. Subs. 
   stronger; Aloes, lapis Armenus, lapis Lazuli, black
   Hellebore. 

Medicines purging melancholy, are either Memb. 2.

Mouth 

Swallowed, or

Superior parts. 

Electuarles, Diasena, confection of
   Hamechi, Hierologladium, &c.

Or

Not swallowed; as gargarisms, masticatories, &c.

Or

Nostrils, sneezing powders, odoraments, perfumes, &c.

Inferior parts, as clysters strong and weak, and suppositories of
   Castillian soap, honey boiled, &c.


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

1. Subsct.
   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.

Preparatives; as Syrup of borage, bugloss, epithyme, hops,
   with their distilled waters, &c.

Purgers; as Montanus, and Matthiolus, Helleborismus, Quer-
   cetanus, Syrup of Hellebore, Extract of Hellebore, Pulvis
   Hali, Antimony prepared, *Rulandi aqva mirabilis*; which
   are used, if gentler medicines will not take place, with
   Arnoldus, vinum buglossatum, senna, cassia, myrobalanes,
   aurum potabile, or before Hamech, pil. Indic. hiera. pil.
   de lap. Armeno, Lazuli.

3. Prepara-
   Preparatives and purgers.

   sect. 5.

   Cure of head-melancholy. Memb 1.

Cardan's nettles, frictions, clysters, suppositories, sneezings,
   masticatories, nasals, cupping-glasses.

To open the Hemrods with Horseleeches, to apply Horse-
   leeches to the forehead without scarification, to the shoulders,
   thighs.

Issues, boring, cauteries, hot irons in the suture of the crown.

A cup of wine or strong drink.
   Bezoar’s stone, amber, spice.
   Conserves of Borage, Bugloss, Roses, Fumitory.
   Confection of Alchemies.
   Electuarium laceuticus Galeni & Rhasis, &c.
   Diamargaritum frig. Diaboraginatum, &c.

5. Cordials, resolvers, hinderers.
Odoraments of Roses, Violets.
Irrigations of the head, with the decoctions of nymphea, lettuce, mallow, &c.
Epithymes, ointments, bags to the heart.
Fomentations of oil for the belly.
Baths of sweet water, in which were sod mallows, violets, roses, water-lilies, borage flowers, ramsheads, &c.

To procure sleep, and are

6. Correctors of accidents, as,

Cure of melancholy over the body.

Phlebotomy if need require.
Diet, preparatives, purges, averters, cordials, correctors, as before, saving that they must not be so vehement.
Use of penny-royal, wormwood, centaury sod, which alone hath cured many.
To provoke urine with aniseed, daucus, asarum, &c., and stools, if need be, by clysters and suppositories.
To respect the spleen, stomach, liver, hypochondries.
To use Trecule now and then in winter.
To vomit after meals sometimes, if it be inveterate.


Cure of Hypochondriacal or windy melancholy.

2. To expel wind.

Outwardly used, as cupping-glasses to the Hypochondries, without scarification, oil of camomile, rue, aniseed, their decoctions, &c.
INVETERATE Melancholy, howsoever it may seem to be a
continue, inexorable disease, hard to be cured, accom-
ppanying 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 but
willing to be helped.

Upon this good hope I will proceed, using the same method in
the cure, which I have formerly used in the rehearsing of the
causes; first general, then particular; and those according to their
several species. Of these cures some be lawful, some again
unlawful, which, though frequent, familiar, and often used, yet
justly censured, and to be controverted. As first, whether by
these diabolical means, which are commonly practised by the
Devil and his Ministers, Sorcerers, Witches, Magicians, &c. by
Spells, Cabalistical words, Charms, Characters, Images, Amulets,
Ligatures, Philters, Incantations, &c. this disease and the like may
be cured? and, if they may, whether it be lawful to make use of
them, those magnetical cures, or for our good to seek after such
means in any case? The first, whether they can do any such

1 Consil. 235. pro Abbate Italo.  2 Consil. 23. Aut curabitur, aut certè minus
afficietur, si volet.  3 Hor. Odes, i. vii. 27. Never despair.]
cures, is questioned amongst many writers, some affirming, some denying. Valesius, cont. med. lib. 5. cap. 6, Malleus Malefiscor. Heurnius, l. 3. pract. med. c. 28, Calius, lib. 16. c. 16, Delrio, Tom. 3, Wierus, l. 2. de praestig. dæm. Libanius, Lavater, de spect. part. 2. c. 7, Holbrenner the Lutheran in Pistorium, Polydore Virg. l. 1. de prodig. Tandlerus, Lemnius, (Hippocrates, and Avicenna amongst the rest), deny that Spirits or Devils have any power over us, and refer all (with Pomponatius of Padua) to natural causes and humours. Of the other opinion are Bodinus, Dæmonomantia, l. 3. c. 2, Arnoldus, Marcellus Empiricus, J. Pistorius, Paracelsus, Apodeix. Magic. Agrippa, lib. 2. de occult. Philos. c. 36, 69, 71, 72. &c. l. 3. c. 23. &c. 1. Marcilius Ficinus, de vit. cælit. compar. c. 13. 15. 18. 21. &c., Galeottus, de promiscua doct. c. 24, Jovianus Pontanus, Tom. 2, Plin. l. 28. c. 2, Strabo, l. 15. Geog. Leo Suauius: Goclenius, de ung. armar. Osvaldus Crolius, Ernestus Burgravius, Dr. Flud, &c. Cardan, de subt. brings many proofs out of Ars Notoria, and Solomon's decayed works, old Hermes, Artesius, Costaben Luca, Picatrix, &c. that such cures may be done. They can make fire it shall not burn, fetch back thieves or stolen goods, shew their absent faces in a glass, make serpents lie still, stanch blood, salve gouts, epilepsies, biting of mad dogs, tooth-ache, melancholy, &c. omnibus mundi mala, make men immortal, young again, as the 2 Spanish Marquess is said to have done by one of his slaves, and some which jugglers in 3 China maintain still (as Tragaltius writes) that they can do by their extraordinary skill in Physick, & some of our modern Chemists by their strange limbecks, by their spells, Philosopher's stones, and charms. 4 Many doubt, saith Nicholas Taurellus, whether the Devil can cure such diseases he hath not made, and some flatly deny it, howsoever common experience confirms to our astonishment that Magicians can work such feats, and that the Devil without impediment can penetrate through all the parts of our bodies, and cure such maladies by means to us unknown. Daneus, in his tract de Sortiariis, subscribes to this of Taurellus; Erastus, de Lamiiis, maintaineth as much, and so do most Divines, that out of their

[1 And all the ills of the world.] 2 Vide Renatum Morey, Animad. in Schclam Salernit. c. 38. Si ad 40 annos possent producere vitam, cur non ad centum? si ad centum, cur non ad mille? 3 Hist. Chinsium. 4 Alii dubitant an demon possit morbos curare quos non fecit, alii negant, sed quotidiana experientia confirmat magos magno multorum stupore morbos curare, singulas corporis partes citra impedimentum permeare, et modis nobis innotis curare.
excellent knowledge and long experience they can commit
agents cum patientibus, colligere semina rerum, eaque materie
applicare, as Austin infers, de Civ. Dei, & de Trinit. l. 3. c. 7. & 8;
they can work stupend and admirable conclusions; we see the
effects only, but not the causes of them. Nothing so familiar as
to hear of such cures. Sorcerers are too common; cunning men,
wizards, and white-witches, as they call them, in every village,
which, if they be sought unto, will help almost all infirmities of
body and mind, servalores in Latin, & they have commonly
St. Catherine's Wheel printed in the roof of their mouth, or in
some other part about them; resistunt incantalorum prestigii,
(Boissardus writes), morbos à 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 Suavius,
in his Comment upon Paracelsus, seems to make it an art, which
ought to be approved: Pistorius and others stiffly maintain the
use of charms, words, characters, &c. Ars vera est, sed pauc
artifices reperiuntur; the art is true, but there be but a few that
have skill in it. Marcellus Donatus, l. 2. de hist. mir. c. 1, proves
out of Josephus' Eighth Book of Antiquities that Solomon so
cured all the diseases of the mind by spells, charms, and drove away
Devils, and that Eleazar did as much before Vespasian. Langius,
in his med. epist. holds Jupiter Menecrates, that did so many
stupend 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,
lav. i. c. 18, and God permits oftentimes these Witches and
Magicians to produce such effects, as Lavater, cap. 3. lib. 8. part.
cap. 1, Polyd. Virg. lib. i. de prodigii, Delrio, and others,
admit. Such cures may be done, and, as Paracels. Tom. 4. de
morb. ament. stiffly maintains, 7 they cannot otherwise be cured but
by spells, seals, and spiritual Physick. 8 Arnoldus, lib. de sigillis,
sets down the making of them, so doth Rulandus, and many others.

Hoc posito, [it being assumed that] they can effect such cures,

1 Agentia cum patientibus conjugant. [2 See Plautus, Pseud. iii. ii. 83, 84.]
4 Cap. 11. de Servat. 4 Haece alii rident, sed vereor ne, dum nolimus esse creduli,
vitium non effugiamus incredulitatis. [5 Antiq. viii. c. ii. § 5.] 6 Refert Solomonem
mentis morbos curasse, et daemones abegisse ipsos carminibus, quod et coram
Vespasiano fecit Eleazar. [See Josephus, Antiq. viii. 2, § 5.] 7 Spirituales morbi
spiritualiter curari debent. 8 Sigillum ex auro peculiari ad melancholiam, &c.
[9 Cic. Div. i. 52. 118.]
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, Acheronta move-bunt.*

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* profanely 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, l. 4.* approves of such remedies: *Bartolus the Lawyer, Peter Aerodius, rerum Judic. l. 3. tit. 7, Salicetus, Godefrius,* with others of that sect, allow of them; *modò sint ad sanitatem, quæ à magis fiunt, sectus non,* so they be for the parties' good, or not at all. But these men are confuted by *Remigius, Bodinus, daemon. l. 3. c. 2, Godelmannus,* *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, *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*

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1 Virg. Æn. vii. 312. If they cannot move Heaven, they will move Hell.
2 Lib. i. de occult. Philos. Nihil referit an Deus an Diabolus, Angeli an immundi Spiritus, regro operam ferant, modo morbus curetur. 3 Magus Minister et Vicarius Dei.
4 Ps. 82. 6.
5 Utter forte imaginatione, et experieris effectum; dicit in adversum quicquid volunt Theologi.
6 Idem Plinius contendit quosdam esse morbos qui incantamentis solum curentur. [N. H. Lib. 28. capp. 3. 4.]
7 Qui talibus credunt, aut ad eorum domos euntes, aut suis domibus introducunt, aut interrogant, sciant se fidem Christianam et baptismum praevaricasse, et apostatas esse. Austin de superst. observ. Hoc pacto à Deo deficitur ad diabolum, P. Mart.
8 Mori præstat quam superstitionem sanari, Disquis. mag. l. 2. c. 2. sect. 1. quæst. 1. Tom. 3.
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, Eleazar, Iraeneus, Tertullian, Austin. Eusebius makes mention of such, and Magick itself hath been publicly professed in some Universities, as of old in Salamanca in Spain, and Cracovia in Poland: but condemned, Anno 1318, by the Chancellor and University of 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, c. 3, Pet. Tyreus, part. 3. c. 8, what exorcisms they prescribe, besides those ordinary means of fire, suffumigations, lights, cutting the air with swords, c. 57, herbs, odours: of which Tostatus treats, 2. Reg. c. 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 physick; 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, Her-

1 P. Lombard. 2 Suffitus, gladiatorum iictus, &c. 3 The Lord hath created medicines of the earth, and he that is wise will not abhor them, Ecclus. xxxviii. 4. 4 My son, fail not in thy sickness, but pray unto the Lord, and he will make thee whole. Ecclus. xxxviii. 9. [5 Virg. Æn. vii. 219.] 6 Hinc omne principium, hui refer exitum. Hor. 3. Carm. Od. 6. [6.] [7 Fab. 8r, ed. Halm.] [8 Set fast in the mud.]
ANATOMY OF MELANCHOLY. [PART. II. SECT. I.

But that was to little purpose, except, as his friend advised him, *rotis tute ipse annitarius*, he whipt 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 & continue it. Some kind of Devils are not cast out but by fasting & prayer, & both necessarily required, not one without the other. For all the physic we can use, art, excellent industry, is to no purpose without calling upon God, *Nil juvat immensos Cratero promittere montes*: it is in vain to seek for help, run, ride, except God bless us.

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non Sicule dapes
Dulcem elaborabunt saporem,
Non avium citharæque cantus.

*Non domus et fundus, non æris acervus et auræ,
Ægrotos possunt domino deducere febres.*

*With house, with land, with money, and with gold,
The master’s fever will not be controll’d.*

We must use prayer and physic both together; and so no doubt but our prayers will be available, and our physic take effect. 'Tis that *Hezekiah* practised, *2 Kings* 20, *Luke* the Evangelist; and which we are enjoined, *Coloss*. 4, not the patient only, but the Physician himself. *Hippocrates*, an heathen, required this in a good practitioner, and so did *Galen, lib. de Plat.* & *Hipp. dog. l. 9. cap. 15*; and in that tract of his, *an mores sequantur temp. cor. c. II.* 'tis a thing which he doth inculcate, and many others. *Hyperius*, in his first book *de sacr. 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.*

The council of *Lateran, Canon 22*, decreed they should do so;

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1. St. John ix. 6. 2. Juv. x. 356. 3. Mark, ix. 29. 4. Pers. iii. 65. Nought it avails to promise Craterus Mountains of gold to cure us. On Craterus see Jahn's Note. 5. Music and fine fare can do no good. [Hor. Odes iii. i. 13—20.] 6. Hor. l. i. Ep. 2. [47, 48.] 7. Sint Cresci et Crassi licet, non hos Pactolus, aureas undas agens, eripiet unquam et miseris. [See Erasmi Adagia, pp. 251, 252.] 8. Scientia de Deo debet in medico inixa esse, Mesue Arabs. Sanat omnes languores Deus. For you shall pray to your Lord, that he would prosper that which is given for ease, and then use physic for the prolonging of life, Ecclus. xxxviii. 4. 9. Omnes optant quamdam in medicina felicitatem, sed hane non est quod expectent, nisi Deum vera fide invocent, atque ægros similiter ad ardentem vocationem excitant.
the Fathers of the Church have still advised as much. Whatsoever thou takest in hand (saith \textsuperscript{1} Gregory) let God be of thy counsel, consult with Him, that healeth those that are broken in heart, (Psal. 147. 3) and bindeth up their sores. Otherwise, as the Prophet Jeremy, cap. 46. 11, denounced to Egypt, In vain shalt thou use many medicines, for thou shalt have no health. It is the same counsel which \textsuperscript{2} Commines, 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, in so much that neither physick nor persuasion could do him any good, perceiving his preposterous error belike, adviseth all great men in such cases \textsuperscript{3} to pray first to God with all submission and penitency, to confess their sins, \&c then to use physick. The very same fault it was which the Prophet reprehends in Asa, King of Judah,\textsuperscript{4} that he relied more on physick 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. \textsuperscript{4} Ps. 77. 3, When I am in heaviness, I will think on God. \textsuperscript{4} Ps. 86. 4, Comfort the soul of thy servant, for unto thee I lift up my soul: and ver. 7, In the day of trouble will I call upon thee, for thou hearest me. \textsuperscript{4} Ps. 54. 1, Save me, O God, by thy name, \&c. \textsuperscript{4} Ps. 82. Ps. 20. And 'tis the common practice of all good men. \textsuperscript{4} Ps. 107. 13, When their heart was humbled with heaviness, they cried to the Lord in their trouble, and he delivered them from their distress. And they have found good success in so doing, as David confesseth, \textsuperscript{4} Ps. 30. 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, \textsuperscript{4} Ps. 31. 27, All ye that trust in the Lord, be strong, &c He shall establish your heart. It is reported by \textsuperscript{4} Suidas, speaking of Hezekiah, that there was a great Book of old of King Solomon's

\textsuperscript{1} Lemnius \& Gregor. exhor. ad vitam opt. instit. cap. 48. Quicquid meditari\hspace{1mm}agredi\hspace{1mm}aut\hspace{1mm}perficere, Deum\hspace{1mm}in\hspace{1mm}consilium\hspace{1mm}adhibeto.  
\textsuperscript{2} Commentar. lib. \textsuperscript{[v. c. v.]} Ob infelicem pugnam\hspace{1mm}contristatus, in\hspace{1mm}agreditunem\hspace{1mm}incidit, ita ut \hspace{1mm}ad\hspace{1mm}medicis\hspace{1mm}curari\hspace{1mm}non\hspace{1mm}posset.  
\textsuperscript{3} In\hspace{1mm}his\hspace{1mm}animi\hspace{1mm}malis\hspace{1mm}princeps\hspace{1mm}imprimis\hspace{1mm}ad\hspace{1mm}Deum\hspace{1mm}precetur,\hspace{1mm}et\hspace{1mm}peccatis\hspace{1mm}veniam\hspace{1mm}exorat\hspace{1mm}inde\hspace{1mm}ad\hspace{1mm}medicinam, \&c. [Ibidem.]  
\textsuperscript{4} ii. Chron. xvi. 12. cf. Jer. xvii. 5.  
\textsuperscript{5} Greg. Tolos. To. 2. l. 28. c. 7. Syntax. In vestibulo Templi Solomonis liber remediorum ejusque morbi\hspace{1mm}fuit, \hspace{1mm}quem\hspace{1mm}revulsit\hspace{1mm}Ezechias,\hspace{1mm}quod\hspace{1mm}populus,\hspace{1mm}neglecto\hspace{1mm}Deo\hspace{1mm}nee\hspace{1mm}invocato,\hspace{1mm}sanitatem\hspace{1mm}inde\hspace{1mm}peteret.
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. ¹ Minucius, that 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 Minucius his speech concerns us all, we rely more on physick, and seek oftener to Physicians than to God himself. As much faulty are they that prescribe as they that ask, respecting wholly their gain, and trusting more to their ordinary receipts and medicines many times than to him that made them. I would wish all patients in this behalf, in the midst of their melancholy, to remember that of Siracides, 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 physick, to begin in nomine Dei, [in the name of God], as ² Mesue did, to imitate Lælius à Fonte Eugubinus, that in all his consultations still concludes with a prayer for the good success of his business; and to remember that of Crato, one of their predecessors, fuge avaritiam, & sine oratione & invocatione Dei nihil facias, avoid 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, Reliques, consecrated things, holy water, medals, benedictions, those divine amulets, holy exorcisms, and the sign of the Cross, be available in this disease. The Papists on the one side

stiffly maintain, how many melancholy, mad, demoniacal persons are daily cured at St. Anthony’s Church in Padua, at St. Vitus’ in Germany, by our Lady of Loretto in Italy, our Lady of Sichem in the Low Countries: quae et caecis lumen, agris salutem, mortuis vitam, claudis gressum reddit, omnes morbos corporis, animi, curat, et in ipsos daemones imperium exercet; she cures halt, lame, blind, all diseases of body and mind, and commands the Devil himself, saith Lipsius: 25,000 in a day come thither, quis nisi numen in illum locum sic induxit? who brought them? in auribus, in oculis omnium gesta, nova novitias; new news lately done, our eyes and ears are full of her cures, and who can relate them all? They have a proper Saint almost for every peculiar infirmity; for poison, gouts, agues, Petronella: St. Romanus for such as are possessed: Valentine for the falling sickness; St. Vitus for mad men, &c. And as of old 3 Pliny reckons up gods for all diseases, (Febrifanum dicatum est), Lilius Giraldus repeats many of her ceremonies: all affections of the mind were heretofore accounted gods; 4 Love, & Sorrow, Virtue, Honour, Liberty, Contumely, Impudence, had their Temples; Tempests, Seasons, Crepus Ventr, Dea Vacuna, Dea Cloacina, there was a Goddess of idleness, a Goddess of the draught, or jakes, Prema, Premunda, Priapus, bawdy Gods, and Gods for all offices. Varro reckons up 30,000 gods; Lucian makes Podagra (the Gout) a Goddess, and assigns her Priests & Ministers: and Melancholy comes not behind; for, as Austin mentioneth, l. 4, de Civit. Dei, cap. 9, there was of old Angeron Dea, and she had her Chapel and Feasts, to whom (saith 6 Macrobius’) they did offer sacrifice yearly, that she might be pacified as well as the rest. ’Tis no new thing, you see, this of Papists; and in my judgement that old doting Lipsius might have fitter dedicated his pen, after all his labours, to this our Goddess of Melancholy than to his Virgo Hallensis, and been her Chaplain, it would have become him better. But he, poor man, thought no harm in that which he did, and will not be persuaded but that he doth well; he hath so many patrons, and honourable precedents in the like kind, that justify as much, as eagerly, and more than he there saith of his Lady and

Mistress: read but superstitious Coster and Gretser’s Tract de Cruce Laur. Arcturus Fanteus, de Invoc. Sanct. Bellarmine, Delrio, dis. mag. Tom. 3. l. 6. quaest. 2. sect. 3, Greg. Tolosanus, Tom. 2. lib. 8. cap. 24. Syntax. Strozios Cicogna, lib. 4. cap. 9, Tyrens, Hieronymus Mengus, and you shall find infinite examples of cures done in this kind, by holy waters, relics, crosses, exorcisms, amulets, images, consecrated beads, &c. Barradius the Jesuit boldly gives it out, that Christ’s countenance, and the Virgin Mary’s, would cure melancholy, if one had looked stedfastly on them. P. Morales the Spaniard, in his book de pulch. Jes. &c Mar. confirms the same out of Carthusianus, and I know not whom, that it was a common proverb in those days for such as were troubled in mind to say, Eamus ad videndum filium Mariæ, let us [go to] see the son of Mary, as they do now post to St. Anthony’s in Padua, or to St. Hilary’s at Poitiers in France. 1 In a closet of that Church there is at this day St. Hilary’s bed to be seen, to which they bring all the mad men in the country, and after some prayers and other ceremonies they lay them down there to sleep, and so they recover. It is an ordinary thing in those parts to send all their mad men to St. Hilary’s cradle. They say the like of S. Tubery in 2 another place. Giraldus Cambrensis, Itin. Camb. c. 1, tells strange stories of S. Ciricius’ staff, that would cure this and all other diseases. Others say as much (as 3 Hospinian observes) of the three Kings of Cologne; their names written in parchment, and hung about a patient’s neck, with the sign of the cross, will produce like effects. Read Lipomannus, or that Golden Legend of Jacobus de Voragine, 4 you shall have infinite stories, or those new relations of our 5 Jesuits in Japan and China, of Mat. Riccius, Acosta, Loyola, Xaverius’ 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. 46. 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 divers mad men and daemoniacal 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 drams, to cozen the commonalty, as 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: 2 A Declaration of egregious Popish Impostures, to withdraw the hearts of religious men under pretence of casting out of Devils, practised by Father Edmunds, alias Weston, a Jesuit, and divers Romish Priests, his wicked associates, with the several parties' names, confessions, examinations, &c. which were pretended to be possessed. But these are ordinary tricks only to get opinion and money, mere impostures. Æsculapius of old, that counterfeit God, did as many famous çures; his temple (as Strabo relates) was daily full of patients, and as many several tables, inscriptions, pendants, donaries, &c. to be seen in his Church, as at this day at our Lady of Lorettos in Italy. It was a custom long since,

"suspendisse potenti
Vestimenta maris deo;"

[To hang up mariners' drenched garments in Great Neptune's temple.]

To do the like, in former times, they were seduced and deluded as they are now. 'Tis the same Devil still, called heretofore Apollo, Mars, Neptune, Venus, Æsculapius, &c. as Lactantius l. 2, de orig. erroris, c. 17, observes. The same Jupiter and those bad Angels are now worshipped and adored by the name of S. Sebastian, Barbara, &c. Christopher and George are come in their places. Our Lady succeeds Venus, as they use her in many offices; the rest are otherwise supplied, as Lavater writes, and so they are

deluded. ¹ And God often winks at these impostures, because they 
forsake His Word, & betake themselves to the Devil, as they do that 
seek after Holy Water, Crosses, &c. Wierus, l. 4. c. 3. What can these 
men plead for themselves more than those heathen Gods? the same 
cures done by both, the same spirit that seduceth: but read more 
of the Pagan Gods’ effects in Austin, de Civitate Dei, l. 10. c. 6, and 
of Æsculapius especially in Cicogna, l. 3. c. 8; or put case they 
could help, why should we rather seek to them than to Christ him-
self, since that he so kindly invites us unto him, Come unto me all 
ye that are heavy laden, & I will ease you, Mat. ii. [28,] and we 
know that there is one God, one Mediator betwixt God and man, 
Jesus Christ, (i Tim. 2. 5,) who gave himself a ransom for all men. 
We know that we have an ² Advocate with the Father, Jesus Christ 
(i Joh. 2. 1,) that there is no other name under heaven, by which 
we can be saved, but by his, [Acts 4. 12,] who is always ready to hear 
us, and sits at the right hand of God, and from whom we can have 
no repulse, solus vult, solus potest, curat universos tanquam singulos, 
et quoniam nostrum ut solum; we are all as one to him, he 
cares for us all as one, and why should we then seek to any other 
but to him?

**MEMB. IV.**

**SUBSECT I.—Physician, Patient, Physick.**

Of those diverse gifts which, our Apostle Paul² saith, God hath 
bestowed on man, this of Physick is not the least, but most neces-
Sary, and especially conducing to the good of mankind. Next 
therefore to God in all our extremities, (for of the Most High cometh 
healing, Ecclus 38. 2,) we must seek to, and rely upon the Physician,
who is Manus Dei, [the Hand of God], 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 taketh away their 
pains, Ecclus. 38. 6, 7. When thou hast need of him, let him not go from

¹ Ad hæc ludibria Deus connivet frequenter, ubi reiecto verbo Dei ad Satanam 
currur; quales hi sunt, qui aquam lustralem, crucem, &c. lubricæ fidei hominibus 
offerunt. ² Carior est illis homo quam sibi, [Juv. x. 350.] ³ Bernard. ⁴ Austin. 
⁵ Enarratio in Psalmum exlv. 8 13.] [⁶ Romans, xii. 6.] ⁶ Ecclus. xxxviii. [3.] 
the sight of great men he shall be in admiration.
thine. The hour may come that their enterprises may have good success, ver. [12] 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 worthy so called; for there be many Mountebanks, Quacksalvers, Empiricks, in every street almost, and in every village, that take upon them this name, make this noble and profitable Art to be evil spoken of, and contemned, by reason of these base and illiterate Artificers: but such a Physician I speak of as is approved, learned, skilful, honest, &c. of whose duty Wecker, Antid. c. 2. &c Syntax. med. Crato, Julius Alexandrinus, medic. Heurnius, prax. med. lib. 3. cap. i, &c. treat at large. For this particular disease, him that shall take upon him to cure it, Paracelsus will have to be a Magician, a Chemist, a Philosopher, an Astrologer; Thurnesserus, Severinus the Dane, and some other of his followers, require as much: many of them cannot be cured but by Magick. Paracelsus is so stiff for those chemical medicines that in his cures he will admit almost of no other Physick, deriding in the mean time Hippocrates, Galen, and all their followers. But Magick, and all such remedies, I have already censured, & shall speak of Chemistry elsewhere. Astrology is required by many famous Physicians, by Ficinus, Crato, Fernelius, doubted of and exploded by others. I will not take upon me to decide the controversy myself; Johannes Hossurtus, Thomas Boderius, and Maginus in the Preface to his Mathematical Physick, shall determine for me. Many Physicians explode Astrology in Physick, (saith he), there is no use of it, unam artem ac quasi temerariam insectantur, ac gloriam sibi ab ejus imperitia auctupari, but I will reprove Physicians by Physicians that defend and profess it, Hippocrates, Galen, Avicenna, &c. that count them butchers without it, homicidas medicos Astrologiae ignaros, &c. Paracelsus goes farther, and will have his Physician predestinated to this man’s cure, this [man’s] malady, and time of cure, the scheme of each geniture inspected, gathering of herbs, of administering, Astrologically observed; in which Thurnesserus and some iatromathematical professors are too superstitious in my judgement. Hellebor will help, but not

1 Tom. 4. Tract. 3. de morbis amentium. Horum multi non nisi à Magis curand\ et Astrologis, quoniam origo ejus à coelis petenda est. 
2 Lib. de Podagra. 
3 Sect. 5. 
4 Langius, J. Caesar Claudinus, consult. 
5 Praedestinatum ad hunc curandum. 
6 Helleborus curat, sed quod ab omni datus medico vanum est.
alway, not given by every Physician, &c. But these men are too peremptory and self-conceited, as I think. But what do I do, interposing in that which is 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; carnificis namque est (as Wecker notes) inter ipsos cruciatus ingens pretium exposcerē, as an hungry Chirurgeon often produces and wire-draws his cure, so long as there is any hope of pay.

Non missura cutem, nisi plena cruoris, hirudo. 3

Many of them, to get a fee, will give Physick to every one that comes, when there is no cause, and they do so iritare silentem morbum, as Heurnius complains, stir up a silent disease, as it often falleth out, which by good counsel, good advice alone, might have been happily composed, or by rectification of those six non-natural things otherwise cured. This is natura bellum inferre, to oppugn nature, & to make a strong body weak. Arnoldus, in his 8th & 11th Aphorisms, gives cautions against, and expressly forbiddeth it. A wise Physician will not give Physick but upon necessity, & first try medicinal diet, before he proceed to medicinal cure. In another place he laughs those men to scorn, that think longis syrupis expugnare daemones & animi phantasmata, they can purge phantastical imaginations & the Devil by Physick. Another caution is, that they proceed upon good grounds, if so be there be need of Physick, & 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 Physick. Sometimes they go too perfunctorily to work, in not prescribing a just course of Physick. 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

1 Antid. gen. lib. 3, cap. 2. 2 The leech never leaves the skin until filled with blood. Hor. A. P. 476.] 3 Quod sēe eventi, lib. 3, cap. 1, cum non sit necessitas. Frustra fatigant remediis aegros qui vicītus ratione curari possunt. Heurnius. 4 Modestus et sapiens medicus nunquam properabit ad pharmacum, nisi cogente necessitate. 41. Aphor. Prudens et pius medicus cibis prius medicinalibus quam medicinis puris morbum expellere satagat. 5 Brev. L c. 18. 6 Similitudo sēe bonis medicis imponit. 7 Qui melancholicis præbent remedia non satis valida. Longiores morbi imprimit solertiam medici postulant et fidelitatem; qui enim tumultuarī hos tractant vires absqueullo commodolāedunt et frangunt, &c.
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; Bessardus, flagellum medicorum, their lash; and for that cause more carefully to be respected. Though the patient be averse, saith Laurentius, desire help, and refuse it again, though he neglect his own health, it behoves a good Physician not to leave him helpless. But most part they offend in that other extreme, they prescribe too much Physick, and tire out their bodies with continual potions, to no purpose. Aëtius, tetrabib. 2. 2. ser. cap. 90, will have them by all means therefore 'to give some respite to nature, to leave off now and then; and Lælius à Fonte Eugubinus, in his consultations, found it (as he there witnesseth) often verified by experience, that, after a deal of Physick to no purpose, left to themselves, they have recovered. 'Tis that which Nic. Piso, Donatus Altomarus, still inculcate, dare requiem naturae, to give nature rest.

SUBSECT. 2.—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 raiments (2 Kings, 5. 5). Another thing is, that he do not out of bashfulness conceal his grief; if ought trouble his mind, let him freely disclose it.

Stultorum incurata pudor malus ulcera celat.

By that means he procures to himself much mischiefe, and runs

1 Nature remissionem dare oportet. 2 Plerique hoc morbo medicina nihil profecisse visi sunt, et sibi demissi invaluerunt. 3 Abderitani, Ep. Hippoc. 4 Quicquid auri apud nos est, liberenter persolvemus, etiamsi tota urbs nostra aurum esset. 5 Hor. Epp. i. xvi. 24.]
into a greater inconvenience: he must be willing to be cured, and earnestly desire it. *Pars sanitatis velle sanari fuit,* (Seneca.) 'Tis a part of his cure to wish his own health, and not to defer it too long.

2*Qui blandiendo dulce nutritivit malum,*
   *Serò recusat ferre quod subiit jugum.*

3*Helleborum frustra, cum jam cutis ægra tumebit,*
   *Poscentes videas; venienti occurririte morbo.*

He that by cherishing a mischief doth provoke,
Too late at last refuseth to cast off his yoke.

When the skin swells, to seek it to appease
With hellebore is vain; meet your disease.

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 no 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 Physick, they had rather die, or do worse, than take any of it. *Barbarous immanity* (4 Melanchton terms it) & folly to be deplored, so to contemn the precepts of health, good remedies, & voluntarily to pull death, & 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 Physick on every small occasion, to aggravate every slender 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, they make it worse than it is, by amplifying that which is not. 5*Hier. Capivaccius* sets it down as a common

[1 Hipp. 249.] 2 Seneca, [Hipp. 134, 175]. 3 Pers. 3. Sat. [63, 64.] 4 De animâ. Barbarâ tamen immanitate et deplorandâ inscitia contemnunt præcepta sanitatis; mortem et morbos utro accersunt. 5 Consult. 173. è Scoltzio, Melanch, Ægrorum hoc fere proprium est, ut graviora dicant esse symptomata quam revera sunt.
fault of all melancholy persons, to say their symptoms are greater than they are, to help themselves: and, which Mercurialis notes, consil. 53, to be more troublesome to their Physicians than other ordinary patients, that they may have change of Physick.

A third thing to be required in a patient is confidence, to be of good cheer, and have sure hope that his Physician can help him. Damascen, the Arabian, requires likewise in the Physician himself, that he be confident he can cure him, otherwise his Physick will not be effectual, and promise withal that he will certainly help him, make him believe so at least. Galeottus gives this reason, because the form of health is contained in the Physician’s mind, and, as Galen holds, confidence and hope do more good then Physick; he cures most in whom most are confident. Axiochus, sick almost to death, at the very sight of Socrates recovered his former health. Paracelsus assigned it for an only cause why Hippocrates was so fortunate in his cures, not for any extraordinary skill he had, but because the common people had a most strong 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 Janus Damascen), or consults with many, falls into many errors; or that useth many medicines. It was a chief caveat of Seneca to his friend Lucilius, that he should not alter his Physician, or prescribed Physick: nothing hinders health more; a wound can never be cured that hath several plasters. Crato, consil. 186, taxeth all melancholy persons of this fault: ’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 difficile to be cured. They try many

1 Melancholici plerumque medicis sunt molesti, ut alia aliis adjungant. 2 Oportet infirmo imprimerre salutem, utcunque promittere, etsi ipse desperet. Nullum medicamentum efficax, nisi medicus etiam fuerit fortis imaginations. 3 De promisc. doct. cap. r. Quoniam sanitatis formam animi medici continent. 4 Spes et confidentia plus valent quam medicina. 5 See Plato, Axiochus.] 6 Felicior in medicina ob fidem ethnocorum. 7 Aphoris. 89. Æger, qui plurimos consulti medicos, plerumque in errorem singulorum cadit. 8 Nihil ita sanitatem impediret ac remediorum cerebra mutatio. Non venit vulnus ad cicatricem, in quo crebro medicamenta tentatur. [Ep. 2.] 9 Melancholiciorum proprium, quum ex eorum arbitrio non fit subita mutatio in melius, alterare medicos, qui quidvis, &c.
(saith 'Montanus) and profit by none: & for this cause, cons. 24, he enjoins his patient, before he take him in hand, perseverance & sufferance, for in such a small time no great matter can be effected, & upon that condition he will administer Physick, otherwise all his endeavour & counsel would be to small purpose. And, in his 31st counsel for a notable Matron, he tells her, if she will be cured, she must be of a most abiding patience, faithful obedience, and singular perseverance; if she remit or despair, she can expect or hope for no good success. Cons. 230, for an Italian Abbot, he makes it one of the greatest reasons why this disease is so incurable, because the parties are so restless and impatient, and will therefore have him that intends to be eased to take Physick 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. An Ass and a Mule went over a brook, the one laden 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 'Penettus) are written in our Books, which seem to the Reader to be excellent remedies, but they that make use of them are often deceived, and take for Physick 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

1 Consil. 31. Dum ad varia se conferunt, nullo prosunt.  
2 Imprimis hoc statuere oportet, requiri perseverantiam et tolerantiam. Exiguo enim tempore nihil ex, &c.  
3 Si curari vult, opus est pertinaci perseverantia, fideli obedientia, et patientia singulari; si tædæ aut desperet, nullum habebit effectum.  
4 Ægritudine amittunt patientiam, et inde morbi incurabiles.  
5 Non ad mensem aut annum, sed oportet tota vita curriculo curationi operam dare.  
6 Camerarius, Emb. 55. cent. 2.  
7 Praefat. de nar. med. In libellis quæ vulgo versantur apud literatos, incautiores multa legunt, à quibus decipiuntur, eximia illis, sed portentosum hauriunt venenum.
had poisoned himself. From whence he concludes, out of Damascenus, 2 & 3. Aphor. 1 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 Brassivola, 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 2 Montanus saith, shall surely be much eased, if not thoroughly cured.

**SUBSECT. 3.—Concerning Physick.**

Physick 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 38. 4. and ver. 8. of such doth the Apothecary make a confection, &c. Of these medicines there be divers 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, mixt, &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. Physick (as Hippocrates defines it) is naught else but 3 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 (4 as Mercurialis acknowledgeth) so common an affection in these our times, and therefore fit to be understood. Several prescripts and methods I find in several men; some take upon them to cure all maladies with one Medicine severally applyed, as that Panacea, Aurum potabile, 5 so

1 Operari ex libris, absque cognitione et solerti ingenio, periculosum est. Unde monemur, quam insipidum scriptis auctoribus credere, quod hic suo didicit periculo.

2 Consil. 23. Hæc omnia si, quo ordine decet, egerit, vel curabitur, vel certe minus afficietur. 3 Fuchsius, cap. 2. lib. 1. 4 In pract. med. Hæc affectio nostris temporibus frequentissima; ergo maximé pertinet ad nos hujus curationem intelligere.

much controverted in these days, *Herba Solis, &c.* Paracelsus reduceth all diseases to four principal heads, to whom *Severinus, Ravelascus, Leo Suavius,* and others, adhere and imitate: those are *Leprosy, Gout, Dropsy, Falling-sickness:* to which they reduce the rest; as to *Leprosy,* Ulcers, Itches, Furfurs, Scabs, &c. to *Gout,* Stone, Cholick, Tooth-ache, Head-ache, &c. to *Dropsy,* Agues, Jaundice, Cachexia, &c. To the *Falling-sickness* belong Palsy, Vertigo, Cramps, Convulsions, Incubus, Apoplexy, &c. 1 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 practick cure of Melancholy, saith Duretus in his notes to Hollerius, set down nine peculiar scopes or ends; Savanarola prescribes seven especial canons. *Ælianus Montaltus, cap. 26.* Faventinus in his Empiricks, *Hercules de Saxonio,* &c., have their several injunctions & rules, all tending to one end. The ordinary is threefold, which I mean to follow, *Διαιτητική, Pharmaceutica,* and *Chirurgica,* Diet or Living, Apothecary, Chirurgery, which *Wecker, Crato, Guianerius,* &c. and most prescribe; of which I will insist, and speak in their order.

**SECT. II.—MEMB. I.**

**SUBSECT. I.—Diet rectified in Substance.**

*Diēt, Διαιτητική, Victus, or Living,* according to 2 *Fuchsius* and others, comprehend those six non-natural things, which I have before specified, are especial causes, and, being rectified, a sole or chief part of the cure. 3 *Johannes Arculanus, cap. 16.* in 9. Rhasis, 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, *Lemnius, instit. cap 22,* names them the hinges of our health, 4 no hope of recovery without them. Rei-

1 Si aliquis horum morborum summus sanatur, sanantur omnes inferiores.
2 Instit. cap. 8. sect. 1. Victus nomine non tam cibus et potus, sed aër, exercitatio, somnus, vigilia, et reliquæ res sex non-naturales, continentur.
3 Sufficit plerumque regimen rerum sex non-naturalum.
4 Et in his potissima sanitas consistit.
nerus Solenander, in his seventh consultation for a Spanish young Gentlewoman, that was so melancholy she abhorred all company, and would not sit at table with her familiar friends, prescribes this Physick above the rest, 1 no good to be done without it. 2 *Are-teus, 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. 3 *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. 4 *Montanus, Consil. 27, for a Noble-man of France, admonisheth his Lordship to be most circum- spect in his diet, or else all his other Physick will 5 be to small purpose. The same injunction I find verbatim in J. Cesar Clau- dinus, Respon. 34, Scottzii consil. 183, Trallianus, cap. 16. lib. 1. Lelius à Fonte Eugubinus often brags that he hath done more cures in this kind by rectification of Diet than all other Physick 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 cavum repetes [artum] quem macra subisti, 6 the six non-natural things caused it, and they must cure it. Which, how- soever I treat of, as proper to the Meridian of Melancholy, yet nevertheless that which is here said with him in 7 *Tully, though writ especially for the good of his friends at *Tarentum & *Sicily, yet it will generally serve 8 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 9 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; *Crato, consil. 21. lib. 2, admits roast

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1 Nihil hic agendum sine exquisita vivendi ratione, &c. 2 Si recens malum sit, ad pristinum habitum recuperandum; alia medelae non est opus. 3 Consil. 90. lib. 2. Si Celsitudo tua rectam victus rationem, &c. 4 Moneo, Domine, ut sis prudens ad victum, sine quo cætera remedia frustra adhibentur. 5 Omnia remedia irrita, et vana sine his. Novistis me plerosque ita laborantes victu potius quam medicamentis curasse. 6 *Hor. Epp. i. vii. 33. When you are again lean, seek an exit through the hole by which lean you entered.] 7 [Book]. *De Finibus. [cap. iii. § 7.] *Tarentinis et *Siculis. 8 Modo non multum elongentur. 9 Lib. i. de melan. cap. 7. *Calidi et humidi cibi, concoctu faciles, flatu exsortes, elixi, non assi, neque cibi frixi sint.
meat, if the burned and scorched superficialis, the brown we call it, be pared off. Salvianus, lib. 2. cap. 1, cries out on cold and dry meats; 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 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 48 pound weight, as Vertomannus witnesseth, navig. lib. 2. cap. 5. The lean of fat meat is best, and all manner of broths, and pottage, with borage, lettuce, and such wholesome herbs, are excellent good, specially of a Cock boiled; all spoon meat. Arabians commend brains, but Laurentius, c. 8, excepts against them, and so do many others. Eggs are justified as a nutritive wholesome meat, Butter and Oil may pass, but with some limitation; so Crato confines it, and to some men sparingly at set times, or in sauce, & so sugar & honey are approved. All sharp and sour sauces must be avoided, and spices, or at least sed Dom 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 the fittest. Bread of good wheat, pure, well purged from the bran, is preferred; Laurentius, cap. 8, would have it kneaded with rain water, if it may be gotten.

Pure, thin, light water by all means use, of good smell and taste, like to the 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 putresces. Next to it fountain water that riseth in the East, and runneth Eastward, from a quick running spring, from flinty, chalky, gravelly grounds: & 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

1 Si interna tantum pulpa devoretur, non superficialis torrida ab igne. 2 Bene nutrientes cibi; tenella aetas multum valet; carnes non virosae, nec pingues. 3 Hodcepor. peregr. Hierosol. 4 Inimica stomacho. 5 Non fried, or buttered, but potched. 6 Consil. 16. Non improbatur butyrum et oleum, si tamen plus quam par sit, non profundatur; sacchari et mellis usus, utiliter ad ciborum condimenta comprobatur. 7 Mercurialis, consil. 88. Acerba omnia evitentur.
Countries, as in *Turkey, Persia, India*, within the *Tropicks*, are frequently purer than ours in the North, more subtile, thin, and lighter (as our Merchants observe) by four ounces in a pound, pleasanter to drink, as good as our Beer, and some of them, as *Choaspes* in *Persia*, preferred by the *Persian Kings* before Wine itself.¹

² Clitorio quicunque sitim de fonte levârit, Vina fugit, gaudetque meris abstemius undis. 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 gondolas, as in *Venice*, or Camels’ backs, as at *Cairo* in *Egypt*; ³ *Radzivilius* observed 8,000 Camels daily there, employed about that business. Some keep it in Trunks,⁴ 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 married to *Dominicus Silvius*, Duke of *Venice*,⁵ that, out of incredible wantonness, *communi aquâ uti nolebat*, would use no vulgar water; but she died *tantiâ* (saith mine author) *foetidissimi puris copiâ*, of so fulsome a disease, that no water could wash her clean. ⁶ *Plato* would not have a traveller lodge in a City, that is not governed by laws, or hath not a quick stream running by it; *illud enim animum, hoc corrumpit valetudinem*, one corrupts the body, the other the mind. But this is more than needs, too much curiosity is naught, in time of necessity any water is allowed. Howsoever pure water is best, and which (as *Pindar* holds)⁷ is better than gold; an especial ornament it is, and *very commodious to a City* (according to⁸ *Vegetius*) when fresh springs are included within the walls, as at *Corinth*, in

¹ See Plutarch, on Exile, § vi.] ² Ovid. Met. lib. 15. [322, 323. Whoever has once slaked his thirst at the spring in Clitor, avoids wine, and abstemious delights in pure water only.] ³ Peregr. Hier. [⁴ I had thought *tanks* might be the right reading, but I find from Halliwell’s Dictionary of Archaic and Provincial Words that *trunk* in Sussex means an underground drain. Will that help us? And Bailey’s Dictionary gives, as one meaning of trunk, a wooden pipe for the conveyance of water.] ⁵ The Dukes of Venice were then permitted to marry. ⁶ De Legibus, [vi. p. 761, is the passage probably in Burton’s mind.] [⁷ Olymp. i. r.] ⁸ Lib. 4. cap. 10. Magna urbis utilitas cum perennes fontes muris inclu/luntur; quod si natura non præstat, effodiendi, &c.
the midst of the town almost, there was arx altissima scatens fontibus, a goodly mount full of fresh-water springs: if nature afford them not, they must be had by art. It is a wonder to read of those 1 stupend Aqueducts; and infinite cost hath been bestowed in Rome of old, Constantinople, Carthage, Alexandria, and such populous Cities, to convey good and wholesome waters: read *Frontinus, Lipsius, de admir.* 2 Plinius, lib. 3, cap. 11, Strabo* in his Geogr.* 4 That Aqueduct of Claudius 5 was most eminent, fetched upon arches 15 miles, every arch 109 foot high: they had 14 such other Aqueducts, besides lakes and cisterns, 7oo, as I take it; 6 every house had private pipes & 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 foot long, 180 foot broad, built of marble, covered over with arch-work, and sustained by 336 pillars, twelve foot asunder, and in 11 rows, to contain sweet water. Infinite cost in channels and cisterns, from the Nile to Alexandria, hath been formerly bestowed, to the admiration of these times; 7 their cisterns so curiously cemented and composed, that a beholder would take them to be all of one stone: when the foundation is laid, and cistern made, their house is half built. That Segovian Aqueduct in Spain is much wondered at in these days, 8 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 9 he is eternally to be commended, that brought that new stream to the North side of London at his own charge: and Mr. Otho Nicholson, founder of our Water-works and elegant Conduit in Oxford. So much have all times attributed to this element, to be conveniently provided of it. Although Galen hath taken exceptions at such waters which run through leaden pipes, ob cerussam quae in iis generatur, for that unctuous ceruse, which causeth dysenteries and fluxes; yet, as Alsarius Crucius 10 of Genoa well answers, it is opposite to common experience. If that were true, most of our Italian cities,

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Montpelier in France, with infinite others, would find this inconvenience, but there is no such matter. For private families, in what sort they should furnish themselves, let them consult with P. Crescentius, de Agric. l. 1. c. 4, Pamphilus Hirelacus, and the rest.

Amongst fishes, those are most allowed of that live in gravelly or sandy waters, Pikes, Perch, Trout, Gudgeon, Smelts, Flounders, &c. Hippolytus Salvianus takes exception at Carp, but I dare boldly say, with 1 Dubravius, it is an excellent meat, if it come not from 2 muddy pools, that it retain not an unsavoury taste. Erissaleus Marinus 3 is much commended by Oribasius, Atius, and most of our late writers.

4 Crato, consil. 21. lib. 2, censures all manner of fruits, as subject to putrefaction, yet tolerable at some times; after meals, at second course, they keep down vapours, & 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 appropria convenunt, 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, 5 Salvianus Olives and Capers, which 6 others especially like of, and so of pistick nuts. 7 Montanus and Mercurialis, out of Avenzoar, admit Peaches, 8 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 stomack, and keep down vapours. The like may be said of preserved Cherries, Plums, Marmelade of Plums, Quinces, &c. but not to drink after them. 9 Pomegranates, Lemons, Oranges, are tolerated, if they be not too sharp.

1 De piscibus lib. Habent omnes in lautitiis, modò non sint à coenosso loco.
2 De pisc. c. 2. l. 7. Plurimum prestat ad utilitatem et juvanditatem. Idem Trallianus, lib. i. c. 16. Pisces petrosi, et molles carne.
3 Etsi omnes putredini sunt obnoxii, ubi secundis mensis, incepto jam priore, devorentur, cum socii possunt, qui dulcedine sunt praediti, ut dulcis cerasa, poma, &c. 4 Lib. 2. cap. 1. 5 Montanus, consil. 24. [7 See pistachio in Latham's Edition of Johnson's Dictionary.] 6 Pyra quæ grato sunt sapere, cocta mala, poma tosta, et saccharo vel anisi semene conspersa, utiliter statim à prandio vel à cena suimi possunt, eo quod ventriculum roborent, et vapores caput petentes reprimant. Mont. 7 Funica mala aurantia commode permittuntur, modò non sint austera et acida.
Crato will admit of no herbs, but Borage, Bugloss, Endive, Fennel, Aniseed, Balm; Calenus and Arnoldus tolerate Lettuce, Spinage, Beets, &c. The same Crato will allow no roots at all to be eaten. Some approve of Potatoes, Parsnips, but all corrected for wind. No raw sallets; but, as Laurentius prescribes, in broths; and so Crato commends many of them: or to use Borage, Hops, Balm, 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. 2.—Diet rectified in Quantity.

Man alone, saith Cardan, eats and drinks without appetite, and useth all his pleasure without necessity, animae vitio, and thence come many inconveniences unto him. For there is no meat whatsoever, though otherwise wholesome and good, but, if unseasonably taken, or immoderately used, more than the stomach can well bear, it will ingender crudity, and do much harm. Therefore Crato adviseth his patient to eat but twice a day, and that at his set meals, by no means to eat without an appetite, or upon a full stomach, and to put seven hours difference betwixt 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 Physick, 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 Cæsiius, 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 Ab. Italo, ties him precisely to two. And, as he

must not eat overmuch, so he may not absolutely fast; for, as Celsus contends, lib. i. Jacchinius, 15. in. 9. Rphasis, 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 Trincavellius, lib. ii. cap. 29, de curand. part. hum.) the more they eat the more they nourish themselves: eat and live, as the proverb is; not knowing that only repairs man which is well concocted, not that which is devoured. Melancholy men most part have good appetites, but ill digestion, and for that cause they must be sure to rise with an appetite: and that which Socrates and Disarius, the Physicians in Macrobius, so much require, S. Hierome enjoins Rusticus, to eat and drink no more than will satisfy hunger and thirst. Lessius the Jesuit holds 12, 13, or 14 ounces, or in our Northern Countries 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 pestersthe body and mind sooner than to be still fed, to eat and ingurgitate beyond all measure, as many do. By overmuch eating and continual feasts they stifle nature, and choke up themselves; which, had they lived coarsely, or like galley-slaves been tied to an oar, might have happily prolonged many fair years.

A great inconvenience comes by variety of dishes, which causeth the precedent distemper temperature, than which (saith Avicenna) nothing is worse; to feed on diversity of meats, or overmuch, Sertorius—like in lucem cœnare, [to sup till daylight,] 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 prandiis & cœn, as Polydore notes)

are most liberal feeders, but to our own hurt. 1 Persicos odi, puer, apparatus. Excess of meat breedeth sickness, & glutony causeth choleric diseases: by surfeiting many perish, but he that dieteth himself prolongeth his life, Ecclus. 37. 29, 30. We account it a great glory for a man to have his table daily furnished with variety of meats: but hear the Physician, he pulls thee by the ear as thou sittest, & telleth thee, 2 that nothing can be more noxious to thy health than such variety & plenty. Temperance is a bridle of gold, & he that can use it aright, 3 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 it will 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 4 feed sparingly of one or two dishes at most, to have ventrem bene moratum, as Seneca 6 calls it, 6 to choose one of many, & to feed on that alone, as Crato adviseth his patient. The same counsel 7 Prosper Calenus gives to Cardinal Cestus, to use a moderate & simple diet: and, though his table be Jovially furnished by reason of his state & guests, yet for his own part to single out some one savoury dish and feed on it. The same is incalculated by 8 Crato, consil. 9. l. 2, to a Noble Personage affected with this grievance, he would have his Highness to dine or sup alone, without all his honourable attendance & courtly company, with a private friend or so, 9 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 betwixt meals; the like, consil. 229, or not to eat till he be an hungry; which rule Berengarius did most strictly observe, as Hilbertus, Cenomanensis Episc. 10 writes in his life;

—cui non fuit unquam
Ante sitim potus, nec cibus ante famem;

and which all temperate men do constantly keep. It is a frequent

1 Hor. [Od. i. xxxvii. i. I hate the elaborate feasting of the Persians.]
2 Ciborum varietate et copiâ in eadem mensa nihil nociunt hominì ad salutem. Fr. Valeriola, observ. 1. 2. cap. 6. 3 Tull. orat. pro M. Marcel. [c. iii. § 8.]
4 Nullus cibum sumere debet, nisi stomachus sit vacuus. Gordon. lib. med. 1. x. c. xi. 5 Epistle 123. A healthy stomach. 6 E multis edulis unum elige, relictisque cæteris ex eo comedæ. 7 L. de atra bile. Simplex sit cibus, et non varius; quod licet dignitati tuae ob convivas difficile videatur, &c. 8 Celsitudo tua prandrebat sola, absque apparatu Aulico; contentus sit Illustrissimus Princeps duobus tantum ferculis, vinoque Rhenano solum in mensa utatur. 9 Semper intra satietatem à mensa recedat, uno ferculo contentus. [10 Bishop of Mans in France.]
solemnity still used with us, when friends meet, to go to the ale-
house or tavern, they are not sociable otherwise: and, if they visit
one 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 1 Ambrose, pour so
much water in their shoes.

It much avails likewise to keep good order in our diet, 2 to eat
such 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 dinner; which Cardan, contradist. 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 read many Treatises to this purpose, I know not how
it may concern some few sick men, but for my part, generally for all,
I should subscribe to that custom of the Romans, to make a sparing
dinner, and a liberal supper; all their preparation and invitation was
still at supper, no mention of dinner. Many reasons I could give,
but, when all is said pro and con, 3 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 some-
times 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 4 Lampridius relates in his life: one Pope Pork, another
Peacock, &c. what harm came of it? I conclude, our own expe-
rience 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 5 Tacitus did laugh at all such, that
after 30 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, Anachorites, 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 Fabricii, those old Philosophers, as Pliny records

lib. I, [cap. 42], Xenophon, lib. I. [cap. iii §§ 14, 15,] de vit. Socrat. Emperors and Kings, as Nicephorus relates, Eccles. Hist. lib. 18. cap. 8, of Mauritius, Lodovicus Pius, &c. and that admirable example of Lodovicus Cornarius, 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 medicè vivit miserè vivit, as the saying is, quale hoc ipsum erit vivere, his si privatus fueris? as good be buried, as so much debarred of his appetite; excessit medicina malum, the physic is more troublesome than the disease, so he complained in the Poet, so thou thinkest: yet he that loves himself will easily endure this little misery, to avoid a greater inconvenience; è malis minimum, better do this than do worse. And, as 'Tully holds, better be a temperate old man, than a lascivious youth. 'Tis the only sweet thing, (which he adviseth), so to moderate ourselves, that we may have senectutem in juventute, et in juventute senectutem, 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 so noisy, the opposite must needs be good, or mean at least, as indeed it is, and to this cure necessarily required; maximè conducit, saith Montaltus, cap. 27, it very much avails. Altomarus, cap. 7, commends walking in a morning into some fair green pleasant fields, but by all means first, by art or nature, he will have these ordinary excrements evacuated.

1 A Lessio edit. 1614. 2 See a paper of Addison's, Spectator, No. 195. 3 Ægyptii olim omnes morbos curabant vomitu et jejunio. Bohemus, lib. I. cap. 5. 4 And he who lives by rule lives miserably. 5 Lucan, ii. 142, memoriter. Libri modum. 6 Cic. de Off. iii. 1. 3. Of evils choose the least. 7 Cat. Major. §§ 29, memoriter. 8 Melior conditio senis viventis ex præscripto artis medice, quam adolescentis luxuriosi. 9 Cic. De Senectute, § 32, memoriter. Debet per amœna exerceri, et loca viridio, excretis prius arte vel natura alvi excrementis.
Piso calls it beneficium ventris, the benefit, help, or pleasure of the belly, for it doth much ease it. Laurentius, cap. 8. 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 shewed. Prosper Calenus, lib. de atra bile, commends Clysters in hypochondriacal melancholy, still to be used as occasion serves. ¹Peter Cnemander, in a consultation of his pro hypochondriaco, 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, prescribes ²Clysters in the first place: so doth Montanus, consil. 24. consil. 31. et 229, he commends turpentine to that purpose: the same he ingeminates, consil. 230, for an Italian Abbot. 'Tis very good to wash his hands & face often, to shift his clothes, to have fair linen about him, to be decently and comely attired, for sordes vitiat, nastiness defiles, and dejects any man that is so voluntarily, or compelled by want, it dulleth the spirits.

Baths are either artificial or natural, both have their special uses in this malady, and, as Alexander supposeth, lib. 1. cap. 16, yield as speedy a remedy as any other Physick whatsoever. Aetius would have them daily used, assidua balnea, Tetra. 2. 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, tota cura sit in humectando, to bathe and afterwards anoint with oil. Jason Pratensis, Laurentius, cap. 8, and Montanus, set down their peculiar forms of artificial baths. Crato, consil. 17. lib. 2, commends Mallows, Camomile, Violets, Borage, to be boiled in it, and sometimes fair water alone, as in his following counsel, balneum aque dulcis solum sepissimè profuisse compertum habemus. So doth Fuchsius, lib. 1. cap. 33, Frisimelica, 2. consil. 42, in Trincavellius. Some, beside herbs, prescribe a ram's head and other things to be boiled. ³Fernelius, consil. 44, will have them used 10 or 12 days together; to which he must enter fasting, and so continue in a

¹Hildesheim, spol. 2. de mel. Primum omnium operam dabis ut singulis diebus habeas beneficium ventris, semper cavendo ne alvus sit diutius astricta.
²Si non sponte, clysteribus purgetur.
⁴In quibus jejunos dixit sedeat eo tempore, ne sudorem excitent aut manifestum teporem, sed quadam refrigeratione humectent.
temperate heat, & and after that frictions all over the body. Lælius [à Fonte] Eugubinus, consil. 142, and Christoph. Aërus, in a consultation of his, hold once or twice a week sufficient to bathe, \textsuperscript{1} the water to be warm, not hot, for fear of sweating. Felix Plater, observ. lib. i. for a melancholy Lawyer, \textsuperscript{2} will have lotions of the head still joined to these baths, with a lee wherein capital herbs have been boiled. \textsuperscript{3} Laurentius speaks of baths of milk, which I find approved by many others. And still, after bath, the body to be anointed with oil of bitter Almonds, of violets, new or fresh butter, \textsuperscript{4} Capon's grease, especially the back bone, and then lotions of the head, embrocations, &c. These kind of baths have been in former times much frequented, and diversely varied, & are still in general use in those Eastern Countries. The Romans had their publick Baths very sumptuous and stupend, as those of Antoninus and Dioclesian. Plin. [N.H. lib.] 36, [c. 24,] 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 500 she-asses at once. We have many ruins of such Baths found in this Island, amongst those parietines \textsuperscript{5} 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, c. ult. Topogr. Constant. reckons up 155 publick \textsuperscript{6} Baths in Constantinople, of fair building; they are still frequented in that City by the Turks of all sorts, men and women, and all over Greece and those hot countries; to absterge belike that fulsomeess of sweat, to which they are there subject. \textsuperscript{8} Busbequius, in his Epistles, is very copious in describing the manner of them, how their women go covered, a maid following with a box of ointment to rub them. The richer sort have private Baths in their houses, the poorer go to the common, and are generally so curious in this behalf, that they will not eat nor drink until they have bathed, before and after meals some, \textsuperscript{9} and will not make water or go to stool, but they will wash their hands.

\textsuperscript{1} Aqua non sit calida, sed tepida, ne sudor sequatur. \textsuperscript{2} Lotiones capitis ex lixivio, in quo herbas capitales coxerint. \textsuperscript{3} Cap. 8. de mel. \textsuperscript{4} Aut axungia pulli. Piso. \textsuperscript{5} Ruins of walls. \textsuperscript{6} Thermae Nymphææ. \textsuperscript{7} Sandes, lib. r. saith that women go twice a week to the Baths at least. \textsuperscript{8} Epist. 3. \textsuperscript{9} Nec alvum excernunt, quin aquam secum portent quà partes obscænas lavent. Busbequius, Ep. 3. Leg. Turciæ.
Afer, l. 3, makes mention of 100 several Baths at Fez in Africa, most sumptuous, and such as have great revenues belonging to them. Buxtorf, cap. 14. Synagog. Jud. speaks of many ceremonies amongst the Jews in this kind; they are very superstitious in their Baths, especially women.

Natural Baths are praised by some, disapproved by others; but it is in a diverse respect. 1 Marcus de Oddis, in Hyp. affec. consulted about Baths, condemns them for the heat of the liver, because they dry too fast; and yet by and by, 2 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. Aretæus, c. 7. commends Alum Baths above the rest; and 3 Mercurialis, consil. 88, those of Lucca in that hypochondriacal passion. He would have his patient tarry there 15 days together, and drink the water of them, and to be bucketed, or have the water poured on his head. John Baptista Silvaticus, cont. 64, commends all the Baths in Italy, and drinking of their water, whether they be Iron, Alum, Sulphur; so doth 4 Hercules de Saxoniâ. But, in that they cause sweat, and dry so much, he confines himself to hypochondriacal melancholy alone, excepting that of the head, and the other. Trincavellius, consil. 14. lib. 1, prefers those 5 Porrectan Baths before the rest, because of the mixture of Brass, Iron, Alum, and consil. 35. l. 3, for a melancholy Lawyer, and consil. 36, in that hypochondriacal passion, the 6 Baths of Aquaria, and 36. consil. the drinking of them. Frisimelica, consulted among the rest, in Trincavellius, consil. 42. lib. 2, prefers the Waters of 7 Apona before all artificial Baths whatsoever in this disease, and would have one nine years affected with hypochondriacal passions, fly to them, as to an holy anchor. Of the same mind is Trincavellius himself there, and yet both put a hot liver in the same party for a cause, and send him to the waters of S. Helen, 8 which are much hotter.

Montanus, consil. 230, magnifies the 9 Chalderinian Baths, and consil. 237, & 239, he exhorteth 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 warily frequented by melancholy persons, or if used to such as are very cold of themselves, for as Gabelius concludes of all Dutch Baths, and especially of those of Baden, they are good for all cold diseases, naught for cholerick, hot & 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 Agathinus, commends bathing in fresh rivers, & cold waters, and adviseth all such as mean to live long to use it, for it agrees with all ages & complexions, and is most profitable for hot temperatures. As for sweating, urine, blood-letting by haemrods, 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 apatissimum remedium, a most apposite remedy, remitting anger, and reason, that was otherwise bound. Avicenna, Fen. 3. 20, Oribasius, med. collect. lib. 6. cap. 37, contend, out of Ruffus and others, that many mad-men, melancholy, and labouring of the falling-sickness, have been cured by this alone. Montaltus, cap. 27. de melan. will have it drive away sorrow, and all illusions of the brain, to purge the heart and brain from ill smokes and vapours that offend them, & 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 tracts de melancholiâ virginitum et monialium; ob seminis retentionem sævient saxp moniales et virgines, but, as Platerus adds, si nubant, sanantur; 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 inhibitos; cum in officinam meritorium incidisset, à quindecim viris eadem nocte compressa, mensium largo

1 Hepar externe ungatur, ne calefiat. 2 Nocent calidis et siccis, choleripis, et omnibus morbis ex cholera, hepatis, splenisque affectionibus. 3 Lib de aqua. Qui brevi hoc vitæ curriculum cupiunt sani transigere, frigidis aquis sepe lavare debent, nulli ætati cum sit incongrua, calidis imprimis utilis. 4 Solvit Venus rationis vim impedim, ingentes iras remittit, &c. 5 Multi comitiales, melancholici, insani, hujus usu solo sanati. 6 Si ommittatur coitus, contristat et plurimum gravat corpus et animum. [7 On the melancholy of maids and nuns.]
profluvio, quod pluribus annis ante constiterat, non sine magno pudore manu menti restituta discessit. But this must be warily understood, for, as Arnoldus objects, lib. 1. breviar. 18. cap. Quid coitus ad melancholicum succum? What affinity have these two? 1 except it be manifest that super-abundance of seed, or fulness of blood be a cause, or that Love, or an extraordinary desire of Venus, have gone before, or that, as Lod. Mercatus excepts, they be very flatuous, & 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. 2 Lodovicius Antonius, lib. med. misel. in his chapter of Venus, forbids it utterly to all wrestlers, ditchers, labouring men, &c. 3 Ficinus and Marsilius Cognatus put Venus one of the five mortal enemies of a student: it consumes the spirits, and weakeneth the brain. Halyabbae the Arabian, 5. Theor. cap. 36, and Jason Pratensis make it the fountain of most diseases, 5 but most pernicious to them who are cold and dry; a melancholy man must not meddle with it but in some cases. Plutarch, in his book de san. tuend. accounts of it as one of the three principal signs and preservers of health, temperance in this kind; 6 to rise with an appetite, to be ready to work, and abstain from Venery, tria saluberrima, 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: Immodicis brevis est ætas & rara senectus.7 Aristotle 8 gives instance in sparrows, which are parum vivaces ob salacitatem, short lived because of their salacity, which is very frequent, as Scippius, in Priapeis [26], will better in orm you. The extremes being both bad, 10 the medium is to be kept, which cannot easily be determined. Some are better able to sustain, such as are hot and moist, phlegmatick, as Hippocrates insinuateth, some strong and

1 Nisi certo constet nimium semen aut sanguinem causam esse, aut amor praecesserit, aut, &c. 2 Athletis, arthriticis, podagricis nocet, nec opportuna prodest nisi fortibus et qui multo sanguine abundant. Idem Scaliger, exerc. 269. Turcis ideo luctatoribus prohibitum. 3 De sanit. tuend. lib. 1. 4 Lib. 1. ca. 7. exhaerit enim spiritus animamque debilitat. 5 Frigidis et siccis corporibus inimicissima. 6 Vesci intra satietatem, impigrum esse ad laborem, vitale semen conservare. [§ 15.] 7 Martial, vi. 29. 7. The immoderate are short-lived, and rarely come to old age.] 8 De long. et brev. vitae, c. v.] 9 Nequitia est quae te non sinit esse senem. [Ovid, F. i. 414.] 10 Vide Montanum, Pet. Godefridum. Amorum lib. 2. cap. 6. Curiosum de his, nam et numerum definitè Talimudistis, uniquique sciatis assignari suum tempus, &c.
lusty, well fed like Hercules, Procules the Emperor, lusty Laurence, prostibulum feminae, Messalina the Empress, that by Philters, and such kind of lascivious meats, use all means to enable themselves, and brag of it in the end; confodi multas enim, occidi vero paucas per ventrem vidisti, as that Spanish Caelestina merrily said: others impotent, of a cold and dry constitution, cannot sustain those gymnicks without great hurt done to their own bodies, of which number (though they be very prone to it) are melancholy men for the most part.

**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, a while rove, wander round about the world, mount aloft to those ethereal orbs and celestial spheres, and so descend to my former elements again. In which progress I will first see whether that relation of the Friar of Oxford be true, concerning those Northern parts under the Pole, (if I meet obiter [on the way] with the Wandering Jew, Elias Artifex, or Lucian's Icaromenippus, they shall be my guides), whether there be such Euripuses, 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 mag-

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1 Thespiadas genuit. [See Diodorus Siculus, v. 2.]  
2 Vide Vopiscum, vit. ejus. [See also Gibbon, D. & F. chapter xii.]  
3 A good wencher. The term occurs in this sense in Dekker's Wonder of a Kingdom. See Nares' Glossary, ed. Halliwell.]  
4 Plaut. Aulularia, ii. iv. 6. That whore of a woman.]  
5 Et lassata viris, &c. [Juv. vi. 130.]  
9 Nich. de Lynna, cited by Mercator in his Map.  
10 See Lucian's Icaromenippus.  
11 Mons Sloto. Some call it the highest hill in the world, next to Teneriffe in the Canaries. Lat. 8x.
netical rock, or the Pole-star, as Cardan will; or some other star in the Bear, as Marsilius Ficinus; or a magnetical meridian, as Maurolicus; vel situs in venā terrae, as Agricola; or the nearness of the next Continent, as Cabeus will; or some other cause, as Scaliger, Cortesius, Conimbricenses, Peregrinus, contend; why at the Azores it looks directly North, otherwise not? In the Mediterranean or Levant (as some observe) it varies 7 grad. by and by 12, and then 22. In the Baltic Seas, near Rosseburg in Finland, the needle runs round, if any ships come that way, though 2Martin Ridley write otherwise, that the needle near the Pole will hardly be forced from his direction. 'Tis fit to be enquired whether certain rules may be made of it, as 11 grad. Lond. variat. alibi 36, &c. and, that which is more prodigious, the variation varies in the same place, now taken accurately, 'tis so much after a few years quite altered from that it was: till we have better intelligence, let our D. Gilbert, and Nicholas 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, Hubberd's Hope in 60, that of ut ultra near Sir Thomas Roe's welcome in North-west 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 Nepe's 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 Matth. Riccius the Jesuit hath written, China and Cathay 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

[1 Or situated in a vein of the earth.] 2 Cap. 26. in his Treatise of Magnetick Bodies. 3 Lege lib. 1. cap. 23. et 24. de magnetica philosophia, et lib. 3. cap. 4. 4 1612. 5 M. Briggs, his Map, and Northwest Fox. 6 [=Low.] 7 Lib. 2. ca. 64. de nob. civitat. Quinsay, et cap. 10. de Cambalu. 8 Lib. 4. exped. ad Sinas, ca. 3. et lib. 5. c. 18. 9 So Yule.]
to part China from Tartary: whether Presbyter John be in Asia or Africa, M. Polus Venetus puts him in Asia, 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 Magellanica, be as true as that of Mercurius 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 Tropick 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. Shouten and Le Meir 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 Ruck, that can carry a Man and Horse or an Elephant, with that Arabian Phoenix described by Adricomius; see the Pelicans of Egypt, those Scythian Gryphes in Asia: and afterwards in Africa examine the fountains of Nilus, whether Herodotus, Seneca, Plin. lib. 5, cap. 9, Strabo, lib. 5, give a true cause of his annual flowing, Pagaphetta discourse rightly of it, or of Niger and Senega; examine Cardan, Scaliger’s reasons, and the rest. Is it from those Etelian 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 perpetual showers, which are so frequent to the inhabitants within the Tropicks, when the Sun is vertical, and cause such vast inundations in Senega, Maragnan, Orinoco, 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 Cochinchina? I would observe all those motions of the sea, and from what cause they proceed, from the Moon (as the Vulgar

1 M. Polus in Asia Presb. Joh. meminit, lib. 2. cap. 30. [2 Or Prester John, as Yule est. See his note i. 205-209.] 3 Alluairesius et alii. 4 Lat. 10. Gr. Aust. 5 Ferdinando de Quir. Anno 1612. 6 Alarum pennæ continent in longitudine 12 passus, elephantem in sublime tollere possest. Polus l. 3. c. 40. 7 Lib. 2. Descript. Terræ Sanctæ. 8 Natur. quæst. lib. 4. cap. 2. 9 Lib. de reg. Congo. 10 Exercit. 47.
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 \(^1\)some will. Why in that quiet Ocean of Zur, in Mari Pacifico, it is scarce perceived, in our British Seas most violent, in the Mediterranean and Red Sea so vehement, irregular, & diverse? Why the current in that Atlantick Ocean should still be in some places from, in some again towards the North, and why they come sooner than go? and so from Moabar to Madagascar in that Indian Ocean the Merchants come in three weeks, as \(^2\)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, Caucasus, Atlas, be so high as Pliny, Solinus, Mela relate, above Clouds, Meteors, \(ubi\) nec auræ nec venti spirant, (insomuch that they that ascend die suddenly very often, the air is so subtile), 1250 paces high, according to that measure of Dicæarchus, or 78 miles perpendicularly high, as Jacobus Mazonius, sec. 3 \&c. 4, expounding that place of Aristotle about Mount Caucasus; and as \(^3\)Blancanus the Jesuit contends out of Clavius & Nonius' demonstrations de Crepusculis: or rather 32 stadiums, as the most received opinion is, or 4 miles, which the height of no Mountain doth perpendicularly exceed, & is equal to the greatest depths of the Sea, 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 high ways are as much beaten (one reports) as between Madrid & Valladolid in Spain; or any such Amazones as he relates, or gigantical Patagones in Chica; with that miraculous Mountain \(^4\)Ybouyapab in the Northern Brasil, \(cujus\) jugum sternitur in amænissimam planitiem,\(^5\) \&c. or that of Periacaca, so high elevated in Peru. \(^6\) The pike of Teneriffe how high is it? 70 miles, or 52, as Patricius holds, or 9, as Snellius demonstrates in his Eratosthenes: see that strange \(^7\)Cirknickzerksey lake in Carniola,

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\(^1\) See M. Carpenter's Geography, lib. 2. cap. 6. et Bern. Telesius, lib. de mari.  
\(^2\) Exercit. 52. de maris motu causæ investigandæ: prima reciprocationis, secunda varietatis, tertia celeritatis, quarta cessationis, quinta privationis, sexta contrarietatis.  
\(^3\) Lib. de explicatione locorum Mathem. Aristot.  
\(^4\) Laet. lib. 17. cap. 18. descript. occid. Ind.  
\(^5\) The top of which forms most pleasant table-land.]  
\(^6\) Patricius saith 52 miles in height.  
\(^7\) Luge alii vocant.  
\(^8\) Geor. Wernerus. Aquæ tanta celeritate erumpunt et absorbentur, ut expedito equiti aditum intercludant.
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 & Warnerus make an argument of
the Argonauts sailing under ground. And that vast den or hole
called Esmellen in Muscovia, quæ visitur horrendo hiato, &c.
which, if any thing casually fall in, makes such a roaring noise, that
no thunder, or ordnance, or warlike engine can make the like;
such another is Gilber's Cave in Lapland, with many the like. I
would examine the Caspian Sea, and see where and how it exone-
rates itself, after it hath taken in Volga, Iaxares, Oxus, and those
great rivers; at the mouth of Oby, or where? What vent the
Mexican lake hath, the Titicacan in Peru, or that circular pool in
the vale of Terapetia, of which Acoa, I. 3. c. 16, hot in a cold
country, the spring of which boils up in the middle twenty foot
square, and hath no vent but exhalation: and that of Mare
Mortuum in Palestine, of Thrasymane, at Perusium in Italy: the
Mediterranean itself. For from the Ocean, at the Straits of Gib-
ralter, there is a perpetual current into the Levant, and so like-
wise by the Thracian Bosphorus out of the Euxine or Black Sea,
besides all those great rivers of Nilus, Padus, Rhodanues, &c. how
is this water consumed? by the Sun, or otherwise? I would find
out with Trajan the Fountains of Danubius, of Ganges, Oxus, see
those Egyptian Pyramids, Trajan's Bridge, Grotta de Sibylla,
Lucullus' Fish-ponds, the Temple of Nidrose, &c. and, if I could,
observe what becomes of swallows, storks, cranes, cuckoos,
nightingales, redstarts, & many other kind of singing birds,
water-fowls, hawks, &c. some of them are only seen in summer,
some in winter; some are observed in the 3 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 Herbastein: 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 con-
tinentes? often so found by fishermen in Poland and Scandia, two
together, mouth to mouth, wing to wing; &c when the spring comes
they revive again, or if they be brought into a stove, or to the fire

1 Boissardus de Magis, cap. de Pilapiis. [2 The Dead Sea.] 3 In campis
Lovicen, solum visuntur in nive; et ubinam vere, æstate, autumno se occultant? Hermes, Polit. L. i. Jul. Bellius. 4 Statim ineunte vere silvae strepunt eorum
cantilenis. Muscovit. comment. 5 Immergunt se fluminibus lacubusque per
hiemem totam, &c. [6 Holding their breath.]
side. Or do they follow the Sun, as Peter Martyr, legat. Babylonica, l. 2, manifestly convicts, out of his own knowledge? for, when he was 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, ubi floride tunc arbores ac viridaria; or lie they hid in caves, rocks, & 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 adhuc, 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, Isthmuses, Euroipuses, Chersoneses, 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 Herbastein his Tartar lamb, Hector Boethius' goose-bearing tree in the Orcades, to which Cardan, lib. 7. cap. 36. de rerum varietate, 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 Pallukie, as Munster and others relate. Many rare creatures and novelties each part of the world affords: amongst the rest, I would know for a certain whether there be any such men, as Leo Suavius in his comment on Para-

1 Cæterasque volucres Pontum hieme adveniente è nostris regionibus Europaeis transvolantes. 2 Survey of Cornwall. 3 Porro ciconiae quonam è loco veniant, quò se conferant, incompertum adhuc; agmen venientium, descendentium, ut gruum venisse cernimus, nocturnis opinor temporibus. In patentibus Asie campis certo die congregant se, eam quæ novissime advenit lacerant, inde avolant. Cosmog. l. 4. c. 126. 4 Comment, Muscov. 5 Hist. Scot. l. r. 6 Vertomannus, l. 5. c. 16, mentioneth a tree that bears fruits to eat, wood to burn, bark to make ropes, wine and water to drink, oil and sugar, and leaves as tiles to cover houses, flowers for clothes, &c. 7 Animal infectum Cusino, ut quis legere vel scribere possit sine alterius ope luminis. 8 Cosmog. lib. r. cap. 435 et lib. 3. cap. r. Habent ollas à natura formatas, è terra extractas, similes illis à figuris factis, coronas, pisces, aves, et omnes animantium species.
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...celsum de sanit. tuend. and Gaguinus records in his description of Muscovy, that in Lucomoria, a Province in Russia, lie fast asleep as dead all winter from the 27th of November, like frogs and swallows, benumbed with cold, but about the 24th of April in the spring they revive again, and go about their business. I would examine that demonstration of Alexander Piccolomineus, whether the earth's superficies be bigger than the Sea's; or that of Archimedes be true, the superficies of all water is even. Search the depth, and see that variety of Sea-monsters and fishes, Mermaids, Sea-men, Horses, &c. which it affords. Or whether that be true which Jordanus Brunus scoffs at, that, if God did not detain it, the Sea would overflow the earth by reason of his higher site, and which Josephus Blancanus the 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, all the globe of the earth shall be covered with water; and risum teneatis, amici? what the Sea takes away in one place it adds in another. Methinks he might rather suspect the Sea should in time be filled by land, trees grow up, carcasses, &c. that all-devouring fire, omnia devorans & consumens, will sooner cover and dry up the vast Ocean with sand and ashes. I would examine the true seat of that terrestrial 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 Pliny's, Solinus', Strabo's, Sir John Mandeville's, Olaus Magnus', Marcus Polus' lies, correct those errors in navigation, reform Cosmographical Charts, and rectify longitudes, if it were possible; not by the Compass, as some dream, with Mark Ridley in his treatise of magnetic bodies, cap. 43, for as Cabeus, magnet. philos. 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, Heda in Iceland, Ætna in Sicily, to descend & see what is done in the bowels of the earth; do stones and

1 Ut solent hirundines et ranæ præ frigoris magnitudine mori, et postea, redeunto vere, 24 Aprilis reviviscere.  
2 Vid. Pererium in Gen. Cor. a Lapide, et alios.  
3 Hor. A. P. 5. Could you but laugh, my friends?]  
4 In Necyomantia.  
5 See Paus. ix. 39.
metals grow there still? how come fir trees to be 1 dug out from
tops of hills, as in our mosses & marshes all over Europe? How
come they to dig up fish bones, shells, beams, iron-works, 
many fathoms under ground, & anchors in mountains far remote 
from all seas? 2 Anno 1460, at Berne in Switzerland, 50 fathom 
deep, a ship was dug out of a mountain, where they got metal 
ore, in which were 48 carcasses of men, with other merchan-
dise. That such things are ordinarily found in tops of hills; 
Aristotle insinuates in his meteors, 3 Pomponius Mela in his first 
book, c. de Numidia, & familiarly in the Alps, saith 4 Blan
canus the Jesuit, the like is to be seen. Came this from earth-quakes, or 
from Noah's flood, as Christians suppose? or is there a vicissitude 
of Sea & 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, & turned inside out, as we do 
hay-cocks in Harvest, top to bottom, or bottom to top: or as we 
turn apples to the fire, move the world upon his Center; that 
which is under the Poles now, should be translated to the Äqui-
noctial, and that which is under the Torrid Zone to the Circle 
Arctick and Antarctick another while, & so be reciprocally warmed 
by the Sun: or, if the worlds be infinite, & every fixed star a Sun, 
with his compassing Planets, (as Brunus and Campanella con-
clude), cast three or four worlds into one; or else of one old world 
make three or four new, as it shall seem to them best. To pro-
cceed, if the earth be 21,500 miles in 5 compass, its Diameter is 
7,000 from us to our Antipodes, and what shall be comprehended 
in all that space? What is the Center of the earth? is it pure 
element only, as Aristotle decrees, inhabited (as 6 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? Dionysiodorus, a Mathematician in 7 Pliny, that 
sent a letter ad superos 8 after he was dead, from the Center of the

2 Simlerus, Ortelius. Brachis centum sub terra reperta est, in qua quadraginta 
octo cadavera inerant, anchorae, &c.  3 Pisces et conchae in montibus reperiuntur.  
4 Lib. de locis Mathemat. Aristot.  5 Or plain, as Patricius holds, which Austin, 
Lactantius, and some others, held of old as round as a trencher.  6 Lib. de 
Zilphis et Pygmaeis. They penetrate the earth as we do the air.  7 [Nat. Hist.] 
Lib. 2. c. 109.  8 To the world above.]
earth, to signify what distance the same Center was from the superficies of the same, viz. 42,000 stadiums, might have done well to have satisfied all these doubts. Or is it the place of Hell, as Virgil in his Æneid, 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 stiff in this tenent, 'tis a corporeal fire tow, cap. 5, l. 2, as he there disputes. Whatsoever Philosophers write, (saith ^1Surius), there be certain mouths of Hell, and places appointed for the punishment of men's souls, as at Hecla in Iceland, where the ghosts of dead men are familiarly seen, & 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, & learn hence to fear God. Kranzius, Dan. Hist. lib. 2. cap. 24, subscribes to this opinion of Surius, so doth Colerus, cap. 12. lib. de immortal. animae (out of the authority be like of St. Gregory, Durand, and the rest of the Schoolmen, who derive as much from Ætna in Sicily, Lipari, Hiera, and those sulphurous Vulcanian Islands) making Terra del Fuego, and those frequent Volcanoes in America, of which Acosta, lib. 3. cap. 24, that fearful Mount Heckelberg in Norway, an especial argument to prove it, ^2 where lamentable screeches & 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 Cairo, as well to confirm this as the resurrection, mentioned by ^3Kornmannus, mirac. mort. lib. 1. cap. 38, Camerarius, oper. suc. cap. 37, Bredenbachius, pereg. ter. sanct. and some others, where once a year dead bodies arise about March, and walk, & after a while hide themselves again: thousands of people come yearly to see them. But these and such like testimonies others reject, as Fables, illusions of spirits, and they will have no such local known place, more than Styx or Phlegethon, Pluto's Court, or that poetical Infernus, where Homer's soul was seen hanging on a tree, &c. to which they ferried over in

^1 Commentar. ad annum 1537. Quicquid dicunt Philosophi, quaedam sunt Tartari ostia, et loca puniendis animis destinata, ut Hecla mos, &c. ubi mortuorum spiritus visuntur, &c. voluit Deus exstare talia loca, ut discant mortales. ^2 Ubi miserables ejulantium voces auduntur, qui auditoribus horrorem incutunt haud vulgarem, &c. ^3 Ex sepulchris apparent mense Martio, et rursus sub terram se abscondunt, &c.
Charon's boat, or went down at Hermione in Greece, compendiaria ad inferos via, which is the shortest cut, quia nullum à mortuis nautium eo loci exposcunt, (saith ¹Gerbelius) and besides there were no fees to be paid. Well then, is it Hell, or Purgatory, as Bellar- mine, or Limbus patrum, as Gallucius will, & as Rusca will (for they have made Maps of it) ²or Ignatius' Parlour? Virgil, sometime Bishop of Saltburg (as Aventinus, Anno 745, relates) by Bonifacius Bishop of Mentz was therefore called in question, because he held Antipodes (which they made a doubt whether Christ died for) and so by that means took away the seat of Hell, or so contracted it, that it could bear no proportion to Heaven, & contradicted that opinion of Austin, Basil, Lactantius, that held the earth round as a trencher (whom Acosta and common experience more largely confute) but not as a ball; and Jerusalem, where Christ died, the middle of it; or Delos, as the fabulous Greeks feigned, because, when Jupiter let two Eagles loose, to fly from the world's ends East & West, they met at Delos. But that scruple of Bonifacius is now quite taken away by our latter Divines: Franciscus Ribera, in cap. 14. [v. 20.] Apocalyps. will have Hell a material & local fire in the Center of the earth, 200 Italian miles in diameter, as he defines it out of those words, Exivit sanguis de lacu——per stadia mille sex- centa, &c. But Lessius, lib. 13. de moribus divinis cap. 24, will have this local Hell far less, one Dutch mile in Diameter, all filled with fire and brimstone: because, as he there demonstrates, that space cubically multiplied will make a Sphere able to hold eight hundred thousand millions of damned bodies (allowing each body six foot square) which will abundantly suffice; cum certum sit, inquit, factâ subductione, non futuros centies mille milliones damnandorum. But if it be no material fire (as Scotus, Thomas, ³Bonaventure, Soncinas, Vossius, and others argue) it may be there or elsewhere, as Keckerman disputes, System. Theol. for sure somewhere it is, certum est alicubi, etsi definitus circulus non assignetur. I will end the controversy in ⁴Austin's words, Better doubt of things concealed than to contend about uncertainties, where Abraham's bosom is, and Hell fire ⁵vix à mansuetis, à contentiosis nunquam, inventur; scarce the

¹ Descrip. Græc. lib. 6. de Pelop.  ² Conclave Ignatii. [An allusion to a book of Donne's called Ignatius his Conclave, or Inthronisation in Hell.]  ³ i.e. Thomas Aquinas.  ⁴ Meliùs dubitare de occultis quam litigare de incertis, ubi flamma infermi, &c. [De Gen. ad Litt. viii. 5.]  ⁵ See Dr. Raynolds, prælect. 55. in Apoc.
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, & that in a tenfold proportion (as Aristotle holds); or
else these fountains come directly from the sea by 1 secret pas-
sages, and so made fresh again, by running through the bowels of
the earth; and are either thick, thin, hot, cold, as the matter or
minerals are by which they pass; or, as Peter Martyr, Ocean.
Decad. lib. 9, and some others hold, from 2 abundance of rain that
falls, or from that ambient heat and cold, which alters that inward
heat, and so per consequens 3 the generation of waters. Or else it
may be full of wind, or a sulphureous innate fire, as our Mete-
rologists inform us, which, sometimes breaking out, causeth those
horrible Earth-quakes, which are so frequent in these days in
Japan, China, and oftentimes swallow up whole Cities. Let
Lucian's Menippus 4 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, 6 and
find out a true case, 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 proves at large, method. cap. 5; some soft, and some hardy,
barbarous, civil, black, dun, white; is it from the air, from the soil,
influence of stars, or some other secret cause? Why doth Africa
breed so many venomous beasts, Ireland none? Athens owls,
Crete none? Why hath Daulis and Thebes no swallows (so Pau-
sanias [x. 4.] informeth us) as well as the rest of Greece, 7 Ithaca
no hares, 8 Pontus [no] asses, 9 Scythia [no] swine? 10 Whence come
this variety of complexions, colours, plants, birds, beasts, 11 metals,

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1 As they come from the Sea, so they return to the Sea again by secret
passages, as in all likelihood the Caspian Sea vents itself into the Euxine
or Ocean. 2 Seneca, quaest. lib. cap. 3, 4, 5, 6, 7, 8, 9, 10, 11, 12. de causis
aquarum perpetuis. [3 Consequently.] [4 In Necyomantia.] [5 Under
heaven.] 6 In iis nec pullos hirundines excludunt, neque, &c. 7 Th.
Ravennas, lib. de vit. hom. prerog. ca. ult. [8 See Pliny, Nat. Hist. viii.
xi. 25, 30, § 90.] 11 At Quito in Peru plus auri quam terrae fodiitur in
aurifodinis.
peculiar almost to every place? Why so many thousand strange birds and beasts proper to America alone, as Acosta demands, *lib. 4. cap. 36*? Were they created in the six days, or ever in Noah's Ark? If there, why are they not dispersed & 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 chesnut: and, which is more, kine, horses, sheep, &c. till the Spaniards brought them, were never heard of in those parts. How comes it to pass that in the same site, in one latitude, to such as are *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 *Caput Bonae Spei* are Blackamoers, and yet both alike distant from the *Æquator*: 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 *Æthiopia* are dun; they in Zeilan and Malabar, parallel with them, again black: *Manamotapa* in Africa, and St. Thomas' Isle are extreme hot, both under the line, coal black their Inhabitants, whereas in Peru they are quite opposite in colour, very temperate, or rather cold, & 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 in *Button's Bay*, &c. or by fits; and yet *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 *Ister* so cold near the *Euxine*, *Pontus*, *Bithynia*, &c. &c. *Thrace*. *Frigidas regiones* Maginus calls them, and yet their latitude is but

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[3] *Or Prester, as Yule always.*
42, which should be hot. 1Quevira, or Nova Albion in America, bordering on the sea, was so cold in July, that our Englishmen could hardly endure it. At Norembarga, in 45. lat. all the sea is frozen Ice, and yet in a more Southern latitude than ours. New England, and the Island of Cambrail Colchos, 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 Arctick; or that the air being thick, is longer before it be warm by the Sun beams, and once heated like an oven will keep itself from cold? Our Climes breed lice, 3Hungary and Ireland male audiunt 4in this kind; come to the Azores, by a secret virtue of that air they are instantly consumed, & 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: Rhodes, an Island of the same nature, yields not a cloud, and yet our Islands ever dropping and inclining to rain. The Atlantick Ocean is still subject to storms, but in Del Zur, or Mari Pacifico, seldom or never any. Is it from Topick stars, apertio portarum, in the Dodecatemories 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? Bodine relates of a Portugal Ambassador, that, coming from 5Lisbon to 6Dantzick in Spruce, found greater heat there than at any time at home. Don Garcia de Sylva, Legate to Philip 3. King of Spain, residing at Spahan in Persia, 1619, in his letter to the Marquess of Bedmar, makes mention of greater cold in Spahan, whose lat. is 31. gr. than ever he felt in Spain, or any part of Europe. The Torrid Zone was by our predecessors held to be uninhabitable, but by our modern travellers found to be most temperate, bedewed with frequent rains, and moistening showers, the brise and cooling blasts in some parts, as 7Acosta describes, most pleasant and fertile. Arica in Chili is by report one of the sweetest places that ever the Sun shined on, Olympus terra, an heaven on earth: how incomparably do some extol Mexico in Nova Hispania, Peru, Brasil, &c. in some again

1 Quevira, lat. 40. 2 In Sir Fra. Drake's voyage. 3 Lansius orat. contra Hungaros. [4 Have a bad name.] 5 Lisbon, lat. 38. 6 Dantzick, lat. 54-
7 De nat. novi orbis, lib. 1. cap. 9. Suavissimus omnium locus, &c.
hard, dry, sandy, barren, a very Desert, and still in the same latitude. Many times we find great diversity of air in the same country, by reason of the site to seas, hills, or dales, want of water, nature of soil, and the like: as in Spain Arragon is aspera & sicca, harsh and evil inhabited, Estremadura is dry, sandy, barren most part, extreme hot by reason of his plains, Andalusia another Paradise, Valencia a most pleasant air, and continually green; so is it about Granada, on the one side fertile plains, on the other continual snow to be seen all Summer long on the hill tops. That their houses in the Alps are three quarters of the year covered with snow, who knows not? That Teneriffe is so cold at the top, extreme hot at the bottom; Mons Atlas in Africa, Libanus in Palestine, tantos inter ardores opacum fidumque nivibus, Tacitus calls it, with many such, and Radziwilius, epist. 2. fol. 27, yields it to be far hotter there than in any part of Italy: 'tis true; but they are highly elevated, near the middle region, & therefore cold, ob paucam solarium radiorum refractionem, as Serrarius answers, com. in 3. cap. Josua, quest. 5. Abulensis, quest. 37. In the heat of Summer, in the King's Palace in Escurial, the air is most temperate, by reason of a cold blast which comes from the snowy mountains of Sierra de Gudarrama 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 site, elevated, and distant from the Pole, can hardly be satisfied with that diversity of Plants, Birds, Beasts, which is so familiar with us. With Indians, every where, the Sun is equally distant, the same vertical stars, the same irradiations of Planets, Aspects alike, the same nearness of seas, the same superficies, the same soil, or not much different. Under the Equator itself, amongst the Sierras, Andes, Lanes, as Herrera, Laet. and Acosta, contend, there is tam mirabilis et inopinata varietas, such variety of weather, ut merito exerceat ingenia, that no Philosophy can yet find out the true cause of it. When I consider how temperate it is in one place, saith Acosta, within the Tropick of Capricorn, as about L. Plata, and yet hard by at Potosi, in that same altitude, mountainous alike, extreme cold; extreme hot in

1 The same variety of weather Lod. Guicciardini observes betwixt Liege and Aix not far distant, Descript. Belg. 2 Magin. Quadus. 3 Hist. lib. 5. [cap. 6.] 4 Lib. ii. cap. 7. 5 Lib. 2. cap. 9. Cur Potosi et Plata, urbes in tam tenui intervallo, utraque montosa, &c.
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Brazil, &c. hic ego, saith Acosta, philosophiam Aristotelis meteorologicam vehementer irrisi, cum, &c. when the Sun comes nearest to them, they have great tempests, storms, thunder and lightning, great store of rain, snow, and the foulest weather; when the Sun is vertical, their rivers over-flow, the morning fair and hot, noon-day cold and moist: all which is opposite to us. How comes it to pass? Scaliger, poetices, l. 3. cap. 16, discourseth thus of this subject. How comes, or wherefore is this temeraria siderum dispositio, this rash placing of Stars, or as Epicurus will, fortuita, or accidental? Why are some big, some little? Why are they so confusedly, unequally, site in the heavens, and set so much out of order? In all other things Nature is equal, proportionable, and constant; there be justæ dimensiones, et prudens partium dispositio, as in the fabrick of man, his eyes, ears, nose, face, members, are correspondent; cur non idem caelo, opere omnium pulcherrimo? Why are the heavens so irregular, neque paribus molibus, neque paribus intervallis? Whence is this difference? Diversos (he concludes) efficere locorum genios, to make diversity of countries, soils, manners, customs, characters & constitutions among us, ut quantum vicinia ad caritatem addat, sidera distractant ad perriciem, and so by this means fluvio vel monte distincti sunt dissimiles, the same places almost shall be distinguished in manners. But this reason is weak & most unsufficient. 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 divers alterations would follow. But this we perceive not; as in Tully's time with us in Britain, calum visu foedum, et in quo facile generantur nubes, &c. 'tis so still. Wherefore Bodine, Theat. nat. lib. 2, and some others, will have all these alterations and effects immediately to proceed from those Genii, Spirits, Angels, which rule and domineer in several places; they cause storms, thunder, lightning, earthquakes, ruins [rains], tempests, great winds, floods, &c. The Philosophers of Coimbra will refer this diversity to the influence of that Empyorean 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, palantia sidera; comets, clouds, call them what you will, like those Medicean, Bourbonian, Austrian Planets lately detected, which do not decay, but come and go, rise higher and lower, hide and shew themselves amongst the fixed stars, amongst the Planets, above & beneath the Moon, at set times, now nearer, now farther off, together, asunder; as he that plays upon a Sackbut by pulling it up and down alters his tones and tunes, do they their stations and places, though to us undiscerned; and from those motions proceed (as they conceive) divers alterations. Clavius conjectures otherwise, but they be but conjectures. About Damascus in Cæle-Syria is a 2 Paradise, by reason of the plenty of waters, in promptu causa est; & the Deserts of Arabia barren, because of rocks, rolling seas of sands, and dry mountains, quod inaquosa (saith Adricomius) montes habens asperos, saxosos, precipites, horroris et mortis speciem praee 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 4 Etesian & 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 6 terrible thunder and lightning, at such set seasons, here frozen seas all the year, there open in the same latitude, to the rest no such thing, nay quite opposite is to be found? Sometimes (as in 6 Peru) on the one side of the mountains it is hot, on the other cold, here snow, there wind, with infinite such. Fromundus, in his Meteors, will excuse or solve all this by the Sun's motion, but when there is such diversity to such as [are] Periacci, [neighbours], or very near site, how can that position hold?

Who can give a reason of this diversity of Meteors, that it should rain 7 Stones, Frogs, Mice, &c. Rats, which they call Lemmer in Norway, and are manifestly observed (as 8 Munster writes) by the

1 Lucret. ii. 1031, wandering stars.] 2 Nav. l. i. c. 5. 3 The reason is clear.] 4 Strabo. [An Herodotus, vi. 140?] 5 As under the Equator in many parts, showers here at such a time, winds at such a time, the Brise they call it. 6 Ferd. Cortesius, lib. Novus orbis inscript. 7 Lapidatum est. Livy, [xxix. 10, 14.] 8 Cosmog. lib. 4. cap. 22. Hæ tempestates decidunt e nubibus saeculentis, depascunturque more locustorum omnia virentia.
Inhabitants to descend and fall with some faeculent 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 & fruits were devoured, magna inolarum admiratione et consternatione, (as Valleriola, obscr. med. lib. I. obscr. I, relates) caelum subitd 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 Sun beams, as Baracellus the Physician disputes, and thence let fall with showers, or there engendered? Cornelius Gemma is of that opinion, they are there conceived by celestial influences: others suppose they are immediately from God, or prodigies raised by art and illusions of Spirits, which are Princes of the Air; to whom Bodine, lib. 2. Theat. Nat. subscribes. In fine, of Meteors in general, Aristotle’s reasons are exploded by Bernardinus Teleus, by Paracelsus, his principles confuted, & 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, Tausnier, Peregrinus, by some magnetical virtue, but by mixture of elements; imitate thunder, like Salmoneus, snow, hail, the sea’s ebbing & flowing, give life to creatures (as they say) without generation, and what not? P. Nonius Saluciensis & Kepler take upon them to demonstrate that no Meteors, Clouds, Fogs, Vapours, arise higher than 50 or 80 miles, and all the rest to be purer air or element of fire: which Cardan, Tycho, and John Pena, manifestly confute by refractions, and many other arguments, there is no such element of fire at all. If, as Tycho proves, the Moon be distant from us 50 and 60 semidiameters of the earth: and, as Peter Nonius will have it, the air be so angust, what proportion is there betwixt the other three Elements and it? to what use serves it? is it full of Spirits which inhabit it, as the Paracelsians and Platonists

[1 To the great wonder and consternation of the inhabitants.]  
[2 They all of a sudden darkened the sky.]  
[4 Tam ominosus proventus in naturales causas referri vix potest.  
[5 Cosmog. c. 6.  
[6 Cardan saith vapours rise 288 miles from the earth, Eratosthenes 48 miles.  
[7 De subtil. l. 2.  
[8 In Progymnas.  
[9 Praefat. ad Euclid. Catop.
hold, the higher the more noble, \(^1\) full of birds, or a mere vacuum to no purpose? It is much controverted betwixt Tycho Brahe and Christopher Rotman, the Landgrave of Hesse’s Mathematician, in their Astronomical Epistles, whether it be the same diaphanum, clearness, matter of air and heavens, or two distinct essences? Christopher Rotman, John Pena, Jordanus Brunus, with many other late Mathematicians, contend it is the same and one matter throughout, saving that the higher the purer it is, and more subtle; as they find by experience in the top of some hills in America; if a man ascend, he faints instantly for want of thicker air to refrigerate the heart. Acosta, l. 3. c. 9, calls this mountain Periacacca in Peru, it makes men cast and vomit, he saith, that climb it, as some other of those Andes do in the deserts of Chila for 500 miles together, and for extremity of cold to lose their fingers and toes. Tycho will have two distinct matters of Heaven and Air; but to say truth, with some small qualification, they have one & the self same opinion about the essence and matter of Heavens; that it is not hard and impenetrable, as Peripateticks hold, transparent, of a quinta essentia, \(^3\) but that it is penetrable & soft as the air itself is, & that the Planets move in it, as Birds in the Air, Fishes in the Sea. This they prove by motion of Comets, and otherwise (though Claremontius in his Antitycho stiffly oppose) which are not generated, as Aristol cle teacheth, in the aerial Region, of a hot and dry exhalation, and so consumed: but, as Anaxagoras and Democritus held of old, of a celestial matter: and as Tycho, \(^5\) Heliseus Raslin, Thaddeus Haggesius, Pena, Rotman, Fraeclustorius, demonstrate by their progress, parallaxes, refractions, motions of the Planets, which interfere and cut one another’s orbs, now higher, and then lower, as amongst the rest, which sometimes, as Kepler confirms by his own and Tycho’s accurate observations, comes nearer the earth than the, and is again eftsoons aloft in Jupiter’s orb; and other sufficient reasons, far

\(^1\) Manucodiatæ, birds that live continually in the air, and are never seen on ground but dead. See Ulysses Aldrovand. Ornithol. Scal. exerc. cap. 229.
\(^2\) Laet. Descript. Amer.
\(^3\) Ex quibus constat nec diversa aëris et ætheris diaphana esse, nec refractiones aliunde quàm à crasso aëre causari. —Non dura aut impervia, sed liquida, subtillis, motuque Planetarum facile cedens.
\(^4\) In Progymn. lib. 2, exempl. quinque.
\(^5\) In Theoria nova Met. celestium 1578.
\(^6\) In Epist. Astron. lib. 4.
\(^7\) Multa sanè hinc consequuntur absurda, et si nihil aliud, tot Cometae in aethere animadversi, qui nullius orbis ductum comitantur, id ipsum sufficienter refellunt. Tycho, astr. epist. pag. 107.
above the Moon: exploding in the mean time that element of fire, those fictitious first watery movers, those Heavens I mean above the Firmament, which Delrio, Lodovicus Imola, Patricius, & many of the Fathers, affirm; those monstrous orbs of Eccentricks, and Eccentre Epicycles deserentes; which howsoever Ptolemy, Alhasen, Vitellio, Purbachius, Maginus, Clavius, & many of their associates, stiffly maintain to be real orbs, eccentric, concentrick, circles æquant, &c. are absurd and ridiculous. For who is so mad to think that there should be so many circles, like subordinate wheels in a clock, all impenetrable and hard, as they feign, add & subtract at their pleasure. ¹Maginus makes eleven Heavens, subdivided into their orbs & circles, and all too little to serve those particular appearances: Francastorius 72 homocentricks; Tycho Brahe, Nicholas Ramerus, Helisæus Ræslin, have peculiar hypotheses of their own inventions; and they be but inventions, as most of them acknowledge, as we admit of Equators, Tropicks, Colures, Circles, Arctick and Antarctick, 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, subtile, transparent, &c. or making musick, as Pythagoras maintained of old, and Robert Constantine of late, but still quiet, liquid, open, &c.

If the Heavens then be penetrable, as these men deliver, and no lets, it were not amiss in this aerial progress to make wings, and fly up, which that Turk in Busbequius made his fellow-citizens in Constantinople believe he would perform: & 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,² command the Spheres and Heavens, and see what is done amongst them. Whether there be generation and corruption, as some think, by reason of æthereal 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 Galileo, de phæomenis in orbe Luna, cap. 9, will admit: or that they were created

¹ In Theoricis Planetarum, three above the firmament, which all wise men reject. ² See Lucian’s Icaromenippus.]
ab initio, and shew themselves at set times: and, as Helisæus Ræslin contends, have Poles, Axletrees, Circles of their own, and regular motions. For non perunt, sed minuuntur & disparent, Blanconus holds, they come & go by fits, casting their tails still from the Sun: some of them, as a burning glass projects the Sun beams from it; though not always neither: for sometimes a Comet casts his tail from Venus, as Tycho observes; and, as Helisæus Ræslin of some others, from the Moon, with little Stars about them, ad stuporem Astronomorum; cum multis aliis in coelo miraculis, all which argue, with those Medicean, Austrian, & Bourbonian Stars, that the Heaven of the Planets is indistinct, pure, and open, in which the Planets move certis legibus ac metis. Examine likewise, an æulum sit coloratum? Whether the Stars be of that bigness, distance, as Astronomers relate, so many in number, 1026, or 1725, as J. Bayerus; or, as some Rabbins, 29,000 myriads; or, as Galileo discovers by his glasses, infinite, & 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 18 times bigger than the earth, and, as Tycho calculates, 14,000 semidiameters 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 Patricius discourseth? An æquè distant à centro mundi? Whether light be of their essence; & that light be a substance or an accident? whether they be hot by themselves, or by accident cause heat? whether there be such a precession of the Æquinoxes, as Copernicus holds, or that the eighth Sphere move? An bene philosophentur R. Bacon, et J. Dee, Aphorism. de multiplicatione specierum? Whether there be any such Images ascending with each degree of the Zodiack in the East, as Aliacensis feigns? An aqua super æulum? as Patricius & the Schoolmen will, a crystalline watery heaven, which is certainly to be understood of that in the middle region? for otherwise, if at

[1 From the beginning.] 2 Theor. nova coelest. Meteor. 3 Lib. de fabricâ mundi. 4 Lib de Cometis. 5 To the marvel of Astronomers, with many others wonders in the heavens.] 6 By fixed laws and in certain limits.] 7 An sit crux et nubecula in coelis ad Polum Antarciticum, quod ex Corsalio referit Patricius. 8 Whether they are equidistant from the world's centre.] 9 Gilbertus Origanus. 10 See this discussed in Sir Walter Raleigh's history, in Zanch, ad Casman.
Noah's flood the water came from thence, it must be above an hundred years falling down to us, as 'some calculate. Besides, an terra sit animata? which some so confidently believe, with Orpheus, Hermes, Averroes, from which all other souls of men, beasts, devils, plants, fishes, &c. are derived, and into which again, after some revolutions, as Plato in his Timeus, Plotinus in his Enneades, more largely discuss, they return (see Chalcidius & Bennius, Plato's Commentators) as all philosophical matter, in materiam primam. Keplerus, Patricius, and some other Neotericks, have in part revived this opinion. And that every star in heaven hath a soul, angel, or intelligence, to animate or move it, &c. Or, to omit all smaller controversies, as matters of less moment, and examine that main paradox, of the Earth's motion, now so much in question: Aristarchus Samius, Pythagoras, maintained it of old, Democritus, and many of their Scholars. Didacus Astunica, Anthony Fascarinus, a Carmelite, & some other Commentators, will have Job to insinuate as much, cap. 9. ver. 6, qui commovet terram de loco suo, &c. and that this one place of Scripture makes more for the Earth's motion, than all the other prove against it; whom Pineda confutes, most contradict. Howsoever, it is revived since by Copernicus, not as a truth, but a supposition, as he confesseth himself in the Preface to Pope Nicholas, but now maintained in good earnest by Calcagninus, Telesius, Kepler, Rotman, Gilbert, Digges, Galileo, Campanella, & especially by Lansbergius, naturæ, rationi, et veritati consentaneum, by Origanus, and some others of his followers. For if the Earth be the Center of the World, stand still, and the Heavens move, as the most received opinion is, which they call inordinatam cæli dispositionem, though stiffly maintained by Tycho, Ptolemeus, and their adherents, quis ille furor? &c. what fury is that, saith Dr. Gilbert, satis animosè, as Cabeus notes, that shall drive the Heavens about with such incomprehensible celerity in 24 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

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1 Vide Fromundum de Meteoris, lib. 5. artic. 5. et Lansbergium.  
2 Whether the earth is animated?  
3 Peculiarî libello.  
4 Comment. in motum terræ, Middlebergi, 1630. 4.  
5 As agreeing with nature, reason, and truth.]  
6 Peculiar libello.  
7 See Mr. Carpenter's Geogr. cap. 4. lib. 1. Campanella et Origanus præf. Ephemera, where Scripture places are answered.  
whilst a man can say an Ave Maria, if it keep the same space, or compass the earth 1,884 times in an hour, which is supra humanam cogitationem, beyond human conceit: Ocior et jaculo, et ventos aqueante sagitta.' A man could not ride so much ground, going 40 miles a day, in 2,904 years, as the Firmament goes in 24 hours; or so much in 203 years, as the said Firmament in one minute; quod incredible videtur.\(^2\) and the \(^5\) 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 Semidiameters of the Earth from us, with the rest of the fixed stars, as Tycho proves. To avoid therefore these impossibilities, they ascribe a triple motion of the Earth, the Sun immovable in the Center of the whole World, the Earth Center of the Moon, alone, above \(\varphi\) and \(\chi\), beneath, \(\gamma\), \(\gamma\), \(\delta\), (or, as \(^4\) Origamus and others will, one single motion to the Earth, still placed in the Center of the World, which is more probable) a single motion to the Firmament, which moves in 30 or 26 thousand years; and so the Planets, Saturn in 30 years absolves 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, ascent or descent, without Epicycles, intricate Eccentricks, &c. rectius commodiusque 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 optick principles, the visible appearances of the Planets do so indeed answer to their magnitudes & orbs, & come nearest to mathematical observations, & 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 \(^6\) space or distance (7,000,000 semidiameters 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 & 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

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\(^1\) Virg. AEn. x. 248. Swifter than a dart or arrow rivalling the winds in speed.]  
\(^2\) Which seems incredible.]  
\(^3\) Dist. 3. gr. r. à Polo.  
\(^4\) Pref. Ephem.  
\(^5\) Which may be full of Planets, perhaps, to us unseen, as those about Jupiter, &c.
all discern that great annual motion of the earth, but it would still appear punctum indivisible, 1 & 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, 2 to grant this their tenent of the earth’s motion: if the earth move, it is a Planet, & shines to them in the Moon, & to the other Planetary Inhabitants, as the Moon and they to us upon the earth: but shine she doth, as Galileo, 3 Kepler, and others prove, and then, per consequens, 4 the rest of the Planets are inhabited, as well as the Moon, which he grants in his dissertation with Galileo’s Nuncius Sidereus, 5 that there be Jovial & Saturnine Inhabitants, &c. & those several Planets have their several Moons about them, as the earth hath her’s, as Galileo hath already evinced by his glasses: 6 four about Jupiter, two about Saturn (though Sitius the Florenline, Fortunius Licetus, and Jul. Caesar la Galla cavil at it): yet Kepler, the Emperor’s Mathematician, confirms out of his experience that he saw as much by the same help, & more about Mars, Venus: and the rest they hope to find out, peradventure even amongst the fixed stars, which Brunus & Brutius have already averred. Then (I say) the earth and they be Planets alike, inhabited alike, moved about the Sun, the common Center of the World alike, and it may be those two green children which 7 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 tertio, ad Capuae Fluenta, recorded by Laertius, [ii. 3.] and others, or Ancile or buckler in Numæ’s time, recorded by Festus. 8 We may likewise insert with Campanella and Brunus that which Pythagoras, Aristarchus Samius, Heraclitus, Epicurus, Melissus, Democritus,

[1 An indivisible point.] [2 Cic. Div. i. 52, 118. = this being assumed.] 3 Luna circunterrestris Planeta quum sit, consentaneum est esse in Luna viventes creaturas; et singulis Planetarum globis sui servient circulatorae, ex qua consideratione de eorum incolis summa probabilitate concludimus, quod et Tychoni Braheo, è sola consideratione vastitatis eorum, visum fuit. Kepl. dissert. cum. nun. sid. f. 29. [4 By consequence.] 5 Temperare non possum quin ex inventis tuis hoc moneam, veri non absimile, non tam in Luna, sed etiam in Jove, et reliquis Planetis incolas esse. Kepl. fo. 26. Si non sint accolæ in Jovis globo, qui notent admirandam hanc varietatem oculis, cui bono quatuor illi Planetae Jovem circumcursitant? 6 Some of those above Jupiter I have seen myself by the help of a glass eight feet long. 7 Kerum Angl. l. 1. c. 27 de viridibus pueris. [8 See Liv. i. 20.]
Leucippus, maintained in their ages, there be infinite Worlds, and
infinite earths or systems, in infinito æthere, which Eusebius
collects out of their tenents, because infinite stars and planets like
unto this of ours, which some stick not still to maintain and
publicly defend, sperabundus exspecto innumerabilium mundorum
in aeternitate perambulationem, &c. (Nic. Hill. Londinensis, philos.
Epicur.) For if the Firmament be of such an incomparable
bigness, as these Copernical Giants will have it, infinitum, aut
infinito proximum, so vast and full of innumerable stars, as being
infinite in extent, one above another, some higher, some lower,
some nearer, some farther off, and so far asunder, and those so
huge and great: insomuch that, if the whole sphere of Saturn,
and all that is included in it, totum aggregatum (as Fromundus of
Louvain in his tract de immobilitate terræ argues) evehatur inter
stellas, videri à nobis non poterat, tam immanis est distantia inter
tellurem & fixas, sed instar puncti, &c. If our world be small in
respect, why may we not suppose a plurality of worlds, those
infinite stars visible in the Firmament to be so many Suns, with
particular fixt Centers; to have likewise their subordinate Planets,
as the Sun hath his dancing still round him? which Cardinal
Cusanus, Walkarinus, Brunus, and some others, have held, and
some still maintain. Animæ Aristotelismo innutritæ, et minutis
speculationibus assuetæ, secus forsan, &c. Though they seem close
to us, they are infinitely distant, and so, per consequens, there are
infinite habitable worlds: what hinders? Why should not an
infinite cause (as God is) produce infinite effects? as Nic. Hill,
Democrit. philos. disputes. Kepler (I confess) will by no means
admit of Brunus' infinite worlds, or that the fixed stars should be
so many Suns, with their compassing Planets, yet the said Kepler
betwixt jest and earnest in his Perspectives, Lunar Geography,
et Somnio 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 some such like speeches,
that he will never believe those great and huge bodies were made

1 Infiniti alii mundi, vel, ut Brunus, terræ huic nostræ similis. 2 Libro cont.
philos. cap. 29. [3 By consequence.] 4 Kepler fol. 2. dissert. Quid impediet quin
credamus ex his initiiis plures alios mundos detegendos, vel (ut Democrito placuit)
infinitos? 5 Lege Somnium Kepleri, edit. 1635.
to no other use than this that we perceive, to illuminate the earth, a point insensible, in respect of the whole. But who shall dwell in these vast bodies, Earths, Worlds, if they be inhabited? rational creatures? as Kepler demands, or have they souls to be saved? or do they inhabit a better part of the World than we do? Are we or they Lords of the World? And how are all things made for man? Difficile est nodum hune expedire, ed quod nondum omnia que hue pertinent explorata habemus: 'tis hard to determine; this only he proves, that we are in praecipuo mundi sinu, in the best place, best World, nearest the heart of the Sun.

2 Thomas Campanella, a Calabrian Monk, in his second book de sensu rerum, cap. 4, subscribes to this of Kepler; that they are inhabited he certainly supposeth, but with what kind of creatures he cannot say, he labours to prove it by all means, and that there are infinite Worlds, having made apology for Galileo, and dedicates this tenent of his to Cardinal Cajetan. Others freely speak, mutter, and would persuade the world (as 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 tyrannize over art, science, and all philosophy, in suppressing their labours (saith Pomponatius) forbidding them to write, to speak a truth, all to maintain their superstition, and for their profit's sake. As for those places of Scripture which oppugn it, they will have [them] spoken ad captum vulgi, and if rightly understood, and favourably interpreted, not at all against it: and as Otho Casman, Astrol. cap. 1. part. 1, notes, many great Divines, besides Porphyry, Proclus, Simplicius, and those Heathen Philosophers, doctrina et ætate venerandi, Mosis Genesin mundanam popularis nescio cujus ruditiatis, qua longa absit à verâ Philosophorum eruditione, insimulant. For Moses makes mention but of two Planets, &c. Read more in him, in Grossius and Junius. But

1 Quid igitur inquiès, si sint in coelo plures globi, similes nostræ telluris? an cum illis certabimus, quis meliorem mundi plagam teneat? Si nobiliores illorum globi, nos non sumus creatorum rationalium nobilissimae quomodo igitur omnia propter hominem? quomodo nos domini operum Dei? Kepler, fol. 29. 2 Franckfort, quarto, 1620. ibid. 40. 1622. 3 Praefat. in Comment. in Genesin. Mode suadent Theologos summa ignoracione versari, veræ scientiae admittere nolle, et tyrannidem exercere, ut eos falsis dogmatibus, superstitionibus, et religione Catholica detineant. 4 In a popular sense.] 5 Famous for their age and learning, argue that the Genesis of Moses is written in a popular sense, since it is far out from true philosophical learning.] 6 Theat. Biblicc
to proceed, these and such like insolent and bold attempts, pro-
digious paradoxes, inferences must needs follow, if it once be
granted, which Rotman, Kepler, Gilbert, Didseus, 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 Moon doth: for so they find by their glasses
those maculae in facie Lune, the brighter parts are Earth, the
dusky Sea, which Thales, Plutarch, and Pythagoras formerly taught:
and manifestly discern Hills and Dales, and such like concavities,
if we may subscribe to and believe Galileo's observations. But to
avoid these paradoxes of the Earth's motion (which the Church of
Rome hath lately condemned as heretical, as appears by Blan-
canus' and Fromundus' writings) our latter Mathematicians have
rolled all the stones that may be stirred: and, to solve all appear-
ances and objections, have invented new hypotheses, and fabricated
new systems of the World, out of their own Daedalian heads. Fra-
castorius will have the Earth stand still, as before; and, to avoid
that supposition of Eccentricks & Epicycles, he hath coined 72
Homocentricks, to solve all appearances. Nicholas Ramerus will
have the Earth the Center of the World, but moveable, and the
eighth sphere immovable, the five upper Planets to move above
the Sun, the Sun and Moon about the Earth. Of which Orbs,
Tycho Brahe puts the Earth the Center immovable, the stars im-
moveable, the rest with Ramerus, the Planets without Orbs to
wander in the Air, keep time and distance, true motion, according
to that virtue which God hath given them. Heliseus Ræslin
censureth both, with Copernicus (whose Hypothesis de terræ motu
Philippus Lansbergius hath lately vindicated, and demonstrated
with solid arguments in a just volume, Jansonius Cæsius hath illus-
trated in a sphere). The said Johannes Lansbergius, 1633, hath
since defended his assertion against all the cavils and calumnies of
Fromundus his Anti-Aristarchus, Baptista Morinus, and Petrus
Bartholinus: Fromundus, 1634, hath written against him again,
J. Rosseus of Aberdeen, &c. (sound Drums and Trumpets), whilst
Ræslin (I say) censures all, and Ptolemaeus himself as unsufficient:
one offends against natural Philosophy, another against Opti̇k
principles, a third against Mathematical, as not answering to Astro-

1 His argumentis plane satisfecisti, do maculas in Luna esse maria, do lucidas
partes esse terram. Kepler. fol. 16. [2 Those spots in the moon's orb.] 3 Anno
1016. 4 In Hypothes. de mundo. Edit. 1597. 5 Lugduni, 1633.
nomical observations: one puts a great space betwixt Saturn's Orb and the eighth sphere, another too narrow. In his own hypothesis he makes the Earth as before the universal Center, the Sun to the five upper Planets, to the eighth sphere he ascribes diurnal motion, Eccentricks and Epicycles to the seven Planets, which had been formerly exploded; and so,

Dum vitant stulti vitia, in contraria currunt. ¹

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 hoise 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 ² finds certain spots and clouds in the Sun by the help of glasses, which multiply (saith Kepler) a thing seen a thousand times bigger in plano, and makes it come 32 times nearer to the eye of the beholder: but see the demonstration of this glass in ³ Tarde, by means of which the Sun must turn round upon his Center, or they about the Sun. Fabricius puts only three, and those in the Sun: Apelles 15, and those without the Sun, floating like the Cyanean Isles in the Euxine Sea. ⁴ Tarde the Frenchman hath observed 33, and those neither spots nor clouds, as Galileo, Epist. ad Velserum, supposeth, but Planets concentrick with the Sun, and not far from him, with regular motions. ⁵ Christopher Scheiner, a German Suisser Jesuit, Ursica Rosa, divides them in maculas et faculas, and will have them to be fixed in Solis superficie, and to absolve their periodical and regular motion in 27 or 28 days, holding withal the rotation of the Sun upon his Center; and are all so confident, that they have made schemes and tables of their motions. The ⁶ Hollander, in his dissertationem cum Apelle, censures all; and thus they disagree amongst themselves, old and new, irreconcileable in their opinions; thus Aristarchus, thus Hipparchus, thus Ptolemeus, thus Albateginus, thus Alfraganus, thus Tycho, thus Ramerus, thus Rœstinus, thus Fracastorius, thus Copernicus and his adherents, thus Clavius and

¹ Hor. Sat. i. ii. 24. ² Jo. Fabrici us de maculis in sole. Witeb. 1611. ³ In Bourboniis sideribus. ⁴ Lib. de Bourboniis sid. Stellae sunt erratice, quæ propriis orbibus feruntur, non longè a Sole dissitiss, sed juxta Solem. ⁵ Braccini, fol. 1630. lib. 4. cap. 52, 55, 59, &c. ⁶ Lugdun. Bat. An. 1617.
Maginus, &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 message to Jupiter, by some new fangled Icaromenippus, to make an end of all those curious controversies, and scatter them abroad.

But why should the Sun and Moon be angry, or take exceptions at Mathematicians and Philosophers, when as the like measure is offered unto God himself by a company of Theologasters? They are not contented to see the Sun and Moon, measure their site and biggest distance in a glass, calculate their motions, or visit the Moon in a Poetical fiction, or a dream, as he saith, audax facinus et memorabile nunc incipiam, neque hoc sæculo usurpatum prius; quid in Lunae Regno hac nocte gestum sit exponam, et quo nemo unquam nisi sommiando pervenit, but he and Menippus: or as Peter Cuneus, bonâ fide agam, nihil eorum quæ scripturus sum, verum esse scitote, &c. quæ nec facta, nec futura sunt, dicit, stil tantum & ingenii causa, not in jest, but in good earnest, these Gigantical Cyclopes will transcend spheres, heaven, stars, into that Empyrean Heaven; soar higher yet, and see what God himself doth. The Jewish Talmudists take upon them to determine how God spends his whole time, sometimes playing with Leviathan, sometimes oversetting the world, &c. like Lucian's Jupiter, that spent much of the year in painting butter-flies' wings, and seeing who offered sacrifice; telling the hours when it should rain, 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 a 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

1 Ne se subducant, et relicta statione decessum parent, ut curiositatis finem faciant. [2 See Lucian's Icaromenippus.] 3 Hercules, tuam fidem! Satira Menip. edit. 1608. [4 I shall now venture 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.] 5 Sardi venales. Satir. Menip. An. 1612. 6 Puteani Comus sic incipit, or as Lipsius' Satire in a dream. [7 I will act bona fide, know that none of the things which I am going to write are true, I am going to speak of what never took place, nor ever will take place, just out of ingenuity to keep my hand in.] [8 See Lucian's Icaromenippus, § 26.]
thousand fashions; our Hereticks, Schismaticks, and some School-
men, 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 names, offices: some deny God and his providence; some
take his office out of his hand, will 2 bind and loose in Heaven,
release, pardon, forgive, and be quartermaster with him; some call
his Godhead in question, his power, and attributes, his mercy,
justice, providence; they will know with 3Cacilius, why good and bad
are punished together, [why] war, fires, plagues infest all alike, why
wicked men flourish, good are poor, in prison, sick, and ill at ease.
Why doth he suffer so much mischief and evil to be done, if he be
able to help? why doth he not assist good, or resist bad, reform
our wills, if he be not the author of sin, and let such enormities
be committed, unworthy of his knowledge, wisdom, government,
mercy, and providence? why lets he all things be done by fortune
and chance? Others as prodigiously enquire after his omnipo-
tency, an possit plures similes creare Deos? an ex scarabaeo Deum?
&c. et quo demum ruetis, sacrificuli? Some, by visions and reve-
lations, take upon them to be familiar with God, and to be of
privy counsel 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 phantasticks, will know more
than this, and enquire with 5Epicurus, what God did before the
World was made? was he idle? Where did he bide? What did
he make the World of? Why did he then make it, and not before?
If he made it new, or to have an end, how is he unchangeable,
infinite? &c. Some will dispute, cavil, and object, as Julian did
of old, whom Cyril confutes, 6 as Simon Magus is feigned to do, in
that 7dialogue betwixt him and Peter: and Ammonius the Philo-
sopher, in that dialogue disputations with Zacharias the Christian.
If God be infinitely and only good, why should he alter or destroy

1 Trithemius, l. de 7. secundis. 2 They have fetched Trajanus' soul out of Hell,
and canonize for Saints whom they list. 3 In Minucius. Sine defectu tempestates
tangunt loca sacra et profana; honorum et malorum fata juxta; nullo ordine res
fiunt; soluta legibus fortuna dominatur. [cap. xiii.] 4 Vel malus vel impotens, qui
peccatum permittit, &c. unde haece superstitio? [Idem. cap. xii.] 5 Quid fecit Deus
ante mundum creatum? Ubi vixit otiosus à suo subjecto, &c. 6 See Socr. iii. 20;
Rufinus, i. 37.] 7 Lib. 3. recog. Pet. cap. 3. Peter answers by the simile of an
egg-shell, which is cunningly made, yet of necessity to be broken; so is the World,
&c., that the excellent state of Heaven might be made manifest.
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 brainsick questions, intricacies, froth of human wit, and excrements of curiosity, &c. which, as our Saviour told his inquisitive Disciples, are not fit for them to know. But hoo! I am now gone quite out of sight, I am almost giddy with roving about: I could have ranged farther yet, but I am an infant, and not able to dive into these profoundities, or sound these depths, not able to understand, much less to discuss. I leave the contemplation of these things to stronger wits, that have better ability, and happier leisure, to wade into such Philosophical mysteries: for put case I were as able as willing, yet what can one man do? I will conclude with Scaliger, Nequaquam nos homines sumus; sed partes hominis; ex omnibus aliquid fieri potest, idque non magnum, ex singulis ferè nihil. Besides (as Nazianzen hath it) Deus latere nos multa voluit: and with Seneca, cap. 35. de Cometis, Quid miramur tam rara mundi spectacula non teneri certis legibus, nondum intelligi? multæ sunt gentes, que tantum de facie sciunt cælum: veniet tempus fortasse, quo ista quæ nunc latent in lucem dies extrahat longiores evi diligentia; una ætas non sufficit, posteri, &c. when God sees his time, he will reveal these mysteries to mortal men, and shew that to some few at last, which he hath concealed so long. For I am of his mind, that Columbus did not find out America by chance, but God directed him at that time to discover it: it was contingent to him, but necessary to God; he reveals and conceals, to whom and when he will. And which one said of Histories and Records of former times, God in his providence, to check our presumptuous inquisition, wraps up all things in uncertainty, bars us from long antiquity, and bounds our search within the compass of some few ages. Many good things are lost, which our predecessors made use of, as Panciroli will better inform you; many new things are daily invented, to the publick good; so Kingdoms, men, and knowledge, ebb and flow, are hid and revealed, and when you have all done, as the Preacher concluded, Nihil est sub sole novum. But my

1 Ut me pluma levat, sic grave mergit onus.  2 Exercit. 184.  [3 See Carmi-
num, Lib. i. Theologica. De Providentia.]  4 Laet. descript. occid. Indiae.  5 Daniel, principio historiæ.  [6 Panciroli was a Lawyer of Lombardy. Salmuth translated one of his works into Latin from the Italian.]  7 Ecclesiastes, i. xi. There is nothing new under the sun.]
melancholy spaniel's quest, my game is sprung, and I must suddenly come down & follow.

Jason Pratensis, in his book de morbis capitis, and chapter of Melancholy, hath these words out of Galen,¹ Let them come to me to know what meat and drink they shall use; and, besides that, I will teach them what temper of ambient 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; [or] particular, to Cities, Towns, Villages, or private houses. What harm those extremities of heat or cold do in this malady, I have formerly shewed: the medium must needs be good, where the Air is temperate, serene, quiet, free from bogs, fens, mists, all manner of putrefaction, contagious and filthy noisome smells. The ²Egyptians by all Geographers are commended to be hilares, a conceited ³ 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 ⁴Hector Boethius and ⁵Cardan to be fair of 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 Baëtians in Greece were dull and heavy, crassi Baëti, by reason of a foggy Air in which they lived,

(⁶Baëtum in crasso jurasœ aëre natum),

Attica most acute, pleasant, and refined.⁷ The Clime changeth not so much customs, manners, wits (as Aristotle, Polit. lib. 6. cap. 4, Vegetius, Plato, Bodine, method. hist. cap. 5, hath proved at large) as constitutions of their bodies, 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 ⁸Perigord 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

¹ Veniant ad me auditurī quo esculentō, quo item poculento uti debeant, et præter alimentum ipsum potumque, ventos ipsos docebo, item æris ambientis temperiem, insuper regiones quas eligere, quas vitare ex usu sit. ² Leo Afer, Maginus, &c. ³ = Playful.] ⁴ Lib. r. Scot. Hist. ⁵ Lib. r. de rer. var. ⁶ Horat. [Epip. ii. i. 214.] ⁷ See Cic. De Fato, cap. iv. § 7.] ⁸ Maginus.
Guiprue full of Moors and Marshes, the people dull, heavy, and subject to many infirmities. Who sees not a great difference betwixt Surrey, Sussex, and Romney Marsh, the Wolds in Lincolnsire, 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 Zamolhenses, 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 Pasargadae. 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 Escurial in heat of Summer, Madrid for an 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 judgement 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 Tusculanum, Pliny his Larian Village, and every Gentleman of any fashion in our times hath the like. The Bishop of Exeter had 14 several Houses all furnished, in times past. In Italy, though they bide in Cities in Winter, which is more Gentleman-like, all the Summer they come abroad to their

1 Haitonius; de Tartaris. 2 Cyropaed. lib. 8. [cap. 6. § 22.] Perpetuum inde Ver. 3 The Air so clear, it never breeds the plague. [§ 22.] 4 Retreats. 5 Leander Albertus in Campania, é Plutarcho, vitæ Luculli. [§ 39.] Cum Cn. Pompeius, Marcus Cicero, multique nobiles viri L. Lucullum aestivo tempore convenissent, Pompeius inter cænandum familiariter jocatus est, eam villam imprimis sibi sumptuosam et elegantem videri, fenestris, porticus, &c. [Note Village in the text uniquely used twice as = Villa.] 6 Pliny, Epistles, Book ix. Ep. 7.] 7 Godwin, vita Jo. Voysey, al. Harman. [John Voysey was Bishop of Exeter, 1519–1551, when he resigned, and Miles Coverdale was Bishop instead, 1551–1553, when John Voysey was restored, who probably died in 1555.]
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 virentium; you shall know a Village by a tuft of trees at or about it, to avoid those strong winds wherewith the Island is infested, and cold Winter blasts. Some discoummend moated houses, as unwholesome, (so Camden saith of Ew-elme, that it was therefore unfrequented, ob stagni 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 one reports of Venice, that [that] graveolentia and fog of the moors is sufficiently qualified by those innumerable smokes. Nay more, Thomas Philol. Ravennas, a great Physician, contends that the Venetians are generally longer lived than any City in Europe, & live many of them 120 years. But it is not water simply that so much offends as the slime and noisome smells that accompany such overflowed places, which is but at some few seasons after a flood, and is sufficiently recompensed with sweet smells and aspects in Summer, Ver pinget vario gemmantia prata colore, and many other commodities of pleasure and profit; or else may be corrected by the site, if it be somewhat remote from the water, as Lindley, Orton super montem, Drayton, or a little more elevated, though nearer, as Caucaut, as Amington, Polesworth,Weddington (to insist in such places best to me known, upon the river of Anker in Warwickshire, Swarston, and Drakesly upon Trent). Or howsoever they be unseasonable in Winter, or at some times, they have their good use in Summer. If so be that their means be so slender, as they may not admit of any such variety, but must determine once for all, and make one house serve each season, I know no men that have given better rules in this behalf than our husbandry writers. Cato and Columella prescribe a good house to stand by a navigable river, good high-ways, near some City and in a good soil, but that is more for commodity than health.

1 Descript. Brit. 2 In Oxon. 3 Leander Albertus. 4 Cap. 21. de vit. hon. prorog. 5 Spring will variegate he fields w th countless hues. 6 The possession of Robert Bradshaw, Esq. 7 [The possession] of George Purefey, Esq. 8 The possession of William Purefey, Esq. 9 The seat of Sir John Reppington, Kt. 10 [The seat of] Sir Henry Goodieres, lately deceased. 11 The dwelling-house of Hum. Adderly, Esq. 12 Sir John Harpar's, lately deceased. 13 [The seat of] Sir George Greselies, Kt. 14 Qu. For ? 15 Lib. 1. cap. 2
MEM. III.| DIGRESSION OF AIR.

The best soil commonly yields the worst Air, a dry sandy plat is fittest to build upon, and such as is rather hilly than plain, full of Downs, a Cotswold country, as being most commodious for hawking, hunting, wood, waters, and all manner of pleasures. Perigord in France is barren, yet by reason of the excellency of the air, and such pleasures that it affords, much inhabited by the Nobility; as Nuremberg in Germany, Toledo in Spain. Our countryman Tusser will tell us so much, that the fieldone is for profit, the woodland for pleasure and health, the one commonly a deep clay, therefore noisome in Winter, and subject to bad highways, the other a dry sand. Provision may be had elsewhere, and our Towns are generally bigger in the woodland than the fieldone, more frequent and populous, and Gentlemen more delight to dwell in such places. Sutton Coldfield in Warwickshire (where I was once a Grammar Scholar) may be a sufficient witness, which stands, as Camden notes, loco ingrato et steril?, but in an excellent air, and full of all manner of pleasures. Wadley in Berkshire is situate in a vale, though not so fertile, a soil as some vales afford, yet a most commodious site, wholesome, in a delicious air, a rich and pleasant seat. So Segrave in Leicestershire (which Town I am now bound to remember) is sited in a Champaign, at the edge of the Wolds, and more barren than the villages about it, yet no place likely yields a better air. And he that built that fair house Wollerton in Nottinghamshire is much to be commended, (though the tract be sandy and barren about it), for making choice of such a place. Constantine, lib. 2. cap. de agricult. praiseth mountains, hilly, steep places, above the rest by the Sea side, and such as look toward the North upon some great river, as Farmack in Derbyshire on the Trent, environed with hills, open only to the North, like Mount Edgmond in Cornwall, which Mr. Carew so much admires for an excellent seat: such as is the general site of Bohemia: serenat Boreas, the North wind clarifies; but near lakes or marshes, in holes, obscure places, or to the South and West, he utterly disapproves; those winds are un-

[1 In a bad and barren situation.] 2 The seat of G. Purefey, Esq. 3 For I am now Incumbent of that Rectory, presented thereto by my Right Honourable Patron the Lord Berkley. 4 Sir Francis Willoughby. 5 Montani et maritimi salubriores, acclives, et ad Boream vergentes. 6 The dwelling of Sir To. Burdet, Knight Baronet. 7 In his survey of Cornwall, book 2. [Now known as Mount Edgecombe.] 8 Propè paludes, stagna, et loca concava, vel ad Austrum, vel ad Occidentem inclinatae, domus sunt morbosæ.
wholesome, putrifying, and make men subject to diseases. The
best building for health, according to him, is in high places, and
in an excellent prospect, like that of Cuddesdon in Oxfordshire
(which place I must honoris ergo mention) is lately and fairly
built in a good air, good prospect, good soil, both for profit and
pleasure, not so easily to be matched. P. Crescentius, in his lib. 1.
de Agric. cap. 5, is very copious in this subject, how a house
should be wholesomely sited, in a good coast, good air, wind, &c.
Varro, de re rust. lib. 1. cap. 12, forbids lakes and rivers, marish
and manured grounds; they cause a bad air, gross diseases, hard
to be cured: if it be so that he cannot help it, better, as he
adviseth, sell thy house and land, than lose thine health. He that
respects not this in choosing of his seat, or building his house, is
mente captus, mad, Cato saith, and his dwelling next to Hell itself,
according to Columella: he commends in conclusion the middle
of an hill, upon a descent. Baptista Porta, Villa, l. i. cap. 22,
censures Varro, Cato, Columella, and those ancient Rusticks,
approving many things, disallowing some, and will by all means
have the front of an house stand to the South, which how it may be
good in Italy and hotter Climes, I know not, in our Northern
Countries I am sure it is best. Stephánus, a Frenchman, prædio
rustic. lib. i. cap. 4, subscribes to this, approving especially the
descent of an hill South or South-East, with trees to the North, so
that it be well watered; a condition in all sites which must not be
omitted, as Herbastein inculcates, lib. i. Julius Cæsar Claudinus,
a Physician. consult. 24, for a Nobleman in Poland, melancholy
given, adviseth him to dwell in a house inclining to the East,
and by all means to provide the air be clear and sweet; which
Montanus, consil. 229, counselleth the Earl of Montfort 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.

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1 Oportet igitur ad sanitatem domus in altioribus ædificare, et ad speculationem.
2 By John Bancroft, Dr. of Divinity, my quondam tutor in Christ-church, Oxon,
now the Right Reverend Lord Bishop of Oxon, who built this house for himself and
his successors. [Bishop of Oxford, 1632—1641.]
3 Hie erit vehementer frigida, et æstate non salubris: paludes enim faciunt crassum aereum, et difficiles morbos.
4 Vendas quot assibus possis, et, si nequeas, relinquas. 5 Lib. i. cap. 2. In Orco
habitat. 6 Aurora Musis amica. Vitruv. [Lib. vi. c. 7. "Cubicula et Bibliothecæ ad
 Orientem spectare debent." ] 7 Edes Orientem spectantes vir nobilissimius inhabitet, et
curet ut sit aer clarus, lucidus, odoriferus. Eligat habitacionem optimo aere jucundam.
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, l. 15, Annal.\(^1\) as most agreeing to their health, \(^2\) 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,\(^3\) 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 Sea side, as Baiae, Naples, \&c.\(^4\) In our Northern coasts we are opposite; we commend straight, broad, open, fair streets, as most befitting and agreeing to our clime. We build in bottoms for warmth: and that site of Mitylene in the Island of Lesbos, in the Ægean Sea, (which Vitruvius\(^5\) so much discommends, magnificently built with fair houses, sed imprudenter positam, [but] 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 air 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. \(^5\) 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-hills. If the air be such, open no windows, come not abroad. Montanus will have his patient not to \(^6\) stir at all, if the wind be big or tempestuous, as most part in March it is with us; or in cloudy, lowering, dark days, as in November, which we commonly call the black month; or stormy, let the wind stand how it will, consil. 27, and 30, he must not \(^7\) open a casement in bad weather, or in a boisterous season; consil. 299, he especially forbids us to open windows to a South wind. The best site for chamber windows in my judgement are North, East, South, and which is the worst, West. \(^8\) Levinus Lemnius, lib. 3, cap. 3. de occult. nat.

\(^1\) Cap. 43, memoriter.] \(^2\) Quoniam angustiae itinerum et altitude tectorum non perinde Solis calorem admittunt. [\(^8\) = Chester.] \(^3\) Consil. 21. lib. 2. Frigidus aer, nubilosus, densus, vitandus, æqué æc venti Septentrionales, \&c. \(^4\) Consil. 24. \(^7\) Fenestram non aperiat.
mir. attributes so much to air, and rectifying of wind and windows, that he holds it alone sufficient to make a man sick or well, to alter body and mind. ¹A clear air cheers up the spirits, exhilarates the mind; a thick, black, misty, tempestuous, contracts, overthrows. Great heed is therefore to be taken at what times we walk, how we place our windows, lights, and houses, how we let in or exclude this ambient air. The Egyptians, to avoid immoderate heat, make their windows on the top of the house like chimneys, with two tunnels to draw a through 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,² in the top of their flat-roofed houses, so sleeping under the canopy of Heaven. In some parts of ³Italy they have Windmills, to draw a cooling air out of hollow caves, and disperse the same through all the chambers of their Palaces, to refresh them; as at Custoza the house of Caesareo 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,⁴ pleasant and lightsome as may be; to have Roses, Violets, and sweet smelling flowers ever in their windows, Posies in their hand. Laurentius commends Water-Lilies, a vessel of warm water to evaporate in the room, which will make a more delightsome perfume, if there be added Orange flowers, pills of Citrons, Rosemary, Cloves, Bays, Rose-Water, Rose-Vinegar, Benzoin, Ladanum,⁵ Styrax, and such like Gums, which make a pleasant & acceptable perfume.⁶ Bessardus Bisantinus prefers the smoke of Juniper to melancholy persons, which is in great request with us at Oxford, to sweeten our chambers.⁷ 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 Physick for a melancholy man than change of air and variety of places, to travel abroad and see fashions. Leo Afer speaks of many of his countrymen so cured, without all other Physick: amongst the Negros there is such an excellent air, that, if any of them be sick elsewhere, and brought thither, he is instantly recovered, of which he was often an eye-witness. Lipsius, Zuinger, and some other, add as much of ordinary travel. No man, saith Lipsius in an Epistle to Philip Lanoius, a Noble friend of his, now ready to make a voyage, can be such a stock or stone, whom that pleasant speculation of countries, cities, towns, rivers, will not affect. Seneca the Philosopher was infinitely taken with the sight of Scipio Africanus' house, near Linternum, to view those old buildings, Cisterns, Baths, Tombs, &c. And how was Tully pleased with the sight of Athens, to behold those ancient and fair buildings, with a remembrance of their worthy inhabitants! Paulus Emilius, that renowned Roman Captain, after he had conquered Perseus, the last King of Macedonia, and now made an end of his tedious wars, though he had been long absent from Rome, and much there desired, about the beginning of Autumn, (as Livy describes it), made a pleasant peregrination all over Greece, accompanied with his son Scipio, and Athenæus the brother of king Eumenes, leaving the charge of his army with Sulpicius Gallus. By Thessaly he went to Delphi, thence to Megaris, Aulis, Athens, Argos, Lacedæmon, 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 jactationem magis quam ad usum reipub. (as 1 one well observes)
to crack, gaze, see fine sights and fashions, spend time, rather than
for his own or publick good? (as it is to many gallants that travel
out their best days, together with their means, manners, honesty, religion), yet it availeth howsoever. For peregrination charms our
senses with such unspeakable and sweet variety, 2 that some count
him unhappy that never travelled, a kind of prisoner, and pity his
case that from his cradle to his old age beholds the same still; still,
still the same, the same: insomuch that 3 Rhasis, cont. lib. i. 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 Neotericks are
of the same mind. Celsus adviseth him therefore that will continue
his health to have varium vitae genus, diversity of callings, occupa-
tions, to be busied about, 4 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 Gomesius contends, l. 2. c. 7. de
Sale. The citizens of 5 Barcelona, saith he, otherwise penned in,
melancholy, and stirring little abroad, are much delighted with
that pleasant prospect their city hath into the sea, which, like that
of old Athens, besides Ægina, Salamis, and many pleasant Islands,
had all the variety of delicious objects: so are those Neopolitans,
and inhabitants of Genoa, to see the ships, boats, and passengers
go by, out of their windows, their whole cities being sited on the
side of an hill, like Pera by Constantinople, so that each house
almost hath a free prospect to the sea, as some part of London to
the Thames: or to have a free prospect all over the city at once,
as at 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 oversee of the rest. Every
country is full of such 6 delightsome prospects, as well within land
as by sea, as Hermon and 7 Ramah in Palestine, Collalto in Italy,
the top of Taygetus or Acrocorinthus, that old decayed castle in

1 Keckerman, præf. polit.  2 Fynes Moryson, c. 3. part. i.  3 Mutatio
de loco in locum, itinera, et volagia longa et indeterminata, et hospitare in diversis
diversorii.  4 Modò ruri esse, modò in urbe, sæpius in agro venari, &c.
5 In Catalonia, in Spain.  6 Laudaturque domus longos quæ prospeicit agros.
[Hor. Epp. i. x. 23.  7 Many towns there are of that name, saith Adricomius, all
high-sited.]
Corinth, from which Peloponnesus, Greece, the Ionian and Ægean Seas, were semel & simul at one view to be taken. In Egypt the square top of the great Pyramid, 300 yards in height, and so the Sultan's Palace in Grand Cairo, the country being plain, hath a marvellous fair prospect, as well over Nilus as that great city, five Italian miles long and two broad, by the river side: from Mount Sion in Jerusalem the Holy Land is of all sides to be seen: such high places are infinite: with us those of the best note are Glass- tonbury Tower, Bever castle, Rodway Grange, 1 Walsby in Lincoln- shire, 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 vicinity's sake, Oldbury in the confines of Warwickshire, where I have often looked about me with great delight, at the foot of which hill 2 I was born: and Hanbury in Staffordshire, contiguous to which is Falde, a pleasant Village, and an ancient patrimony belonging to our family, now in the possession of mine elder brother William Burton Esquire. 3 Barclay the Scot commends that of Greenwich Tower for one of the best pros-pects in Europe, to see London on the one side, the Thames, ships, and pleasant meadows, on the other. There be those that say as much and more of S. Mark's Steeple in Venice. Yet these are at too great 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 thorough-fare 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 shew. But I rove: the sum is this that variety of actions, objects, air, places, are excellent good in this insirmity and all others, good for man, good for beast. 4 Con- stantine the Emperor, lib. 18. c. 13. ex Leontio, holds it an only cure for rotten sheep, and any manner of sick cattle. Lelius à Fonte Eugubinus, that great Doctor, at the latter end of many of his cons-ultations (as commonly he doth set down what success his Physick had) in melancholy most especially approves of this above all

1 Lately resigned for some special reasons. 2 At Lindley in Leicestershire, the possession and dwelling-place of Ralph Burton, Esquire, my late deceased father. 3 In Icon animorum. 4 Ægrotantes oves in alium locum transportandæ sunt, ut, alium aerem et aquam participantes, coalescant et corroborentur.
other remedies whatsoever, as appears consult. 69, consult. 229, &c. 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 immoderate and unseasonable exercise, too much solitariness 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 Hierom prescribes Rusticus the Monk, that he be always occupied about some business or other, that the Devil do not find him idle. Seneca would have a man do something, though it be to no purpose. Xenophon wisheth one rather to play at tables, dice, or make a jester of himself (though he might be far better employed) than do nothing. The Egyptians of old, and many flourishing Commonwealths since, have enjoined labour and exercise to all sorts of men, to be of some vocation and calling, and to give an account of their time, to prevent those grievous mischiefs that come by idleness; for as fodder, whip, and burden, belong to the ass, so meat, correction and work unto the servant, Ecclus. 33. 24. The Turks enjoin all men whatsoever, of what degree, to be of some trade or other, the grand Seignior himself is not excused. In our memory (saith Sabellicus) Mahomet the Turk, he that conquered Greece, at that very time when he heard

1 Alia utilia, sed ex mutatione aeris potissimum curatus. 2 Ne te daemon otiosum inveniat. [Epistle 125.] 3 Praestat aliu agere quam nihil. 4 Lib. r. de dictis Socratis. [cap. ii. § 57.] Qui tessetis et risui excitando vacant aliquid faciunt, etsi liceret his meliora agere. 5 Amasis compelled every man once a year to tell how he lived. [Her. ii. r-7.] 6 Nostrà memorià Mahometes Othomanus, qui Graecæ imperium subvertit, cum oratorum postulata audiret exterarum gentium, cochlearia linea assiduè cælabat, aut aliquid in tabula affingebat.
Embassadors of other Princes did either carve or cut wooden spoons, or frame something upon a table. ¹ 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 consumere natus,² to have no necessary employment to busy himself about in Church and Commonwealth (some few Governors exempted) but to rise to eat, &c. to spend his days in hawking, hunting, &c. and such-like disports and recreations (³which our casuists tax) are the sole exercise almost & ordinary actions of our Nobility, and in which they are too immoderate. And thence it comes to pass that in City and Country so many grievances of body and mind, and this 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 duntaxat se natos existimant, immò ad sui ipsius plerumque et aliorum perniciem as one ⁴ 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 for this disease in particular ⁵there can be no better cure than continual business, as Rhasis holds, to 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

1 Sands, fol. 37. of his voyage to Jerusalem. ² Hor. Epp. i. ii. 27.] ³ Perkins, Cases of Conscience, 1. 3. c. 4. q. 3. ⁴ Luscinius Grunnio. ⁵ Non est cura melior quam injungere iis necessaria, et opportuna; operum administratio illis magnum sanitatis incrementum, et quæ repleant animos eorum, et incutiant iis diverse cogitationes. Cont. i. tract. 9.
allows that exercise which is gentle, and still after those ordinary frications, which must be used every morning. Montaltus, cap. 26, and Jason Pratensis use almost the same words, highly commending exercise, if it be moderate; a wonderful help so used, Crato calls it, and a great means to preserve our health, as adding strength to the whole body, increasing natural heat, by means of which the nutrient 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, in so much that Galen prefers Exercise before all Physick, Rectification of Diet, or any Regiment in what kind soever; 'tis Nature's Physician. Fulgentius, out of Gordonius, de conserv. vit. hom. lib. 1. cap. 7, terms exercise 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, or at any time when the body is empty. Montanus, consil. 31, prescribes it every morning to his patient, and that, as Calenus adds, after he hath done his ordinary needs, rubbed his body, washed his hands and face, combed his head, and gargarized. What kind of exercise he should use Galen tells us, lib. 2. & 3. de sanit. tuend. and in what measure, till the body be ready to sweat, and roused up; 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, (epid. 6. Hippocrates confounds them), but that is in some cases, to some peculiar men; the most forbid, and by no means will have it go farther than a beginning sweat, as being perilous if it exceed.

Of these labours, exercises, and recreations, which are likewise included, some properly belong to the body, some to the mind,

1 Ante exercitium leves totu corpore fricationes conveniunt. Ad hunc morbum exercitationes, quum rectè et suo tempore fiunt, mirificè conducunt, et sanitatem tuentur, &c. 2 Lib. 1. de sanit. tuend. 3 In this sense we generally use regimen now.] 4 Exercitium naturæ dormientis stimulatio, membrorum solutium, morborum medela, fuga vitiorum, medicina languorum, destructio omnium malorum, Crato. 5 Alimentis in ventriculo probè concoctis. 6 Jejuno ventre, vesica et alvo ab excrementis purgato, fricatis membris, lotis manibus et oculis, &c. Lib. de atra bile. 7 Quousque corpus universum intumescat, et floridum appareat, sudoremque, &c. 8 To redness.] 9 Not to sweat.] 10 Omnino sudorem vitent, cap. 7. lib. 1. Valescus de Tar. 11 Exercitium si excedat, valde periculosum. Sallust. Salvianus, de remedi. lib. 2. cap. 1.
some more easy, some hard, some with delight, some without, some within doors, some natural, some are artificial. Amongst bodily exercises Galen commends *ludum parva pile*, to play at ball, be it with the hand or racket, in Tennis-courts or otherwise, it exerciseth each part of the body, and doth much good, so that they sweat not too much. It was in great request of old amongst the Greeks, Romans, Barbarians, mentioned by Homer, Herodotus, and Pliny. Some write, that Aganella, a fair maid of Corcyra, was the inventor of it, for she presented the first ball that ever was made to Nausicaa, the daughter of king Alcinous, and taught her how to use it.

The ordinary sports which are used abroad are Hawking, Hunting, *hilares venandi labores*, one calls them, because they recreate body and mind; another the best exercise that is, by which alone many have been freed from all feral diseases. Hegesippus, *lib. 1. cap. 37*, relates of Herod, that he was eased of a grievous melancholy by that means. *Plato, 7. de. leg. [p. 823]* highly magnifies it, dividing it into three parts, *by Land, Water, Air. Xenophon, in Cyropæd.* graces it with a great name, *Deorum munus*, the gift of the Gods, a Princely sport, which they have ever used, saith Langius, *epist. 59. lib. 2*, as well for health as pleasure, and do at this day, it being the sole almost and ordinary sport of our Noblemen in *Europe*, and elsewhere all over the world. Bohemus, *de mor. gent. lib. 3. cap. 12*, styles it therefore *studium nobilium; communiter venantur, quod sibi solis licere contendunt*; 'tis all their study, their exercise, ordinary business, all their talk: and indeed some dote too much after it, they can do nothing else, discourse of naught else. *Paulus Joviust, descr. 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

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1 The cheerful toils of hunting. 2 Camden in Staffordshire. 3 Fridevallius, *lib. r. cap. 2. Optima omnium exercitationum*; multi ab hac solummodo morbis liberati. 4 Josephus Quercetanus, dialect. polit. sect. 2. cap. 10. Inter omnia exercitia praestantia laudem meretur. 5 Chiron in monte Pelio, praeceptor heroum, *eos à morbis animi venationibus et puris cibis tuebatur. M. Tyrius*. 6 Bell. Jud.] 7 This reference, as so often in Burton, is wrong. It should be *De Venatione, cap. i. § 1.* 8 Nobilitas omnis fere urbes fastidit, castellis et liberiores coelo gaudet, generisque dignitatem *una maximé venatione et falconum aucupiibus tueitur.*
other on the Earth, a sport as much affected as the other, by some preferred. \(^1\) It was never heard of amongst the Romans, invented some 1200 years since, and first mentioned by Firmicus, lib. 5. \(^8\) cap. 8. The Greek Emperors began it, and now nothing so frequent: he is no body that in the season hath not a Hawk on his fist. A great Art, and many \(^2\) books written of it. It is a wonder to hear \(^3\) 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 disport, how much time is spent at Adrianople alone every year to that purpose. The \(^4\) Persian Kings hawk after Butterflies with sparrows, made to that use, and stares; \(^5\) 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 \(^6\) Queen Elizabeth: some reclaim Ravens, Castrils, Pies, \(^7\) \&c. and man them for their pleasures.

Fowling is more troublesome, but all out as delightsome to some sorts of men, be it with guns, lime, nets, glades, gins, strings, baits, pitfalls, pipes, calls, stalking-horses, setting-dogs, coy-ducks, \&c. or otherwise. Some much delight to take Larks with day-nets, small birds with chaff-nets, plovers, partridges, herons, snite, \(^8\) \&c. Henry the Third, King of Castile (as Mariana the Jesuit reports of him, \(^9\) lib. 3. \(^{10}\) cap. 7,) was much affected \(^8\) 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 \(^9\) Italians have gardens fitted to such use, with nets, bushes, glades, sparing no cost or industry, and are very much affected with the sport. Tycho Brahe, that great Astronomer, in the Chorography of his Isle of Huen, \& Castle of Uraniburge, puts down his nets, and manner of catching small birds, as an ornament, and a recreation, wherein he himself was sometimes employed.

Fishing is a kind of hunting by water, be it with nets, weels, \(^{11}\) baits, angling or otherwise, and yields all out as much pleasure to some

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\(^1\) Jos. Scaliger. commen. in Cir. in fol. 344. Salmuth, 23 de Nov. repert. com. in Pancr.  
\(^3\) Lonicerus, Geffreus, Jovius.  
\(^4\) Sr. Antony Shirley's Relations. \(^5\) = Starlings.  
\(^5\) Hakluyt. \(^7\) = Kestrels, magpies. \(^8\) What we now call snipe.  
\(^9\) Coturnicum aucupio.  
\(^10\) Fynes Moryson, part 3. c. 8.  
\(^11\) Traps for fish.
man as dogs or hawks; ¹ when they draw their fish upon the bank, saith Nic. Henselius, Silesiographia, cap. 3, speaking of that extraordinary delight his Countrymen took in fishing, and in making of pools. James Dubravius, that Moravian, in his book de pisc. telleth how, travelling by the highway side in Silesia, he found a Nobleman ² 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, ³ that if other men might hunt Hares, why should not he hunt Carps? Many Gentlemen in like sort with us will wade up to the Arm-holes upon such occasions, and voluntarily undertake that, to satisfy their pleasure, which a poor man for a good stipend would scarce be hired to undergo. Plutarch, in his book De soller. animal. speaks against all fishing, ⁴ as a filthy, base, illiberal employment, having neither wit nor perspicacity in it, nor worth the labour. But he shall consider the variety of Baits, for all seasons, & pretty devices which our Anglers have invented, peculiar lines, false flies, several sleights, &c. will say that it deserves like commendation, requires as much study and perspicacity as the rest, and is to be preferred before many of them. Because hawking and hunting are very laborious, much riding and many dangers accompany them; but this is still and quiet: and ⁵ if so be the angler catch no Fish, yet he hath a wholesome walk to the Brook side, pleasant shade by the sweet silver streams; he hath good air, and sweet smells of fine fresh meadow flowers, he hears the melodious harmony of Birds, he sees the Swans, Herons, Ducks, Water-hens, 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 Ascham commends in a just

¹ Non majorem [Qu. minorem?] voluptatem animo capiunt quām qui sēras insectantur, aut missis canibus, comprehendunt, quum, retia trabentes, squamosas pecudes in ripas adducunt. ² More piscatorum cruribus ocreatus. ³ Si principibus venatio leporis non sit inhonesta, nescio quomodo piscatio cyprinorum videri debeat pudenda. ⁴ Omnino turpis piscatio, nullo studio digna, illiberalis credita est, quod nullum habet ingenium, nullam perspicaciam. [§ ix.] ⁵ "If so be" to the end of the paragraph is taken, without acknowledgment, from The Treatises perteynyng to Hawkeynge, Huntynge, and Fisshyng with an angle, printed at Westminster, by Wynkyn de Worde, 1496. See Drake, Shakespeare and his Times, (ed. 1817) vol. i. p. 290.]
Theophylact. See quintain, a 9 volume, horse-races, riding such, ming, witness men, a means, visit cantationes, that Arbours, 10 cipis pleasant and Lawns, shady vulgo highly able Bernard^ or and victorias hortenses Glossary.

with the pleasures of it. _A sick_ man (saith he) _sits_ upon a green bank, and _when_ the Dog-star _parcheth_ the plains, and _dries_ up rivers, he _lies_ in a shady bover, _Fronde_ sub arborea _ferventia_ _temperat_ astra, and _feeds_ his _eyes_ with _variety_ of _objects_, _herbs_, _trees_; _to comfort_ his _misery_, he _receives_ many _delightsome_ _smells_, and _fills_ his _ears_ with _that_ _sweet_ and _various_ _harmony_ of _Birds_. _Good_ God! (saith he) _what_ a _company_ of _pleasures_ _hast_ _thou_ made _for_ _man_! He _that_ should _be_ _admitted_ on _a_ _sudden_ to _the_ _sight_ of _such_ a _Palace_ as _that_ of _Escurial_ in _Spain_, or to _that_ _which_ the _Moors_ _built_ at _Granada_, _Fontainebleau_ in _France_, the _Turk's_ _gardens_ in _his_ _Seraglio_, _wherein_ _all_ _manner_ of _birds_ and _beasts_ are _kept_ for _pleasure_, _Wolves_, _Bears_, _Lynxes_, _Tigers_, _Lions_, _Elephants_, &c. _or_ upon _the_ _banks_ of _that_ _Thracian_ _Bosphorus_: _the_ _Pope's_ _Belvedere_ in _Rome_, as _pleasing_ as _those_ _Horti_ _pensiles_ in _Babylon_, or _that_ _Indian_ _King's_ _delightsome_ _garden_ in Ἀηλιαν; or _those_ _famous_ _gardens_ of the _Lord_ _Cantelow_ in _France_, _could_ _not_ _choose_, _though_ _he_ _were_ _never_ _so_ _ill_ _apaid_, _but_ _be_ _much_ _recreated_ _for_ _the_ _time_; _or_ _many_ _of_ _our_ _Noblemen's_ _gardens_ at _home_. _To_ _take_ _a_ _boat_ in _a_ _pleasant_ _evening_, _and_ _with_ _musick_ to _row_ _upon_ the _waters_, _which_ _Plutarch_ _so_ _much_ _applauds_, Ἀηλιαν _admires_ _upon_ _the_ _river_ _Peneus_, _in_ _those_ _Thessalian_ _fields_ _beset_ _with_ _green_ _bays_, _where_ _birds_ _so_ _sweetly_ _sing_ _that_ _passengers_, enchanted _as_ _it_ _were_ _with_ _their_ _heavenly_ _musick_, ὀμνίων _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_ _which_ _all_ _was_ _almost_ _beaten_ _gold_, 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_,

with sweet odours and perfumes, generous vines, opiparous fare, &c. besides the gallantest young men, the fairest virgins, puellæ scitulae ministrantes, the rarest beauties the world could afford, and those set out with costly and curious attires, ad stuporem usque spectantium, with exquisite musick, as in Trimalchio'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, convivæ coroni, deliciis ebrii, &c. Telemachus in Homer is brought in as one ravished almost, at the sight of that magnificent Palace and rich furniture of Menelaus, when he beheld

It will laxare animos, refresh the soul of man, to see fair-built Cities, Streets, Theatres, Temples, Obelisks, &c. The Temple of Jerusalem was so fairly built of white marble, with so many Pyramids covered with gold; tectumque templi, fulvo coruscans auro, nimio suo fulgore obcecabat oculos itinerantium, was so glorious and so glistered afar off, that the spectators might not well abide the sight of it. But the inner parts were all so curiously set out with Cedar, Gold, Jewels, &c. as he said of Cleopatra's Palace in Egypt, 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, Shews, Fireworks, &c. To see

1 Fulget gemma toris, et iaspidi fulva supellex, Strata micant Tyrion. [Gems on the couches gleam, the yellow jasper Sets off the furniture, the coverlets Are Tyrian purple.]

5 Aëris fulgorem et resonantia tecta corusco Auro, atque electro nitido, sectoque elephanto, Argentoque simul. Talis Jovis ardua sedes, Aulaque Coelicolum stellans splendescit Olympo. Such glittering of gold and brightest brass to shine, Clear amber, silver pure, and ivory so fine: Jupiter's lofty Palace, where the Gods do dwell, Was even such a one, and did it not excel.

7 crassumque trases absconderat 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, Shews, Fireworks, &c. To see

1 Lucan. [x. 122, 3.] 2 300 pellices, pocillatores, et pincernæ innumerii, pueri loti purpura induti, &c., ex omnium pulchritudine deflet. 3 Ubi omnia cantu strepunt: [4 Trimalchio and the luxury of his house fills about half Petronius' Satyricon.] 5 Odyssey. 3. [72-75.] 6 See Josephus, Jewish War, Book v. Ch. v.] 7 Lucan. [x. 113. The woodwork was all hid by solid gold.]
two Kings fight in single combat, as Porus and Alexander, Canutus and Edmund Ironside, Scanderbeg and Ferat Bassa the Turk, when not honour alone but life itself is at stake, as the 1 Poet of Hector;

— nec enim pro tergore tauri,
Pro bove nec certamen erat, quæ praemia cursus
Esse solent, sed pro magni vitæque animæque—
Hectoris;

[The contest was not for some ox or oxhide, The usual prizes of a race, the stake
Was nothing less than mighty Hector's life.]

To behold a battle fought, like that of Cressy, or Agincourt, or Pooctiers, quà nescio, (saith Froissart), an vetustas ullam proferre possit clariorem. To see one of Caesar's triumphs in old Rome revived, or the like. To be present at an Interview, as that famous [one] of Henry VIII. and Francis I. so much renowned all over Europe; ubi tanto apparatu (saith Hubertus Vellius) tamque triumphali pompâ ambo reges cum eorum conjugibus coiere, ut nulla unquam aetas tam celebria festa viderit aut audierit, no age ever saw the like. So infinitely pleasant are such Shews, to the sight of which often times they will come 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, summâ cum jucunditate vidimus, he was much affected with the sight of it. Pomponius Columna, saith Jovius in his Life, saw 13 Frenchmen and so many Italians once fight for a whole Army: quod jucundissimum spectaculum in vitæ dict suâ, the pleasantest sight that ever he saw in his life. Who would not have been affected with such a spectacle? Or that single combat of Breaute the Frenchman and Anthony Schets a Dutchman, before the walls of Sylvaducis 4 in Brabant, Anno 1600. They were 22 Horse on the one side, as many on the other, 5 which like Livy's Horatii, Torquati, and Corvini, fought for their own glory and Country's honour, in the sight and view of their whole City and Army. 6 When Julius 7 Caesar warred about the bankes of Rhone, there came a Barbarian Prince to see him and the Roman Army, and

1 Iliad, [xxii. 159-161.] 2 Between Ardris and Guiness, 1519. 3 Senertius in delicis, fol. 487. Veteri Horatiorum exemplo, virtute et successu admirabili, caesis hostibus 17 in conspectu patriae, &c. 4 Bois Le Duc.] 5 Bois Le Duc.] 6 On this combat see Motley, United Netherlands, ch. 37.] 7 Paterculus, vol. post. [c. 107.] 8 In Paterculus it is Tiberius Caesar, not Julius.]
when he had beheld Caesar a good while, "I see the Gods now (saith he) which before I heard of, nec feliciorem ullam vitae meæ aut optavi aut sensi diem: it was the happiest day that ever he had in his life. Such a sight alone were able of itself to drive away melancholy, if not for ever, yet it must needs expel it for a time. Radziwilius was much taken with the Bassa's Palace in Cairo, and, amongst many other objects which that place afforded, with that solemnity of cutting the banks of Nilus, by Imbram Bassa, when it overflowed; besides two or three hundred gilded Gallies on the water, he saw two millions of men gathered together on the land with Turbans as white as snow, and 'twas a goodly sight. The very reading of feasts, triumphs, interviews, nuptials, tilts, tournaments, combats, and monomachies, is most acceptable and pleasant. Franciscus 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 Albert Durer, that of the Temple of Jerusalem in Josephus, Adricomius, 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 Incas' in Cuzco, ut non ab hominibus, sed à demoniis constructum videatur; S. Mark's in Venice by Ignatius, with many such: priscorum artificum opera (saith that interpreter of Pausanias) the rare workmanship of those ancient Greeks, in Theatres, Obelisks, Temples, Statues, gold, silver, ivory, marble images, non minore formè quam leguntur, quam quum cernuntur, animum delectatione complent, affect one as much by reading almost as by sight.

The Country hath his recreations, the City his several Gymnicks 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. Diocletian, the Emperor, was so much affected with it, that he gave over his Sceptre, and turned gardener. Constantine wrote 20 books of Husbandry. Lysander, when Ambassadors came to see him, bragged of nothing more than of his Orchard, hi sunt ordines mei. What shall I say of Cincinnatus,
Cato, Tully, and many such? how have they been pleased with it, to prune, plant, inoculate, and graft, to shew so many several kinds of Pears, Apples, Plums, Peaches, &c.

1 Nunc captare feras laqueis, nunc fallere visco,
Atque etiam magnos canibus circumdare 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.

Jucundus, in his preface to Cato, Varro, Columella, &c., put out by him, confesseth of himself, that he was mightily delighted with these Husbandry studies, and took extraordinary pleasure in them. If the theorick or speculation can so much affect, what shall the place and exercise itself, the practick part, do? The same confession I find in Herbasein, Porta, Camerarius, and many others, which have written of that subject. If my testimony were ought worth, I could say as much of myself; I am verè Saturnius; \(^3\) no man ever took more delight in Springs, Woods, Groves, Gardens Walks, Fishponds, Rivers, &c. But

4 Tantalus à labris sitiens fugientia captat
Flumina,

And so do I, velle licet, potiri non licet.\(^5\)

Every Palace, every City almost, hath his peculiar Walks, Cloisters, Terraces, Groves, Theatres, Pageants, Games, and several Recreations; every Country some professed Gymnicks, to exhilarate their minds, \& exercise their bodies. The \(^6\) Greeks had their Olympian, Pythian, Isthmian, Nemean, Games, in honour of Neptune, Jupiter, Apollo; Athens her's: some for Honour, Garlands, Crowns; \(\text{[some]}\) for \(^7\) beauty, dancing, running, leaping, like our silver games.\(^8\) The \(^9\) Romans had their Feasts, as the Athenians and Lacedæmonians held their publick Banquets, in Prytaneo, Panathenæis, Thesmophorii, Phiditiiis, Plays, Naumachies, places for

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1 Virg. Georg. i. [139, 140, 271.] \(^2\) This line is from Baptista Mantuanus, Ecl. x.] \(^3\) A true lover of the country. For Saturn was the God of Agriculture.\(^4\) Hor. Sat. i. i. 68. Thirsty Tantalus gapes for the water that flees from his lips.\(^5\) Apuleius, in Petron. Catal. I may wish, I may not have.\(^6\) Boterus, lib. 3. polit. cap. i. \(^7\) See Athenæus, Deipnosophos. [Book xiii. p. 565 F.] \(^8\) Does Shakespeare's Tempest, A. ii. Sc. ii. explain this passage? \(\text{[} \) Were I in England now, as once I was, and had but this fish painted, not a holiday fool there but would give a piece of silver.\(\text{]} \) \(^9\) Ludi votivi, sacri, Iudicri, Megalenses, Cereales, Florales, Martiales, &c. Rosinus. 5. 12.
Sea-fights, ¹ Theatres, Amphitheatres able to contain 70,000 men, wherein they had several delightful Shews to exhilarate the people; ² Gladiators, combats of men with themselves, with wild beasts, and wild beasts one with another, like our Bull-baitings, or Bear-baitings (in which many countrymen and Citizens amongst us so much delight and so frequently use) Dancers on Ropes, Jugglers, Wrestlers, Comedies, Tragedies, publicly exhibited at the Emperor's and Cities' charge, and that with incredible cost & magnificence. In the Low Countries (as ³ Meteran relates) before these wars, they had many solemn Feasts, Plays, Challenges, Artillery Gardens, Colleges of Rhymers, Rhetoricians, Poets: and to this day such places are curiously maintained in Amsterdam, as appears by that description of Isaacus Pontanus, Rerum Amstelrod. lib. 2. cap. 25. So likewise not long since at Freiburg in Germany, as is evident by that relation of ⁴ Neander, they had Ludos Septennales, solemn Plays every seven years, which Bocerus, one of their own Poets, hath elegantly described:

At nunc magnifico spectacula structa paratu
Quid memorem, veteri non concessura Quirino,
Ludorum pompa?" ⁵ &c.

In Italy they have solemn Declamations of certain select young Gentlemen in Florence, (like those Reciters in old Rome), and publick 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 divers men have divers recreations and exercises. Domitian the Emperor was much delighted with catching flies, Augustus to play with nuts amongst children, ⁶ Alexander Severus was often pleased to play with whelps and young pigs, ⁷ Adrian was so wholly enamoured with dogs and horses, that he bestowed

¹ See Lipsius, Amphitheatrum. Rosinus, lib. 5. Meursius de judis Grœcorum.
² 1,500 men at once, tigers, lions, elephants, horses, dogs, bears, &c. ³ Lib. ult. et l. 1. ad finem. Consuetudine non minus laudabili quam veteri, contubernia Rhetorum, Rythmorum in Urbibus et Municipiis; certisque diebus exercebant se sagittarii, gladiatores, &c. Alia ingenii animique exercitia, quorum præcipuum studium principem populum tragœdiis, comœdiis, fabulis sceniciis, alisque id genus ludis recreare. ⁴ Orbis terræ descript. part. 3. ⁵ What shall I say of their plays produced with the most magnificent get-up, rivalling even the Romans in their display?] ⁶ Lampridius, [Vita ejus, cap. 41.] ⁷ Spartan. [Adriano, cap. 20.]
monuments and tombs on 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 publick 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, & 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. Conrad 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 besides their household business, or to play with their children, to drive away time, but to dally with their cats, which they have in deliciis, 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, Shovel-board, Chess-play, the Philosopher’s game, small trunks, shuttle-cock, billiards, musick, masks, singing, dancing, Vulegames, frollicks, jests, riddles, catches, purposes, questions and commands, merry tales of Errant Knights, Queens, Lovers, Lords, Ladies, Giants, Dwarfs, Thieves, Cheaters, Witches, Fairies, Goblins, Friars, &c., such as the old woman told [of] Psyche in Apuleius, Boccacio Novels, and the rest, quvarum auditione pueri delectantur, senes narratione, which some delight to hear, some to tell, all are well pleased with. Amaranthus, the Philosopher, met Hermocles,

1 Delectatus lusis catulorum, porcellorum, ut perdices inter se pugnarent, aut ut aves parvaes sursum et deorsum volitant, his maxime delectatus, ut sollicitudines publicas sublevaret. [Lampridius, Vita Severi, cap. 41.] [2 Ibidem.] [3 As pets.] [4 The Philosopher’s game, well so called, was a kind of chess. See a description of it in Nares’ Glossary, and see also Drake’s Shakespear and his Times, (ed. 1817). vol. ii. p. 171.] [5 See p. 86.] [6 Brumales laete ut possint producere noctes. [7 We are obliged to supply this word, as the old woman did not tell Psyche any tale, but told the world-known tale of Psyche.] [8 Miles. 4. [82 sq.]}
Diophantus, and Philolaus, his companions, one day busily dis-
coursing about Epicurus' and Democritus' tenents, very solicitous
which was most probable and came nearest to truth. To put them
out of that surly controversy, and to refresh their spirits, he told
them a pleasant tale of Stratocles the Physician's wedding, and of
all the particulars, the company, the cheer, the musick, &c., for
he was new come from it, with which relation they were so much
delighted, that Philolaus wished a blessing to his heart, and many
a good wedding,¹ 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, avidē audimus, aures
enim hominum novitate latantur (as ²Pliny observes) we long after
rumour to hear and listen to, densum humeris bibit aure vulgus.³

We are most part too inquisitive and apt to hearken after news,
which Caesar in his ⁴Commentaries observes of the old Gauls,
they would be enquiring of every Carrier and Passenger⁵ what they
had heard or seen, what news abroad?

----- quid toto fiat in orbe,
Quid Seres, quid Thraces agant; secreta novercæ
Et pueri; quis amet, &c.⁶

[What the whole world is doing, what the Thracians,
What the Chinese; the stepmother's intrigue
With her young stepson, and the latest scandal:]

as at an ordinary with us, bakehouse, or barber's shop. When
that great Gonsalvo⁷ was upon some displeasure confined by king
Ferdinand to the City of Loja in Andalusia, the only comfort (sait
⁸Jovius) 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 Ale-house, 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, quæ aprici meminere senes,⁹
remembering afresh and with pleasure ancient matters, and such

¹ O Diī simulibus sæpe conviviis date ut ipse videndo delectetur, et post-
Gilberto Gaulinio. ² Epist. 18. Rufino. ³ [³ Hor. Odes, ii. xiii. 32.] ⁴ Lib. 4.
cap. 5.] Gallice consuetudinis est ut viatores etiam invitatos consisterc cogant, et
quid quiseque eorum audierit aut cognōrit de quà re querunt. ⁵ [See p. 87, note 7.]
⁶ Juv. vi. 402-404.] ⁷ Gonsalvo di Cordova, 1453-1515, a famous General of
Ferdinand and Isabella.] ⁸ Vitæ ejus lib. ult. ⁹ Pers. v. 179.]
like accidents, which happened in their younger years. Others’ best pastime is to game, nothing to them so pleasant.

Hic Veneri indulget, hunc decoquit alce
Many too nicely take exceptions at Cards, Tables, and Dice, and such mixt lusorious lots, whom Gataker well confutes; which, though they be honest recreations in themselves, yet may justly be otherwise excepted at, as they are often abused, and forbidden as things most pernicious, insanam rem et damnosam, Lemnius calls it. For most part in these kind of disports, tis not art or skill, but subtilty, cunny-catching, knavery, chance and fortune carries all away, tis ambulatoria pecunia,

_puncto mobili horae_
Permutat dominos, et cedit in altera jura.

[In a short fleeting hour it changes masters.]

They labour most part not to pass their time in honest disport, but for filthy lucre, and covetousness of money. In fœdissinum lucrum et avaritiam hominum convertitur, as Dænus observes. Fons fraudum et maleficiorum, tis the fountain of cosenage and villainy; a thing so common all over Europe at this day, & 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 insana cupidio, they are mad upon their sport. And in conclusion (which Charles the Seventh, that good French King, published in an Edict against gamesters) undé pia et hilaris vita suffugium sibi suisque liberis, totique familiae, &c. that which was once their livelihood, should have maintained wife, children,

[1 Pers. v. 57, 58, memoriter.] 2 They account them unlawful because sortilegious. [3 An insane and injurious thing.] 4 Institut. c. 44. In his ludis plerumque non ars aut peritiae viget, sed fraud, fallacia, dolus, astutia, casus, fortuna, temeritas, locum habent, non ratio, consilium, sapientia, &c. [6 = Cony-catching. See Nares.] 6 Money that has wings. [7 Hor. Epp. ii. 2. 172, 174, quoted memoriter.] 8 Abusus tam frequens hodie in Europa ut plerique crebro harum usu patrimonium profundant, exhaustisque facultatibus ad inopiam redigantur. 9 Ubi semel prurigo ista animum occupat, ægrec discutit potest, sollicitantibus undique ejusdem farinae hominibus, damnosas illas voluptates repetunt; quod et scortatoribus insitum, &c.
family, is now spent and gone; *miseror* & *egestas*, &c., sorrow and beggary succeeds. So good things may be abused, and that which was first invented to 1 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 [ones], *Rasis* holds, as are idle, and have extravagant impertinent thoughts, or [are] troubled with cares, nothing better to distract their mind, and alter their meditations, invented (some say) by the 2 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. 4 William the Conqueror in his younger years, playing at chess with the Prince of France, (Dauphiné was not annexed to that Crown in those days), losing a mate, knocked the Chess-board about his pate, which was a cause afterwards of much enmity betwixt them. For some such reason it is, belike, that *Patricius*, in his 3rd Book, *Tit. 12, de reg. instit.* forbids his Prince to play at Chess: hawking and hunting, riding, &c. he will allow; and this to other men, but by no means to him. In Muscovy, where they live in stoves and hot-houses all Winter long, come seldom or little abroad, it is again very necessary, and therefore in those parts (saith 4 *Herbastein*) much used. At Fez in Africa, where the like inconvenience of keeping within doors is through heat, it is very laudable, and (as 6 *Leo Afer* relates) as much frequented. A sport fit for idle Gentlewomen, Soldiers in Garrison, and Courtiers that have nought but Love matters to busy themselves themselves about, but not altogether so convenient for such as are Students. The like I may say of *Cl. Bruxer’s Philosophy Game*, D. Fulkè’s *Metromachia* and his

1 Instituitur ista exercitatio, non luceri sed valetudinis et oblectamentii ratione, et quo animus defatigatus respiret, novasque vires ad subeundos labores denuo concipiatur. 2 Latrunculorum ludus inventus est à duce, ut, cum miles intolerabili fame laboraret, altero die edens, altero ludens, famis obvisceretur. Bellonius. See more of this game in Daniel Souter’s *Palamedes*, vel de varis ludis, l. 3. 3 D. Hayward, in vita ejus. 4 Muscovit. *commentarium*. 5 Inter cives Fessano latrunculorum ludus est usitatissimus. *lib. 3. de Africa*. 
Ouranomachia, 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, howsoever they be heavily censured by some severe Catos, yet, if opportunely and soberly used, may justly be approved. Melius est foderre quam saltare, ¹ saith Austin: but what is that if they delight in it? Nemo [feré] saltat sobrius. But in what kind of dance? I know these sports have many oppugners, whole volumes writ against them, when as all they say (if duly considered) is but Ignoratio Elenchi; and some again, because they are now cold and wayward, past themselves, cavil at all such youthful sports in others, as he did in the Comedy; they think them illico nasci senes, &c.³ Some out of preposterous zeal object many times trivial arguments, and because of some abuse will quite take away the good use, as if they should forbid wine, because it makes men drunk; but in my judgement they are too stern: there is a time for all things, a time to mourn, a time to dance, Eccl. 3. 4, a time to embrace, a time not to embrace (vers. 5), and nothing better than that a man should rejoice in his own works (vers. 22). For my part, I will subscribe to the King’s Declaration, ⁴ 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, Tabers, Crowds, Bag-pipes, &c., play at Ball, and Barley-breaks, and what sports and recreations they like best. In Franconia, a province of Germany (saith ⁵ Aubanus Bohemus) the old folks, after Evening Prayer, went to the Ale-house, the younger sort to dance: and to say truth with ⁶ Sarisburiensis, satius fuerat sic otiari quam turpius occupari, better do so than worse, as without question otherwise (such is the corruption of man’s Nature) many of them will do. For that cause Plays, Masks, Jesters, Gladiators, Tumblers, Jugglers, &c. and all that crew is admitted & winked at: ⁷ tota

¹ It is better to dig than to dance.] ² Tullius. [Mur. 6. r3. Hardly any sober person dances. The fere, which Buron characteristically omits, takes a good deal of the sting out of the remark.] ³ Terence, Heauton. ii. i. 2. They think they should have old heads on young shoulders.] ⁴ The allusion is to King James L, his Book of Sports, or Lawful Recreations upon Sunday after Evening-Prayers, and upon Holy-Days, issued 1618. See Drake’s Shakspeare and his Times, (ed. 1817) vol. i. pp. 173, 174 ] ⁵ De mor. gent. ⁶ Polycrat. I. i. cap. 8. ⁷ Idem Sarisburiensis.
jocularium scena procedit, et ideo spectacula admissa sunt, et infinita tirocinia vanitatum, ut his occupentur, qui perniciosi sunt otiari solent: that they might be busied about such toys, that would otherwise more perniciously be idle. So that, as Tacitus said of the Astrologers in Rome, we may say of them, genus hominum est quod in civitate nostra et vitabitur semper et reinebitur, they are a debauched company most part, still spoken against, as well they deserve some of them (for I so relish and distinguish them as Fiddlers, and Musicians) and yet ever retained. Evil is not to be done (I confess) that good may come of it: but this is evil per accidens, and in a qualified sense, to avoid a greater inconvenience, may justly be tolerated. Sir Thomas More, in his Utopian Common-wealth, as he will have none idle, so will he have no man labour over-hard, to be toiled out like a horse, his more than slavish infelicity the life of most of our hired servants and tradesmen elsewhere (excepting his Utopians): but half the day allotted to work, and half for honest recreation, or whatsoever employment they shall think fit themselves. If one half-day in the week were allowed to our household servants for their Merry Meetings by their hard masters, or in a year some Feasts, like those Roman Saturnalia, 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 divers sorts, and peculiar to several callings, ages, sexes, conditions, so there be proper for several seasons, and those of distinct natures, to fit that variety of 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

1 Hist. lib. 1. [cap. 22.] 2 Nemo desidet otiosus, ita nemo asinino more ad seram noctem laborat; nam ea plusquam servilis ærumna, quæ opificium vita est, exceptis Utopiensibus, qui diem in 24 horas dividunt, sex duntaxat operi deputant, reliquum somno et cibo cujusque arbitrio permittit. [Utopia, Book ii.]
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. Heuter 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 domestical sports, or to see Ladies dance, with some of his Courtiers he would in the evening walk disguised all about the Town. It so fortuned, as he was walking late one night, he found a country-fellow dead drunk, snorting on a bulk; he caused his followers to bring him to his Palace, and there stripped him of his old clothes, and attiring him after the Court fashion, when he waked, he and they were 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 Musick, and the rest of those Court-like pleasures: but late at night, when he was well tippled, & again fast asleep, they put on his old robes, and so conveyed him to the place where they first found him. Now the fellow had not made them so good sport the day before, as he did when he returned to himself, all the jest was to see how he looked upon it. In conclusion, after some little admiration, the poor man told his friends he had seen a Vision, constantly believed it, would not otherwise be persuaded, and so the jest ended. Antiochus Epiphanes would often disguise himself, 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

1 Rerum Burgund, lib. 4.  [2 Bulk here is probably a bench. See Halliwell's Archaic Dictionary.]  3 Jussit hominem deferri ad Palatinum et lecto Ducali collocari, &c. mirari homo ubi se eo loci videt.  4 Quid interest, inquit Lodovicus Vives, (epist. ad Francisc. Barducem), inter diem illius et nos tro aliquid annos? Nihil penitus, nisi quod, &c.  5 Our Shakespeare's Taming of the Shrew was perhaps founded on this tale. See T. Warton's Note, Preface to that Play.]  6 Hen. Stephan. Praefat. Herodoti.  7 Unexpectedly.]
poor fellow money, to see how he would look, or on set purpose lose his purse as he went, to watch who found it, and withal how he would be affected, and with such objects he was much delighted. Many such tricks are ordinarily put in practice by great men, to exhilarate themselves and others, all which are harmless jests, and have their good uses.

But amongst those exercises, or recreations of the mind within doors, there is none so general, so aptly to be applied to all sorts of men, so fit and proper to expell Idleness and Melancholy, as that of Study. *Studia senectutem oblectant, adolescentiam alunt, secundas res ornant, adversis perfugium et solatium praebent, domi delectant,* &c. find the rest in Tully, *pro Archia Poeta,* [7. 16.].

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's Images,* he will forget all care, or whatsoever else may molest him, in an instant? There be those so 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 Architects, Devices, Scutcheons, Coats of Arms, read such Books, to peruse old Coins of several sorts in a fair Gallery, Artificial Works, Perspective Glasses, Old Reliques, *Roman Antiquities,* variety of colours. A good Picture is *falsa veritas et muta poesis:* and though (as *Vives saith*) *artificialia delectant, sed max fastidimus,* artificial toys please but for a time, yet who is he that will not be moved with them for the present? When *Achilles* was tormented and sad for the loss of his dear friend *Patroclus,* his mother *Thetis* brought him a most elaborate and curious Buckler made by *Vulcan,* in which were engraven Sun, Moon, Stars, Planets, Sea, Land, men fighting, running, riding, women scolding, hills, dales, towns, castles, brooks, rivers, trees, &c. with many

[1 Study delights old age, educates youth, adorns prosperity, is the solace and refuge of adversity, charms us at home, &c.]  
[2 Orat. 12. *Siquis animo fuerit afflictus aut aeger,* nec somnum admittens, *is mihi videtur & regione stans talis imaginis,* oblivisci omnium posse, quee humanæ vitae atrocia et difficilia accidere solent. [3 The famous Raphael Sanzio was a native of Urbino.]  
[4 An imitation of reality and silent poetry.]  
[5 3. De anima.]
pretty landskips, 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 to 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 atque legendo, to see their Pictures alone, and read the description, as Boissardus well adds, whom will it not affect? which Bozius, Pomponius Latus, Marianus, Schottus, Cavelerius, Ligorius, &c. and he himself hath well performed of late. Or in some Princes' Cabinets, like that of the great Duke's 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 landskips, Dutch-works, and curious Cuts of Sadler of Prague, Albert Durer, Goltzius; Urinetes, &c. such pleasant Pieces of Perspective, Indian Pictures made of feathers, China works, frames, thaumaturgical 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 discontents, that will not be much lightened in his mind by reading of some enticing story, true or feigned, where (as in a glass) he shall observe what our fore-fathers have done, the beginnings, ruins, falls, periods of Common-wealths, 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 quaedam placide fluit, cum hilaritate conjuncta? Julian the Apostate was so taken with an Oration of Libanius the Sophister, that, as he confesseth, he could not be quiet till he had read it all out. Legi orationem tuam magna ex parte hesterna die ante prandium, transus vero sine ullâ intermissione totam absolvì. O argumenta! O compositionem! I may say the same of this or that pleasing Tract, which will draw his atten-

[1 =Landskips.] 2 Iliad. 19. [16-18.] 3 Topogr. Rom. part. r. 4 A famous Dutch Painter, 1558-1617.] 5 Quod heroum conviviiis legi solitae. 6 Melancthon de Heliodoro. 7 I read a considerable part of your speech before dinner, but after I had dined I finished it completely. Oh what arguments! what style!
tion 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, Opticks, Astronomy, Architecture, Sculpturâ, Picturâ, of which so many and such elaborate Treatises are of late written: in Mechanicks & their mysteries, Military Matters, Navigation, 1 Riding of Horses, 2 Fencing, Swimming, Gardening, Planting, great Tomes of Husbandry, Cookery, Falconry, Hunting, Fishing, Fowling, &c. with exquisite Pictures of all sports, games, & what not? In Musick, Metaphysicks, Natural and Moral Philosophy, Philology, in Policy, Heraldry, Genealogy, Chronology, &c. they afford great Tomes, or those Studies of 3 Antiquity, &c. et 4 quid subtilius Arithmeticis inventionibus? quid iucundius Musices rationibus? quid divinius Astronomica? quid rectius Geometricis demonstrationibus? What so sure, what so pleasant? He that shall but see that Geometrical Tower of Garisenda at Bologna in Italy, 5 the Steeple and Clock at Strasburg, will admire the effects of art, or that Engine of Archimedes to remove the earth itself, if he had but a place to fasten his instrument, Archimedes' Cochlea, 6 and rare devices to corrivate waters, musick instruments, & trisyllable Echoes again, again, & again repeated, with myriads of such. What vast Tomes are extant in Law, Physick, & 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; & 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, Syriack, Chaldee, Arabick, &c. Methinks it would well please any man to look upon a Geographical Map, 7 suavi animum delectatione allicere, ob incredibilem rerum varietatem et

1 Pluvines. 2 Thibault. 3 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. 4 Cardan. ["What is more subtile than arithmetical conclusions? what more agreeable than musical harmonies? what more divine than astronomical? what more certain than geometrical demonstrations?"] 5 Montaigne saw this in his journey into Italy. 6 Archimedes' water-screw. See Vitruv. v. 12; x. 8. See Plutarch, Life of Marcellus, § 14.] 7 Hondius, Prefat. Mercatoris. [On account of the incredible variety and pleasantness of the subject, and would excite to further steps in knowledge.]
EXERCISE RECTIFIED.

juçunditatem, et ad pleniorem sui cognitionem excitare, Chorographical, Topographical Delineations, to behold, as it were, all the remote Provinces, Towns, Cities of the World, and never to go forth of the limits of his study, to measure by the scale and 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, Mercator, Hondius, &c. To peruse those books of Cities, put out by Braunus and Hogenbergius? To read those exquisite descriptions of Maginus, Munster, Herrera, Laet., Merula, Boterus, Leander, Albertus, Camden, Leo Afer, Adricomius, Nic. Gerbelius, &c.? Those famous expeditions of Christo. Columbus, Amerigo Vespucci, Marcus Polus, the Venetian, Lod. Vertomannus, Alysius Cadamustus, &c.? Those accurate diaries of Portuguese, Hollanders, of Bartison, Oliver à Nort, &c. Hakluyt's Voyages, Pet. Martyr's Decades, Benzo, Lerius, Linschoten's Relations, those Hadæporions of Jod. a Meggen, Brocard the Monk, Bredenbachius, Jo. Dublinius, Sands, &c. to Jerusalem, Egypt, and other remote places of the world? Those pleasant Itineraries of Paulus Hentznerus, Jodocus Sincerus, Dux Polonus, &c. To read Bellonius' Observations, P. Gillius 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 Vegetals, expressed in their proper colours to the life, as that of Matthiolus upon Dioscorides, Delacampius, Lobel, Bauhinus, and that last voluminous and mighty Herbal of Besler 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, & truly expressed in lively colours, with an exact description of their natures, virtues, qualities, &c. as hath been accurately performed by Aelian, Gesner, Ulysses Aldrovandus, Bellonius, Rondoletius, Hippolytus Salvianus, &c. Arcana cæli, naturæ secreta, ordinem universi scire, majoris felicitatis et dulcedinis est, quam cogitatione quis assequi possit, aut mortalis sperare. What more pleasing

1 Atlas Geog. [² Old copies have Portugals.] 3 Cardan. [To know the secrets of the Heavens and of Nature, and the Order of the Universe, is a greater happiness and pleasure than any mortal can think or expect to obtain.]
Studies can there be than the Mathematicks, Theorick, or Practick parts? as to survey land, make Maps, Models, Dials, &c. with which I was ever much delighted myself. *Talis est mathematum pulchritudo,* (saith Plutarch), ut his indignum sit divitiarum phaleras istas & bullas & puellaria spectacula comparari; such is the excellency of these studies, that all those ornaments and childish bubbles of wealth are not worthy to be compared to them: crede mihi (saith one) exstinguui dulce erit mathematicarum artium studio, I could even live and die with such meditations, 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 Cardan well seconds me, *Honorabile magis est et glorioum haec intelligere quam provinciis praesesse, atque juvenem esse.* The like pleasure there is in all other Studies to such as are truly addicted to them. *Et suavitas* (one holds) ut, *cum quibus ea degustaverit, quasi Poculis Circeis captus, non possit unquam ab illis divelli;* the like sweetness, which, as Circe’s Cup, bewitcheth 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. *Julius Scaliger was so much affected with Poetry, that he brake out into a pathetical protestation, he had rather be the Author of 12 verses in Lucan, or such an ode in Horace, than Emperor of Germany.* Nicholas 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 exclaims forthwith, *Arabibus atque Indis omnibus erimus ditiores,* we shall be richer than all the Arabick or Indian Princes; of such esteem they were with him, incomparable worth and value. *Seneca prefers Zeno and Chrysippus, two doting Stoicks, (he was so much enamoured on their works), before any Prince or General of an Army; and Orontius the Mathematician so far admires Archimedes, that he calls him divinum & homine majorem, a petty God, more than a man; and well he might, for ought I see, if you respect fame or worth. Pindar of Thebes is as much renowned

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1 Lib. de cupid. divitiarum. [§ 10.] 2 Leon. Diggs. Praefat. ad perpet. prog nost. 3 Plus capio voluptatis, &c. 4 In Hyperchen. divis. 3. [= § iii.] 5 It is more honourable and glorious to understand these truths than to govern provinces, and to be young.] 6 Cardan. Praefat. rerum variet. 7 Poetices lib. 8 Lib. 3. Ode 9. [I.] Donec gratus eram tibi, &c. 9 De Pelopones. lib. 6. descript. Græc. 10 Quos si integros habenemus, Dii Boni! quas opes, quos thesauros tenerem.
for his Poems, as Epaminondas, Pelopidas, Hercules, or Bacchus, his fellow citizens, for their warlike actions; et si famam respiciam, non pauciores Aristotelis quam Alexandri meminerunt, (as Cardan notes), Aristotle is more known than Alexander; for we have a bare relation of Alexander’s deeds, but Aristotle totus vivit in monumentis, is whole in his works: yet I stand not upon this; the delight is it which I aim at; so great pleasure, such sweet content, there is in study. ¹King James, 1605, when he came to our University of Oxford, and, amongst other edifices, now went to view that famous Library, renewed by Sr. Thomas Bodley, in imitation of Alexander, at his departure brake out into that noble speech, If I were not a King, I would be an University man; ²and if it were so that I must be a prisoner, if I might have my wish, I would desire to have no other prison than that Library, and to be chained together with so many good Authors et mortuis magistris. So sweet is the delight of study, the more learning they have, (as he that hath a Dropsy, the more he drinks the thirstier he is), the more they covet to learn, and the last day is [the pupil of the former;] prioris discipulus;³ harsh at first learning is, radices amare, but fructus dulces, according to that of Isocrates,⁴ pleasant at last; the longer they live, the more they are enamoured with the Muses. Heinsius, the keeper of the Library at Leyden in Holland, was mewed up in it all the year long; and that which to thy thinking should have bred a loathing caused in him a greater liking. ⁵I no sooner (saith he) come into the Library, but I bolt the door to me, excluding lust, ambition, avarice, and all such vices, whose nurse is idleness, the mother of ignorance, and Melancholy herself, and in the very lap of eternity, amongst so many divine souls, I take my seat, with so lofty a spirit and sweet content, that I pity all our great ones, and rich men that know not this happiness. ¹I am not ignorant in the mean time (notwithstanding this which I have said) how barbarously and basely

¹ Isaac Wake, Musæ Regnantes. ² Si unquam mihi in fatis sit ut captivus ducar, si mihi daretur optio, hoc cuperem carere concluci, his catenis illigari, cum hisce captivis concatenatus ætatem agere. ³ Pblivius Syrus, Discipulus est prioris posterior dies.] ⁴ Ad Demonicum, §§ 18, 33.] ⁵ Epist. Primerio. Plurumque in qua simul ac pedem posui, foribus pessulum obdo; ambitionem autem, amorem, libidinem, etc. excludo, quorum pares est ignavia, imperitia nutrix; et in ipso æternitatis gremio, inter tot illustres animas sedem mihi sumo, cum ingenti quidem animo, ut subinde magnatum me misereat, qui felicitatem hanc ignorant.
for the most part our ruder Gentry esteem of Libraries & Books, how they neglect & contemn so great a treasure, so inestimable a benefit, as Aesop's Cock did the Jewel he found in the dunghill,\(^1\) and all through error, ignorance, and want of education. And 'tis a wonder withal to observe how much they will vainly cast away in unnecessary expences, *quot modis pereant* (saith Erasmus) *magnatibus pecunia, quantum absunt in aea, scorta, compotationes, profectiones non necessariae, pompe, bella quæsita, ambitio, colax, morio, ludio, &c.* what in hawks, hounds, law-suits, vain building, gourmandizing, drinking, sports, plays, pastimes, &c. If a well minded man 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, 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 Mammonæ dediderunt, improbum fortasse tale officium exigerere,* to solicit or ask any thing of such men, that are likely damn'd to riches, to this purpose. For my part I pity these men, *stultos jubeo esse libenter,* [I] 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 Ptolemies, bountiful Maccenases, heroical Patrons, divine spirits,

---3 qui nobis haec otia fecerunt, Namque erit ille mihi semper Deus ---

[Who gave me all this comfort, in my eyes
Will ever be a God:]

that have provided for us so many well furnished Libraries as well in our publick Academies in most Cities, as in our private Colleges! How shall I remember 4 *Sir Thomas Bodley,* amongst the rest, 5 *Otho Nicholson,* and the Right Reverend *John Williams,* Lord Bishop of Lincoln, (with many other pious acts), who besides that at S. John's College in Cambridge, that in Westminster, is now likewise in fieri [engaged] with a Library at Lincoln, (a noble precedent for all Corporate Towns and Cities to imitate!) *O quam te memorem? (vir illustriissime!) quibus elogiis?* 6 But to my task again.

\(^{1}\) Phædr. Fab. iii. 12. \(^{2}\) Chil. 2. Cent. 1. Adag. 1. \(^{3}\) Virg. Eclog. i. [6, 7.]
\(^{4}\) Founder of our Public Library in Oxon. \(^{5}\) Ours in Christ Church, Oxon. \(^{6}\) O, how can I sufficiently eulogize you, most illustrious man?]
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 his malady proceed not from overmuch study, for in such cases he adds fuel to the fire, and nothing can be more pernicious; let him take heed he do not overstretch his wits, and make skeleton of himself; or such Inamoratoes as read nothing but Play-books, idle Poems, Jests, Amadis de Gaul, the Knight of the Sun, the Seven Champions, Palmerin de Oliva, [Sir] Huon of Bordeaux, &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 Hyperius l. i. de quotid. script. lec. fol. 77, holds available of itself; 1 the mind is erected thereby from all worldly cares, and hath much quiet and tranquillity. For, as Austin 2 well hath it, 'tis scientia scientiarum, omni melle dulcior, omni pane suavior, omni vino hilarior: 'tis the best nepenthes, 3 surest cordial, sweetest alterative, presentest diverter. For neither, as Chrysostom 4 well adds, those boughs and leaves of trees which are plashed for cattle to stand under, in the heat of the day, in Summer, so much refresh them with their acceptable shade, as the reading of the Scripture doth recreate and comfort a distressed soul in sorrow and affliction. Paul bids pray continually; 5 quod cibus corpori, lectio animae facit, saith Seneca, as meat is to the body, such is reading to the soul. 6 To be at leisure without books is another Hell, &c to be buried alive. 7 Cardan calls a Library the physick of the soul; 8 divine authors fortify the mind, make men bold and

1 Animus levatur inde à curis multa quiete et tranquillitate fruens. 2 Ser. 38. ad Fratres Ereem. [3 Odyssey, iv. 221 sq.] 4 Hom. 4. de pœnitentia. Nam neque arborum come pro pecorum tuguriiis factœ, meridie per aestatem optabilis exhibentes umbram, oves ita reficiunt, æe Scripturarum lectio afflictas angore animas solatur et recreat. [5 1. Thess. v. 17.] 6 Otium sine literis mors est, et vivi hominis sepultura. Seneca, [Epistle 82.] 7 Cap. 99. l. 57. de recess. var. 8 Fortem reddunt animum et constantem, et pium colloquium non permitit animum absurdà cogitatione torqueri.
constant; and (as Hyperius adds) godly conference will not permit the
mind to be tortured with absurd cogitations. Raxis enjoins continual
conference to such melancholy men, perpetual discourse of
some history, tale, poem, news, &c. alternos sermones edere ac
bibere, ægue jucundum quam cibus, sive potus, which feeds the mind
as meat and drink doth the body, and pleaseth as much: and
therefore the said Raxis not without good cause would have some-
body still talk seriously, or dispute with them, and sometimes 1 to
cavil and wrangle, (so that it break not out to a violent perturba-
tion), 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. 2Ferdinand and Alphonso, Kings of
Arragon and Sicily, were both cured by reading the History, one
of Curtius, the other of Livy, when no prescribed Physick would
take place. 3Camerarius relates as much of Lorenzo [de] Medici.
Heathen Philosophers are so full of divine precepts in this kind,
that, as some think, they alone are able to settle a distressed mind.
4Sunt verba et voces, quibus hunc lenire dolorem, &c. Epictetus,
Plutarch, & Seneca. Qualis ille, quæ tela, saith Lipsius, adversus
omnes animi casus administrat, & ipsam mortem, quomodo vitia
eripit, infect virtutes! When I read Seneca, 5methinks I am beyond
all human fortunes, on the top of an hill above mortality. Plutarch
saith as much of Homer, for which cause belike Niceratus, in
Xenophon, 6was made by his parents to con Homer’s Iliad and
Odyssey without book, ut in virum bonum evaderet, as well to make
him a good and honest man as to avoid idleness. If this comfort
may be got by Philosophy, what shall be had from Divinity?
What shall Austin, Cyprian, Gregory, Bernard’s divine meditations
afford us?

Qui quid sit pulchrum, quid turpe, quid utile, quid non,
Plenius et melius Chrysippo et Crantore dicunt. 7

Nay, what shall the Scripture itself, which is like an Apothecary’s
Shop, wherein are all remedies for all infirmities of mind, purgatives
cordials, alteratives, corroboratives, lenitives, &c. Every disease of

1 Altercationibus utantur, quæ non permittunt animum submergi profundis
cognitionibus, de quibus otiose cogitat, et tristatur in iis. 2 Bodin. Praefat. ad meth.
hist. 3 Operaum sub. cap. 15. 4 Hor. [Epp. i. i. 34.] 5 Fatendum est
cacumine Olympi constitutus, supra ventos et procellas, et omnes res humanas:
[6 Symposium, iii. 5.] [7 Hor. Epp. i. ii. 4. Who explain what is fair, foul,
useful, worthless, more fully and better than Chrysippus and Crantor.]
the soul, saith 1 Austin, hath a peculiar medicine in the Scripture; this only is required that the sick man take the potion which God hath already tempered. 2 Gregory calls it a glass wherein we may see all our infirmities, ignitum colloquium, Psal. 119. 140, 3 Origen a Charm. And therefore Hierome prescribes Rusticus the Monk, 4 continually to read the Scripture, and to meditate on that which he hath read; for as mastication is to meat, so is meditation on that which we read. I would for these causes wish him that is melancholy to use both human and divine Authors, voluntarily to impose some task upon himself, to divert his melancholy thoughts: to study the art of memory, Cosmus Rosselius, Pet. Ravennas, Scenery, Detectus, or practise Brachygraphy, 5 &c. that will ask a great deal of attention: or let him demonstrate a Proposition in Euclid in his last five Books, extract a square root, or study Algebra: than which, as 6 Clavius holds, in all humane disciplines nothing can be more excellent & pleasant, so abstruse & and recondite, so bewitching, so miraculous, so ravishing, so easy withal & full of delight, omnem humanum captam superare videtur. By this means you may define ex inglece leonem, 7 as the diverb is, by his thumb alone the bigness of Hercules, or the true dimensions or the great 8 Collossus, Solomon's Temple, and Domitian's Amphitheatere, out of a little part.

By this art you may contemplate the variation of the 23 letters, which may be so infinitely varied, that the words complicated and deduced thence will not be contained within the compass of the firmament; ten words may be varied 40,320 several ways: by this art you may examine how many men may stand one by another in the whole superificies of the Earth, some say 148,156,800,000,000, assigningo singulis passum quadratum 9 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 Archimedes, 10 how many sands the mass of the whole World might contain if all sandy, if you did but first

1 In Ps. xxxvi. Omnis morbus animi in Scripturâ habet medicinam; tantum opus est ut qui sit aeger non recuset potionem quam Deus temperavit. 2 In moral. Speculum quo nos intueri possimus. 3 Hom. 28. Ut incantatione virus fugatur, fita lectione malum. 4 Iterum atque iterum moneo, ut animam Sacrae Scripturæ lectione occupes. Masticat divinum pabulum meditatio. [Epistle 125.] 5 What we now call Shorthand. 6 Ad 2. definit. 2. elem. In disciplinis humanis nihil præstantius reperitur: quippe miracula quaëdam numerorum eruit tam abstrusa et recondita, tanta nihilominus facilitate et voluptate, ut, &c. 7 Erasm. Adagia p. 347. A lion by his claw. Diverb = proverb. 8 Which contained 1,080,000 weights of brass. 9 Assigning a square foot to each. 10 Vide Clavium in comm. de Sacrobosco.
know how much a small cube as big as a mustard-seed might hold, with infinite such. But in all Nature what is there so stupend as to examine and calculate the motion of the Planets, their Magnitudes, Apogeeums, Perigeums, 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 Mechanicks, Opticks (¹ divine Opticks !) Arithmetick, Geometry, and such like arts and instruments? What so intricate, and pleasing withal, as to peruse and practise Hero Alexandrinus' works, de spiritalibus, de machinis bellicis, de machinâ se movente, Jordani Nemorarii de ponderibus proposit. i3, that pleasant Tract of Machometes Bragdedinus de superficierum divisionibus, Apollonius' Conicks, or Commandinus' labours in that kind, de centro gravitatis, with many such Geometrical Theorems and Problems? Those rare instruments and mechanical inventions of Jac. Bessonus and Cardan to this purpose, with many such experiments intimated long since by Roger Bacon, in his Tract de ⁲ Secretis Artis et Natura, as to make a chariot to move sine animali,³ diving boats, to walk on the water by art & to fly in the air, to make several cranes and pullies, quibus homo trahat ad se mille homines, lift up & remove great weights, mills to move themselves, Archytas' ⁴ Dove, Albertus' brasen head, and such thaumaturgical works. But especially to do strange miracles by glasses, of which Proclus and Bacon wrot of old, burning glasses, multiplying glasses, perspectives, ut unus homo appareat exercitus,⁵ to see afar off, to represent solid bodies by cylinders and concaves, to walk in the air, ut veraciter videant (saith Bacon) aurum et argentum et quicquid aliud volunt, et quem veniant ad locum visiosis, nihil inventiant, which glasses are much perfected of late by Baptista Porta & Galileo, & much more is promised by Maginus & Midorgius, to be performed in this kind. Otacousticons ⁶ some speak of, to intend hearing, as the others do sight; Marcellus Vrencken, an 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 we now call them. The old world Freemasons.

¹ Distantias Coelorum sola Optica dijudicat. ² Cap. 4. et 5. ³ Without an animal.] ⁴ See Anius Gellius, x. 12.] ⁵ That one man appears an army.] ⁶ Instruments to facilitate hearing.] ⁷ Rosicrucians we now call them. The old world Freemasons.]
they can make gold, separate and alter metals, extract oils, salts, lees, and do more strange works than Geber, Luillius, Bacon, or any of those Ancients. Crollius hath made, after his master Paracelsus, aurum fulminans, or aurum volatile, which shall imitate thunder and lightning, and crack louder than any gunpowder; Cornelius Drible a perpetual motion, inextinguible 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 Paracelsus, hath published a discourse, in which he specifies a lamp to be made of man's blood, lucerna vite et mortis index, so he terms it, which chemically prepared 40 days, and afterwards kept in a glass, shall shew all the accidents of this life; si lampas hic clarus, tunc homo hilaris, et sanus corpore & animo; si nebulosus & depressus, maile afficitur, & sic pro statu hominis variatur, unde sumptus sanguis;¹ and, which is most wonderful, it dies with the party, cum homine perit et evanescit, the lamp and the man whence the blood was taken are extinguished together. The same author hath another Tract of Mumia, (all out as vain and prodigious as the first), by which he will cure most diseases, and transfer them from a man to a beast, by drawing blood from one, and applying it to the other, vel in plantam derivare, and an alexipharmacum, of which Roger Bacon of old, in his Tract de retardanda senectute, to make a man young again, live 3 or 4 hundred years; besides panaceas, martial amulets, unguentum armarium, balsams, strange extracts, elixirs, and such like magico-magetical cures. Now what so pleasing can there be as the speculation of these things, to read and examine such experiments, or, if a man be more mathematically given, to calculate or peruse Napier's Logarithms, or those tables of artificial ² Sines and Tangents, not long since set out by mine old Collegiate, good friend, and late Fellow-Student, of Christ-Church in Oxford, ³ M. Edmund Gunter, which will perform that by addition and subtraction only, which heretofore Regiomontanus' Tables did by multiplication and division, or those elaborate conclusions of his ⁴ Sector, Quadrant, and Cross-

¹ If this 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 melancholy or depressed, then it will burn dimly.] ² Printed at London, Anno 1620. ³ Once Astronomy Reader at Gresham College. ⁴ Printed at London by William Jones, 1623.
Or let him that is melancholy calculate Spherical Triangles, square a circle, cast a Nativity, which howsoever some tax, I say with ¹Garceus, dabimus hoc petulantibus ingeniiis, we will in some cases allow: or let him make an Ephemerides,² read Suisset the Calculator's works, Scaliger de emendatione temporum, and Petavius, his adversary, till he understand them, peruse subtle Scotos' and Saures' Metaphysicks, or School Divinity, Occam, Thomas;³ Entisberus, 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,⁴ Anagrams, Chronograms, Acrosticks upon his friends' names; or write a Comment on Martianus Capella, Tertullian de pallio, the Nubian Geography, or upon Ælia Laelia Crispis;⁵ as many idle fellows have assayed; and rather than do nothing, vary a ⁶verse a thousand ways with Putean, so torturing his wits, or as Rainerus of Luneberg,⁷ 2,150 times in his Proteus Poeticus, or Scaliger, Chrysolithus, Cleppisius, and others, have in like sort done. If such voluntary tasks, pleasure and delight, or crabbedness of these Studies, will not yet divert their idle thoughts, and alienate their imaginations, they must be compelled, saith Christophorus à Vega, cogi debent, l. 5. c. 14, upon some mulct, if they perform it not, quod ex officio incumbat, loss of credit or disgrace, such as our Publick University exercises. For as he that plays for nothing will not heed his game, no more will voluntary employment so freely affect a Student, except he be very intent of himself, and take an extraordinary delight in the study about which he is conversant. It should be of that nature his business, which volens nolens he must necessarily undergo, and without great loss, mulct, shame or hindrance, he may not omit.

Now for women, instead of laborious studies, they have curious needleworks, cut-works, spinning, bone-lace,⁸ and many pretty

¹ Præfat. Math. Astrol. ² Astronomical tables showing the state of the Heavens for every day at Noon. See Latham's edition of Johnson's Dictionary. ³ i.e. Thomas Aquinæs. ⁴ Lines that run forward and backwards the same, e.g. Roma tibi subito motibus ibit amor. ⁵ The Ælia Laelia Crispis Epitaph may be found in full, it is far too long to copy here, in Pettigrew's Epitaphs, p. 189, (ed. 1857). It is very curious. ⁶ Tot tibi sunt dotes virgo, quot sidera cælo. ⁷ Da, pie Christe, urbi bona; sit pax tempore nostro ⁸ On this word see Nares' Glossary.
devices of their own making, to adorn their houses, Cushions, Carpets, Chairs, Stools, *(for she eats not the bread of idleness, Prov. 31. 27, quaevisit lanam et linum)*, confections, conserves, distillations, &c. which they shew to strangers.

1 Ipsa comes praesquesque operis venientibus ul tro
Hospitibus monstrare solet, non segniter horas
Contestata suas, sed nec sibi deperisses.

Which to her guests she shows, with all her pelf,
Thus far my maids, but this I did myself.

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 *Pater Nosters, Ave Marias, Creeds*, if it were not profane and superstitious. In a word, body and mind must be exercised, not one, but both, and that in a mediocrity, otherwise it will cause a great inconvenience. If the body be overtired, it tires the mind. The mind oppresseth the body, as with Students it oftentimes falls out, who (as Plutarch observes) have no care of the body, but compel that which is mortal to do as much as that which is immortal, that which is earthly, as that which is ethereal. But as the Ox tired told the Camel, *(both serving one Master)*, that refused to carry some part of his burden, before it were long he should be compelled to carry all his pack, and skin to boot, *(which by and by, the Ox being dead, fell out)* the body may say to the soul that will give him no respite, or remission: a little after an Ague, Vertigo, Consumption, seizeth on them both; all his study is omitted, and they must be compelled to be sick together. He that tenders his own good estate and health must

2 Hortus coronarius medicus et culinaris, &c.
3 De sanit. tuend. [§ 25.] Qui rationem corporis non habent sed cogunt mortalem immortali, terrestre ætherææ æqualem praestare industiam. Caeterum ut Camelus usu venit, quod et Bos praedixerat, cum eidem serviret Domino, et parte oneris levare illum Camelus recusasset, paulo post et ipsius ceterum, et totum onus cogeretur gestare, *(quod mortuo bove impletum)*, ita animo quoque contingit, dum defatigato corpori, &c.
let them draw with equal yoke both alike,\textsuperscript{1} that so they may happily enjoy their wished health.

MEMB. V.

Waking and terrible Dreams rectified.

As waking, that hurts, by all means must be avoided, so sleep, which so much helps, by like ways\textsuperscript{2} 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, concocts, and helps digestion, (as we see in dormice, and those Alpine mice that sleep all Winter), which Gesner speaks of, when they are so found sleeping under the snow in the dead of Winter, as fat as butter. It expels cares, pacifies the mind, refresheth the weary limbs after long work.

\textsuperscript{3}Somne, quies rerum, placidissime Somne Deorum, Pax animi, quem cura fugit, qui corpora duris Fessa ministeriis mulces, reparasque labori.

Sleep, rest of things, O pleasing Deity, Peace of the soul, which cares dost crucify, Weary bodies refresh and mollify.

The chiefest thing in all Physick\textsuperscript{4} Paracelsus calls it, omnia arcana gemmam un superans et metallorum. The fittest time is \textsuperscript{5}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

\textsuperscript{1}Ut pulchram illam et amabilem sanitatem præstetmus. [Do.] \textsuperscript{2}Interdicendae vigillæ; somni paulo longiores conciliandi. Altenius, cap. 7. Somnus supra modum prodest, quovismodo conciliandus, Piso. \textsuperscript{3}Ovid. [Met. xi. 623-625.] \textsuperscript{4}In Hippoc. Aphorism. \textsuperscript{5}Crato, cons. 21. lib. 2. Duabus aut tribus horis post coenam, quem jam cibus ad fundum ventriculi resederit, primum super latere dextro quiescendum, quod in tali decubitu jejun sub ventriculo quiescat, non gravans sed cibum calefaciens, perinde ac ignis lebetem qui illi admovetur; post primum somnum quiescendum latere sinistro, &c.
assent to pleasing conceits 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 hodie (saith Boissardus, in his Tract de magiâ, c. 4,) multos ita fascinari, ut noctes integras exigant insomnes, summiss inquietudine animorum & corporum; many cannot sleep for Witches and Fascinations, which are too familiar in some places, they call it, dare alicui malam noctem. But the ordinary causes are heat and dryness, which must first be removed; a hot and dry brain never sleeps well: grief, fears, cares, expectations, anxieties, great businesses, in aurem utramque 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 stomack, may never hope for quiet rest in the night; nec enim meritoria somnos admittunt, as the Poet saith; Inns and such like troublesome places are not for sleep; one calls Ostler, another Tapster, one cries and shouts, another sings, whoops, hallos,

Who, not accustomed to such noises, can sleep amongst them? He that will intend to take his rest must go to bed animo seguro, quieto et libero, with a secure and composed mind, in a quiet place: omnia noctis erunt placidà compòsta quieta: if that will not serve, or may not be obtained, to seek then such means as are requisite. To lie in clean linen & sweet; before he goes to bed, or in bed, to hear sweet Musick, which Ficinus commends, lib. i. cap. 24, or as Jobertus, med. pract. l. 3. c. 10, to read some pleasing Author till he be asleep, to have a basin of water still dropping by his bed side, or to lie near that pleasant murmur;[1]

--- 6 absentem cantat amicam, Multà prolutus vappâ, nauta atque viator.

[1 To give a person a bad night.] 2 Sæpius accidit melancholicis, ut nimium exsiccateo cerebro vigiliiis attenuentur. Ficinus, lib. i. cap. 29. 3 Ter. [Heautontimorumenos, ii. iii. 101. That you may sleep soundly on either ear.] 4 Ut sise nocte levís, sit tibi cœna brevis, [Regimen Sanitatis Salerni.] 5 Juven. Sat. 3. [234-235.] 6 Hor. Ser. lib. i. Sat. 5. [15, 16. A tipsy sailor and a traveller sing the praises of their absent sweethearts.] 7 Sepositis curis omnibus quantum fieri potest, una cum vestibus, &c. Kirkt. [8 A line of Varro, quoted by Seneca, Epist. 56.] 9 Ad horam somni aures suavibus cantibus et sonis delinire. 10 Lecto jucunda, aut sermo, ad quem attentior animus convertitur, aut aqua ab alto in subjectam pelvim debatur, &c. 11 Ovid. [F. ii. 704.]
sonantis aqua, some flood-gates, arches, falls of water, like London Bridge, or some continuant noise which may benumb the senses. Lenis notus, silentium et tenebræ, tum et ipsa voluntas somnos faciunt; as a gentle noise to some procures sleep, so, which Bernardinus Tilesius, lib. de somno, well observes, silence, in a dark room, and the will itself, is most available to others. Piso commends frications, Andrew Borde a good draught of strong drink before one goes to bed; I say, a nutmeg and ale, or a good draught of muscadine, with a 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 Aëtius, Tetrabib. lib. 2. ser. 2. cap. 10. l. 6. cap. 10, Ægineta, lib. 3. cap. 14, Piso, a little after meat, because it rarifies melancholy, and procures an appetite to sleep. Donat. ab Altomar, c. 7, and Mercurialis approve of it; if the malady proceed from the spleen. Sallust. Salvian. lib. 2. cap. 1. de remed. Hercules de Saxoniiæ, (in Pan.), Ælianus Montaltus, de morb. capitis, c. 28, de Melan. are altogether against it. Loc. Mercatus, de inter. Morb. cau. I. i. c. 17, in some cases doth allow it. Rhasis 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, Ranzovius 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, wherewith melancholy men are molested, the best remedy is to eat a light supper, and of such meats as are easy of digestion; no Hare, Venison, Beef, &c. not to lie on his back, not to meditate or think in the day time of any terrible objects, or especially talk of them before he goes to bed. For, as he said in Lucian after such conference, Hecatas somniare mihi videor, I can think of nothing but Hobgoblins: and, as Tully

[1 Of water gliding with a gentle music.] 2 Aceti sorbitio. 3 Attenuat melancholiam, et ad conciliandum somnum juvat. 4 Quod lieni acetum conveniat. 5 Cont. i. Tract. 9. meditandum de aceto. 6 Sect. 5. Memb. 1. Subsect. 6. 7 Lib. de sanit. tuenda. [8 = nightmare.] 9 Philopseudes, § 39.]
notes, for the most part our speeches in the daytime cause our phantasy to work upon the like in our sleep, which Ennius writes of Homer:

Et canis in somnis leporis vestigia latrat:

as a dog dreams of an hare, so do men on such subjects they thought on last.

2 Somnia quæ mentes ludunt volitantibus umbris,
Nec Delubra Deum, nec ab æthere Numina mittunt,
Sed sibi quisque facit, &c.

[The Gods send not our dreams, we make our own.]

For that cause, when Ptolemy, King of Egypt, had posed the 70 interpreters in order, and asked the nineteenth man, what would make one sleep quietly in the night, he told him the best way was to have divine and celestial meditations, and to use honest actions in the day time. Lod. Vives wonders how Schoolmen could sleep quietly, and were not terrified in the night, or walk in the dark, they had such monstrous questions, and thought of such terrible matters all day long. They had need amongst the rest to sacrifice to God Morpheus, whom Philostratus 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. 1.—Perturbations of the mind rectified. From himself, by resisting to the utmost, confessing his grief to a friend, &c.

Whosoever he is that shall hope to cure this malady in himself or any other, must first rectify these passions and perturbations of the mind; the chiefest cure consists in them. A quiet mind is that voluptas, or summum bonum, of Epicurus, non dolere, curis vacare, animo tranquillo esse, not to grieve, but to want cares, and have a quiet soul, is the only pleasure of the World, as

1 In Som. Scip. Fit enim fere ut cogitationes nostræ et sermones pariant aliquid in somno, quale de Homero scribit Ennius, de quo videlicet sæpissimè vigilans solebat cogitare et loqui. [An. i. 37] 2 Aristeæ Hist. 3 Optimum de coelestibus et honestis meditari, et ea facere. 4 Lib. 3. de causis corr. art. Tam mira monstra quæstionum sæpe nascentur inter eos, ut mirer eos interdum in somniis non terreri, aut de illis in tenebris audere verba facere, adeo res sunt monstrœ. 5 Icon. lib. x. 6 Sect. 5. Memb. i. Subs. 6,
Seneca\textsuperscript{1} truly recites his opinion, not that of eating and drinking, which injurious Aristotle\textsuperscript{2} maliciously puts upon him, and for which he is still mistaken, \textit{malle audit et vapulat}, slandered without a cause, and lashed by all posterity. \textit{ medicines are especially to be avoided, and the mind to be mitigated with mirth, constancy, good hope; vain terror, bad objects, are to be removed; and all such persons in whose companies they be not well pleased. Gualter Bruel, Fernelius, consil. 43, Mercurialis, consil. 6, Piso, Jacchinus, cap. 15. in 9, Raxis, Capivaccius, Hildesheim, &c. all inculcate this as an especial means of their cure, that their \textit{ minds be quietly pacified, vain conceits diverted, if it be possible, with terrors, cares, \textit{ 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. \textit{ The body's mischiefs, as Plato proves, proceed from the soul: and if the mind be not first satisfied, the body can never be cured. Alcibiades raves (saith Maximus Tyrius) and is sick, his furious desires carry him from [the] Lyceum to the leading-place, thence to the Sea, so into Sicily, thence to Lacedemones, thence to Persia, thence to Samos, then again to Athens; Critias tyrannizeth over all the city; Sardanapalus is love-sick; these men are ill-affected all, and can never be cured, till their minds be otherwise qualified. Crato therefore, in that often cited 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, \textit{ quod reliquum est, animae accidentia corrigantur; \textsuperscript{3} from which alone proceeds Melancholy; they are the fountain, the subject, the hinges whereon it turns, and must necessarily be reformed. \textit{ For anger stirs choler, heats

\textsuperscript{1} Epistle, 66, § 42, memoriter.\textsuperscript{2} Aristotle must be a mistake of Burton, for he died when Epicurus was only 19 or 20. Possibly a slip for Athenæus, \textit{ e.g. Lib. iii. cap. 21.}\textsuperscript{3} Animis perturbationes summæ fugiendæ, metus potissimum et tristitia: eorumque loco animus demulcendus hilaritate, animi constantia, bona spe; removendi terores, et eorum consortium quos non probant. \textsuperscript{4} Phantasiae eorum placidè subvertendæ, terores ab animo removendi. \textsuperscript{5} Ab omni fixa cogitatione quovismodo avertantur. \textsuperscript{6} Cuncta mala corporis ab animo procedunt, quæ nisi curentur, corpus curari minime potest, Charmid. [p. 156, E. 157, A.] \textsuperscript{7} Dissertatio [xiii.] An morbi graviore corporis an animi? Renoldo interpret. Ut parum absit à furore, rapitur à Lyceo in concionem, à concione ad mare, à mari in Siciliam, &c. \textsuperscript{8} For the rest, let everything that touches the mind be corrected.\textsuperscript{9} Ira bilem movet, sanguinem adurit, vitales spiritus accendit; moestitia universum corpus infrigidat, calorem innatum extinguit, appetitum destructit, concoctionem impedit, corpus exsiccat, intellectum pervertit. Quamobrem haec omnia prorsus vitanda sunt, et pro virili fugienda.
the blood and vital spirits; sorrow on the other side refrigerates the body, and extinguisheth natural heat, overthrows appetite, hinders concoction, dries up the temperature, and perverts the understanding: fear dissolves the spirits, infects the heart, attenuates the soul: and for these causes all passions and perturbations must, to the uttermost of our power, and most seriously, be removed. *Ælianius Montaltus* attributes so much to them, ¹ that he holds the rectification of them alone to be sufficient to the cure of Melancholy in most Patients. Many are fully cured when they have seen or heard, &c. enjoy their desires, or be secured and satisﬁed in their minds. *Galen*, the common Master of them all, from whose fountain they [all] fetch water, brags, l. i. 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 will here infer, that this is excellent good indeed if it could be done; but how shall it be effected, by whom, what art, what means? *hic labor, hoc opus est.* ² 'Tis a natural infirmity, a most powerful adversary: all men are subject to passions, and melancholy above all others, as being distempered by their innate humours, abundance of choler adust, weakness of parts, outward occurrences; and how shall they be avoided? The wisest men, greatest Philosophers, of most excellent wit, reason, judgement, divine spirits, cannot moderate themselves in this behalf; such as are sound in body and mind, *Stoicks, Heroes, Homer’s Gods*, all are passionate, and furiously carried sometimes; and how shall we that are already crazed, *fracti animis*, sick in body, sick in mind, resist? We cannot perform it. You may advise and give good precepts, as who cannot? But how shall they be put in practice? I may not deny but our passions are violent, and tyrannize of us, yet there be means to curb them; though they be head-strong, they may be tamed, they may be qualiﬁed, if he himself or his friends will but use their honest 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, & desire his own good,

¹ De mel. cap. 26. *Ex illis solum remedium; multi ex visis, auditis, &c. sanati sunt.* ² *Virg. Æn. vi. 129.* This is the labour, this the diﬃculty.
no doubt but he may *magnam morbi deponere partem*, be eased at least, if not cured. He himself must do his utmost endeavour to resist & withstand the beginnings. *Principiis obsita.*¹ Give not water passage, no not a little, Eccl. 25. 25. If they open a little, they will make a greater breach at length. Whatever it is that runneth in his mind, vain conceit, be it pleasing or displeasing, which so much affects or troubleth him, ² by all possible means he must withstand it, expel those vain, false, frivolous imaginations, absurd conceits, feigned fears and sorrows; from which, saith Piso, this disease primarily proceeds, and takes his first occasion or beginning, by doing something or other that shall be opposite unto them, thinking of something else, persuading by reason, or howsoever, to make a sudden alteration of them. Though he have hitherto run in a full career, and precipitated himself, following his passions, giving reins to his appetite, let him now stop upon a sudden, curb himself in; and, as Ἀπολλονιος adviseth, strive against with all his power, to the utmost of his endeavour, and not cherish those fond imaginations, which so covertly creep into his mind, most pleasing and amiable at first, but bitter as gall at last, and so head-strong, that by no reason, art, counsel, or persuasion they may be shaken off: Though he be far gone, and habituated unto such phantastical imaginations, yet, as *Tully,* and *Plutarch* advise, let him oppose, fortify, or prepare himself against them, by premeditation, reason, or, as we do by a crooked staff, bend himself another way.

¹ Tu tamen interea effugito quae tristia mentem
Sollicitantium, procul esse jube curasque metumque
Pallentem, ultrices iras; sint omnia leta!
In the mean time expel them from thy mind,
Pale fears, sad cares, and griefs which do it grind,
Revengeful anger, pain and discontent;
Let all thy soul be set on merriment!
Curas tolle graves, irasce crede profanum.⁶

² [Away with grief, think to be angry wicked.] If it be idleness hath caused this insirmity, or that he perceive

³ Pro viribus annitendum in praedictis, tum in aliis, à quibus malum, velit à primariâ causa, occasiorem nactum est; imaginationes absurdæ falsæque et mœstitia quecumque subierit propulsat, aut aliud agendo, aut ratione persuasindo eorum mutationem subitò facere.⁴ Lib. 2. c. 16. de occult. nat. Quisque quisque malo obnoxius est, acriter obsistat, et summa cura obluctetur, nec ullo modo foveat imaginationes tacite obrepentes animo, blandas ab initió et amabiles, sed quæ adeo convalescunt, ut nulla ratione ex curtì queant.
⁴ 3. Tusc. [cap. xiii. sq.] Ad Apollonium. [passim.]
⁵ Fracastorius. [⁶ Regimen Sanitatis Salerni.]
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 delightful melancholy, a friend in shew, 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 1 Roger Bacon hath it, we could but moderate ourselves in those six non-natural things. 2 If it be any disgrace, abuse, temporal loss, calumny, death of friends, imprisonment, banishment, be not troubled with it, do not fear, be not angry, grieve not, at it, but with all courage sustain it. (Gordonius, lib. 1. c. 15. de conser. vit.) Tu contra audentior ito. 3 4 If it be sickness, ill success, or any adversity that hath caused it, oppose an invincible courage, fortify thyself by God's word, or otherwise, mala bonis persuadenda, set prosperity against adversity, as we refresh our eyes by seeing some pleasant meadow, fountain, picture, or the like; recreate thy mind by some contrary object, with some more pleasing meditation divert thy thoughts.

Yea, but you infer again, facile consilium damus aliis, 5 we can easily give counsel to others; every man, as the saying is, can tame a shrew but he that hath her; si hie esses, aliter sentires; 6 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, malè sani, distempered and habituated in these courses, we can make no resistance; you may as well bid him that is diseased not to feel pain, as a melancholy man not to fear, not to be sad: 'tis within his blood, his brains, his whole temperature; it cannot be removed. But he may choose

1 Epist. de secretis artis et naturæ cap. 7. de Retard. sen. Remedium esset contra corruptionem proprium, si quilibet exerceret regimen sanitatis, quod consistit in rebus sex non naturalibus. 2 Pro aliquo vituperio non indigneris, nec pro amissione aliquus rei, pro morte aliquus, nec pro carceri, nec pro exilio, nec pro alia re, nec irascaris, nec timeas, nec doleas, sed cum summâ præsentia læc sustineas. 3 Virg. Æn. vi. 95. Do you more boldly cope with difficulties.] 4 Quodsi incommoda adversitatis infertumia hoc malum invexerint, his infrauctum animum opponas, Dei verbo ejusque fiducia te suffulcias, &c. Lemnius, lib. r. c. 16. 5 Ter. Andria, ii. r. 9, memoriter.] 6 Ter. Andria, ii. r. 10, memoriter.]
whether he will give way too far unto it, he may in some sort correct himself. A Philosopher was bitten with a mad dog, and as the nature of that disease is to abhor all waters, and liquid things, and to think still they see the picture of a dog before them: he went for all this, *reluctante se*, to the Bath, and seeing there (as he thought) in the water the picture of a dog, with reason overcame this conceit, *quid cani cum balneo?* what should a dog do in a Bath? a mere conceit. Thou thinkest thou hearest and seest Devils, black men, &c. *tis not so, *tis thy corrupt phantasy, settle thine imagination, thou art well. Thou thinkest thou hast a great nose, thou art sick, every man observes thee, laughs thee to scorn; persuade thyself *tis no such matter: this is fear only, and vain suspicion. Thou art discontent, thou art sad and heavy; but why? upon what ground? consider of it: thou art jealous, timorous, suspicious; for what cause? examine it throughly, thou shalt find none at all, or such as is to be contemned, such as thou wilt surely deride, and contemn in thyself, when it is past. Rule thyself then with reason, satisfy thyself, accustom thyself, wean thyself from such fond conceits, vain fears, strong imaginations, restless thoughts. Thou mayest do it; *est in nobis assuescere* (as Plutarch saith) we may frame ourselves as we will. As he that useth an upright shoe may correct the obliquity or crookedness, by wearing it on the other side, [so] we may overcome passions if we will. *Quicquid sibi imperavit animus, obtinuit* (as *Seneca* saith): *nulli tam feri affectus, ut non disciplinâ perdomentur; whatsoever the will desires, she may command: no such cruel affections, but by discipline they may be tamed; voluntarily thou wilt not do this or that, which thou oughtest to do, or refrain, &c. but when thou art lashed like a dull jade, thou wilt reform it; fear of a whip will make thee do, or not do. Do that voluntarily then which thou canst do, and must do by compulsion: thou mayst refrain, if thou wilt, and master thine affections. *As in a City* (saith Melanthon) they do by stubborn rebellious rogues, that will not submit themselves to political judgement, compel them by force, so must we do by our affections. *If the heart will not lay aside those vicious motions, and the phantasy those*

[1 See Erasmi Adagia, pp. 166, 167.]  
[2 See Plutarch On Education, § iv.]  
[3 Lib. 2. de Ira. [cap. 36.] ]  
[4 Cap. 3. de affect. anim. Ut in civitatis contumaces qui non cedunt politico imperio vi coercendi sunt; *ita* Deus nobis indidit alteram imperii formian; si *cor* non deponit vitiosum affectum, membra foras coercenda sunt, ne ruant in quod affectus impellat; *et* locomotiva, quae heril imperio obtemperat, alteri resistat.
fond imaginations, we have another form of government to enforce and refrain our outward members, that they be not led by our passions. If appetite will not obey, let the moving faculty over-rule her, let her resist and compel her to do otherwise. In an ague the appetite would drink, sore eyes that itch would be rubbed, but reason saith no, and therefore the moving faculty will not do it. Our phantasy would intrude a thousand fears, suspicions, chimaeras upon us, but we have reason to resist, yet we let it be overborne by our appetite; imagination enforceth spirits which by an admirable league of nature compel the nerves to obey, and they our several limbs: we give too much way to our passions. And as to him that is sick of an ague all things are distasteful and unpleasant, non ex cibi vitio, saith Plutarch, not in the meat, but in our taste, so many things are offensive to us, not of themselves, but out of our corrupt judgement, jealousy, suspicion, and the like; we pull these mischiefs upon our own heads.

If then our judgement be so depraved, our reason over-ruled, 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; alitur vitium crescitque tegendo, and that which was most offensive to us, a cause of fear and grief, quod nunc te coquit, another hell; for strangulat inclusus dolor atque exestuat intus, grief concealed strangles the soul; but when as we shall but impart it to some discreet, trusty, loving friend, it is instantly removed, by his counsel haply, wisdom, persuasion, advice, his good means, which we could not otherwise apply unto ourselves. A friend's counsel is a charm, like mandrake wine, curas sopit; and as a bull that is tied to a fig-tree becomes gentle on a sudden (which some, saith Plutarch, interpret of good words) so is a savage obdurate heart mollified by fair speeches. All adversity finds ease in complaining, (as Isidore holds), and 'tis a salve to relate it,

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1 Imaginatio impellit spiritus, et inde nervi moventur, &c. et obtemperant imaginationi et appetitu mirabili foedere, ad exsequendum quod jubent.  
2 See Plutarch, On Contentedness of Mind, § iii.]  
3 Virg. G. iii. 454.]  
4 Cic. de Senectute, i. i.]  
5 Ovid. Trist. lib. 5. [i. 63.]  
7 It allays our cares.]  
8 Camerarius, Embl. 26. cent. 2.  
9 Sympos. lib. 6. cap. 10.  
10 Epist. 8. lib. 3. Adversa fortuna habet in querelis levamentum; et malorum relatio, &c.
Friends’ confabulations are comfortable at all times, as fire in Winter, shade in Summer, quale sopor fessis in gramine, meat and drink to him that is hungry or athirst; Democritus’ Collyrium is not so sovereign to the eyes as this is to the heart; good words are cheerful & 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 saepè narratio, the simple narration many times easeth our distressed mind, & in the midst of greatest extremities; so divers have been relieved, by exonerating themselves to a faithful friend: he sees that which we cannot see for passion and discontent, he pacifies our minds, he will ease our pain, assuage our anger; quanta inde voluptas! quanta securitas! Chrysostom adds what pleasure! what security by that means! Nothing so available, or that so much refresheth the soul of man. Tully, as I remember, in an Epistle to his dear friend Atticus, [1, 18, 7.] much condoles the defect of such a friend. I live here (saith he) in a great City, where I have a multitude 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 send for thee; for there be many things which trouble and molest me, which, had I but thee in presence, I could quickly disburden myself of in a walking discourse. The like peradventure may he and he say with that old man in the Comedy,

Nemo est meorum amicorum hodie,  
Apud quem expromere occulta mea audeam,\footnote{7}  
[I have not at this day one friend to whom \  
I dare entrust my secrets,]  

and much inconvenience may both he and he suffer in the mean time by it. He or he, or whosoever then labours of this malady, by all means let him get some trusty friend,\footnote{8} Semper habens Pyladen aliquem qui curat Orestem, a Pylades, to whom freely and securely he may open himself. For, as in all other occurrences, so it is in

\footnote{1} Alloquium cari juvat, et solamen amici. Emblem. 54. Cent. r.  
\footnote{2} Hom. II. xi. 793; xv. 404.]  
\footnote{3} Virg. Ecl. v. 46. As sleep on the grass to the tired.\footnote{4} As David did to Jonathan, I Sam, xx.  
\footnote{5} Seneca, Epist. 67.  
\footnote{6} Hic in civitate magna et turba magna neminem reperire possimus, quocum suspirare familiariter, aut jocari libere, possimus. Quare te expectamus, te desideramus, te acestimus. Multa sunt enim quae me sollicitant et angunt, quae mihi videor, aures tuas nactus, unius ambulationis sermone exhaurire posses.  
\footnote{7} Ter. Heautontimorumenos, iii. iii. 13. 14.]  
\footnote{8} Ovid. [Remed. Am. 589.]
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this, Si quis in cœlum ascendisset, &c. as he said in ¹ Tully, If a man had gone to heaven, seen the beauty of the skies, stars errant, fixed, &c. insuavis erit admiratio, it will do him no pleasure, except he have somebody to impart what he hath seen. It is the best thing in the world, as ² 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 politick ³ Comines 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.

SUBSECT. 2.—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. Sua erit humanitatis et sapientiae (which ⁴ Tully enjoineth in like case) siguid erratum, curare, aut improvisum, suà diligentià corrigere. They must all join; nec satis medico, saith ⁵ Hippocrates, suum fecisse officium, nisi suum quoque ægrotus, suum astantes, &c. ⁶ 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 physick, cum custodià, let them not be left unto them-

¹ De amicitia. [c. 23.] ² De tranquill. c. 7. Optimum est amicum fidelem nancisci, in quem secreta nostra infundamus. Nihil æque oblectat animam, quam ubi sint præparata pectora, in quæ tutò secreta descendant, quorum conscientia æque ac tua: quorum sermo solitudinem leniat, sententia consilium expedit, hilaritas tristitiam dissipet, conspectusque ipse delectet. ³ Comment. l. [v. cap. v.] Ad Deum confugiamus, et peccatis veniam precemur, inde ad amicos, et cui plurimum tribuimus, nos patefaciamus totos, et animi vulnus quo affligimus: nihil ad reficiendum animum efficacius. ⁴ Ep. Q. frat. [Lib. i. Ep. r.] ⁵ Aphor. prim. ⁶ It is not enough for the Physician to do his duty, the Patient and friends must do theirs too.
selves, but with some company or other, lest by that means they aggravate and increase their disease; non oportet agros hujusmodi esse solos, vel inter ignotos, vel inter eos quos non amant aut negligunt, as Rod. à Fonseca, Tom. 1. consil. 35. prescribes. Lugentes custodi dire solenus, (saith ¹Seneca), ne sollitudine male utantur; we watch a sorrowful person lest he abuse his solitariness, and so should we do a melancholy man; set him about some business, exercise, or recreation, which may divert his thoughts, and still keep him otherwise intent; for his phantasy is so restless, operative, and quick, that if it be not in perpetual action, ever employed, it will work upon itself, melancholize, 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 anyways 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,² they must observe by his looks, gestures, motions, phantasy, what it is that offends, and then to apply remedies unto him. Many are instantly cured, when their minds are satisfied. ³Alexander makes mention of a woman that, by reason of her husband's long absence in travel, was exceedingly 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. Trincavellius, consil. 12. lib. 1, hath such a story of a Venetian, that, being much troubled with melancholy, ⁴and ready to die for grief, when he heard his wife was brought to bed of a son, instantly recovered. As Alexander concludes,⁵ if our imaginations be not inveterate, by this art they may be cured, especially if they proceed from such a cause. No better way to 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, suspend,

¹ Epist. 10. ² Observando motus, gestus, manus, pedes, oculos, phantasiam. Piso. ³ Mulier melancholia correta ex longa viri peregrinatione, et iracundè omnibus respondens, quum maritus domum reversus, praeter spem, &c. ⁴ Prae dolore moriturus, quum nunciatum esset uxorem peperisse filium, subito recuperavit. ⁵ Nisi affectus longo tempore infestaverit, tali artificio imaginationes curare oportet, præsertim ubi malum ab his, velut à primaria causa, occasionem habuerit.
or any way molested, secure him, *solvitur malum*, give him satisfaction, the cure is ended; alter his course of life, there needs no other Physick. If the party be sod, 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, renew many times, and recall such Chimæras and terrible fictions into their minds. Make not so much as mention of them in private talk, or a dumb shew tending to that purpose: such things (saith Galateus) are offensive to their imaginations. And to those that are now in sorrow Seneca forbids all sad companions, and such as lament; a groaning companion is an enemy to quietness. 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; *versa non evertenda, sed erigenda*, things down must not be dejected, but reared, as Crato counselleth; he must be quietly and gently used, and we should not do any thing against his mind, but by little and little effect it. As an horse that starts at a drum or trumpet, and will not endure the shooting of a piece, may be so manned by art, and animated, that he can not only endure, but is much more generous at the hearing of such things, much more courageous than before, and much delighteth in it: they must not be reformed, *ex abrupto*, but by all art and insinuation, made to such companies, aspects, objects, they could not formerly away with. Many at first cannot endure the sight of a green wound, a sick man, which afterwards becôme good chirurges, bold empiricks. A horse starts at a rotten post afar off, which coming near, he quietly passeth. 'Tis much in the manner of making such

1 Lib. 1. cap. 16. Si ex tristitia aut alio affectu coepit, speciem considera, aut alium quid eorum, quae subitam alterationem facere possunt. 2 Evitandi monstrifici aspectus, &c. 3 Neque enim tam actio, neque recordatio rerum hujusmodi displicet, sed is vel gestus alterius imaginationi adumbrare, vehementer molestum. Galat. de mor. cap. 7. 4 [De] Tranquillitate, [vii. § 4.] Praecipue vitentur tristes, et omnia deolorantes; tranquillitati inimicus est comes perturbatus, omnia gemens. 5 Ilorum quoque hominum, à quorum consortio abhorrent, praesentia amovenda, nec sermonibus ingratis obtundendi; si quis insaniam ab insanâ sic curari æstimet, et protervé utitur, magis quam æger insanit. Crato, consil. 184. Scoltzi. 6 Molliter ac suaviter æger tractetur, nec ad ea adigatur que non curat. 7 Abruptly.
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 Publick Shew, 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,\(^1\) cares, suspicions, emulations, ambition, anger, jealousy, which that place afforded, and which surely caused him to be so melancholy at the first. Maxima quæque domus servis est plena superbis;\(^2\) a company of scoffers and proud Jacks are commonly conversant and attendant in such places, & able to make any man that is of a soft quiet disposition (as many times they do) ex stulto insanum,\(^3\) 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 citi, 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 over-hasty in his return. If he be so stupid, that he do not apprehend it, his friends should take some order, & by their discretion supply that which is wanting in him, as in all other cases they ought to do. If they see a man melancholy given, solitary, averse from company, please himself with such private and vain meditations, though he delight in it, they ought by all means to seek to divert him, to dehort him, to tell him of the event and danger that may come of it. If they see a man idle that, by reason of his means otherwise, will betake himself to no course of life, they ought seriously to admonish him he makes a noose to 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 ought, 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

\(^1\) Ob suspiciones, curas, æmulationem, ambitionem, iras &c. quas locus ille ministrat, et quæ fecissent melancholicum.  
\(^2\) Juv. v. 66. Every great house is full of haughty slaves.]  
\(^3\) From a fool mad.]
mind be satisfied. ¹Socrates, in Plato, would prescribe no Physick for Charmides’ head-ache till first he had eased his troublesome mind; body and soul must be cured together, as head and eyes.

²Oculum non curabis sine toto capite,
Nec caput sine toto corpore,
Nec totum corpus sine anima.

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 ³Galen, have been cured by good counsel and persuasion alone. Heaviness of the heart of man doth bring it down, but a good word rejoiceth it, Prov. 12, 25. And there is he that speaketh words like the pricking of a sword, but the tongue of a wise man is health, Ver. 18. Oratio namque saucii animi est remedium, a gentle speech is the true cure of a wounded soul, as ⁴Plutarch contends out of Æschylus and Euripides: if it be wisely administered, it caseth grief and pain, as divers remedies do many other diseases; ’tis incantationis instar, a charm, estuantis animi refrigerium, that true Nepenthes of Homer, which was no Indian plant or feigned medicine, which Polydamma, Thon’s wife, sent Helen for a token, ⁵as Macrobius 7. Saturnal., [cap. i.] Goropius, Hermat. ⁶lib. 9. Greg. Nazianzen, and others, suppose, but opportunity of speech: for Helen’s bowl, Medea’sunction, Venus’ Girdle, Circe’s Cup, cannot so enchant, so forcibly move or alter, as it doth. A letter sent or read will do as much; multum allevor quum tuas literas lego, I am much eased, as ⁷Tully writ to Pomponius Atticus, when I read thy letters; and as Julian the Apostate once signified to Maximus the Philosopher, ⁸as Alexander slept with Homer’s works, so do I with thine Epistles, tanquam Peonitis medicamentis, easque assidüe tanquam recentes et novas iteramus; scribe ergo, et assidüe scribe, or else come thyself; amicus ad amicum venies. ¹⁰Assuredly a wise and well spoken man may do what he will in such a case; a good Orator alone, as ¹¹Tully holds, can alter affections by power of his

¹ Nisi prius animum turbatissimum curasset; nec oculi sine capite, nec corpus sine animâ, curari potest. [Charmides, p. 156 E.] ²E Graeco. [Plato, Charm. p. 156 E.] ³Et nos non paucos sanavimus animi motibus ad debitum revocatis. lib. i. de sanit. tuend. ⁴Consol. ad Apollonium. [§ ii.] Si quis sapienter et suo tempore adhibeat, remedias morbis diversis diversa sunt; dolentem sermo benignus subvetat. ⁵[Hom. Od. iv. 220—230.] ⁶Hermathena is the full title of the book.] ⁷Lib. 12. Epist. [39.] ⁸Epistle 15.] ⁹As with healing drugs, and I continually read them over and over as new and fresh; write therefore frequently.] ¹⁰As a friend you will come to a friend.] ¹¹De Nat. Deorum [ii. 59.]. Consolatur afflictos, deducit perterritos à timore; cupiditates imprimis et iracundias comprimit.
eloquence, comfort such as are afflicted, erect such as are depressed, expel and mitigate fear, lust, anger, &c. And how powerful is the charm of a discreet and dear friend! Ille regit dictis animos et temperat tras. What may not he effect? As 2Chremes told Menedemus, Fear not, conceal it not, O friend, but tell me what it is that troubles thee, and I shall surely help thee by comfort, counsel, or in the matter itself. 3Arnoldus, lib. i. breviar. cap. 18, speaks of an Usurer in his time, that upon a loss, much melancholy and discontent, was so cured. As imagination, fear, grief, cause such passions, so 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 4Trincavellius illustrates by an example of a Patient of his. Porphyrius, the Philosopher, (in Plotinus' life, written by him), relates that, being in a discontented humour through unsufferable anguish of mind, he was going to make away himself: but meeting by chance his Master Plotinus, who, perceiving by his distracted looks all was not well, urged him to confess his grief: which when he had heard, he used such comfortable speeches, that he redeemed him &c faecibus 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 Lemnius exhorteth, to pity, and by all plausible means to seek to reduce them: but if satisfaction may not be had, mild courses, promises, comfortable speeches, and good counsel, will not take place; then, as Christopherus à Vega determines, lib. 3. cap. 14, de Mel. to handle them more roughly, to threaten and chide, saith 'Altomarus, 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 9Rhasis adviseth, one while to

1 Virg. Æn. i. 153. quoted memoriter. He rules their angry passions with his words. 2 Heauton. Act. i. Scen. i. [33, 34.] Ne retice, ne verere, crede inquam mihi, Aut consolando, aut consilio, aut re juvero. 3 Novi foeneratorem avarum apud meos sic curatum, qui multam pecuniam amiserat. 4 Lib. i. consil. i2. Incredibile dictu quantum juvent. 5 From the jaws of Erebus. 6 Nemo istiusmodi conditionis hominibus insultet, aut in illos sit severior; verum miserie potius indolescat, vicemque deploret, lib. 2. cap. 16. 7 Cap. 7. Idem Piso Laurentius, cap. 8. 8 Quod timet nihil est, ubi cogitur et videt. 9 Una vice blandiantur, una vice iisdem terrorem incitant.
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 Äelian Montaltus so much commend, clamav clavo pellere,1 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. 3Christopherus à Vega accounts it rational Physick, non alienum à ratione: and Lemnius much approves it, to use an hard wedge to an hard knot, to drive out one disease with another, to pull out a tooth, or wound him, to geld him, saith 4 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; 5 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 6 Pliny, whom Scaliger calls mendaciorum patrem, the father of lies, Q. Fabius Maximus, that renowned Consul of Rome, in a battle fought with the King of the Allobroges at the river Isaurus, was so rid of a quartan ague. Valesius, in his controversies, holds this an excellent remedy, and, if it be discreetly used in this malady, better than any Physick.

Sometimes again by some7 feigned lie, strange news, witty device, artificial invention, it is not amiss to deceive them. 8 As they hate those, saith Alexander, that neglect or deride, so they will give ear to such as will sooth them up. If they say they have swallowed frogs, or a snake, by all means grant it, and tell them you can easily cure it, 'tis an ordinary thing. Philodotus the Physician cured a melancholy King, that thought his head was off, by putting a leaden cap thereon; the weight made him perceive it, and freed him of his fond imagination. A woman, in the said Alexander, swallowed a serpent as she thought; he gave her a vomit, and conveyed a serpent, such as she conceived, into the bason; upon the sight of

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[1 See Erasmi Adagia, p. 70.] [2 Si vero fuerit ex novo malo audito, vel ex animi accidente, aut de amissione merueum, aut morte amici, introducantur nova contraria bis, quae ipsum ad gaudia moveant; de hoc semper niti debemus, &c. 3 Lib. 3. cap. 14. 4 Cap. 3. Castratio olim à veteribus usa in morbis desperatis, &c. 5 Lib. 1. cap. 5. Sic morbum morbo, ut clamav clavo, retundimus, et malo nodo malum cuneum adhibemus. Novi ego qui ex subito hostium incursu et inopinato timore quartanam depulerat. 6 Lib. 7. cap. 50. In acie pugnans febre quartana liberatus est. 7 Jacchinus, c. 15. in 9. Rasis Mont. cap. 26. 8 Lib. 1. cap. 16. Aversantur eos qui eorum affectus rident, contemnunt. Si ranas et vipers comedisse se putant, concedere debemus, et spem de cura facere.
ANATOMY OF MELANCHOLY. [PART. II. SECT. II.]

it she was amended. The pleasantest dotage that ever I read, saith ¹Laurentius, was of a Gentleman at Senes in Italy, who was afraid to piss, lest all the Town should be drowned; the Physicians caused the bells to be rung backward, and told him the Town was on fire, whereupon he made water, and was immediately cured. Another supposed his nose so big that he should dash it against the wall if he stirred; his Physician took a great piece of flesh, and, holding it in his hand, pinched him by the nose, making him believe that flesh was cut from it. Forestus, obs. lib. 1, had a melancholy Patient, who thought he was dead,² he put a fellow in a chest, like a dead man, by his bed’s side, and made him rear himself a little, and eat: the melancholy man asked the counterfeit, whether dead men used to eat meat? he told him yea; whereupon he did eat likewise and was cured. Lemnius, lib. 2, cap. 6. de 4. complex. hath many such instances, and Jovianus Pontanus (lib. 4. cap. 2. of Wisd.) of the like: but amongst the rest I find one most memorable, registered in the ³French Chronicles, of an Advocate of Paris before mentioned, who believed verily he was dead, &c. I read a multitude of examples of melancholy men cured by such artificial inventions. 

SUBSECT. 3.—Musick 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 judgement none so present, none so powerful, none so apposite, as a cup of strong drink, mirth, musick, and merry company. Ecclus 40. 20, Wine and Musick rejoice the heart. ⁴Rhasis, cont. 9. Tract. 15, Altomarus cap. 7, Ælianus Montaltus, c. 26, Ficinus. Bened. Victor. Faventinus, are almost immoderate in the commendation of it; a most forcible medicine ⁵Jacchius calls it: Jason Pratensis, a most admirable thing, and worthy of consideration, that can so mollify the mind, and stay those tempestuous affections of it. Musica est mentis medicina maestae, [music] is a roaring meg⁶ against Melancholy, to rear and revive the

¹ Cap. 8. de mel. ² Cistam posuit ex Medicorum consilio præpe eum, in quem alium se mortuum fingingentem posuit; hic in cista jacens, &c. ³ Serres. 1550. ⁴ In 9. Rhasis. Magnam vim habet musica. ⁵ Cap. de Mania. Admiranda propectò res est, et digna expensione, quod sonorum concinnitas mentem emolliat, sistatque procellosas ipsius affectiones. ⁶ Perhaps we should print Roaring Meg. It was the name for a cannon. See the quotations in Nares’ Glossary.
languishing soul, affecting not only the ears, but the very arteries, the vital and animal spirits; it erects the mind, and makes it nimble. 

Lenuius inst. cap. 44. This it will effect in the most dull, severe, and sorrowful souls, expel grief with mirth, and if there be any clouds, dust, or dregs of cares yet lurking in our thoughts, most powerfully it wipes them all away, Sarisbur. polit. lib. i. cap. 6. and that which is more, it will perform all this in an instant: cheer up the countenance, expel austerity, bring in hilarity, (Girald. Camb. cap. 12. Topog. Hiber.) inform our manners, mitigate anger. Athenaeus (Deipnosophist. lib. 14. cap. 10.) calleth it an infinite treasure to such as are endowed with it. Dulcisonum reficit tristia corda melos, Eobanus Hessus. Many other properties Cassiodorus, epist. 4, reckons up of this our divine Musick, 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; guæ à spiritu, sine manuum dexteritate, gubernetur, &c. it cures all irksomeness and heaviness of the soul. 

Labouring men, that sing to their work, can tell as much, and so can soldiers when they go to fight, whom terror of death cannot so much affright, as the sound of trumpet, drum, fife, and such like musick, animates; metus enim mortis, as Censorinus informeth us, musica depellitur. It makes a child quiet, the nurse’s song; and many times the sound of a trumpet on a sudden, bells ringing, a carman’s whistle, a boy singing some Ballad tune early in the street, 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 an 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. Sealiger, exercit. 302, gives a reason for these effects,

1 Languens animus inde erigitur et reviviscit; nec tam aures afficit, sed et sonitu per arterias undique diffuso, spiritus tum vitales tum animales excitat, mentem reddens agilem, &c.
2 Musica venustate sua mentes severiores capit, &c.
3 Animos tristes subitò exhilarat, nubilos vultus serenat, austeritatem reponit, jucunditatem exponit, barbariemque facit deponere gentes, mores instituit, iracundiam mitigat. [Sweet melody repairs sad hearts.]
4 Cithara tristitiam jucundat, timidos furores attenuat, cruentam sevitiam blandè reficit, languorem, &c.
5 Pet. Areline. 7 Castillo, de Aulic. lib. i. fol. 27.
6 Lib. de Natali, cap. 12. [The fear of death is driven away by music.]
1 because the spirits about the heart take in that trembling and danc- ing air into the body, are moved together, and stirred up with it, or else the mind, as some suppose, harmonically composed, is roused up at the tunes of musick. And 'tis not only men that are so affected, but almost all other creatures. You know the Tales 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 beasts, and other animals, dance after their pipes: the dog and hare, wolf and lamb; vicinunque lupo præbuit agna latus; clamous graculus, stridula cornix et Iovis aquila, as Philostratus describes it in his Images, stood all gaping upon Orpheus; and 7 trees, pulled up by the roots, came to hear him, Et comitem quercum pinus amica trahit.

Arion made fishes follow him, which, as common experience evinceth, are much affected with musick. All singing birds are much pleased with it, especially Nightingales, if we may believe Calcagninus; and bees amongst the rest, though they be flying away, when they hear any tingling sound, will tarry behind. Harts, Hinds, Horses, Dogs, Bears, are exceedingly delighted with it, Scal. exerc. 302. Elephants, Agrippa adds, lib. 2. cap. 24. and in Lydia in the midst of a lake there be certain floating Islands, (if ye will believe it), that after musick will dance.

But to leave all declamatory speeches in praise of divine Musick, I will confine myself to my proper subject: besides that excellent power it hath to expel many other diseases, it is a sovereign remedy against Despair and Melancholy, and will drive away the Devil himself. Canus, a Rhodian Fiddler in Philostratus, when Apollonius was inquisitive to know what he could do with his pipe, told him, that he would make a melancholy man merry, and him that was merry much merrier than before, a lover more

1 Quod spiritus, qui in corde agitant, tremulum et subsaltantem recipiunt aereum in pectus, et inde excitantur, a spiritu musculi moventur, &c. 2 Ovid, A. A. iii. 321; Hor. Odes, i. 12. 7-12. 3 Hor. Odes, iii. 11. 2. 4 Ovid, Fasti, i. 207. 5 The noisy jackdaw, the croaking crow, and Jupiter's eagle. 6 Orpheus. 7 Arborves radicibus avulsæ, &c. 8 And the pine brought her friend the oak to hear him. 9 M. Carew of Anthony, in Descript. Cornwall, saith of whales, that they will come and show themselves dancing at the sound of a trumpet, fol. 35. i. et fol. 154. 2 book. 10 Hyginus, Fab. 194. 11 De cervo, equo, cane, urso idem compertum; musica afficiuntur. 12 Numin inest numeris. 13 Scepe graves morbos modulatum carmen abegit, Et desesperati conciliavit opem. 14 Lib. 5. cap. 7. Mærentibus mærorum adimam, laetantem vero seippo reddam hilariorem, amantem calidiorem, religiosum divino numine [magis] corruem, et ad Deos colendos paratiorem.
enamoured, a religious man more devout. Ismenias the Theban, 1 Chiron the Centaur, is said to have cured this and many other diseases by Musick alone: as now they do those, saith 2 Bodine, that are troubled with S. Vitus' Bedlam dance. 3 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 Civ. 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. 16; and Elisha, when he was much troubled by importunate Kings, called for a Minstrel, and, when he played, the hand of the Lord came upon him, 2 King. 3. Censorinus, de natali, cap. 12, reports how Asclepiades the Physician helped many frantick persons by this means, phreneticorum mentes morbo turbatas. Jason Pratensis, cap. de Maniâ, hath many examples, how Clinias and Empedocles cured some desperately melancholy, and some mad, by this our Musick: which, because it hath such excellent virtues, belike 4 Homer brings in Phlemius playing, and the Muses singing, at the Banquet of the Gods. Aristotle, Polit. l. 8. c. 5, Plato, 2. de Legibus, highly approve of it, and so do all Politicians. The Greeks, Romans, have graced Musick, and made it one of the liberal sciences, though it be now become mercenary. All civil Common-wealths allow it: Cneius Manlius, (as 5 Livy relates), A6 ab urb. cond. 567, brought first out of Asia to Rome singing wenches, players, jesters, and all kind of Musick to their feasts. Your Princes, Emperors, and persons of any quality maintain it in their Courts; no mirth without Musick. 6 Thomas More, in his absolute Utopian Common-wealth, 6 allows Musick as an appendix to every meal, and that throughout, to all sorts. Epictetus calls mensam mutam præsepe, a table without musick a manger; for the consent of Musicians at a banquet is a carbuncle set in gold; and as the signet of an Emerald well trimmed with gold, so is the melody of Musick in a pleasant banquet, Ecclus. 32. v. 5, 6. 7 Lewis 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, Ionick and Lydian tunes,

1 Natalis Comes, Myth. lib. 4. cap. 12. 2 Lib. 5. de rep. Curat musica fuorem Sancti Viti. 3 Exilire è convivio, Cardan, subtil. lib. 13. 4 Illad. x. [604.] 5 Libro 9. cap. 1. Psaltrias, sambucistriasque, et convivalia ludorum oblectamenta addita epulis, ex Asia invexit in urbem. 6 Utopia, Book ii.] 7 Commines. [Book iv. ch. x.]
exquisite Musick, 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. ¹Lucian, in his book De Saltatione, is not ashamed to confess that he took infinite delight in singing, dancing, musick, 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 confesseth, exercit. 274. ²I am beyond all measure affected with musick, I do most willingly behold them dance, I am mightily detained and allured with that grace and comeliness of fair women, I am well pleased to be idle amongst them. And what young man is not? As it is acceptable and conducing to most, so especially to a melancholy man; provided always, his disease proceed not originally from it, that he be not some light Inamorato, some idle phantastick, who capers in conceit all the day long, and thinks of nothing else but how to make Jigs, Sonnets, Madrigals, in commendation of his Mistress. In such cases Musick is most pernicious, as a spur to a free horse will make him run himself blind, or break his wind; incitamentum enim amoris musica, for Musick enchanteth, as Menander holds, it will make such melancholy persons mad, and the sound of those Jigs and Horn-pipes will not be removed out of the ears a week after. ³Plato for this reason forbids Musick and wine to all young men, because they are most part amorous, ne ignis addatur igni,⁴ lest one fire increase another. Many men are melancholy by hearing Musick, but it is a pleasing melancholy that it causeth; and therefore to such as are discontent, in woe, fear, sorrow, or dejected, it is a most present remedy; it expels cares, alters their grieved minds, and easeth in an instant. Otherwise, saith ⁵Plutarch, musica magis dementat quàm vinum; musick makes some men mad as a tiger; like Astolpho’s horn in Ariosto,⁶ or Mercury’s golden wand in Homer,⁷ that made some wake, others sleep, it hath divers effects: and ⁸Theophrastus⁹ right well

¹ Ista libenter et magnâ cum voluptate spectare soleo. Et scio te illecebris hisce captam iri, et insuper tripidiatutum; haud dubii demulcebere. [§ 85.] ² In musicis supra omnem fidem capior et oblector; choreas libentissimé aspicio; pulchrarum feminarum venustate detineor; otiari inter has solutus curis possum. ³ De legibus. [pp. 671, 674.] ⁴ Plutarch's Conjugal Precepts, § 40.] ⁵ Sympos. quest. 5. Musica multos magis dementat quam vinum. ⁶ Orlando Furioso, Book xx.] ⁷ See Odyssey, 24. 2-4.] ⁸ Animi morbi vel à musica curantur vel inferuntur. [⁹ Frag. 87, 88. (ed. Didot.)]
prophesied that diseases were either procured by Musick or mitigated.

SUBSECT. 4.—Mirth and merry company, fair objects, remedies.

Mirth and merry company may not be separated from Musick, both concerning and necessarily required in this business. Mirth (saith 1Vives) purgeth the blood, confirmeth health, causeth a fresh, pleasing, and fine colour, prorogues life, whets the wit, makes the body young, lively, and fit for any manner of employment. The merrier heart, the longer life; a merry heart is the life of the flesh, Prov. 14. 30. Gladness prolongs his days, Ecclus. 30. 22. and this is one of the three Salernitan Doctors, Dr Merryman, Dr Diet, Dr Quiet, 2which cures all diseases—Mens hilaris, requies, moderata dieta. 3Gomesius, praefat. lib. 3. de sal. 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 5Galateus assigns for a cause why we love merry companions: and well they deserve it, being that, as 6Magninus holds, a merry companion is better than any musick, and, as the saying is, comes jucundus in viâ pro vehiculō, 7[a pleasant companion is] as a waggon to him that is wearied on the way. Jucunda consabulatio, sales, joci, pleasant discourse, jests, conceits, merry tales, melliti verborum globuli, as Petronius, [c. i.] 8Pliny, 9Spondanus, 10Cælius, and many good Authors plead, are that sole Nepenthes of Homer, Helen’s bowl, 11Venus’ girdle, so renowned of old 12to expel grief and care, to cause mirth and gladness of heart, if they be rightly understood, or seasonably applied. In a word,

13Amor, voluptas, Venus, [Venustas,] gaudium, Jocus, ludus, sermo suavis, suavissi, [Love, pleasure, Venus, graces, joy, and merriment, Kisses and pleasant conversation, these]

are the true Nepenthes. For these causes our Physicians gene-

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rally prescribe this, as a principal engine to batter the walls of melancholy, a chief antidote, and a sufficient cure of itself. By all means (saith 1 Mesue) procure mirth to these men in such things as are heard, seen, tasted, or smelled, or any way perceived, and let them have all enticements, and fair promises, the sight of excellent beauties, attires, ornaments, delightsome passages, to distract their minds from fear and sorrow, and such things on which they are so fixed and intent. 2 Let them use hunting, sports, plays, jests, merry company, as Rhasis prescribes, which will not let the mind be molested, a cup of good drink now and then, hear musick, and have such companions with whom they are especially delighted; 3 merry tales or toys, drinking, singing, dancing, and whatsoever else may procure mirth: and by no means, saith Guianerius, suffer them to be alone. Benedictus Victorius Faventinus, in his Empiricks, accounts it an especial remedy against melancholy 4 to hear and see singing, dancing, maskers, mummers, to converse with such merry fellows, and fair maids. For the beauty of a woman cheereth the countenance, Ecclus. 36. 22. 5 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 Helen's fair face: and 6 Tully, 3. Tusc. [cap. xviii. sq.] cites Epicurus as a chief patron of this tenent. To expel grief, and procure pleasance, sweet smells, good diet, touch, taste, embracing, singing, dancing, sports, plays, and, above the rest, exquisite beauties, quibus oculi jucunde moventur et animi, 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 bely him not; 7 for he reckons up the names of some more elegant pieces, 8 Leontium, Boedina, Hedeia, Nicidium,  

1 De aegritud. capitis. Omni modo generet laetitiam in iis, de iis quae audiuntur et videntur, aut odorantur, aut gustantur, aut quocunque modo sentiri possunt, et aspectu formarum multi decoris et ornatis, et negotiatione jucundâ, et blandientibus ludis, et promissis distrahantur eorum animi de re aliqua quam timent et dolent. 2 Utantur venationibus, ludis, jocis, amicorum consortiis, quae non sinunt animam turbari, vino, et cantu, et loci mutatione, et biberia, et gaudio, et quibus præcipue delectantur. 3 Piso. Ex fabulis et ludis quaerenda delectatio. His versetur qui maximè grati sunt; cantus et chorea ad laetitiam prosunt. 4 Praecipue valet ad expellendam melancholiam stare in cantibus, ludis, et sonis, et habitatet cum familiaribus, et praecipue cum puellis jucundis. 5 Par. g. de avocamentis, lib. de absolvendo luctu. 6 Corporum complexus, cantus, ludi, formæ, &c. 7 See Plutarch, Whether "live unknown" be a wise precept. § iv. 8 Circa hortos Epicuri frequentes.
that were frequently seen in Epicurus' garden, and very familiar in his house.¹ Neither did he try it himself alone, but if we may give credit to ² Athenæus, he practised it upon others. For when a sad and sick Patient was brought unto him to be cured, he laid him on a down-bed, crowned him with a garland of sweet-smelling flowers, in a fair perfumed closet delicately set out, and, after a potion or two of good drink, which he administered, he brought in a beautiful young ³ wench that could play upon a Lute, sing and dance, &c. Tully 3. Tusc. [cap. 18 sq.] scoffs at Epicurus for this his profane physic (as well he deserved) and yet Favorinus and Stobæus highly approve of it. Most of our looser Physicians in some cases, to such parties especially, allow of this, and all of them will have a melancholy, sad, and discontented person, make frequent use of honest sports, companies, and recreations, et incitandos ad Venerem, as ⁴ Rodericus à Fonseca will, aspectu et contactu pulcherrimarum feminarum, to be drawn to such consorts, whether they will or no. Not to be an auditor only, or a spectator, but sometimes an actor himself. Dulce est desipere in loco,⁵ to play the fool now and then is not amiss, there is a time for all things. Grave Socrates would be merry by fits, sing, dance, and take his liquor too, or else Theodoret belies him: so would old Cato,⁶ ⁷ Tully by his own confession, and the rest. Xenophon, in his Symposium, brings in Socrates as a principal Actor, no man merrier than himself, and sometimes he would ⁸ ride a cock-horse with his children, ——⁹ equitare in arundine longâ, (though Alcibiades scoffed at him for it), and well he might; for now and then (saith 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.

10 Quin ubi se a vulgo et scena in secreta remôrant
Virtus Scipiadæ et mitis sapientia Læli,
Nugari cum illo, et discincti ludere, donec
Decoqueretur olus, soliti——

¹ See Diogenes Laërtius, Lib. x. cap. 3. He does not mention Boedina, but he mentions the others in the text, and adds Marmarium.] ² Deipnosoph. lib. 10. Coronavit florido serto incendens odores, in cuncta plumea collocavit, dulciculam potionem propinans, psaltriam adduxit, &c. ³ Ut reclinatâ suaviter in lectum puellâ, &c. ⁴ Tom. 2. consult. 85. ⁵ Hor. Odes, iv. 12. 28.] ⁶ Hor. Odes, iii. 21. 11, 12.] ⁷ Epist. Fam. lib. 7. 22. epist. Heri domum, bene potus, seroque redieram. ⁸ Valer. Max. cap. 8. lib. 8. Interpositâ arundine cruribus suis, cum filii ludens, ab Alcibiade risus est. ⁹ Hor. Sat. ii. iii. 248.] ¹⁰ Hor. [Sat. ii. i. 71-74.]
Valorous Scipio and gentle Laelius, 
Removed from the scene and rout so clamorous, 
Were wont to recreate themselves, their robes laid by, 
Whilst supper by the cook was making ready.

Machiavel, in the 8th Book of his Florentine History, gives this note of Cosmo de Medici, the wisest and gravest man of his time in Italy, that he would now and then play the most egregious fool in his carriage, and was so much given to jesters, players, and childish sports, to make himself merry, that he 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 Sarisburiensis be of opinion that Magistrates, Senators, & grave men, should not descend to lighter sports, ne respub. ludere videatur: but, as Themistocles, still keep a stern and constant carriage. I commend Cosmo de Medici, and Castruccius Castrucanus, than whom Italy never knew a worthier Captain, another Alexander, if Machiavel do not deceive us in his life: when a friend of his reprehended him for dancing beside his dignity (belike at some cushion dance) he told him again, qui sapit interdiu vix unquam noctu desipit, he that is wise in the day may dote a little in the night. Paulus Jovius relates as much of Pope Leo Decimus, that he was a grave discreet staid man, yet sometimes most free, and too open in his sports. And 'tis not altogether unfit or mis-beseeming the gravity of such a man, if that decorum of time, place, and such circumstances, be observed. Misce stultitiam consiliis 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.

1 Hominibus facetis, et ludis puerilibus ultra modum deditus, adeo ut si cui in eo tam gravitatem quam levitatem considerare liceret, duas personas distinctas in eo esse diceret.  
2 De nugis curial. lib. 1. cap. 4. Magistratus et virti graves à ludis levioribus arcendi.  
3 [Lest the state should seem to be a trifler.]  
4 Machiavel, vita ejus. Ab amico reprehensus, quod praeter dignitatem tripudii operam daret, respondent, &c.  
5 There is a time for all things, to weep, laugh, mourn, dance, Eccles. iii. 4.  
6 Hor. [Odes. iv. 12. 27. Mix mirth and business.]  
Sit in the church as solemn as a saint
No deed, word, thought, your due devotion taint.
Veil, if you will, your head, your soul reveal
To him that only wounded souls can heal:
Be in my house as busy as a bee,
Having a sting for every one but me;
Buzzing in every corner, gath'ring honey:
Let nothing waste that costs or yieldeth money.
And when thou seest my heart to mirth incline,
Thy tongue, wit, blood, warm with good cheer and wine:
Then of sweet sports let no occasion 'scape,
But be as wanton, toying, as an ape.

Those old 2 Greeks had their Deam Libertiam, 3 Goddess of Pleasance, and the Lacedamonians, instructed from Lycurgus, did Deo Risui sacrificare, 4 after their wars especially, and in times of peace, which was used in Thessaly, as it appears by that of 5 Apuleius, who was made an instrument of their laughter himself: 6 because laughter and merriment was to season their labours and modester life. 7 Risus enim divum atque hominum est æterna voluptas. Princes use jesters, players, and have those masters of revels in their Courts. The Romans at every supper (for they had no solemn dinner) used Musick, Gladiators, Jesters, &c. as 8 Suetonius relates of Tiberius, Dion of Commodus, and so did the Greeks. Besides Musick, in Xenophon's Sympos. [cap. i.] Philippus, ridendi artifex, Philip, a Jester, was brought to make sport. Paulus Jovius, in the Eleventh Book of his History, hath a pretty digression of our English customs, which, howsoever some may misconster, I, for my part, will interpret to the best. 8 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 Musick, and facete jesters, and afterwards they fall a dancing and courting their mistresses, till it be late in the night. Volaterran 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,

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1 Lucretia toto sis licet usque die, Laida nocte volo. [Martial, xi. 104. 21, 22. Burton reads Thaida.]
3 Sacrifice to the God of Laughter.
4 [4 Metamorph. iii. 50, memori ter.]
5 Eo quod risus esset laboris et modesti victis condimentum.
6 Calcag. epig.
7 Cap. 67. In deliciis habitus scuras et adulatorae.
8 Universa gens supra mortales caeteros conviviorum studiosissima. Ea enim per varias et exquisitas dapes, interpositis musicis et joculatoribus, in multas septius horas extrahunt, ac subinde productis, chorcis et amoribus feminarum indulgent, &c.
sing, and dance by turns; and ¹Lil. Geraldus of an Egyptian Prince, that kept nine Virgins still to wait upon him, and those of the 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 Asiatick Princes have done so and do; those Sophies, Mogors, Turks, &c. solace themselves after supper amongst their Queens and Concubines, quæ, jucundioris oblectamenti causa, (²saith mine author), coram rege psallere et saltare consueverant, taking great pleasure to see and hear them sing and dance. This and many such means, to ex-
hilarate the heart of men, have still been practised in all ages, as knowing there is no better thing to the preservation of man's life. What shall I say then, but to every melancholy man,

³Utere convivis, non tristibus utere amicos,
Quos nugas et risus et joca salsa juvant.
Feast often, and use friends not still so sad,
Whose jests and merriments may make thee glad.

Use honest and chaste sports, scenical shews, plays, games;

⁴Accedant juvenumque Chori, mistæque puellæ.
[Let bands of youths and girls together dance!]

And, as Marsilius Ficinus concludes an Epistle to Bernard Canisi-
anus and some other of his friends, will I this Tract to all good Students, ⁵Live merrily, O my friends, free from cares, perplexity, anguish, grief of mind, live merrily, lætitiae coelum vos creavit: ⁶again and again I request you to be merry; if any thing trouble your hearts, or vex your souls, neglect and contemn it, ⁷let it pass. And this I enjoin you, not as a Divine alone, but as a Physician, for without this mirth, which is the life and quintessence of Physick, medicines, and whatsoever is used and applied to prolong the life of man, is dull, dead, and of no force. Dum satis sinunt, vivite laeti (Seneca¹⁰). I say, be merry [while the Fates allow.]

It was Tiresias the Prophet's counsel to "Menippus, that travelled all the world over, even down to Hell itself, to seek content, and his last farewell to Menippus, to be merry. "Contemn the world (saith he) and count that is in it vanity and toys, this only covet all thy life long; be not curious, or over-solicitous, in any thing, but with a well composed and contented estate to enjoy thyself, and above all things to be merry.

Si, Mimmermus uti censet, sine amore jocisque
Nil est jucundum, vivas in amore jocisque. 4

[If, as Mimmermus thinks, sans love and fun
Life's not worth living, live for love and fun.]

Nothing better, (to conclude with Solomon, Eccles. 3. 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 Cætivacius to his; 5 avoid over-much study and perturbations of the mind, and, as much as in thee lies, live at heart's ease: Prosper Calenus to that melancholy Cardinal Cæsius, 6 amidst thy serious studies and business, use jests and conceits, plays and toys, and whatsoever else may recreate thy mind. Nothing better than mirth and merry company in this malady. "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; malt-worms, men-fishes, or water-snakes, 7 qui bibunt solum ranarum more, nihil comedentes, like so many frogs in a puddle. 'Tis their sole exercise to eat and drink; to sacrifice to Volupia, Rumina, Edulica, Potina, Mellona, is all their religion. They wish for Philoxenus' neck, 8

Jupiter's trinoctium, and that the Sun would stand still as in Joshua's time, to satisfy their lust, that they might dies noctesque pergræcari & 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 scurrile songs in base places.

Which Thomas Erastus objects to Paracelsus, that he would lie drinking all day long with Car-men and Tapsters in a Brothel-house, is too frequent amongst us, with men of better note: like Timocreon of Rhodes, multa bibens, & multa vorans, &c. They drown their wits, seethe their brains, in Ale, consume their fortunes, lose their time, weaken their temperatures, contract filthy diseases, rheums, dropsies, calentures, tremor, get swollen 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 Casks) confound their souls, suppress reason, go from Scylla to Charybdis, and use that which is an help to their undoing.

When the Black Prince went to set the exil'd king of Castile into his kingdom, there was a terrible battle fought betwixt the English and the Spanish: at last the Spanish fled, the English followed them to 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, malum mulieres me fecerunt malam, evil company marr'd her, may they justly complain, bad companions have been their bane. For, malius

[1 That is, the three continuous nights on which Jupiter begat Hercules on Alcena.] [2 Plautus, Mostellaria, i. i. 21, night and day play the merry Greeks and drink.] [3 Juven. sat. 8. [173, 174. You will find him beside some cut-throat, with sailors, or thieves, or runaways.] [4 Athenæus, Lib. x. p. 475 F.] [5 Hor. [Sat. ii. 3. 157, quoted memoriter. What does it signify whether I perish by disease or by the sword?] [6 Froissart, hist. lib. i. Hispani cum Anglorum vires ferre non possent, in fugam se dederunt, &c. Praecipites in fluvium se dederunt, ne in hostium manus venirent. [7 Andromache, 930.] [8 Plautus, Trinummus, ii. ii. 8.]}
[bonum] malum [esse] vult, ut sit sui similis; one drunkard in a company, one thief, one whoremaster, will by his good will, make all the rest as bad as himself;

Nocturnos jures te formidare vapore,

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, though it be to the prejudice of your health, you must drink 

venenum pro vino. And so, like Grass-hoppers, whilst they sing over their cups all Summer, they starve in Winter; and for a little vain merriment shall find a sorrowful reckoning in the end.

SECT. III.—MEMB. I.

SUBSECT. i.—A Consolatory Digression containing the Remedies of all manner of Discontents.

Because, in the precedent Section, I have made mention of good counsel, comfortable speeches, persuasion, how necessarily they are required to the cure of a discontented or troubled mind, how present a remedy they yield, and many times a sole sufficient cure of themselves; I have thought fit, in this following Section, a little to digress, (if at least it be to digress in this subject), to collect and glean a few remedies, and comfortable speeches out of our best Orators, Philosophers, Divines, and Fathers of the Church, tending to this purpose. I confess, many have copiously written of this subject, Plato, Seneca, Plutarch, Xenophon, Epictetus, Theophrastus, Xenocrates, Crantor, Lucian, Boethius: and some of late, Sadoletus, Cardan, Budæus, Stella, Petrarch, Erasmus, besides Austin, Cyprian, Bernard, &c. and they so well, that, as Hierome in like case said, si nostrum areret ingenium, de illorum posset fontibus irrigari, if our barren wits were dried up, they might be copiously irrigated from those well-springs: and I shall but actum agere; yet, because these Tracts are not so obvious and common, I will epitomize, and briefly insert some of their divine

1 Hor. [Epp. i. 18. 93. Although you swear that you dread the night air.]
2 ἢ πιθη εἰ, [either drink or depart. See Cic. Tusc. Disp. v. 41. § 118.]
3 Poison for wine.] 4 See Erasmi Adagia, p. 173, do again what has been done.

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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.) ¹ I know beforehand, this tract of mine many will contemn and reject; they that are fortunate, happy, and in flourishing estate, have no need of such consolatory speeches; they that are miserable and unhappy, think them 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 unconstancy 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. ²'Tis true, no medicine can cure all diseases; some affections of the mind are altogether incurable; yet these helps of Art, Physick, and Philosophy, must not be contemned. Arrianus and Plotinus are stiff in the contrary opinion, that such precepts can do little good. Boethius himself cannot comfort in some cases, they will reject such speeches like bread of stones, Insana stultæ mentis hæc solatia.³

Words add no courage, (which ⁴ Catiline once said to his soldiers) a Captain's Oration doth not make a coward a valiant man: and, as Job ⁵ feelingly said to his friends, you are but miserable comforters all. ⁶'Tis to no purpose, in that vulgar phrase, to use a company of obsolete sentences, and familiar sayings: as ⁶ Plinius Secundus, being now sorrowful and heavy for the departure of his dear friend, Cornelius Rufus, a Roman Senator, wrote to his fellow Tiro in like case, adhibe solatia, sed nova aliqua, sed fortia, quæ audierim nunquam, legerim nunquam: nam quæ audivi, quæ legi, 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

¹ Lib. de libris propriis. ² Hos libros scio multos spernere, nam felices his se non indigere putant, infelices ad solationem miseræ non sufficere. Et tamen felicius moderationem, dum inconstantiam humanæ felicitatis docent, praestant; infelices si omnia rectè æstimare velint, felices reddere possunt. ³ Nullum medicamentum omnes sanare potest; sunt affectus animi qui prorsus sunt insanabiles; non tamen artis opus sperni debet, aut medicinæ, aut philosophiæ. ⁴ These are the insane consolations of a foolish mind.] ⁵ Sallust. [Catilinne conjugatio, cap. 58, memoriter.] Verba virtutem non addunt, nec imperatoris oratio facilè [ex] timido fortæ. ⁶ Job cap. 16. [2.] ⁶ Epist. 13. lib. 1.
say that hath not been said? To what end are such parænetical 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, comfort and ease a little: though it be the same again, I will say it, and upon that hope I will adventure. *Non meus hic sermo, ’tis not my speech this, but of Seneca, Plutarch, Epictetus, Austin, Bernard, Christ, and His Apostles. If I make nothing, as Montaigne said in like case, I will mar nothing; ’tis not my doctrine but by study, I hope I shall do no body wrong to speak what I think, and deserve not blame in imparting my mind. If it be not for thy ease, it may for mine own; so Tully, Cardan, and Boethius wrote de consol. as well to help themselves as others. Be it as it may, I will essay.

Discontents and grievances are either general or particular; general are wars, plagues, dearths, famine, fires, inundations, unseasonable weather, epidemical diseases, which afflict whole Kingdoms, Territories, Cities: or peculiar to private men, as cares, crosses, losses, death of friends, poverty, want, sickness, orrbites, injuries, abuses, &c. generally all discontent, homines quatumur fortuna salo: no condition free; quisque suas patimur manes. Even in the midst of our mirth and jollity, there is some grudging, some complaint; as he saith, our whole life is a glucupicron, a bitter sweet passion, honey and gall mixt together, we are all miserable and discontent; who can deny it? If all, and that it be a common calamity, an inevitable necessity, all distressed, then as Cardan infers, who art thou that hpest to go free? Why dost thou not grieve thou art a mortal man, and not governor of the world? Ferre quam sortem patiuntur omnes, Nemo recuset. If it be common to all, why should one man be more disquieted than another? If thou alone wert distressed, it were indeed more irksome, and less to be endured; but, when the calamity is common, comfort

1 Hor. [Sat. ii. ii. 2.] 2 Lib. 2. Essays, cap. 6. 3 Alium paupertas, alium orbitas, hune morbi, illum timor, alium injuriæ, hunc insidiæ, illum uxor, filii distrahunt, Cardan. [De Consolatione, Lib. i.] 4 Boethius, l. x. met. 5. 5 Virg. Æn. vi. 743. 6 Apuleius, Florid. [iv. 18.] Nihil homini tam prosperè datum divinitus, quin ei admixtum sit aliquid difficultatis; in amplissima quaque laetitia subest quædam querimonia, conjugatione quadam mellis et fellis. 7 Si omnes premantur, quis tu es qui solus evadere cupis ab ea lege quæ neminem præterit? Cur te mortalem factum et universi non orbis regem fieri non doles? [De Consolatione, Lib. i.] 8 Seneca, Troades, 1016, 1017. 9 Puteanus, Ep. 75 Neque cuiquam præcipue dolendum eo quod accidit universis.
thyself with this, thou hast more fellows, *Solamen miseris socios habuisse doloris,* 'tis not thy sole case, and why shouldst thou be so impatient? 2 *I, but, alas! we are more miserable than others: what shall we do? Besides private miseries, we live in perpetual fear, and danger of common enemies; we have Bellona's whips, and pitiful outcries, for Epithalamiums; for pleasant Musick, 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. 3 So it is, and so it was, and ever will be. He that refuseth to see and hear, to suffer this, is not fit to live in this world, and knows not the common condition of all men, to whom, so long as they live, with a 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 fert necessitas,* as 4 Tully deems out of an old Poet, that which is necessary cannot be grievous. If it be so, then comfort thyself in this, 5 *that, whether thou wilt or no, it must be endured:* make a virtue of necessity, and conform thyself to undergo it. 6 *Si longa est, levis est; si gravis est, brevis est:* if it be long, 'tis light; if grievous, it cannot last; it will away, *dies dolorem minuit,* 7 and if nought else, yet time will wear it out, custom will ease it; 8 oblivion is a common medicine for all losses, injuries, griefs, and detriments whatsoever, 9 and when they are once past, this commodity comes of infelicity, it makes the rest of our life sweeter unto us: 10 *atque haec olim meminisse juvabit; the privation and want of a thing many times makes it more pleasant and delightful than before it was.* We must not think, the happiest of us all, to escape here without some misfortunes,

[1 An un.discovered line, falsely ascribed sometimes to Ovid.] 2 Lorchan, Gallobelgicus, lib. 3. Anno 1598. de Belgis. Euge! sed eheu! inquis, quid agemus? ubi pro Epithalamio Bellonæ flagellant, pro musica harmonia terribilem lituratorum et tubarum audias clangorem, pro tædis nuptialibus, villarum, pagorum, urbium videas incendia; ubi pro jubilo lamenta, pro risu fletus, æreem complent. 3 *ita est profecto, et quisquis haec videre abnui, huic sæculo parum aptus es; aut potius nostrorum omnium conditionem ignoras, quibus reciproco quodam nexu laeta tristibus, tristia lætis, invicem succedunt. 4 In Tusc. e vetere poeta. [Eur. Hypsipyle. Fragm. Quoted by Plutarch, Consol. ad Apoll. § 16.] 5 Cardan, lib. x. de consol. Est consolationis genus non leve, quod à necessitate fit; sive feras, sive non feras, ferendum est tamen. 6 Seneca. [Ep. 24. § 14.] 7 Seneca, Consolatio ad Marciam, § viii. 8 *Omni dolori tempus est medicina; ipsum luctum extinguit, injurias delet, omnis mali oblivionem adfert.* [Cardan. Lib. i. de consol.] 9 *Habet hoc quoque commodum omnis infelicitas, suaviorem vitam cum abierit relinquuit.* 10 Virg. [Æn. i. 203.]
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 divers hindrances, oppositions, still crossing, interrupting their endeavours and desires; and no mortal man is free from this law of nature. We must not therefore hope to have all things answer our own expectation, to have a continuance of good success and fortunes, Fortuna nunquam perpetuo est bona. And as Minucius Felix, the Roman Consul, told that insulting Coriolanus, drunk with his good fortunes, "look not for that success thou hast hitherto had;" it never yet happened to any man since the beginning of the world, nor ever will, to have all things according to his desire, or to whom fortune was never opposite and adverse. Even so it fell out to him as he foretold. And so to others, even to that happiness of Augustus; though he were Jupiter's Almoner, Pluto's Treasurer, Neptune's Admiral, it could not secure him. Such was Alcibiades' fortune, Narses', that great Gonsalvo's, and most famous men's, that, as Jovius concludes, it is almost fatal to great Princes, through their own default, or otherwise circumvented with envy and malice, to lose their honours, and die contumeliously. 'Tis so, still hath been, and ever will be, nihil est ab omni parte beatum,

There's no perfection is so absolute,
That some impurity doth not pollute.

Whatsoever is under the Moon is subject to corruption, alteration; and, so long as thou livest upon the earth, look not for other. Thou shalt not here find peaceable and cheerful days, quiet times,

1 Ovid. [Met. vii. 453, 454. For there is no pleasure perfect, some anxiety always intervenes.] 2 Lorchon. Sunt namque infera superis, humana terrenis, longe disparia. Etenim beatae mentes feruntur liberè, et sine ullo impedimento: stellae, æthereique orbes, cursus et conversiones suas jam sæculis innumeralibus constantissimè conficiunt; verum homines magnis angustiis. Neque haec naturae lege est quasim mortarium solutæ. [3 See Pausanias, viii. 24.] 4 Dionysius Halicar. lib. 8. [cap. 27.] Non enim unquam contigit, nec post homines natos invenies quemquam, cui omnia ex animi sententia successerint, ita ut nulla in re fortuna sit ei adversa. 5 Vit. Gonsalvi lib. ult. Ut ducibus fatale sit clarissimis, aut culpà sua aut seccus, circumveniri cum malitia et invidia, imminuataque dignitate per contumeliam mori. [Gonsalvo di Cordova, 1453-1515, was a famous General of Ferdinand and Isabella.] 6 Hor. Odes. ii. 16, 27, 28.] 7 In terris purum illum ætherem non invenies, et ventos serenos; nimbos potius, procellas, calumnias. Lips. cent. misc. ep. 8.
but rather clouds, storms, calumnies; such is our fate. And as those errant planets, in their distinct orbs, have their several motions, sometimes direct, stationary, retrograde, in Apogeo, Perigeo, oriental, occidental, combust, feral, free, and, as our Astrologers will, have their fortitudes and debilities, by reason of those good and bad irradiations, conferred to each other's site in the heavens, in their terms, houses, case, detriments, &c. so we rise and fall in this world, ebb and flow, in and out, reared and dejected, lead a troublesome life, subject to many accidents and casualties of fortunes, variety of passions, infirmities, as well from ourselves as others.

Yea, but thou thinkest thou art more miserable than the rest, other men are happy in respect of thee, their miseries are but fleabittings to thine, thou alone art unhappy, none so bad as thyself. Yet if, as Socrates said, 'all the 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, servitude, imprisonment, and lay them on a heap to be equally divided, wouldst thou share alike, and take thy portion, or be as thou art? Without question thou wouldst be as thou art. If some Jupiter should say, to give us all content,

2 Jam faciam quod vultis; eris tu, qui modo miles, Mercator; tu, consultus modo, rusticus; hinc vos, Vos hinc mutatis discedite partibus; eia! Quid statis? nolint.

Well, be't so then: you, master soldier, Shall be a merchant; you, sir lawyer, A country gentleman; go you to this, That side you; why stand ye? It's well as 'tis.

Every man knows his own, but not others' defects and miseries; and 'tis the nature of all men still to reflect upon themselves, their own misfortunes, not to examine or consider other men's, not to confer themselves with others: to recount their miseries, but not their good gifts, fortunes, benefits, which they have, to ruminate on their adversity, but not once to think on their prosperity, not what they have, but what they want: to look still on them that go

1 Si omnes homines sua mala suasque curas in unum cumulum conferrent, sequis divisuri portionibus, &c. [Plutarch, ad Apollonium, § ix.] 2 Hor. ser. lib. i. i. [16-19.] 3 Quod unusquisque propria mala novit, aliorum nesciat, in causa est, ut se inter alios miserum putet. Cardan. lib. 3. de consol. Plutarch, de consol. ad Apollonium. [§ ix.]
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before, but not on those infinite numbers that come after. 1

Whereas many a man would think himself in heaven, a petty Prince, if he had but the last part of that fortune which thou so much repinest at, abhorrest, and accountest a most vile and wretched estate. How many thousands want that which thou hast! how many myriads of poor slaves, captives, of such as work day and night in coal-pits, tin-mines, with sore toil to maintain a poor living, of such as labour in body and mind, live in extreme anguish, and pain, all which thou art free from! O fortunatos nimium bona si sua norint! 2 Thou art most happy if thou couldst be content, and acknowledge thy happiness. 3 Rem carendo, non fruendo cognoscimus, 4 when thou shalt hereafter come to want, that which thou now loasth, abhorrest, and art weary of, and tired with, when 'tis past, thou wilt say thou wast most happy: and, after a little miss, wish with all thine heart thou hadst the same content again, might'st lead but such a life, a world for such a life: the remembrance of it is pleasant. Be silent then, 6 rest satisfied, desine, intuensque in aliorum infortunia solare mentem, comfort thyself with other men's misfortunes, and, as the mouldwarp [mole] in Aesop told the fox, complaining for want of a tail, and the rest of his companions, tacete, quando me oculis captum videtis, you complain of toys, but I am blind, be quiet; I say to thee be thou satisfied. It is 9 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. Confer thine estate with others. Similes aliorum respice casus, mitius ista feres. 7 Be content and rest satisfied, for thou art well in respect of others; be thankful for that thou hast, that God hath done for thee; he hath not made thee a monster, a beast, a base creature, as he might, but a man, a Christian, such a man; consider aright of it, thou art full well as thou art. 8 Quicquid vult habere nemo potest, no man can have what he will, illud potest nolle quod non habet, he may, choose whether he will desire that which he hath not: thy lot is fallen,

1 Quam multis putas qui se caelo proximos putarent, totidem regulos, si de fortune tuae reliquis pars ilis minima contingat. Boeth. de consol. lib. 2. pros. 4. [Virg. G. ii. 458.] 2 We know the value of a thing from wanting it more than from enjoying it.] 4 Cic. Ad Quirites Post Reditum, § 3.] 5 Hesiod. Esto quod es; quod sunt ali, sine quemlibet esse; Quod non es, nolis; quod potes esse, velis. 6 Aesopi fab. [Ed. Halm. 237.] 7 Ovid, Met. xiv. 494, 495.] 8 Seneca. [Epistle 123, § 3.]
make the best of it. 1 If we should all sleep at all times, (as Endymion is said to have done), who then were happier than his fellow? Our life is but short, a very dream, and, while we look about, immortalitas adest, 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. 126. 6. As the furnace proveth the potter's vessel, so doth temptation try men's thoughts, Eccl. 27. 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 ditat: and, which Came-rarius hath well shadowed in an Emblem of a thresher and corn,

Si tritura absit paleis sunt abrita grana,
Nos crux mundanis separat à paleis.

As threshing separates from straw the corn,
By crosses from the world's chaff are we 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 ingemnates, 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, nocentum documentum; 'tis that which all the world rings into our ears. Deus unicum habet filium sine peccato, nullum sine flagello: God, saith Austin, hath one son without sin, none without correction. An expert sea-man is tried in a tempest, a runner in a race, a Captain in a battle, a valiant man in adversity, a Christian in tentation 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?
Go on then merrily to heaven. If the way be troublesome, and you in misery, in many grievances, on the other side you have many pleasant sports, objects, sweet smells, delightful tastes, musick, meats, herbs, flowers, &c. to recreate your senses. Or put case thou art now forsaken of the world, dejected, contemned, yet comfort thyself, as it was said to Hagar in the wilderness, "God sees thee, he takes notice of thee: there is a God above that can vindicate thy cause, that can relieve thee. And surely Seneca thinks he takes delight in seeing thee. The gods are well pleased when they see great men contending with adversity, as we are to see men fight, or a man with a beast. But these are toys in respect. Behold, saith he, a spectacle worthy of God: a good man contented with his estate. A tyrant is the best sacrifice to Jupiter, as the ancients held, and his best object a contented mind. For thy part then rest satisfied, cast all thy care on him, thy burden on him, rely on him, trust on him, and he shall nourish thee, care for thee, give thee thine heart's desire; say with David, God is our hope and strength, in troubles ready to be found, Psal. 46. 1. For they that trust in the Lord shall be as mount Sion, which cannot be removed, Psal. 125, 1, 2. As the mountains are about Jerusalem, so is the Lord about his people, from henceforth and for ever.

1 Sen. Herc. Fur. [437] The way from earth to heaven is not an easy one.
2 Ideo Deus asperum fecit iter, ne, dum delectantur in via, obliviscantur eorum que sunt in patria. [3 Moralium, Lib. xxiii. cap. 24.] 4 Boethius, l. 1. met. ult. 4. [Go now, brave fellows, where the lofty path of a great example leads, Why do you stupidly expose your backs? The earth brings the stars to subjection.] 5 Boeth. pros. ult. [cap. 2. memoriter.] Manet spectator eunctorum desuper prescitus Deus, bonis praemia, malis supplicia dispensans. 6 Lib. de Provid. [lib. 5.] Voluptatem capiunt dii siquando magnos viros collactantes cum calamitate vident. 7 Ecce spectaculum Deo dignum, vir fortis cum mala fortuna compositus. [Lib. de Prov. cap. 2.] 8 1 Pet. v. 7. Psal. lv. 22.
Deformity of Body, Sickness, Baseness of Birth, Peculiar Discontents.

PARTICULAR discontents and grievances are either of body, mind, or fortune, which, as they wound the soul of man, produce this melancholy, and many great inconveniences, by that antidote of good counsel and persuasion may be eased or expelled. Deformities and imperfections of our bodies, as lameness, crookedness, deafness, blindness, be they innate or accidental, torture many men: yet this may comfort them, that those imperfections of the body do not a whit blemish the soul, or hinder the operations of it, but rather help and much increase it. Thou art lame of body, deformed to the eye; yet this hinders not but that thou mayst be a good, a wise, upright, honest man. *Seldom, saith Plutarch, honesty and beauty dwell together; and oftentimes under a threadbare coat lies an excellent understanding; sèpè sub attritâ latitat sapientia veste.*  2Cornelius Mussus, that famous Preacher in Italy, when he came first into the Pulpit in Venice, was so much temned by reason of his outside, a little, lean, poor, dejected person, 3 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, *ampullis jactans,* 4 &c. *grandia gradiens,* 5 and is admired in the world’s opinion. *Vilis sèpe 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 one eye, Appius Claudius, Timoleon, blind, Muley Hassan, King of Tunis, John, King of Bohemia, and Tiresias the Prophet. *The night hath his pleasure;* and for the loss of that one sense such men are commonly recompensed in the rest; they have excellent memories, other good parts, musick, and many recreations; much happiness, great wisdom, as Tully well discourseth in his *Tusculan Questions.* Homer was blind, yet who

1 Raro sub eodem Lare honestas et forma habitant.  2 Josephus Mussus, vita ejus.  3 Homuncio brevis, macilentus, umbra hominis, &c. Ad stuporem ejus eruditionem et eloquentiam admirati sunt.  4 Hor. A. P. 97.  5 Cf. Ovid, Met. xiii. 776.  6 Nox habet suas voluptates. [Excerpta e libris Senece.]  7 Lib. 5. ad finem. Cæcus potest esse sapiens et beatus, &c. [cap. 39.]
Democritus was blind, yet, as Laertius writes of him, he saw more than all Greece besides; as \(^1\) Plato concludes, tum sanè mentis oculus acutè incipit cernere, quam primum corporis oculus deflorescit, when our bodily eyes are at worst, generally the eyes of our soul see best. Some Philosophers and Divines have evirated themselves, [as Origen], and put out their eyes voluntarily, the better to contemplate. Angelus Politianus had a tetter in his nose continually running, fulsome in company, yet no man so eloquent and pleasing in his works. \(\mathcal{\alpha}\)Esop was crooked, Socrates purblind, long-legged, hairy, Democritus withered, Seneca lean and harsh, ugly to behold; yet shew me so many flourishing wits, such divine spirits! Horace a little bleary-eyed contemptible fellow, yet who so sententious and wise? Marcilius Ficinus, Faber Staplensis, a couple of dwarfs, \(^2\) Melaunthon a short hard-favoured man, parvus erat, sed magnus erat, \&c. yet of incomparable parts all three. \(^3\) Ignatius Loyola, the founder of the Jesuits, by reason of an hurt he received in his leg at the siege of Pampeluna, the chief town of Navarre in Spain, unfit 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, \(^4\) 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, \(^6\) Augustus Caesar of the same pitch: Agesilaus despicabili forma; Boccharis a most deformed Prince as ever Egypt had, yet, as \(^7\) Diodorus Siculus records of him, in wisdom and knowledge far beyond his predecessors. Anno Dom. 1306, \(^8\) Uladeslaus Cubitalis, that pigmy King of Poland, reigned and fought more victorious battles, then any of his long-shanked predecessors. Nullam 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? \(^9\) Quid nisi pondus iners, stolidæque ferocia mentis? What in Otus and Ephialtes (Neptune's sons in Homer) nine acres long?

\(^1\) In Convivio, lib. 25. [p. 219 A.]
\(^2\) Joachimus Camerarius, vit. ejus.
\(^3\) Riber. vit. ejus. [\(^4\) Navarre only became French through Henri IV.]
\(^5\) Macrobius.
\(^6\) Sueton. c. 7. 9.
\(^7\) Lib. i. [cap. 65.] Corpore exili et despecto, sed ingenio et prudentia longe ante se reges caeteros praeveniens.
\(^9\) Ovid. [Halieutica, 59.]
What in *Maximus, Ajax, Caligula*, and the rest of those, great *Zanzummins, or* gigantical *Anakims*, heavy, vast, barbarous lubbers?

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2 si membra tibi dant grandia Parce,
Mentis eges.

Their body, saith 3 *Lemnius, is a burden to them, and their spirits not so lively, nor they so erect and merry. Non est in magno corpore mica salis.* A little diamond is more worth than a rocky mountain: which made *Alexander Aphrodisiaeus* positively conclude, the lesser, the *9* wiser, because the soul was more contracted in such a body. Let Bodine, in his 5. c. method. hist. plead the rest: the lesser they are, as in *Asia, Greece*, they have generally the finest wits. And for bodily stature, which some so much admire, and goodly presence, 'tis true, to say the best of them, great men are proper, and tall, *I grant,—caput inter nubila condunt* 7 [hide their heads in the clouds]; but *belli pusilli*, little men are pretty; *Sed qui bellus homo est, Cotta, pusillus homo est.*

Sickness, diseases, trouble many, but without a cause. *9 It may be 'tis for the good of their souls: pars fati fuit,* 10 the flesh rebels against the spirit; that which hurts the one must needs help the other. Sickness is the mother of modesty, putteth us in mind of our mortality; and, when we are in the full career of worldly pomp and jollity, she pullet us by the ear, and maketh us know ourselves. *11 Pliny calls it the sum of philosophy, if we could but perform that in our health, which we promise in our sickness.* *12 Quum infirmi sumus, optimi sumus;* 13 for what sick-man (as *14 Secundus* expostulates with *Maximus*) was ever lascivious, covetous, or ambitious? he envies no man,
admirè 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 Chrysostom observes) will correct and amend us. And therefore, with good discretion, Jovianus Pontanus caused this short sentence to be engraven on his tomb in Naples: Labour, sorrow, grief, sickness, want and woe, to serve proud masters, bear that superstitious yoke, and bury your dearest friends, &c. are the sauces of our life. If thy disease be continue and painful to thee, it will not surely last: and a light affliction, which is but for a moment, causeth unto us a far more excellent and eternal weight of glory, 2 Cor. 4. 17. Bear it with patience: women endure much sorrow in child-bed, and yet they will not contain; and those that are barren, wish for this pain: be courageous, there is as much valour to be shewed in thy bed, as in an army, or at a sea-fight: aut vincetur, aut vincit, thou shalt be rid at last. In the mean time, let it take his course, thy mind is not any way disabled. Bilibaldus Pirckheemers, Senator to Charles the Fifth, ruled all Germany, lying most part of his days sick of the gout upon his bed. The more violent thy torture is, the less it will continue: and, though it be severe and hideous for the time, comfort thyself, as martyrs do, with honour and immortality. That famous philosopher, Epicurus, being in as miserable pain of stone and colick as a man might endure, solaced himself with a conceit of immortality; the joy of his soul for his rare inventions repelled the pain of his bodily torments.

Baseness of birth is a great disparagement to some men, especially if they be wealthy, bear office, and come to promotion in a Common-wealth; then (as he observes) if their birth be not answerable to their calling, and to their fellows, they are much abashed and ashamed of themselves. Some scorn their own

1 Non terret princeps, magister, parens, judex; aut ægrotudo superveniens omnia corruit. 2 Nat. Chytraeus, Europ. delicis. Labor, dolor, ægrotudo, luctus, servire superbis dominis, jugum ferre superstitionis, quos habet caros sepelire, &e. condimenta vitae sunt. 3 Non tam mari quam prælio virtus, etiam lecto exhibetur: vincetur aut vincit; aut tu febrem relinquues, aut ipsa te. Seneca. [Epistle 78, memoriter.] 4 Seneca, Epistle, 92, § 25. 5 Tullius [De Fin. ii. 30.] Vesicæ morbo laborans, et urinae mittendæ difficultate tanta, ut vix incrementum caperet; repellebat hæc omnia animi gaudium ob memoriam inventorum. 6 Boeth. lib. 2. pr. 4. Huic census exuberat, sed est pudori degener sanguis.
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 outsides, and such honour attributed unto it, as amongst *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 judgement, 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?‡

It is *non ens*, a mere flash, a ceremony, a toy, a thing of nought. Consider the beginning, present estate, progress, ending of Gentry, and then tell me what it is. *Oppression, fraud, cozening, usury, knavery, bawdry, murder, and tyranny,* are the beginning of many ancient families. *One hath been a blood-sucker, a 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 man, a parasite, a slave,* prostituted himself; his wife, daughter, to some lascivious Prince,

† Gallus, § 14.]  ‡ Gaspar Ens. polit. thes.  [* Virg. Æn. i. 132. Did you rely so on your birth?]  § Alii pro pecunia enunxit nobilitatem, alii illam lenocinio, alii veneficiis, alii parricidiis; multis perditio nobilitate conciliat, plerique adulatione, detractione, calumniis, &c. Agrip. de vanit. scient. [c. 80.]  ¶ Ex homicidio saepe orta nobilitas et strenua carnificina. [cap. 80. Ibidem.]  † Plures ob prostitutas filias, uxores, nobiles facti; multos venationes, rapinae, caedes, praestigia, &c. [Ibid. c. 80.]
and for that he is exalted. *Tiberius* preferred many to honours in his time, because they were famous whore-masters and sturdy drinkers; many come into this parchment-row (so one calls it) by flattery or cozening; search your old families, and you shall scarce find of a multitude (as *Æneas Sylvius* observes) *qui sceleratum non habent ortum*, that have not a wicked beginning; *aut qui vi et dolo eo fastigii non ascendunt*, as that plebeian in Machiavel in a set oration proved to his fellows, that do not rise by knavery, force, foolery, villainy, or such indirect means. *They are commonly able that are wealthy; virtue and riches seldom settle on one man: who then sees not the base 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 crackt piece, &c. Now may it please your good Worship, your Lordship, who was the first founder of your family? The Poet answers,

4 *Aut pastor fuit, aut illud quod dicere nolo.*

Are he or you the better Gentleman? If he, then we have traced him to his form.⁵ 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 & born *intra 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, & 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 *Hierom saith, opes anticae, inveteratae, diviitae*, 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

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¹ Sat. Menip.  
² In his History of Euryalus and Lucretia, in Letter 114.]  
³ Cum enim hos dici nobiles videmus, qui divitiis abundant, divitiæ vero rario virtutis sunt comites, quis non videt ortum nobilitatis degenerem? hunc usure ditârunt, illum spolia, proditiones; hic veneficiis dictatus, ille adulationibus, huic adulteria lucrum præsent, nonnullis mendacia, quidam ex conjuge quæstum faciunt, plerique ex natis, &c. Florent. Hist. lib. 3.  
⁴ Juven. [viii. 275. Either a shepherd, or something that I would rather not tell.]  
⁵ A metaphor taken from hare-hunting.]  
⁶ Within the four seas.]
ANATOMY OF MELANCHOLY. [PART II. SECT. III.

(saith ¹Agrippa) with strong impiety, with tyranny, oppression, &c. and so it is maintained: wealth began it (no matter how got) wealth continueth and increaseth it. Those Roman knights were so called, if they could dispense per annum [annually] so much. ²In 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, ³nobiliorem ex censu iudicant, our Nobles are measured by their means. And what now is the object of honour? What maintains our Gentry but wealth? ⁴Nobilitas sine re projecta vilior algà, without means Gentry is naught worth; nothing so contemptible and base. ⁵Disputare de nobilitate generis, sine divitiis, est disputare de nobilitate steroris, 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? ⁶sit 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, bends, 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. ⁷If he can hawk and hunt, ride an 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, ⁸insult, scorn, strut, contemn others, and use a little mimical and apish compliment above the rest, he is a complete (Egregiam verò laudem ¹⁰) a well-qualified gentleman; these are most of their employments, this their greatest commendation. What is Gentry, this parchment Nobility then, but, as ¹¹Agrippa defines it, a sanctuary of knavery and naughtiness, a döke for wickedness and execrable vices, of pride, fraud, contempt, boasting, oppression, dissimulation, lust, gluttony.

¹ Robusta improbitas à tyrannide incepta, &c. [Ibid. c. 8o.] ² Gasser Ens, thesauro polit. ³ Gresserus, Itinerar. fol. 266. ⁴ Hor. [Sat. ii. v. 8. memoriter, with a reminiscence of Virg. Ecl. vii. 42.] ⁵ Syl. nup. lib. 4. num. 111. ⁶ Exod. xxxii. [6.] ⁷ Omnium nobilium sufficientia in eo probatur si venatica noverint, si aleam, si corporis vires ingentibus poculis communstrent, si naturæ robur numerosa venere probent, &c. ⁸ Difficile est ut non sit superbus dives, Austin, ser. 24. ⁹ [Virg. Aen. iv. 93. Here is excellent praise!] ¹⁰ Nobilitas nihil aliud nisi improbitas, furor, rapina, latrocinium, homicidium, luxus, venatio, violentia, &c. [De vanit. scient. c. 8o.]
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 glowworm, a proud fool, an arrant ass, ventris et inguinis mancipium, a slave to his lust & belly, solaque libidine fortis. And, as Salvianus observed of his countrymen the Aquitanes in France, sicut titulis primi fuere, sic et vitii; and Cabinet du Roy, their own writer, distinctly of the rest; the Nobles of Berry are most part lechers, their of Touraine thieves, they of Narbonne covetous, they of Guienne coiners, they of Provence atheists, they of Rheims superstitious, they of Lyons treacherous, of Normandy proud, of Picardy insolent, &c. We may generally conclude the greater men the more vicious. In fine, as Aeneas Sylvius adds, they are most part miser able, sottish and filthy fellows, like the walls of their houses, fair without, foul within. What dost thou vaunt of now? 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, a Nobleman for having of it, he is a fool himself. Now go and brag of thy Gentility. This is it belike, which makes the Turks at this day scorn Nobility, and all those huffing bombast titles, which so much elevate their poles: except it be such as have got it at first, maintain it by some supereminent quality, or excellent worth. And for this cause, the Ragusian Common-wealth, 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 Chinenses observe the same custom, no man amongst them Noble by birth; out of their Philosophers and Doctors they choose Magistrates; their politick Nobles are taken

1 The fool took away my lord in the mask, 'twas apposite. [2 Juv. iv. 3.] 3 As they were the first in rank, so also in vices. [Epist. 106.] Miseri sunt, inepti sunt, turpes sunt, multi ut parietes aedium suarum speciosi. Miraris aures vestes, equos, canes, ordinem famulum, lautas mensas, edes, villas, praedia, piscinas, silvas, &c. haec omnia stultus assequi potest. Pandarus noster lenocinio nobilitatus est. Aeneas Sylvius. [Euryalus and Lucretia.] Bello- nius, observ. lib. 2. [7 Ragusa, a city on the East Coast of the Adriatick, was for many centuries an independent Republic; it is now at the head of a district in Dalmatia. See Encyl. Brit. ixth Ed.] Mat. Riccins, lib. 1. cap. 3. Ad regendam remp. soli doctores aut licentiatu adsciscuntur &c

II.
from such as be moraliter nobiles, virtuous noble; nobilitas ut olim ab officio, non à naturâ, 1 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, Mandarinini, literati, licentiatii, and such as have raised themselves by their worth, are their Noblemen only, [only] thought fit to govern a state; and why then should any that is otherwise of worth be ashamed of his birth? why should not he be as much respected that leaves a noble posterity, as he that hath had noble ancestors? nay, why not more? for pluris solem orientem, 2 we adore the rising sun most part; and how much better is it to say, Ego meis majoribus virtute præluxi, 3 to boast himself of his virtues, than of his birth? Cathesbeius, Sultan of Egypt and Syria, was by his condition a slave, but for worth, valour, and manhood, 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 Anaitillo; the Turkey Pashas are all such. Pertinax, Philippus Arabs, Maximinus, Probus, Aurelius, &c. from common soldiers became Emperors, Cato, Cincinnatus, &c. Consuls; Pius Secundus, Sextus Quintus, Johannes Secundus, Nicholas Quintus, &c. Popes. Socrates, Virgil, Horace, libertino patre natus. 5 6 The Kings of Denmark fetch their pedigree, as some say, from one Ulfo, that was the son of a bear. Et tenui casa sapè 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 Subtilities, gives a reason why they are most part better able than others in body and mind, and so per consequens [consequently] more

fortunate. Castruccius Castrucanus, a poor child, found in the field, exposed to misery, became Prince of Lucca and Sienes in Italy, a most complete soldier, and worthy captain; Machiavel compares him to Scipio or Alexander. And 'tis a wonderful thing ('saith he) to him that shall consider of it, that all those, or the greatest part of them, that have done the bravest exploits here upon earth, and excelled the rest of the nobles of their time, have been still born in some abject, obscure place, or of base and obscure abject parents. A most memorable observation, Scaliger accounts it, et non preternundum, maximorum virorum plerosque patres ignoratos, matres impudicas fuisses. 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 [of] Agathodes, that Sicilian King, for being a potter's son? Iphicrates and Marius were meanly born. What wise man thinks better of any person for his nobility? As he said in Machiavel, omnes eodem patre nati, Adam's sons, conceived all and born in sin, &c. We are by nature all as one, all alike, if you see us naked; let us wear theirs and they our clothes, and what's the difference? To speak truth, as Bale did of P. Schalichius, 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 Skradine, or hast title to such and such provinces, &c. Thou art more fortunate and great (so Jovius writes to Cosmo de Medici, then Duke of Florence) for thy virtues than for thy lovely wife, and happy children, friends, fortunes, or great Duchy of Tuscany. So I account thee, and who doth not so indeed? Abdolonymus was a gardener,

1 Vita Castrucii. Nec præter rationem mirum videri debet, si quis rem considerare velit, omnes eos vel saltem maximam partem, qui in hoc terrarum orbe præstantiores aggressi sunt, atque inter caæeros ævi sui heroas excellerunt, aut obscuro aut abjecto loco editos, et prognatos fuisses abjectis parentibus. Eorum ego catalogum infinitum recensere possem. 2 Exercit. 265. 3 It is a thing deserving of our notice, that most great men were born in obscurity, and of unchaste mothers.] 4 Juv. viii. 237. i.e. a provincial. 5 Flor. hist. I. 3. Quod si nudos nos conspici contingat, omnium una eademque erit facies; nam si ipsi nostras, nos eorum vestes induamus, nos, &c. 6 We are all born from one ancestor, all] 7 Ut merito dicam, quod simpliciter sentiam, Paulum Schalichium scriptorem, et doctorem, pluris facio quam comitem Hunnorum, et Baronem Skradinum. Encyclopaediam tuam et orbem disciplinarum omnibus provinciis antefero. Balæus, epist. nuncupat. ad 5 cent. ultimam script. Brit. 8 Prefat. hist. lib. I. Virtute tua major quam aut Etrusi Imperii fortuna, aut numerosse et decoræ prolix felicitate beator evadis. 9 Curtius. [iv. r. 19.]
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 1 politicians, to be learned, honest, discreet, well qualified, to be fit for any manner of employment, in country and common-wealth, war and peace, than to be degeneres Neoptolemi, 2 as many brave nobles are, only wise because rich, otherwise idiots, illiterate, unfit for any manner of service! 3 Udalricus, Earl of Cilia, upbraided John Umiaides with the base-ness of his birth, but he replied, in te Ciliensis Comitatus turpiter extinguitur, in me glorioso Bistricensis exoritur, thine Earlom 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 voco, 4 when thou art a dizzard thyself: quid prodest, Pontice, longo stemmate censeri? 5 &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, —dummodo tu sis—Æacidæ similis, 6 non natus, sed factus, noble, καὶ ἐξωχὺ, 7 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, 9 dispossess him of his wealth, is a funge, (which 10 Polyneices in his banishment found true by experience, Gentry was not esteemed), like a piece of coin in another country, that no man will take, and shall be contemned. Once more, though thou be a Barbarian, born at Tontontec, a villain, a slave, a Saldanian Negro, or a rude Virginian in Dasamouquepeuc, he a French Monsieur, a Spanish Don, a Seignior of Italy, I care not how descended, of what family, of what order, Baron, Count, Prince, if thou be well qualified, and he not, but a degenerate Neoptolemus 1 I tell thee in a word, thou art a man, and he is a beast.

1 Bodine, de rep. lib. 3. cap. 8. 2 Virg. Æn. ii. 549. degenerate Neoptolemuses. 3 Æneas Sylvius, lib. 2. cap. 29. 4 Ovid, M. xii. 141. 5 "If children be proud, haughty, foolish, they defile the nobility of their kindred." Eccl. xxii. 10. 6 Iuvi. viii. 1, 2. mem. 7 Juv. viii. 269, 270. 8 Cujus possessio nec furto eripi, nec incendio absuim, nec aquarum voragine absorberi, vel vi morbi destrui potest. 9 Send them both to some strange place naked, ad ignotos, as Aristippus said, [See Diog. Laert. ii. 73.] you shall see the difference. Bacon's Essays. [xxii.] 10 Familiae splendens nihil opis attulit, &c. [Eur. Phoen. 405.] 11 Virg. Æn. ii. 549.
Let no terra filius, or upstart, insult at this which I have said, no worthy Gentleman take offence. I speak it not to detract from such as are well deserving, truly virtuous and noble: I do much respect and honour true Gentry and Nobility; I was born of worshipful parents myself, in an ancient family, but I am a younger brother, it concerns me not: or had I been some great heir, richly endowed, so minded as I am, I should not have been elevated at all, but so esteemed of it, as of all other human happiness, honours, &c. they have their period, are brittle and unconstant. As he said of that great river Danubius, it riseth from a small fountain, a little brook at first, sometimes broad, sometimes narrow, now slow, then swift, increased at last to an incredible greatness by the confluence of 60 navigable rivers, it vanisheth in conclusion, losest 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 Gentility, that, if he be well descended, of worshipful or noble parentage, he will express it in his conditions:

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, of a more magnificent, heroical, and generous spirit, than that vulgus hominum, those ordinary boors and peasants, qui adeo improbi, agrestes, et inculti plerumque sunt, ne dicam malitiosi, ut nemini ulla humanitatis officium praestent, ne ipsi Deo, si advenerit, as one observes of them, a rude, brutish, uncivil, wild, a currish generation, cruel
and malicious, uncapable of discipline, and such as have scarce common sense. And it may be generally spoken of all, which ¹ Lemnius the Physician said of his travel into England, the common people were silly, sullen, dogged clowns, sed mitior nobilitas, ad omne humanitatis officium paratissima, the Gentlemen were courteous and civil. If it so fall out (as often it doth) that such peasants are preferred by reason of their wealth, chance, error, &c. or otherwise, yet as the cat in the fable, when she was turned to a fair maid, would play with mice; a cur will be a cur, a clown will be a clown, he will likely favour of the stock whence he came, and that innate rusticity can hardly be shaken off.

² Licet superbus ambulet pecuniâ, Fortuna non mutat genus. [Although he stalks about proud from his money, His fortune changes not his origin.]

And though by their education such men may be better qualified, and more refined, yet there be many symptoms, by which they may likely be descried, an affected phantastical carriage, a tailor-like spruceness, a peculiar garb in all their proceedings, choicer than ordinary in his diet, and, as ³ 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, insulting, insolent, than another man of his rank: nothing so intolerable as a fortunate fool, as ⁴ Tully found long since out of his experience.

Asperius nihil est humili, cum surgit in altum,⁵

set a beggar on horseback, and he will ride a gallop, a gallop, &c.

—⁶ desævit in omnes,
Dum se posse putat, nec bellua sævior ulla est
Quam servì rabies in libera colla furentis;

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 & obliquities are on both sides, noble, ignoble, factis, natis; yet still in all callings, as some

¹ Lib. i. de 4. Complexionibus. ² Hor. [Epod. iv. 5, 6.] ³ Lib. 2. ep. 15. Natus sordido tuguriolo et paupere domo, qui vix milio rugientem ventrem, &c. ⁴ Nihil fortunato insipiente intolerabilius. [De amicitia, 15. 54.] [⁵ Claudian, in Eutropium, i. 181.] ⁶ Claud. in Eutrop. [i. 182-184.]
degenerate, some are well deserving, and most worthy of their honours. And as Busbequius said of Solyman the Magnificent, he was tanto dignus imperio, worthy of that great Empire: many meanly descended are most worthy of their honour, politici nobiles, and well deserve it. Many of our Nobility so born (which one said of Hephastio, Ptolemaeus, Selucus, 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 1Sesellius his mind, that they ought to be preferred (if capable) before others, as being nobly born, ingeniously brought up, and from their infancy trained to all manner of civility. For learning & virtue in a Noble-man is more eminent, and, as a Jewel set in gold is more precious, and much to be respected, such a man deserves better 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 Common-wealth. And, therefore, to conclude that which first I intended, to be base by birth, meanly born, is no such disparagement. *Et sic demonstratur, quod erat demonstrandum.* [And thus I have proved what I had to prove.]

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. *οὐδὲν πενιας βαρύτερον ἐστὶ φορτίον,* no burden (saith 2Menander) so intolerable as poverty: it makes men desperate, it erects and dejects, [dat] census honores, census amicitias; 3money makes, but poverty mars, &c. and all this in the world's esteem: yet, if considered aright, it is a great blessing in itself, an happy estate, and yields no such cause of discontent, or that men should therefore account themselves vile,

2 Nullum paupertate gravius onus. [2 Ov. Fast. i. 217, 218.]
hated of God, forsaken, miserable, unfortunate. Christ himself was poor, born in a manger, and had not a house to hide his head in all his life, \(^1\) lest any man should make poverty a judgement of God, or an odious estate. And as he was himself, so he informed his Apostles and Disciples, they were all poor, Prophets poor; Apostles poor (Act. 3. [6.] Silver and gold have I none). \(^2\) As sorrowing (saith Paul) and yet alway rejoicing; as having nothing, and yet possessing all things, 2 Cor. 6. 10. Your great Philosophers have been voluntarily poor, not only Christians, but many others. Crates Thebanus was adored for a god in Athens, \(^3\) a nobleman by birth, many servants he had, an honourable attendance, much wealth, many Manors, fine apparel; but when he saw this, that all the wealth of the world was but brittle, uncertain, and no whit availing to live well, he flung his burden into the sea, and renounced his estate. \(^4\) Those Curii and Fabricii will be ever renowned for contempt of these fopperies, wherewith the world is so much affected. Amongst Christians I could reckon up many Kings and Queens, that have forsaken their Crowns and fortunes, and wilfully abdicated themselves from these so much esteemed toys; \(^5\) 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 honorante, honours are from God; both rewards of virtue, and fit to be sought after, sued for, and may well be possessed: yet no such great happiness in having, or misery in wanting of them. Dantur quidem bonis, saith Austin, \(^6\) ne quis mala aestimet: malis autem ne quis nimis bona, good men have wealth that we should not think it evil; and bad men that they should not rely on or hold it so good; as the rain falls on both sorts, so are riches given to good and bad, sed bonis in bonum, but they are good only to the godly. But \(^7\) confer 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

\(^1\) Ne quis irae divinæ judicium putaret, aut paupertas exosa foret. Guilt. in cap. 2. ver. 18. Lucæ.
\(^2\) Inter proceres Thebanos numeratus, lectum habuit genus, frequens famulitium, domus amplas, &c. Apuleius, Florid. 1. 4. [22.]
\(^3\) Diog. Laërtius, Lib. vi. cap. 5.]
\(^4\) P. Blesensis, ep. 72. et 232. Oblatos respui honores, ex onere metiens motus ambitiosos; rogatus non ivi, &c. [5 Sermo 50.]
\(^5\) Sudat pauper foras in opere, dives in cogitatione; hic os aperit oscitatione, ille ructatione; gravis ille fastidio, quam hic inedia cruciatur. Ber. ser.
\(^6\) In Hyperchen. Natura æqua est, puerisque videmus mendicorum nulla ex parte regum filiis dissimiles, plerumque saniores. [§ 19.]
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 musick, gay clothes, lords it bravely out, &c. and all that which MiCyLus admired in 1Lucian, but with them he hath the gout, dropsies, apoplexies, palsies, stone, pox, rheums, catarrhes, crudities, oppilations, 2Melancholy, &c. Lust enters in, anger, ambition. According to 3Chrysostom, the sequel of riches is pride, riot, intemperance, arrogance, fury, and all irrational courses.

—— 4Turpi fregerunt sæcula luxu
Divitiae molles,—

with their variety of dishes, many such maladies of body and mind get in, which the poor man knows not of. As Saturn, in 5Lucian, 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; 6you see the best (said he) but you know not their several gripings and discontent: they are like painted walls, fair without, rotten within: diseased, filthy, crazy, full of intemperate effects; 7and 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.

8O si pateant pectora ditum,
Quantos intus sublimis agit
Fortuna metus! Bruttia Coro
Pulsante fretum mitiorunda est.

O that their breasts were but conspicuous,
How full of fear within, how furious!
The narrow seas are not so boisterous.

Yea, but he hath the world at will that is rich, the good things of

1 Gallus, [§ 12.] 2 Et è contubernio fœdi atque oldi ventris mors tandem educit. Seneca, ep. 103. 3 Divitiarum sequela, luxus, intemperies, arrogantia, superbia, furor injustus, omnisque irrationabilis motus. 4 Juven. Sat. 6. [299, 300. Effeminate riches have ruined the age by the introduction of shameful luxury.] 5 Saturn. Epist. [2.] 6 Vos quidem divites putatis felices, sed nescitis eorum miserias. [Ibid.] 7 Et quota pars hæc eorum que istos discricuant? si nossetis metus et curas, quibus obnoxii sunt, planè fugiendas vobis divitias existimaretis. [Ibid.] 8 Seneca in Herc. Æteo. [648 sq.]
the earth; suave est ex magno tollere acervo, 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, 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 
illeness, and fulness, lust, surfeiting, and drunkenness, all manner 
of diseases: pecuniis augetur improbitas, the wealthier, the more 
dishonest. 4 He is exposed to hatred, envy, peril, and treason, fear of 
death, of degradation, &c. 'tis lubrica statio et proxima precipitio, 
and the higher he climbs, the greater is his fall.

Rumpitur innumeris arbos uberrima pomis, 
Et subitò nimiae precipitantur opes.

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 13th 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 Æneas Sylvius observes, that, when they 
are full fed, they may be devoured by their Princes, as Seneca by 
Nero was served, Sejanus by Tiberius, and Haman by Ahasuerus. 
I resolve with Gregory, potestas culminis est tempestas mentis, 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

[1 Hor. Sat. i. i. 57. It is pleasant to draw from a great heap.] [2 Et Dis 
similes stulta cogitatio facit. 3 Flamma simul libidinis ingreditur; ira, furor et 
superbia, divitiarium sequela. Chrys. 4 Omnium oculis, odio, insidiis expositus, 
semper sollicitus, fortune ludibrium. [5 'Tis a dazzling position and close to a 
precipice.] 6 Hor. 2. 1. od. 10. [10-12.] 7 Quid me felicem toties jactatis, 
amic? Qui cecidit, stabili non fuit ille loco. Boeth. [De Consolatione Philosophiae, 
Lib. i. Metrum i.] 8 Ovid. M. iii. 466. 9 Ut postquam impinguati fuerint, 
devoentur. [10 Regulæ Pastoralis Liber, Pars Prima, cap. ix.]
that eat them; and what good cometh to the owners, but the beholding thereof with the eyes? Eccles. 5. 11.

1 Millia frumenti tua triverit area centum, 
   Non tuus hinc capiet venter plus quam meus.

An evil sickness, Solomon calls it, and reserved to them for an evil, [Eccles. v.] 13th verse. They that will be rich fall into many fears and temptations, into many foolish and noisome lusts, which drown men in perdition, 1 Tim. 6. 9. Gold and silver hath destroyed many, Ecclus. 8. 2. Divitiae saeculi sunt laquei diaboli: so writes Bernard,\(^2\) 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 a-pieces, but hear who saith, \& who seconds it, an Apostle) therefore St. James bids them weep and howl for the miseries that shall come upon them; their gold shall rust and canker, and eat their flesh as fire, Jam. 5. 1, 2, 3. I may then boldly conclude with \(^3\)Theodoret, quotiescunque divitiis affluentem, \&c. as often as you shall see a man abounding in wealth, qui gemmis bibit et Sarrano dormit in ostro,\(^4\) 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.

5 Non possidentem multa vocaveris 
Recte beatum; rectus occupat 
Nomen beati, qui deorum 
Muneribus sapienter uti, 
Duramque callet pauperiem pati, 
Pejusque letos 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 hard poverty,  
And chooseth rather for to die 
Than do such villainy.

1 Hor. [Sat. i. r. 45, 46. Although a hundred thousand bushels of wheat may be threshed in your granaries, your stomach will not hold more of it than mine.]  
2 In Psal. Qui habitat, Sermo iii.]  
3 Cap. 6. de curat. græc. affect. rap. de providentia. Quotiescunque divitiis affluentem hominem videmus, eumque pessimum, ne quæso hunc beatissimum putemus, sed infelicem censemus, \&c.
4 Virg. G. ii. 506. memoriter. Who drinks from golden cups, and sleeps on down.]  
5 Hor. Od. [4. 9. 45-50.]
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 enim gazæ, neque consularis
Summovet lictor miserors tumultus
Mentis, et euras laqueata circum
Tecta volantes.

Nor treasures, nor mayors' officers remove
The miserable tumults of the mind:
Or cares that lie about, or fly above
Their high-roofed houses, with huge beams combin'd.

'Tis not his wealth can vindicate him, let him have J o b's inventory, s i n t C r a s i et C r a s s i l i c e t , n o n h o s P a c t o l u s , a u r e a s u n d a s a g e n s , e r i p a t u n q u a m è m i s e r i i s ; C r a s s u s or rich Crassus cannot now command health, or get himself a stomach. H i s W o r s h i p , as A p u l e i u s describes him, i n a l l h i s p l e n t y a n d g r e a t p r o v i s i o n , is f o r b i d d e n t o e a t , o r e l s e h a t h n o a p p e t i t e (sick in bed, can take no rest, sore grieved with some chronic disease, contracted with full diet and ease, or troubled in mind) w h e n a s , i n t h e m e a n t i m e , a l l h i s h o u s e- h o l d a r e m e r r y , a n d t h e p o o r e s t s e r v a n t t h a t h e k e e p s d o t h c o n t i n u o u s l y f e a s t . ' T i s b r a c t e a t a f e l i c i t a s , a s S e n e c a t e r m s i t , t i n - f o i l ' d h a p p i n e s s , i n f e l i x f e l i c i t a s , a n u n h a p p y k i n d o f h a p p i n e s s , i f i t b e h a p p i n e s s a t a l l . H i s g o l d , g u a r d , c l a t t e r i n g o f h a r n e s s , a n d f o r t i f i c a t i o n s a g a i n s t o u t w a r d e n e m i e s , c a n n o t f r e e h i m f r o m i n w a r d f a e r s a n d c a r e s .

Reveraque metus hominum, curæque sequaces
Nec metuunt fremitus armorum, aut ferrea tela,
Audacterque inter reges, regumque potentes
Versantur, neque fulgorem reverentur ab auro.

Indeed men still attending fears and cares,
Nor armours clashing, nor fierce weapons fears:
With kings converse they boldly, and king's peers,
Fearing no flashing that from gold appears.

Look how many servants he hath, and so many enemies he suspects; f o r l i b e r t y , h e e n t e r t a i n s a m b i t i o n ; h i s p l e a s u r e s a r e n o p l e a s u r e s ; a n d t h a t w h i c h i s w o r s t , h e c a n n o t b e p r i v a t e o r e n j o y h i m s e l f a s o t h e r m e n d o , h i s s t a t e i s a s e r v i t u d .

1 Hor. 2. [Odes ii. 16. 9-12.] 2 See Erasmi Adagia, pp. 251, 252. 3 Florid. lib. 4. Dives ille cibo interdicitur, et in omni copia sua cibum non accipit, cum interea totum ejus servitium hilare sit, atque epuletur. [ch. 22, memoriter.] 4 Epist. 115. 5 Lucret. ii. 48-51. 6 Hor. [Sat. i. vi. 104, 105.] Et mihi curto Ire licet mulo vel si libet usque Tarentum,
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 disports, without any notice taken, all which a Prince or a great man cannot do. He keeps in for state, *ne majestatis dignitas evilesceat,* 1 as our China Kings, of Borneo, and Tartarian Chams, those aurea mancipia, 2 are said to do, seldom or never seen abroad, *ut major sit hominum erga se observantia,* 3 which the 4 Persian Kings so precisely observed of old. A poor man takes more delight in an ordinary meal’s meat, which he hath but seldom, than they do with all their exotic dainties, and continual viands; *Quippe volupiatem commendi nam rior usus,* 5 'tis the rarity and necessity that makes a thing acceptable and pleasant. Darius, put to flight by Alexander, drank puddle water to quench his thirst, and it was pleasanter, he swore, than any wine or mead. 6 All excess, as 7 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 8 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 loathsome to them, they are weary of all their fine palaces, they are to them as so many prisons. A poor man drinks in a wooden dish, and eats his meat in wooden spoons, wooden platters, earthen vessels, and such homely stuff; the other in gold, silver, and precious stones; but with what success? *In auro bibitur venenum,* 9 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 parasitum,* saith 10 Philostratus, a rich man employs a parasite, and, as the Mayor of a City, speaks by the Town-clerk, or by Mr. Recorder, when he cannot express himself. 11 *Nonius* the Senator had a purple coat as stiff with Jewels, as his mind is full of vices, rings on his fingers worth 20,000 sesterces, and as 12 Perozes, the Persian

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1 That the dignity of his majesty may not grow cheap.] 2 Golden slaves.] 3 That men may observe him more when he does.] 4 Brissonius. 5 Juv. xi. 208.] 6 Cic. Tusc. Disp. v. 34. 97.] 7 Si modum excesseris, suavissima sunt niolesta. [Fr. 55.] 8 Et in cupidis gulae, coquus et pueri illotis manus ab exoneratione ventris omnia tractant, &c. Cardan l. 8. cap. 46. de rerum variate. 9 Seneca, Thyestes, 453.] 10 Epist. [vii.] 11 Plin. lib. 57. cap. 6. 12 Zonaras 3, annal. [See Gibbon, D. & F. ch. 40. Procopius, Persic. Lib. i. cc. 3-6. Zonaras is no doubt a slip of Burton’s. I can find nothing there as to Perozes.]
King, an union\(^1\) in his ear worth \(100\) pound weight of gold:\(^2\) 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?

\(^3\) Num tibi cum fauces urit sitis, aurea quæris

Pocula?

Doth a man that is a dry, desire to drink in gold? Doth not a cloth suit become him as well, and keep him as warm, as all their silks, satins, damasks, taffeties and tissues? Is not home-spun cloth as great a preservative against cold, as a coat of Tartar Lambs' wool, dyed in grain, or a gown of Giants' beards? Nero, saith \(^4\) Suetonius, 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 an 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, \textit{temulentus divitiis},\(^5\) make the best of it; and \textit{boasts himself in the multitude of his riches}, Psa. 49. 6, 11. he thinks his house, called after his own name, shall continue for ever; but he perisheth like a beast, v. 12. his way utters his folly, v. 13. \textit{male parta, male dilabuntur};\(^6\) like sheep they lie in the grave, 14. \textit{Puncto descendunt ad infernum, They spend their days in wealth, and go suddenly down to Hell, Job 21, 13.} For all Physicians and medicines enforcing nature, a swooning wife, family's complaints, friends' tears, Dirges, Masses, \textit{naeñas}, funerals, for all Orations, counterfeit hired acclamations, Elogiums, Epitaphs, hearse, heralds, black mourners, solemnities, obelisks, and \textit{Mausolean} tombs, if he have them at least, \(^7\) he like a hog, goes to Hell with a guilty conscience (\textit{propter hos dilatavit infernum os suum}) and a poor man's curse: his memory stinks like the snuff of a candle when it is put out; scurrile libels, and infamous obloquiies accompany him: when as poor Lazarus is \textit{Dei}

\(^{[1] = a\,\text{pearl.}}\) \(^{[2] \text{Plutarch. vit. [Antonii, § 28.]}}\) \(^{[3] \text{Hor. Ser. lib. 1. Sat. 2. [II. iv. II. v.]}\)} \(^{[4] \text{Cap. 30. Nullam vestem bis induit.}}\) \(^{[5] \text{Intoxicated with his wealth.}}\) \(^{[6] \text{Poeta ap. c. Phil. 2. 27. Ill-gotten gains are soon dispersed.}}\) \(^{[7] \text{Ad generum Cereris sine caede et sanguine pauci Descendunt reges, et sicca morte tyranni. [Juv. x. II.2, II.3.]}\) \(^{[8] \text{Isaiah, v. 14.}}\)
Sacrament, 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 1Angels ready to convey his soul into Abraham's bosom, he leaves an everlasting and a sweet memory behind him. Crassus and Sulla are indeed still recorded, but not so much for their wealth, as for their victories: Crassus for his end, Solomon for his wisdom. In a word, 2to get wealth is a great trouble, anxiety to keep, grief to lose it.

3Quid dignum stolidis mentibus imprecer?
Opes, honores ambiant:
Et cum falsa gravi mole paraverint,
Tum vera cognoscant bona.

But consider all those other unknown, concealed happinesses, which a poor man hath (I call them unknown, because they be not acknowledged in the world's esteem, or so taken) O fortunatos nimium, bona si sua norint:4 happy they are in the mean time, if they would take notice of it, make use or apply it to themselves. A poor man wise is better than a foolish King; Eccl. 4. 13. 6Poverty is the way to heaven, 6the mistress of philosophy, 7the mother of religion, virtue, sobriety, sister of innocency, 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, damn'd villainy itself, a disgrace, shame and reproach; but to whom, or why? 8If 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, 9 

of mean parentage, a dirt-dauber's son, am I therefore to be

1 "God shall deliver his soul from the power of the grave," Psal. xl ix. 15.
3 Boethius de consol. phil. I. 3. [metrum 8.]
[What should I fitly pray for stolid minds? Let them covet wealth and honours: and when they have thus got false burdens, let them then discern true blessings.]
4 Virg. G. II. 458.] 6 Austin in Ps. lxxvi. omnis Philosophiae magistra, ad coelum via.
5 Bonæ mentis soror paupertas. [Petronius, Sat. c. 84.]
7 Pædagoga pietatis sobria, pia mater, cultu simplex, habitu secura, consilio beneasuada. Apul. [Apologia, 433. memoriter.] 8 Cardan. Opprobrium non est paupertas: quod latro eripit, aut pater non reliquit, eur mihi vitio daretur, si fortuna divitias invidit? non aquilæ, non, &c. 9 Silius Italicus, viii. 246, 247.]
blamed? an Eagle, a Bull, a Lion, is not rejected for his poverty, and why should a man? 'Tis fortune telum, non culpa, fortune's fault, not mine. Good Sir, I am a servant (to use Seneca's words) howsoever your poor friend; a servant, and yet your chamber-fellow, and, if you consider better of it, your fellow-servant. I am thy drudge in the world's eyes, yet in God's sight peradventure thy better, my soul is more precious, and I dearer unto him. Etiam servi Diis curre sunt, as Evangelus at large proves in Macrobius, the meanest servant is most precious in his sight. Thou art an Epicure, I am a good Christian: thou art many parasangs before me in means, favour, wealth, honour, Claudius his Narcissus, Nero's Massa, Domitian's Parthenius, a favourite, a golden slave; thou coverest thy floors with marble, thy roofs with gold, thy walls with statues, fine pictures, curious hangings, &c. calcas opes, &c. what of all this? 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 affords, far surpassing all that art and opulentia can give. I am free, and which Seneca said of Rome, culmus liberos textit, sed marmore et auro postea servitus habitavit, thou hast Amalthea cornu, plenty, pleasure, the world at will, I am despicable and poor; but a word over-shot, 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 a while, cinis aequat, as Alphonsus said, death will equalize us all at last. I live sparingly in the mean time, am clad homely, fare hardly; is this a reproach? am I the worse for it? am I contemptible for it? am I to be reprehended? A learned man in 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

1 Tully. [Ad Fam. v. 16. 2.] 2 Epist. [47, § 1.] Servus, summe homo; servus sum, immo contubernalis, servus sum, at humilius amicus, immo conservus, si cogitaveris. [3 Saturnalia, i. 11.] 4 See Juv. xiv. 329-331. [5 See Juv. i. 35, with Mayor's Note.] 6 Dion Cassius, lxvii. 15, 17. Suet. Dom. 16. 7 Excerpta e libris Senecce. = You despise riches.] 8 Epist. 66 et 90, [§ 9. 9 A hut reared free men, afterwards slavery dwelt in a marble and gold hall.] 10 The horn of Amalthea.] 11 Panormitan. rebus gestis Alph. 12 Lib. 4, num. 218. Quidam reprehensurus quod sedaret loco nobilium, mea nobilitas, alt, est circa caput, vestra declinat ad caudam.
reproacheth him that made him, Prov. 17. 5. and he that rejoiceth at affliction, shall not be unpunished [Ibidem]. For the rest, the poorer thou art, the happier thou art, ditior est, at non melior, saith Epictetus, [iii. 17.] he is richer, not better, than thou art, not so free from lust, envy, hatred, ambition.

Beatus ille qui procul negotiis
Paterna rura bobus exercet suis.²

Happy he, in that he is freed from the tumults of the world, he seeks no honours, gapes after no preferment, flatters not, envies not, temporizeth not, but lives privately, and well contented with his estate;

Nec spes corde avidas, nec curam pascit inanem,
Securus quò fata cadant.

He is not troubled with state matters, whether Kingdoms thrive better by succession or election; whether Monarchies should be mixt, temperate, or absolute; the house of Ottomon's and Austria is all one to him; he enquires 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 emulsations.

Felix ille animi, Divisque simillimus ipsis,
Quem non mordaci resplendens gloria fuco
Sollicitat, non fastosi mala gaudia luxus,
Sed tacitos sinit ire dies, et paupere cultu
Exigit innocuae tranquilla silentia vitæ.

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 objecteth to Hiero, he hath all the pleasures of the world; in lectis humneis dormit, vinum phialis bibit, optimis unguentis delibuitur; he knows not the affliction of Joseph, stretching himself on ivory beds, and singing to the sound of the viol; and it troubles him that he hath not the like; there is a difference (he grumbles) between Laplolly and Phesants, to tumble i'th'straw and lie in a down-bed, betwixt wine and water, a cottage and a palace. He hates nature (as Pliny characterizeth him) that she hath made him lower 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 Praetor; 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 drudge or slave to another? one surfeit, another starve, one live at ease, another labour, without any hope of better fortune? Thus they grumble, mutter, and repine: not considering that inconstancy of 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, confer 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 myriads 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 incult and horrid; now full of magnificent Cities. Athens, Corinth, Carthage;

[1 Xenophon, Hiero, cap. 2.] 2 Amos vi. [4, 6.] [This should be probably spelt loblolly, a name, especially at sea, for watergruel. There is truly a difference between gruel and pheasants as articles of diet.] 4 Praefat. lib. 7. Odit naturam quod infra Deos sit; irascitur Diis quod quis illi antecedat. 5 De Ira cap. 31. lib. 3. Et si multum acceperit, injuriam putat plura non accepsisse; non agit pro tribunatu gratias, sed queritur quod non sit ad praeturam perductus: neque haec grata, si desit consulatus. 6 Lips. adinir. 7 Of 50,729,50,000 inhabitants now.
how flourishing Cities! now buried in their own ruins: corvorum, ferarum, aprorum, 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 aloft to-day, full of favour, wealth, honour, and prosperity, in the top of fortune's wheel: to-morrow in prison, worse than nothing, his son's a beggar. Thou art a poor servile drudge, faex populi, a very slave, thy son may come to be a Prince, with Maximinus, Agathocles, &c. a Senator, a General of an Army. Thou standest bare to him now, workest 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 Frescobald 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.

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3 Novus incola venit;---
Nam propriæ telluris hera natura, neque illum,
Nec me, nec quenquam statuit; nos expulit ille,
Illum aut nequitias, aut vafri inscitia juris.

[A new proprietor has come, for nature
Makes none perpetual owner of the soil.
He has turned us out, he in turn must go
Through his own faults, or ignorance of law.]

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 ater Umbreni sub nomine, nuper Ofella
Dictus, erit nulli proprius, sed cedet in usum
Nunc mihi, nunc ali.4---

[Now 'tis Umbrenus' land, 'twas once Ofella's,
But neither really owned it, only had
Th' enjoyment of it.]

As he said then, cujus ater, quot habes Dominos?5 so say I of land,

[1 Cic. Q. Fr. 2. 9. 5. = the dregs of the people.] 2 Read the story at large in John Fox, his Acts and Monuments. [Vol. ii. pp. 429-431. ed. 1684.] 3 Hor. Sat. 2. ser. lib. 2. [128-131.] 4 Hor. Sat. ii. ii. 133-135.] 5 Whose field are you, seeing that you have so many masters?]
houses, moveables and money, mine to-day, his anon, whose to-morrow? In fine (as Machiavell 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 it is no dishonour then (as Guicciardini adds) for a flourishing man, City, or State, to come to ruin, nor infelicity to be subject to the Law of nature. Ergo terrena calcanda, sitienda caelestia, therefore (I say) scorn this transitory state, look up to Heaven, think not what others are, but what thou art: quâ parte locatus es in re: and what thou shalt be, what thou mayest be. Do (I say) as Christ himself did, when he lived here on earth, imitate him as much as in thee lies. How many great Caesars, mighty Monarchs, Tetrarches, Dynasts, Princes, lived in his days, in what plenty, what delicacy, how bravely attended, what a deal of gold and silver, what treasure, how many sumptuous palaces had they, what Provinces and Cities, ample territories, fields, rivers, fountains, parks, forests, lawns, woods, cells, &c. ! Yet Christ had none of all this, he would have none of this, he voluntarily rejected all this, he could not be ignorant, he could not err in his choice, he contemned all this, he chose that which was safer, better, and more certain, and less to be repented, a mean estate, even poverty itself; and why dost thou then doubt to follow him, to imitate him, and his Apostles, to imitate all good men? So do thou tread in his divine steps, and thou shalt not err eternally, as too many worldlings do, that run on in their own dissolute courses, to their confusion and ruin, thou shalt not do amiss. Whosoever thy fortune is, be contented with it, trust in him, rely on him, refer thyself wholly to him. For know this, in conclusion, non est voluntis nec currentis, sed miserentis Dei; it is not as men, but as God will. The Lord maketh poor, and maketh rich, bringeth low, and exalteth. (1 Sam. 2. ver. 7, 8.) he lifteth the poor 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

1 5 Florent. Hist. Virtus quiem parat, quies otium, otium porro luxum generat, luxus interitum, a quo iterum ad saluberrimas, &c. 2 Guicciard. in Hiponest; Nulla infelicitas subjectum esse legi naturæ, &c. 3 Persius. [iii. 72.] 4 Rom ix. 16.1
likely be, but what is, though not wherefore, or from whom: hoc angit, their present misfortunes grind their souls, and an envious eye which they cast upon other men’s prosperities, Vicinumque pecus grandius uber habet,¹ how rich, how fortunate, how happy is he! But in the mean time he doth not consider the other’s 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, ² he is in no distress at all, he hath no cause to complain.

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*tolle querelas,

Pauper enim non est cui rerum suppetit usus,

he is not poor, [since] he is not in need. ⁴ *Nature is content with bread and water; and he that can rest satisfied with that, may contend with Jupiter himself for happiness. In that golden age, ⁵ somnus dedit umbra salubres, potum quoque lubricus amnis, the trees gave wholesome shade to sleep under, and the clear rivers drink. The Israelites drank water in the wilderness; Sampson, David, Saul, Abra-

ham’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 ⁶ Indies, that drink pure water all their lives. ⁷ The Persian Kings themselves drank no other drink than the water of [the] Choaspes⁸ that runs by Susa, which was carried in bottles after them, whithersoever they went. Jacob desired no more of God, but bread to eat, and clothes to put on in his journey, Gen. 28. 20. Bene est cui deus obtulit Parca quod satis est manu; ⁹ bread is enough ¹⁰ to strengthen the heart. And if you study Philosophy aright, saith ¹¹ Madaurensis,¹² whatsoever is beyond this moderation, is not useful, but troublesome. ¹³ A. Gellius, out of Euripides, accounts bread and water enough to satisfy nature, of which there is no surfeit; the rest is not a feast, but riot. ¹⁴ S. Hiericus esteems him rich

¹ Ovid, A. A. 350. *Their neighbour’s flock is fatter.]
ANATOMY OF MELANCHOLY. [PART II. SECT. III.

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 1 Poet, O my son, mediocrity of means agrees best with men; too much is pernicious.

Divitiae grandiæ homini sunt vivere parce
Æquo animo. 2

[Great wealth it is in man to be content
To live on little.]

And if thou canst be content, thou hast abundance, nihil est, nihil deest, thou hast little, thou wantest nothing. 'Tis all one to be hanged in a chain of gold, or in a rope; to be filled with dainties, or coarser meat.

3 Si ventri bene, si lateri, pedibusque tuis, nil
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 convened to that purpose, exclaimed forthwith, O ye Gods, what a sight of things do not I want! It is thy want alone that keeps thee in health of body and mind, and that which thou persecutest and abhorrest as a feral plague is thy Physician and 5 chiefest friend, which makes thee a good man, an 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, 6 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 vitae tuta facultas
Pauperis, angustique lares! 6 munera nondum
Intellecta Dei. 7

[O safe security of poor man's cot!
O gifts of Gods though faintly understood!]

1 Euripides, Menalip. O fili, mediocres divitiae hominibus conveniunt, nmina vero moles perniciosa. 2 [3 Lucret. v. 1118, 1119.] 3 Hor. [Epp. i. 12. 5, 6.] 4 Cic. Tusc. Disp. v. 32. 97.] 5 O noctes caeneaque deâm. [Hor. Sat. ii. vi. 65.] 6 Per mille fraudes doctosque dolos ejicitur, apud sociam paupertatem ejusque cultores divertens, in eorum sinu et tutela deliciatur. 7 Lucan, [v. 527, 528, 529.]
How happy art thou if thou couldst be content! *Godliness is great gain, if a man can be content with that which he hath,* 1. Tim. 6. 6; and all true happiness is in a mean estate. I have little wealth, as he said, *sed quas animus magnas facit, a Kingdom in conceit*:

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\[ \text{Dii bene fecerunt inopis me quodque pusilli} \\
\text{Fecerunt animi——} \\
\]

'tis very well, and to my content. *Vestem et fortunam concinnam potius quam laxam probó;* 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 Saint Mark's Church, [Hear, O ye Venetians, and I will tell you which is the best thing in the world: to contemn it: I will engrave it in my heart, it shall be my whole study to contemn it. Let them take wealth, stercora stercus amet, so that I may have security; bene qui latuit bene vivit;* though I live obscure, yet I live clean and honest; and when as the lofty oak is blown down, the silly reed may stand. Let them take glory, for that's their misery; let them take honour, so that I may have heart's ease. *Duc me, O Jupiter, et tu fatum,* Lead me, O God, whither thou wilt, I am ready to follow; command, I will obey. I do not envy at their wealth, titles, offices;

\[ \text{Stet quicunque volet potens} \\
\text{Aulæ culmine lubrico,} \\
\text{Me dulcis sataret quiés,} \]

[let who will be on power's slippery height], let me live quiet and at ease. *Erimus fortasse (as he comforted himself) quando illi non erunt;* when they are dead and gone, and all their pomp vanished, our memory may flourish:

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\[ \text{dant perennés} \\
\text{Stemmata non peritura Musæ.} \]

[The immortal Muses give undying fame.]

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1 Lip. miscell. ep. 40. 2 Sat. 6. lib. 2. [4, 5.] 3 Hor. Sat. i. 4. [17, 18.] 4 Apuleius, [Apologia, p. 436, memoriter.] 5 Chytræus, in Europæ deliciis. Accipite, cives Veneti, quod est optimum in rebus humanis, res humanas contemnere. [6 Ovid, Tr. iii. iv. 25.] 7 Vahl vivère etiam nunc lubet, as Demea said, Adelph. Act iii. [Sc. iii. 92.] Quam multis non ego, quam multa non desidero, ut Socrates in pompa, ille in nundinis. 8 Epictetus, 77. cap. Quo sum destinatus, et sequar alacriter. 9 Puteanus, ep. 62. 10 Marullus.
Let him be my Lord, Patron, Baron, Earl, and possess so many goodly Castles, it is well for me that I have a poor house, and a little wood, and a well by it, &c.

His me consolor victurum suavius, ac si Quæstor avus pater atque meas patruusque fuisse.  

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;  

_Quætor curat_, _non multum curat quam de pretiosis cibis stercus conficiat_: what care I of what stuff my excrements be made?  

_He that lives according to nature cannot be poor, and he that exceeds can never have enough: totus non sufficit orbis_; the whole world cannot give him content.  

_A small thing that the righteous hath, is better than the riches of the ungodly_, Psal. 37. 19.  

And better is a poor morsel with quietness than abundance with strife, Prov. 17. 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.


7 Si dat oluscula  
Mensa minuscula  
Pace referta,  
Ne pete grandia, 
Lautaque prandia  
Lite repleta.  

_[If scanty herbs thou canst with peace enjoy, 
Seek not for richer cates mixed with annoy.]_  

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,  

9 Vitam quæ faciunt beatiorem,  
Jucundissime Martialis, haec sunt;  
Res non parta labore, sed relicta,  
Lis nunquam, &c.

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1 Hoc erat in votis, modus agri non ita magnus, Hortus ubi et tecto vicinus jugis aquæ fonts, et paulum silvae, &c. Hor. Sat. 6. lib. 2. Ser. [1, 2.]  
3 Hieronym. [Epist. 58. § 6. ]  
4 Seneca, consil. ad Albinum c. 11. Qui continet se intra naturæ limites, paupertatem non sentit; qui excedit, eum in opibus paupertas sequitur.  

6 Hor. Sat. i. vi. 130, 131.]  
8 Quætor curat_, _non multum curat quam de pretiosis cibis stercus conficiat_: what care I of what stuff my excrements be made?  

7 Nat. Chytraeus, deliciis Europ. Gustonii in æóribus Hubianis in cenaculo è regione menœæ.  
8 Quid non habet melius pauper quam dives? vitam, valetudinem, cibum, somnum, libertatem, &c. Cardan, [De Consolatione, Lib. iii.]  
9 Martial, l. 10. epig. 47. Read it out thyself in the author.
I say again thou hast, or at least mayest have it, if thou wilt thyself, and that which I am sure he wants, a merry heart. Passing by a village in the territory of Milan, saith 'S. Austin, I saw a poor beggar that had got, belike, his belly full of meat, jesting and merry; I sighed, and said to some of my friends that were then with me, What a deal of trouble, madness, pain and grief do we sustain and exaggerate unto 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. \(^2\) And surely the beggar was very merry, but I was heavy: he was secure, but I was timorous. And if any man should ask me now, Whether I had rather be merry, or still so solicitous and sad, I should say, Merry. If he should ask me again, Whether I had rather be as I am, or as this beggar was, I should sure choose to be as I am, tortured still with cares and fears; but out of peevishness, and not out of truth. That which S. Austin said of himself here in this place, I may truly say to thee; thou discontented wretch, thou covetous niggard, thou churl, thou ambitious and swelling toad, ’tis not want, but peevishness, which is the cause of thy woes; setle thine affection, thou hast enough.

\(^3\) Denique sit finis quærendi, quoque habeas plus,
Pauperiem metuas minus, et finire laborem
Incipias; parto, quod avebas, utere.

Make an end of scraping, purchasing this Manor, this field, that house, for this and that child; thou hast enough for thyself and them;

\(^4\) quod petis hic est,
Est Ulubris, animus si te non deficit æquus,
’tis at hand, at home already, which thou so earnestly seekest. But

\(^5\) O si angulus ille
Proximus accedat, qui nunc denormat agellum

O that I had but one nook of ground, that field there, that pasture!

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1 Confess. lib. 6. Transiens per vicum quandam Mediolanensem, animadverti pauperem quandam mendicum, jam credo sатурum, jocantem atque ridentem, et ingemui, et locutus sum cum amiciis qui mecum erant, &c. [cap. 5.] 2 Et certe ille lætabatur, ego anxius; securus ille, ego trepidus. Et si percontaretur me quispiam an exultare mallem, an metuere, respondere, exultare: et si rursus interrogaret an ego talis essem, an qualis nunc sum, me ipsis curis confectum eligerem; sed perversitate, non veritate. [Ibid.] 3 Hor. [Sat. i. i. 92-94.] 4 Hor. Ep. lib 1. [ix. 29, 30.] 5 Hor. Sat. ii. 6. 8, 9.
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.  

O if I might but live a while longer to see 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.  

Pyrrhus would first conquer Africa, and then Asia, et tum suaviter agere, and then live merrily, and take his ease: but when Cineas the Orator told him he might do that already, id jam posse fieri, rested satisfied, condemning his own folly. Si parva licet componere magnis, thou 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 hadst 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 Censorinus well writ to Cerellius, quanto pauciora optas, non quo plura possides, in wishing less, not having more. I say then, non adjice opes, sed minue cupiditates ('tis Epicurus' advice) add no more wealth, but diminish thy desires; and, as Chrysostom well seconds him, si vis ditari, contenme divitias; that's true plenty, not to have, but not to want riches, non habere, sed non indigere, vera abundantia; 'tis more glory to contention, than to possess; et nihil egere est Deorum. How many deaf, dumb, halt, lame, blind, miserable persons, could I reckon up that are poor, and withal distressed, in imprisonment, banishment, galley-slaves, condemned to the mines, quarries, to gyves, in dungeons, perpetual thraldom, than all which thou art richer,

[O si nunc argenti fors quae mihi monstret.]

[2 Hor. Sat. ii. 6. ro.]  
O si nunc moreret, inquit, quanta et qualia mihi imperfecta manerent: sed si mensibus decem vel octo supervixero, omnia redigam ad libellum; ab omni debito creditoque me explicabo. Prettereunt interim menses decem et octo, et cum illis anni, et adhuc restant plura quam prius. Quid sibi speras, O insane, finem, quem rebus tuis non inveneras in juventa, in senecta impositurum? O dementiam! quum ob curas et negotia tuo judicio sis infelix, quid putas futurum, quem plura supererint? Cardan. lib. 8. cap. 40. de rer. var.  

3 Plutarch, [Vita Pyrrhi, § 14.]  
[4 Virg. G. iv. 176. If we may compare small things with great.]  
5 Lib de natali. cap. i. 6 Apud Stobæum ser. 17.  
6 Hom. 12, in 2.
thou art more happy, to whom thou art able to give an alms, a Lord, in respect, a petty Prince! 1 Be contented then, I say, repine and mutter no more, for thou art not poor indeed, but in opinion.

Yea, but this is very good 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 comfort, they threaten us, miscall, scoff at us, to aggravate our misery, give us bad language, or, if they do give good words, what's that to relieve us? According to that of Thales, facile est alios monere; 2 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 feasting; Qui satur est pleno laudat jejunia ventre. 3 Doth the wild Ass bray when he hath grass, or loweth the Ox when he hath fodder? Job 6. 5. 4 Neque enim populo Romano quidquam potest esse latius, no men 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 pleadeth hard for poverty, and so did those lazy Philosophers: but in the mean time 5 he was rich, they had wherewithal to maintain themselves; but doth any poor man extol it? There

1 Non in pauperitate, sed in paupere (Senec.), non re, sed opinione laboras. [Excerpta ex libris Senecæ.] 2 See Erasmi Adagia, 249, D.] 3 [Baptista Mantuanus, Ecl. i.] 4 Vopiscus, Aureliano. [cap. 47.] Sed si populus famelicus inedita laboret, nec arma, leges dudor, magistratus, coercere valent. 5 One of the richest men in Rome.
are those (saith Bernard) that approve of a mean estate, but on that condition they never want themselves; and some again are meek, so long as they may say or do what they list; but if occasion be offered, how far are they from all patience! I would to God (as he said) no man should commend poverty, but he that is poor, or he that so much admires it, would relieve, help, or ease others.

But no man hears us, we are most miserably dejected, the scum of the world,

We can get no relief, no comfort, no succour,

We have tried all means, yet find no remedy: no man living can express the anguish and bitterness of our souls, but we that endure it; we are distressed, forsaken, in torture of body and mind, in another Hell: and what shall we do? When Crassus, the Roman Consul, warred against the Parthians, after an unlucky battle fought, he fled away in the night, and left four thousand men, sore sick and wounded in his tents, to the fury of the enemy, which when the poor men perceived, clamoribus et ululatibus omnia complerunt, they made lamentable moan, and roared down-right, 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 continual torment, labour and pain, to derision and contempt, bitter enemies all, and far worse than any death; death

1 Serm. Quidam sunt qui pauperes esse volunt ita ut nihil illis desit; sic commendant ut nullam patiantur inopiam; sunt et alii mites, quamdiu dicitur et agitur ad eorum arbitrium, &c. 2 Nemo paupertatem commendaret nisi pauper. 3 Petronius Catalc. 4 Ovid. [Ex Ponto, ii. 7. 42. There is scarce a possibility of a new blow.] 5 Ovid. [Ex Ponto, ii. 7. 46.] 6 Plutarch. vit. Crassi. [§ 27.] 7 Iliad, v. 858-860.]
alone we desire, death we seek, yet cannot have it, and what shall we do?

Quod malé fers, assuesce; feres bene—

accustom thyself to it, and it will be tolerable at last. Yea, but I may not, I cannot,

In me consumpsit vires fortuna nocendo,

I am in the extremity of human adversity; and, as a shadow leaves the body when the Sun is gone, I am now left and lost, and quite forsaken of the world. Qui jacet in terra, non habet unde cadat; comfort thyself with this yet, thou art at the worst, and, before it be long, it will either overcome thee, or thou it. If it be violent, it cannot endure, aut solvetur, aut solvet.

let the Devil himself and all the plagues of Egypt come upon thee at once,

Ne tu cede malis, sed contra audentior ito,

be of good courage; misery is virtue's whetstone.

Serpens, sitis, ardor, arenæ,

as Cato told his soldiers marching in the deserts of Libya, thirst, heat, sands, serpents, were pleasant to a valiant man; honourable enterprizes are accompanied with dangers and damages, as experience evinceth; they will make the rest of thy life relish the better. But put case they continue, thou art not so poor as thou wast born, and, as some hold, much better to be pitied than envied. But be it so thou hast lost all, poor thou art, dejected, in pain of body, grief of mind, thine enemies insult over thee, thou art as bad as Job; yet tell me (saith Chrysostom) was Job or the Devil the greater conqueror? surely Job. The Devil had his goods, he sate on the muck-hill, and kept his good name; he lost his children, health, friends, but he kept his innocency; he lost his money, but he kept his confidence in God, which was better than any treasure. Do thou, then as Job did, triumph as Job did, and be not molested as every fool is. Sed qua ratione potero? [But] how shall this be done?

Chrysostom answers, facile, si caelum cogitaveris, with great facility, if thou shalt but meditate on Heaven. 1Hannah wept sore, and, troubled in mind, could not eat; but, why weepest thou? said Elkanah her husband, and why eatest thou not? why is shine heart troubled? am not I better to thee than ten sons? and she was quiet. Thou art here 2 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, 3 it may be 'tis 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 4 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. 5 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. 17. 8. Some he doth exalt, prefer, bless with worldly riches, honours, offices and preferments, as so many glistering stars he makes to shine above the rest: some he doth miraculously protect from thieves, incursions, sword, fire, and all violent mischances, and, as the 6 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 judgement, and all for our good. The Tyrant took the City (saith 7 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,

1 1 Sam. i. 8. 2 James i. 2. "My brethren, count it an exceeding joy, when you fall into divers temptations." 3 Afflictio dat intellectum. Quos Deus diligit, castigat. [Heb. 12. 6.] Deus optimum quemque aut mala valetudine aut luctu afficit. Seneca. [De Providentia, c. iv.] 4 Quam sordet mihi terra quum caelum intucor. 5 Senec. de providentia, cap. 2. Diis ita visum, Diis melius nornunt quid sit in commodum meum. 6 Hom. Iliad. [4. 122-140.] 7 Hom. 9. Voluit urbem tyrannus evertere, et Deus non prohibuit; voluit captivos ducere, non impedivit; voluit ligare, concessit; &c.
God permitted it; heated 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 help in an instant, when it seems to him good. 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 inexpugnabilis, as Chrysostom holds, a just man is impregnable, and not to be overcome. The gout may hurt his hands, lameness his feet, convulsions may torture his joints, but not rectam mentem, [his upright mind,] his soul is free.

Take away his money, his treasure is in Heaven; banish him his Country, he is an inhabitant of that heavenly Jerusalem; cast him into bonds, his conscience is free; kill his body, it shall rise again; he fights with a shadow that contends with an upright man: he will not be moved.

Si fractus illabatur orbis, Impavidum ferient ruinae: though Heaven itself should fall on his head, he will not be offended. He is impenetrable, as an anvil hard, as constant as Job.

Ipse deus simul atque volet me solvet, opinor. [God can deliver me when he will, I ween.]

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 calum propera; ab hominibus desertus, ad

1 Psal. cxiii. [7.] De terra inopem, de stercore erigit pauperem. 2 MicaH, vii. 8. 3 Preme, preme, ego cum Pindaro, ἂβαπτησατος εἰμι φέλλος ὡς ὑπερ ἐρχεσ ἄλμας, [Pind. Pyth. ii. 146.] immersibilis sum, sicut suber super maris septum. Lipsius. 4 Job. xiii. 15. 5 Hic urch, hic seca, ut in eternum parcas, Austin. Diis fruir et iratis, superat et crescit maius. Mucium ignis, Fabricium paupertas, Regulum tormenta, Socratem venenum, superare non potuit. 6 Hor. Epist. 16. lib. i. [75-77, last line memoriter.] 7 Hom. 5. Auferet pecunias? at habet in æois: patria dejiciet, at in coelestem civitatem mittet: vincula injiciet? at habet solutam conscientiam: corpus interficiet, at iterum resurget; cum umbra pugnat qui cum justo pugnat. 8 Hor. Odes, iii. iii. 7, 8. 9 Leonides.
Deum fuge. The poor shall not always be forgotten, the patient abiding of the meek shall not perish for ever, Psal. 9. 18. vers. 9. The Lord will be a refuge of the oppressed, and a defence in the time of trouble.

Servus Epictetus, mutilati corporis, Irus Pauper: at haec inter carus erat Superis.¹

Lame was Epictetus, and poor Irus, Yet to them both God was propitious.

Lodovicus Vertomannus, that famous traveller, endured much misery, yet surely, saith Scaliger, he was vir Deo carus, [a man dear to God,] in that he did escape so many dangers, God especially protected him, he was dear unto him. Modo in egestate, tribulatione, convalle deplorationis, &c. Thou art now in the vale of misery, in poverty, in agony, in temptation; rest, eternity, happiness, immortalitas, shall be thy reward, as Chrysostom pleads, if thou trust in God, and keep thine innocency. Non si male nunc, et olim sic erit semper; a good hour may come upon a sudden; expect a little.

Yea, but this expectation is it which tortures me in the mean time; futura exspectans præsentibus angor, whilst the grass grows, the horse starves; despair not, but hope well,

Spera, Batte, tibi melius lux crastina ducet:
Dum spiras spera —

[Hope, Battus, while you live: to-morrow's light
May bring improvement.]

Cheer up, I say, be not dismayed; Spes alit agricolus; he that sows in tears, shall reap in joy, Psal. 126. 5.

Si fortune me tormente,
Esperance me contente.

Hope refresheth, as much as misery depresseth; hard beginnings have many times prosperous events, and that may happen at last, which never was yet. A desire accomplished delights the soul, Prov. 13. 19.

¹ See the original Greek of these lines in Aulus Gellius, Noct. Att. ii. 18.
² Modo in pressura, in tentationibus, erit postea bonum tuum requies, æternitas, immortalitas. [³ Hor. Odes, ii. x. 17, 18. If it is bad with thee now, it doesn't follow it will be so always.] ⁴ Dabit Deus his quoque finem. [Virg. Æn. i. 199.]
⁵ Cic. de Fin. i. 18. 60. Burton wrongly assigns it to Seneca. ⁶ Nemo desperet meliora lapsus, [Seneca, Thyestes, 3616.] ⁷ Theocritus. [Idyll. iv. 41, 42.] ⁸ Tibullus, ii. 5. 21. Hope cheers the farmers.
1. Grata superveniet quae non sperabitur hora:

Which makes me 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,

2. Nube solet pulsā candidus ire dies.

The hope that is deferr'd, is the fainting of the heart, but when the desire cometh, it is a tree of life, Prov. 13. 12, suavissimum est voti compos fieri. Many men are both wretched and miserable at first, but afterwards most happy, and oftentimes it so falls out, as 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 brake out as through a cloud. Hunniades was fetched out of prison, and Henry the Third of Portugal out of a poor Monastery, to be crowned Kings.

Multa cadunt inter calicem supremaque labra.

[There's many a slip 'twixt the cup and the lip.]

Beyond all hope and expectation many things fall out, and who knows what may happen? Nondum omnium dierum Soles occiderunt, as Philippus said, all the 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. 27. 10. Wait patiently on the Lord, and hope in him, Psal. 37. 7. Be strong, hope and trust in the Lord, and he will comfort thee, and give thee thine heart's desire, Psal. 27. 14.

Sperate, et vosmet rebus servate secundis.

[Hope, and reserve yourselves for better days.]

Fret not thyself because thou art poor, contemned, or not so well for the present as thou wouldest be, not respected as thou oughtest to be, by birth, place, worth; or that which is a double corrosive, thou hast been happy, honourable and rich, art now distressed and poor, a scorn of men, a burden to the world, irksome to 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, security succeeds, and to a judicious man a far better estate. The loss of thy goods and money is no loss; thou hast lost them, they would otherwise have lost thee. If thy money be gone, thou art so much the lighter, and, as Saint Hierome persuades Rusticus the Monk to forsake all and follow Christ: gold and silver are too heavy metals for him to carry that seeks Heaven.

6 Vel nos in mare proximum, Gemmas et lapides, aurum et inutile, Summi materiam mali Mittamus, scelerum si bene poenitet. 7

Zeno the Philosopher lost all his goods by shipwrack, he made like of it, fortune had done him a good turn, opes à me, animum 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 contemn more than they could possess or desire. Alexander sent an hundred talents of gold to Phocion of Athens for a present, because he heard he was a good man: but Phocion returned his talents back again with a permitte me in posterum virum bonum esse, [permit me] to be a good man still; let me be as I am.

Non mf aurum posco, nec mf pretium.

That Theban Crates flung of his own accord his money into the Sea, abite nummi, ego vos mergam, ne mergar à vobis, I had rather drown you, than you should drown me. Can Stoicks and Epicures thus contemn wealth, and shall not we that are Christians? It was mascula vox et praetora, a generous speech of Cotta in

[1 De Consol. Philos. I. ii. Par. 4.]  2 Lætior successit securitas quae simul cum divitiis cohabitate nescit. Camden.  3 Pecuniam perdidisti, fortassìlla te perderet manens. Seneca. [Excerpta e libris Senecae.]  4 Expedition es ob pecuniarum jacturam. Fortuna opes auferre, non animum potest. Seneca. [Med. 176.]  5 Epistle 125.  6 Hor. [Let us cast our jewels and gems, and useless gold, the cause of all vice, into the sea, if we truly repent of our misdoings.]  7 Hor. Odes, iii. xxiv. 47-50.  8 Jubet me posthac fortuna expeditius Philosopher. [Seneca, De Animi Tranquillitatem cap. xiv.]  9 Sen. Medea, 176.  10 I ask not gold, nor any reward. Plut. Life of Phocion, c. 18.  11 Diogenes Laërtius, Lib. vi. cap. 5.]
MEM. III.] REMEDIES AGAINST DISCONTENTS. 195

1 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, is like the state of the world above the Moon, ever serene. Come then what can happen, befall what may befall, infractum invictumque animum opposas. Rebus angustis animosus atque fortis appare; (Hor. Od. ii. lib. 2.) Hope and Patience are two sovereign remedies for all, the surest repossals, the softest cushions to lean on in adversity;

If it cannot be helped, or amended, make the best of it; necessitati qui se accommodat, sapit, he is wise that suits himself to the time. As at a game at tables, so do by all such inevitable accidents.

If thou canst not fling what thou wouldest, play thy cast as well as thou canst. Every thing, saith Epictetus, hath two handles, the one to be held by, the other not: tis in our choice to take and leave whether we will (all which Simplicius, his Epictetus' Commentator, hath illustrated by many examples) and tis in our own power, as they say, to make or mar ourselves. Conform thyself then to thy present fortune, and cut thy coat according to thy cloth, Ut quimus, aiunt, quando ut volumus non licet, be contended with thy lot, state, and calling, whatsoever it is, and rest as well satisfied with thy present condition in this life.

1 In frag. Quirites, multa mihi pericula domi, militiæ multa adversa fuere, quorum alia toleravi, alia deorum auxilio repuli et virtute meæ; nunquam animus neglegit defuit, nec decretis labor; nullæ res nec prosperæ nec adversæ ingenium mutabant. [2 Epistle 59.] 3 Qualis mundi status supra lunam semper serenus. 4 Bona mens nullum tristioris fortunæ recipit incursum, Val. lib. 4. c. 1. Qui nil potest sperare, desperet nihil. [5 Meet it with an unbroken and unconquerable courage.] 6 In adversity be spirited and bold.] 7 Hor. [Odes, i. 24. 19. 20.] 8 Equam memento rebus in arduis Servare mentem. lib. 2. Od. 3. 9 Epict. c. 13. 10 Ter. Adelph. Act. 4. Sc. 7. [21-23.] 11 Unaquæque res duas habet ansas, alteram quæ teneri, alteram quæ non potest; in manu nostro quam volumus accipere. 12 Enchiridion, § 43.] 13 Ter. And. Act. 4. Sc. 5. [ro.]
ANATOMY OF MELANCHOLY. [PART. II. SECT. III.

Esto quod es; quod sunt aliis, sine quemlibet esse;
Quod non es, nolis; quod potes esse, velis.¹
Be as thou art; and as they are, so let
Others be still; what is and may be, covet.

And as he that is ² invited ³ to a feast eats what is set before him, and looks for no other, enjoy that thou hast, and ask no more of God than what he thinks fit to bestow upon thee. Non cuivis contingit adire Corinthum, ⁴ we may not be all Gentlemen, all Catos, or Lælii, as Tully telleth us, all honourable, illustrious, and serene, all rich; but because mortal men want many things, ⁵ therefore, saith Theodoret, hath God diversely distributed his gifts, wealth to one, skill to another, that rich men might encourage and set poor men a 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 divers colours, all to serve for the exoration of the whole, [as] Musick is made of divers discords and keys; a total sum of many small numbers: so is a Common-wealth of several unequal trades and callings. ⁶ If all should be Cræsi and Darii, all idle, all in fortunes equal, who should till the land? as ⁷ Menenius Agrippa well satisfied the tumultuous rout of Rome in his elegant Apologue of the belly and the rest of the members. Who should build houses, make our several stuffs for raiments? We should all be starved for company, as Poverty declared at large in Aristophanes' Plutus, and sue at last to be as we were at first. And therefore God hath appointed this inequality of States, orders and degrees, a subordination, as in all other things. The earth yields nourishment to vegetals, sensible creatures feed on vegetals, both are substitutes to reasonable souls, and men are subject amongst themselves, and all to higher powers: so God would have it. All things then being rightly examined, and 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

¹ On an earlier page Burton says these lines are Hesiod.] ² Epict. Frag. 15; ³ Epictetus. Invitatus ad convivium, quæ apponuntur comedis, non quæris ultra; in mundo multa rogitas quæ Dii negant. ⁴ Hor. Epp. i. 17, 36. All have not got the luck to visit Corinth.] ⁵ Cap. 6. de providentia. Mortales cum sint rerum omnium indigi, ideo Deus aliis divitias, allis paupertatem distribuit, ut quæ opibus pollent materiam subministrent; qui vero inopes exercitatas artibus manus admoveant. ⁶ Si sint omnes æquales, necesse est ut omnes fame pereant; quis aratro terram sulcaret? quis sementem faceret? quis plantas sereret? quis vinum exprimeret? ⁷ Liv. lib. [ii. 32.]
necessary ut sis miser (saith Cardan) quam ut te miserum credas. Let thy fortune be what it will, 'tis thy mind alone that makes thee poor or rich, miserable or happy. *Vidi ego* (saith divine Seneca) in villâ hilari et amænà mæstos, et mediì solitudine occupatos; non locus sed animus facit ad tranquillitatem. I have seen men miserably dejected in a pleasant village, and some again well occupied and at good ease in a solitary 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. *Mæenas in plúmà æqué vigilat ac Regulus in dolio.* Those poor starved Hollanders, whom Bartison their Captain left in Nova Zembla, An. 1596, or those eight miserable Englishmen that were lately left behind to winter in a stove in Greenland in 77 deg. of lat. 1630, so pitifully forsaken and forced to shift for themselves in a vast dark and 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 Chremes told us, as we use them.

Parentes, patriam, amicos, genus, cognatos, divitias, Haec perinde sunt ac illius animus qui ea possidet; Qui uti seït, eï bona; qui utitur non recte, mala.

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 quiesque fortunae sua,* and in some sort I may truly say prosperity and adversity are in our own hands. *Nemo leditur nisi à seipso,* and, which Seneca confirms out of his judgement and experience, *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 good or bad life. But will we, or nill we,

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1 Lib. 3. De consolat.  
2 Epistle 55.  
3 Seneca. [De Providentia, cap. iii.]  
4 Mæenas sleeps no better on down than Regulus in his barrel.  
5 Vide Isaacum Pontanum, Descript. Amsterdam. lib. 2. c. 22.  
7 Heautontim. Act. r. Sc. 2. [20-22.]  
8 App. ap. Sall. de Rep. Ord. 1. Every one is the architect of his own fortune.]  
9 See Erasmi Adagia, p. 856. B. No one is hurt except by himself.]  
10 Epist. 98. Omni fortuna valentior ipse animus, in utramque partem res suas duct, beataeque ac miseræ vitae sibi causa est.
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, that they were most temperate, sober and discreet, in their private fortunes, as _Nero, Otho, Vitellius, Heliogabalus_ (optimi imperatores nisi imperassent) degenerate on a sudden into brute beasts, so prodigious in lust, such tyrannical oppressors, &c. they cannot moderate themselves, they become Monsters, odious, Harpies, what not? _cum triumphos, opes, honores adepti sunt, ad voluptatem otium deinceps se convertunt_: 'twas _Cato's note, they cannot contain_. For that cause belike,

> Eutrapelus cuicuneque nocere volebat
> Vestimenta dabat pretiosa; beatus enim jam
> Cum pulchris tunicis sumet nova consilia et spes,
> Dormiet in lucem, scorto postponet honestum
> Officium._

Eutrapelus, when he would hurt a knave,
Gave him gay clothes and wealth to make him brave;
Because now rich he would quite change his mind,
Keep whores, fly out, set honesty behind.

On the other side, in adversity many mutter and repine, despair, &c. both bad I confess,

--- 7 ut calceus olim,
Si pede major erit, subvertet: si minor, uret,

as a shoe too big, or too little, one pincheth, the other sets the foot awry, _sed è malis minimum_. If adversity hath killed his thousand, prosperity hath killed his ten thousand: therefore adversity is to be preferred; _hac fræno indiget, illa solatio: illa fallit, hac instruit_: the one deceives, the other instructs: the one miserably happy, the other happily miserable: and therefore many Philosophers have voluntarily sought adversity, and so much commend it

[1 Ovid, A. A. ii. 437.]
[2 Fortuna quem nimium fovet stultum facit. Pub. [Syrus.]]
[3 Seneca de beat. vit. cap. t4. Miseri si deserantur ab ea, miseriore si obruantur.]
[4 Tacitus, Hist. i. 49, memoriter, excellent emperors had they never been emperors.]
[5 Plutarch. vit. ejus. [§ 8.]]
[6 Hor. Epist. lib. i. Ep. 18. [31-35.]]
[7 Hor. [Ep. i. 42, 43.]]
[8 Cic. de Off. iii. 1. 3, but of evils choose the least.]
[9 Boeth. [De Consol. Philos. lib. 2. [Prosa viii.] ]
in their precepts. *Demetrius* in Seneca	extsuperscript{1} esteemed it a great in-
felicity, that in his life time he had no misfortune, *miserum 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 our-
selves: there is no such odds in poverty and riches. To conclude in	extsuperscript{2} Hierom's words, *I will ask our Magnificoes, that build with Marble, and bestow a whole Manor on a thread*, what difference betwixt them and Paul the Eremite, 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 [are] subordinate to Kings, *Omne sub regno graviore regnum*,

	extsuperscript{3} Princes themselves are God's serv-


tants, *Reges in ipsos imperium est Jovis*. They are subject to their own Laws, and, as the Kings of China, endure more than slavish im-


prisonment, to maintain their state and greatness, they never come abroad. *Alexander* was a slave to fear, *Caesar* of pride, Vespasian to his money, *(nihil enim refert, rerum sis servus an hominum,*) *Heliogabalus* to his gut, and so of the rest. Lovers are slaves to their Mistresses, rich men to their gold, Courtiers generally to lust and ambition, and all slaves to our affections, as Evangelus well discourseth in *Macrobius*, and


textsuperscript{7} Seneca the Philosopher, *assiduam servitutem extremam et ineluctabiled*, he calls it, a continual slavery, to be so captivated by vices; and who is free? Why then dost thou repine? *Satis est potens, Hierom saith, qui servire non cogitur.*


textsuperscript{1} De Providentiae, cap. 3. memoriter.]

textsuperscript{2} Epist. lib. 3. vit. Paul. Ermit. Libet eos nunc interrogare qui domus marmoribus vestiunt, qui uno filo villarum ponunt pretia, huic seni modo quid unquam defuit? vos gemmâ bibitis, ille concevis manibus naturæ satisfecit; ille pauper Paradisum capit, vos avaros Gehenna suscipiet. [textsuperscript{3} Seneca, Thyestes, 612.]

textsuperscript{4} Hor. Odes. iii. r. 6.] [textsuperscript{5} For it makes no difference whether you are the slave of things or persons.] [textsuperscript{6} Satur. l. 11. Alius libidini servit, alius ambitioni, omnes spei, omnes timori.]

textsuperscript{7} Nat. [Praefatio.] lib. 3 [Praefatio.] [textsuperscript{8} Epist. 125, § 20. He is powerful enough who is not obliged to do servile work.]
Thou carriest no burdens, thou art no prisoner, no drudge, and thousands want that liberty, those pleasures, which thou hast. Thou art not sick, and what wouldst thou have? But nitimur in vetitum, 1 we must all eat of the forbidden fruit. Were we enjoined to go to such and such places, we would not willingly go: but, being barred of our liberty, this alone torments our wandering soul that we may not go. A Citizen of ours, saith 2 Cardan, was sixty years of age, and had never been forth of the walls of the City 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 say again of imprisonment. We are all prisoners. 3 What's our life but a prison? We are all imprisoned in an Island. The world itself to some men is a prison, our narrow seas as so many ditches, and when they have compassed the Globe of the earth, they would fain go see what is done in the Moon. In Muscovy, and many other Northern parts, all over Scandia, they are imprisoned half the year in stoves, they dare not peep out for cold. At 6 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 the Winter, and most part of Summer, to preserve their beauties; some for love of study: Demosthenes shaved his beard, because he would cut off all occasion from going abroad: 6 how many Monks and Friars, Anchorites, abandon the world! Monachus in urbe, piscis in arido. 7 Art in prison? Make right use of it, and mortify thyself. 8 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 publick good by their excellent meditaison. 9 Ptolemaeus King of Egypt, cum viribus attenuatis in

[1 Ovid, Am. iii. 4. 17.] 2 De Consol. i. iii. 3 O generosum, quid est vita nisi carcer animi? [Cardan, De Consolatione, Lib. iii.] 4 Herbastein. 5 Vertomannus, navig. 2. c. 4. Commercia in nundinis noctu horâ secunda ob nimios qui seviunt interiud quæstus exercerent. [6 Plutarch, Life of Demosthenes, c. 7.] 7 A Monk in a town is a fish out of water.] 8 Ubi verior contemplatio quam in solitudine? ubi studium solidius quam in quiete? 9 Alex. ab. Alex. gen. dier. lib. 1. cap. 2.
valetudine laboraret, miro discendi studio affectus, &c. now being taken with a grievous infirmity of body, that he could not stir abroad, became Strato's scholar, fell hard to his book, and gave himself wholly to contemplation, and upon that occasion (as mine Author adds) pulcherrimum regia opulentia monumentum, &c. to his great honour built that renowned Library at Alexandaria, 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 bonds: Joseph, saith 1 Austin, got more credit in prison than when he distributed corn, and was Lord of Pharaoh's house. It brings many a lewd riotous fellow home, many wandering rogues it settles, that would otherwise have been like raving Tigers, ruined themselves and others.

Banishment is no grievance at all, Omne solum forti patria, &c. et patria est ubicunque bene est, 2 that's a man's country where he is well at ease. Many travel for pleasure to that city, saith Seneca, 3 to which thou art banished, and what a great part of the citizens are strangers born in other places! 5 Incolentibus patria, 'tis their country that are born in it, and they would think themselves banished to go to the place which thou leavest, and from which thou art so loth to depart. 'Tis no disparagement to be a stranger, or so irksome to be an exile. 6 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 an 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 farthest off. Those old Hebrews esteemed the whole world Gentiles; the Greeks held all Barbarians but themselves; our modern Italians account of us as dull Transalpines by way of reproach, they scorn thee and thy country, which thou so much admirest. 'Tis a childish humour to have home after home, to be discontent at that which others seek; to prefer, as base Icelanders and Norwegians do, their own ragged Island before Italy or Greece, the Gardens of the world. There is

a base Nation in the North, saith 1 Pliny, called Chauci, that live amongst rocks and sands by the sea side, feed on fish, drink water: and yet these base people account themselves slaves in respect when they come to Rome. Ita est profecto (as he concludes) multis fortuna parcit in paenam; so it is, Fortune favours some to live at home to their further punishment; 'tis want of judgement. All places are distant from Heaven alike, the Sun shines happily as warm in one city as in another, and to a wise man there is no difference of climes: friends are everywhere to him that behaves himself well, and a Prophet is not esteemed in his own Country. Alexander, Caesar, Trajan, Adrian, were as so many land-leapers, 2 now in the East, now in the West, little at home, and Paulus Venetus, Lod. Vertomannus, Pinzonus, 3 Cadamustus, Columbus, Americus Vespuccius, Vascus Gama, Drake, Candish, Oliver Anorn, Schouten, 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 4 Plato to be true, ultori Deo summa cura peregrinus est, God hath an especial care of strangers, and when he wants friends and allies, he shall deserve better, and find more favour with God and men. Besides the pleasure of peregrination, variety of objects will make amends; and so many Nobles, Tully, Aristides, Themistocles, Theseus, Codrus, &c. as have been banished, will give sufficient credit unto it. Read Peter Alcioniub 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; omnium quae in humana vita contingunt, luctus atque mors sunt acerbissima, the most austere and bitter accidents that can happen to a man in this life, in aeternum valedicere, to part for ever, to for-

1 Lib. 16. cap. 1. Nullam frugem habent, potus ex imbre: et hae gentes si vincentur, &c. 2[ 2 = wanderers. ] 3 Pinzon was one of Columbus' companions, Cada Mosta was a Venetian traveller. Vasco da Gama was the celebrated Portuguese navigator. Thomas Cavendish was the third navigator of the globe. 4 Lib. 5. de legibus [p. 729 E. 730 A.] Cunque cognati: careat et amicis, majorem apud Deos et apud homines misericordiam meretur. 8 Cardan. de consol. lib. 2.
sake the world and all our friends, 'tis ultimum terribilium, the last and the greatest terror, most irksome and troublesome unto us. 1 *Homo toties moritur, quoties amittit suos.* 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 name of death, as an horse at a rotten post. Say what you can of that other world, with 3 *Mezentum,* 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 Hone,* as those *Irish* women, and 6 *Greeks* at their graves, commit many undecent actions, and almost go besides themselves. My dear father, my sweet husband, mine only brother’s dead, to whom shall I make my moan?

--- O me miserum!
Quis dabit in lacrimas fontem, &c. 6

What shall I do?

7 *Sed totum hoc studium luctu fraterna mihi mors*  
Abstulit, O misero frater adempte mihi!

My brother’s death my study hath undone,
Woe’s me! alas! my brother he is gone!

Mezentius would not live after his son:

8 *Nunc vivo, nec adhuc homines lucemque relinquo,*  
Sed linquam——

And Pompey’s wife cried out at the news of her husband’s death,
9 *Turpe mori post te solo non posse dolore,*  
violent luctu et nescia tolerandi, as 10 *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.

1 Seneca. [Seneca is a slip of Burton’s. It should be Publius Syrus.]  
2 A man dies as often as he loses his friends. Cf. Young, ‘‘Friends part, ‘tis the survivor dies.”]  
3 Benzo.  
4 Matt. xvii. 4.]  
5 Summo mane ululatum orientur, pectora percutientes, &c., miserabile spectaculum exhibentes. Ortelius in Græcia.  
6 *Stroza.*]  
7 Catullus. [lxviii. 19, 20.]  
8 Virgil. [Æn. x. 855-856. I live now, nor as yet leave the world and light of days, but I will leave them.]  
9 Lucan. [ix. 108. Not to be able to die through sorrow alone for thee would be disgraceful.]  
10 3 Annal. [cap. 1.]
Another would needs run upon the sword's point after Euryalus' departure,

O let me die, some good man or other make an end of me! How did Achilles take on for Patroclus' departure! A black cloud of sorrows overshadowed him, saith Homer. Jacob rent his clothes, put sack-cloth 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. 37.35. 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 Phædo but he wept. Austin shed tears when he read the destruction of Troy. But howsoever this passion of sorrow be violent, bitter, and seizeth familiarly on wise, valiant, discreet men, yet it may surely be 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, musick, 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, and yet we will do nothing of that which should vindicate us from, but rather voluntarily thrust

\[ \text{[1 Virg. Æn. ix. 475-478. The colour suddenly left her cheek, the distaff forsook her hand, the reel revolved, and with dishevelled locks she broke away, wailing as a woman.]} \]
\[ \text{[2 Virg. Æn. ix. [493-494. Transfix me, O Rutuli, if you have any piety; pierce me with a thousand arrows.]} \]
\[ \text{[3 Iliad, xvii. 591.]} \]
\[ \text{[4 Confess. l. x.]} \]
\[ \text{[5 Juvenalis. [ix. 128, 9.]} \]
\[ \text{[6 = momentary.]} \]
ourselves upon it. 1 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? When we are, death is not: but when death is, then we are not: our life is tedious and troublesome unto him that lives best; 3 'tis a misery to be born, a pain to live, a trouble to die; death makes an end to our miseries, and yet we cannot consider of it. A little before Socrates drank his potion of cicuta, 6 he bid the Citizens of Athens cheerfully farewell, and concluded his speech with this short sentence, My time is now come to be gone, I to my death, you to live on; but which of these is best God alone knows. For there is no pleasure here, but sorrow is annexed to it, repen-
tance follows it. 6 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. 7 Of so small a quantity of mirth, how much sorrow! after so little pleasure, how great misery! 'Tis both ways trouble-
some to me, to rise, and go to bed, to eat and provide my meat; cares and contentions attend me all day long, fears and suspicions all my life. I am discontented, and why should I desire so much to live? But an happy death will make an end of all our woes and miseries;

Omnibus una meis certa medela malis. 8

Why shouldest thou not then say with old Simeon, since thou art so well affected, Lord, now let thy servant depart in peace: 9 or with Paul, I desire to be dissolved, and to be with Christ. 10 Beata mors

1 Amator scortum vite praeponit, iracundus vindictam, parasitus gulam, ambitiosus honores, avarus opes, miles rapinam, fur praedam; morbos odimus et accersimus. Card. [De Consolatione, Lib. ii.]
2 Seneca. Quum nos sumus, mors non adest; cum vero mors adest, tum nos non sumus. 3 Bernard. c. 3. med. Nasci miserum, vivere poena, angustia mori.
6 Comedi ad satietatem, gravitas me offendit; parcius edi, non est expletum desiderium; vene-
reas delicias sequor, hinc morbus, lassitudo, &c. 7 Bern. c. 3. med. De tantilla
laetitia quanta tristitia; post tantam voluptatem quam gravis miseria! 8 That is the certain cure for all our troubles.
9 St. Luke ii. 29. 10 Phil. i. 23.
**ANATOMY OF MELANCHOLY. [PART. II. SECT. III.**

*qua ad beatam vitam aditum aperit,* 'tis a blessed hour that leads us to a 1 blessed life; and blessed are they that die in the Lord. 2 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. 3 *Servetus* the heretick, that suffered in *Geneva,* when he was brought to the stake, and saw the executioner come with fire in his hand, *homo, viso igne, tam horrendum clamavisti, ut universum populum perterrefecerit,* roared so loud that he terrified the people. An old *Stoick* would have scorned this. It troubles some to be unburied, or so:

— non te optima mater

Condet humi, patriove onerabit membra sepulchro;

Alitibus linquere feris; aut gurgite mersum

Unda feret, piscesque impasti vulnera lambent. 4

Thy gentle parents shall not bury thee,

Amongst thine ancestors entomb'd to be,

But feral fowl thy carcass shall devour,

Or drowned corpse hungry fish maws shall scour.

As *Socrates* told *Crito,* it concerns me not what is done with me when I am dead; *facilis jactura sepulchri:* 5 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,

— Pascam licet in cruce corvos, 6

let wolves or bears devour me;

— 7 *Cælo 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 *Thee.* 4. 13. *that have no hope.* 'Tis fit there should be some solemnity:

8 *Sed sepelire decet defunctum, pectore forti

Constantes, unumque diem fletui indulgentes.

[After one day given to grief we ought

To bury our dead with dogged resolution.]

*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

1 *Est enim mors piorum felix transitus de labore ad refrigerium, de expectatione ad premium, de agone ad brabeum.* 2 *Apocalypse,* xiv. 13. 3 *Vaticanus,* vita ejus. 4 *Virg. Æn. x. 557-560.* 5 *Virg. Æn. ii. 646.* 6 *Cf. Hor. Epp. i. 16. 48.* 7 *Luc. 7. 189.* 8 *II. 19. [228, 229.] Homer.
silent by him. 1 When Jupiter himself wept for Sarpedon, what else did the Poet insinuate, but that some sorrow is good?

3 Quis matrem, nisi mentis inops, in funere nati

Flere vetat?

Who can blame a tender mother, if she weep for her children? Beside, as 4 Plutarch holds, 'tis not in our power not to lament, indolentia non cuvivs contingit, 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 miserable in misery: and for the most part all grief evacuates itself by tears; 5

——— 6 est quaedam flere voluptas,
Expletur lachrymis egeriturque dolor:

yet after a day's mourning or two, comfort thyself for thy heaviness, Eccles. 38. 17. 7 Non decet desunctum ignavo quaestu prosequi; 'twas Germanicus's advice of old, that we should not dwell too long upon our passions, to be desperately sad, immoderate grievers, to let them tyrannize, there's indolentia ars, a medium to be kept: we do not (saith 8 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. 9 The Romans and most civil Commonwealvhs 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: 10 for

7 Tacitus, [Ann. ii. 71, memoriter. It is not becoming to mourn the dead idly.] 8 Lib. 9, cap. 9, de civitate Dei. Non quero cum irascatur sed cur, non utrum sit tristis sed unde, non utrum timeat sed quid timeat.
9 Festus, verbo minuitur. Luctui dies indicebatur, cum liberi nascantur, cum frater abit, amicus ab hospite, captivus domum redeat, puella despenderet. 10 Ob hanc causam mulieres ablegaram, ne talia facerent. Nos hæc audientes erubui mus et destitimus à lacrimis. [Plato, Phædo, p. 117 D, E.]
that very cause he put all the women out of the room, upon which words of his they were obashed, and ceased from their tears. Lodovicus Cortesius, a rich Lawyer of Padua (as Bernardinus Scardenius relates) commanded by his last will, and a great mulct if otherwise to his heir, that no funeral should be kept for him, no man should lament, but, as at a wedding, musick and minstrels to be provided; and, instead of black mourners, he took order that twelve Virgins clad in green should carry him to the Church. His will and testament was accordingly performed, and he buried in S. Sophia's Church. Tully was much grievèd for his daughter Tulliola's death at first, until such time that he had confirmed his mind with some Philosophical precepts, then he began to triumph over fortune and grief, and for her reception into Heaven to be much more joyed than before he was troubled for her loss. If an Heathen man could so fortify himself from Philosophy, what shall a Christian from Divinity? Why dost thou so macerate thyself? 'Tis an inevitable chance, the first statute in Magna Charta, an everlasting Act of Parliament, all must die.

Constat aeterná positumque lege est,
Ut constet genitum nihil.

It cannot be revoked, we are all mortal, and these all-commanding Gods and Princes die like men—Involvit humile pariter et celsum caput, Aequatque summis infima. O weak condition of human estate! Sylvius exclaims: Ladislaus, King of Bohemia, 18 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 36 hours sickened and died. We must so be gone sooner or later all, and as Calliopius in the Comedy took his leave of his Spectators and Auditors,

Vos valet et plaudite, Calliopius recensui,

must we bid the world farewell, (Exit Calliopius) and, having now

played our parts, for ever be gone. Tombs and monuments have the like fate, data sunt ipsis quoque fata sepulchrís; Kingdoms, Provinces, Towns and cities, have their periods, and are consumed. In those flourishing times of Troy Mycénae was the fairest city in Greece, Graeciae cunctae imperitabat, but it, alas! and that Assyrian Nineveh are quite overthrown. The like fate hath that Egyptian and Bœotian Thebes, Delos, commune Graeciae concilia-bulum, 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.

Thus Pausanias complained in his times. And where is Troy itself now, Persepolis, Carthage, Cyzicum, Sparta, Argos, and all those Grecian cities? Syracuse and Agrigentum, the fairest towns in Sicily, which had sometime 700,000 inhabitants, are now decayed: the names of Hiero, Empedocles, &c. of those mighty numbers of people, only left. One Anacharsis is remembered amongst the Scythians; the world itself must have an end, and every part of it. Ceterae igitur urbes sunt mortales, as Peter Gillius concludes of Constantinople, haec sane, quamdiu erunt homines, futura mihi videtur immortalis; but 'tis not so: nor site, nor strength, nor sea, nor land, can vindicate a city, but it and all must vanish at last. And as to a traveller great mountains seem plains afar off, at last are not discerned at all, cities, men, monuments, decay.

— Nec solidis prodest sua machina terris,

the names are only left, those at length forgotten, and are involved in perpetual night.

Returning out of Asia, when I sailed from Ægina toward Megara, I began (saith Servius Sulpicius, in a consolatory Epistle of his to Tully) to view the country round about. Ægina was

[1 In all, or almost all the MSS. of Terence not older than the ninth century we find at the end of each play Calliopius recensui. Burton seems to have followed Eugraphius in taking Calliopius to have been the Actor, and not, as probably, some Grammarián. See Prof. Wm. Ramsay, Class. Dict. v. Calliopius.] [2 Juv. x. 145.] [3 Assyriorum regio funditus deleta. 4 Omnium quot unquam Sol aspexit urbium maxima. 5 Ovid. [M. xv. 430. What of Pandion's Athens but the name remains?] 6 Arcad. lib. 8. [c. 32.] [7 All other towns are mortal.] 8 Praefat. Topogr. Constantinop. 9 This city alone, as long as the world shall last, seems to me likely to be immortal.] 10 Epist. Tull. lib. iv. [Ep. 5.]
behind me, Megara before, Piræus 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: jucundiorque multitudo congressus noster futurus, quam insuavis et acerbus digressus, our second meeting shall be much more pleasant than our departure was grievous.

I, but he was my most dear and loving friend, my sole friend,

Quis desiderio sit pudor aut modus
Tam cari capitis?——
And who can blame my woe?

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 hadst more need rejoice that he is gone. Another complains of [the loss of] a most sweet wife, a young wife, Nondum sustulerat flavum Proserpina crinem, such a wife as no mortal man ever had, so good a wife, but she is now dead and gone, Lethæoque jacet condita sarcophago. I reply to him in Seneca's words, if such a woman at least ever was to be had, he did either so find or make her; if he found her, he may as happily find another, if he made her, as Crito in Xenophon did by his, he may as good cheap inform another, et bona tam sequitur,

1 Quum tot oppidorum cadavera ante oculos projecta jacent. [Ibid.]  
2 Ad Q. Frat. i. 3.  
3 Hor. lib. i. Od. 24. [r, 2.]  
4 De remed. fortuit.  
5 Erubescet tanta tempestate quod ad unam anchoram stabas. [Excerpta e libris Senecae.]  
6 Vis aegrum, et morbidum, sitibundum?—gaude potius quod his malis liberatus sit. [Virg. Æn. iv. 698, memoriter.]  
7 And lies in her grave.  
8 Uxor bonam aut invenisti, aut sic fecisti; si inveniers, aliam habere te posse ex hoc intelligam: si feceris, bene speres, salvus est artifex. [Seneca, Excerpt. ii.]  
9 I can't help thinking Crito is one of Burton's frequent slips. Crito is indeed described as recently married in Xen. Sympos. c. ii. § 3. But nothing about his wife hardly, while in c. iv. we see that he is still furiously besotted with Cleinias. It seems to me Ischomachus must be meant, of whose family life with his wife, veritably idyllic, we have a charming picture in Xenophon's Economicus.]
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 tried
peradventure, as that Ephesian widow in Petronius,\(^\text{1}\) 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; \(^2\) 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;

\(^3\) Impube pectus quale vel impia
Mollaret Thracum pectora;

He now lies asleep,

Would make an impious Thracian weep;

or some fine daughter that died young, Nondum experta novi
gaudia prima tori; or a forlorn Son for his deceased Father.
But why? Prior exiit, prior intravit, he came first, and he must
go first. \(^4\) Tu frustra pius, heu, &c. What, wouldest thou have
the Laws of Nature altered, and him to live always? Julius
Cesar, Augustus, Alcibiades, Galen, Aristotle, lost their Fathers
young. And why, on the other side, shouldest thou so heavily
take the death of thy little Son?

\(^5\) Nam, quia nec fato, meritā nec morte peribat,
Sed miser ante diem ———

He died before his time perhaps, not yet come to the solstice of
his age, yet was he not mortal? Hear that divine \(^6\) Epictetus, If
thou covet thy wife, friends, children, should live always, thou art a
fool. He was a fine Child indeed, dignus Apollinis lacrimis,\(^7\) a
sweet, a loving, a fair, a witty Child, of great hope, another Eteo-
neus, whom Pindar 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 spend-
thrift, 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 \(^8\) flower of

\(^1\) Chs. \text{iii}, \text{i12.}\]
\(^2\) Stulti est compedes licet aureas amare. [See Erasmi
Adagia, p. 531, A.]
\(^3\) Hor. [Epod. v. 13, 14, quoted memoriter.]
\(^4\) Hor.
lib. \text{i}. Od. 24. [11.]
\(^5\) Virg. \text{Æn.} 4. [696, 697.]
\(^6\) Cap. 19. Si id studes ut
uxor, amici, liberi perpetuo vivant, stultus es.
\[^7\text{Deserving even of Apollo's tears.}\]
\(^8\) Deus quos diligēt juvenes rupit. Menan.
his youth, as if he had risen, saith ¹ 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 nought, 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, peradventure he prayed, amongst the rest that Icaromenippus heard at Jupiter's whispering place in Lucian,² 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 ³ Lucian, Why dost thou lament my death, or call me miserable that am much more happy than thyself? What misfortune is befallen me? Is it because I am not bald, crooked, old, rotten, as thou art? What have I lost? Some of your good cheer, gay clothes, musick, singing, dancing, kissing, merry meetings, thalami lubentias, &c. is that it? Is it not much better not to hunger at all than to eat? not to thirst than to drink to satisfy thirst? not to be cold than to put on clothes to drive away cold? You had more need rejoice that I am freed from diseases, agues, cares, anxieties, livor, love, covetousness, hatred, envy, malice, that I fear no more thieves, tyrants, enemies, as you do.

Do they concern us at all, think you, when we are once dead? Condole not others then overmuch, wish not or fear their death, tis to no purpose.

Exessi è vitae ærumnis facilisque lubensque,
Ne pejora ipsa morte dehinc videam.
I left this irksome life with all mine heart,
Lest worse than death should happen to my part.

¹ Consol. ad Apoll. [§ xxxiv.] Apollonius filius tuus in flore decessit, ante nos ad æternitatem digressus, tanquam è convivio abiens, priusquam in errorem aligum è temulentia incideret, quales in longâ senectâ accidere solent.
1 Cardinal Brundusinus caused this Epitaph in Rome to be inscribed on his Tomb, to shew 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, cogitemus: think what we do, not whom we have lost. So David did, 2 Sam. 12. [22], While the child was yet alive, I fasted and wept, but, being now dead, why should I fast? Can I bring him [back] again? I shall go to him, but he cannot return to me. He that doth otherwise is an intemperate, a weak, a silly, and undiscreeet man. Though Aristotle deny any part of intemperance to be conversant about sorrow, 2 I am of Seneca's mind, he that is wise is temperate, and he that is temperate is constant, free from passion, and he that is such a one is without sorrow: as all wise men should be. The Thracians wept still when a child was born, feasted and made mirth when any man was buried: and so should we rather be glad for such as die well, that they are so happily freed from the miseries of this life. When Eteoneus, that noble young Greek, was so generally lamented by his friends, Pindar the Poet feigns some God saying, Silete homines, non enim miser est, &c. Be quiet, good folks, this young man is not so miserable as you think; he is neither gone to Styx nor Acheron, sed gloriosus et senii expers heros, [but] 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 contend. If our present weakness is such, we cannot moderate our passions in this behalf, we must divert them by all means, by doing something else, thinking of another subject. The Italians most part sleep away care and grief, if it unseasonably seize upon them; Danes, Dutchmen, Polanders, and Bohemians drink it down, our countrymen go to Plays. Do something or other, let it not transpose thee, or by premeditation make such accidents familiar, as Ulysses, that wept for his dog, but not for his wife, quid paratus esset animo obfirmato, (Plut. de anim. tranq. § 16), accustom thyself, and harden before-hand, by seeing other men's calamities, and applying them to thy present estate.

1 Chytræus, Deliciis Europæ. [2 Ethics, vii. 8.] 3 Epist. 85. 4 Sardus, de mor. gen. 5 Premeditatione faciæm reddere quemque casum. Plutarchus, consolatione ad Apollonium. [§ 21.] Assuefacere nos casibus debemus. Tull. lib. 3. Tusculan. Quest. [passim.]
I will conclude with \(^2\)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 fortuite inconveniences, mischances, calamities, to resist and prepare ourselves, not to faint is best; \(^3\)Stultum est timere quod vitari non potest, 'tis a folly to fear that which cannot be avoided, or to be discouraged at all.

\(^4\)Nam quisquis trepidus pavet vel optat, Abjecit clupeum, locoque motus Nectit quâ valeat trahi catenam.

For he that so faints or fears, and yields to his passion, flings away his own weapons, makes a cord to bind himself, and pulls a beam upon his own head.

**MEMB. VI.**

**Against Envy, Livor, Emulation, Hatred, Ambition, Self-love, and all other Affections.**

Against those other \(^5\)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, \(^6\)periculum ex aliis facere, sibi quod ex usu siet: to balance our hearts with love, charity, meekness, patience, and counterpoise those irregular motions of envy, livor, spleen, hatred, with their opposite virtues, as we bend a crooked staff another way, to oppose sufferance to labour, patience to reproach,\(^7\) 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

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\(^1\)Very like Seneca, Consolatio ad Marciam. cap. ix. § 2. \(^2\)Cap. 8. Si ollam diligas, memento te ollam diligere, non perturbaberis ea contracta; si filium aut uxorem, memento hominem a te diligi, &c. \(^3\)Seneca. [Excerpta e libris Senecae.] \(^4\)Boëth. lib. i. pros. 4. \(^5\)Qui invidiam ferre non potest, ferre contemptum cogitum. \(^6\)Ter. Heautont. [i. ii. 36.] \(^7\)Epictetus, c. 14. Si labor objectus fuerit tolerantiae, convicium patientiae, &c., si ita consueveris, vitulis non obtemperabis.
pacify ourselves by reason, to divert by some other object, contrary passion, or premeditation. ¹ Meditari secum oportet quo pacto adversam ærunnam ferat, pæcida, damna, exilia; peregre rediens semper cogitaret aut filiæ peccatum aut uxoris mortem, aut morbum filiae, communia esse haec: fieri posse, ut ne quid animo sit novum; to make them familiar, even all kind of calamities, that, when they happen, they may be less troublesome unto us; in secundis meditare, quo pacto feras adversa; or out of mature judgement to avoid the effect, or disannul the cause, as they do that are troubled with toothache, pull them quite out.

² Ut vivat castor, sibi testes amputat ipse;
Tu quoque, siquia nocent, abjice, tutus eris.

The beaver bites off's stones to save the rest:
Do thou the like with that thou art opprest.

Or, as they that play at wasters exercise themselves by a few cudgels how to avoid an enemy's blows, let us arm ourselves against all such violent incursions which may invade our minds. A little experience and practice will inure us to it; vetula vulpes, as the Proverb saith, laqueo haud capitur,³ 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,

--- ⁴ non ulla laborum,
O virgo, nova mi facies inopinave surgit:
Omnia præcepi, atque animo mecum ante peregi.

No labour comes at unawares to me,
For I have long before cast what may be.

--- non hoc primum mea pectora vulnus
Senserunt, graviora tuli ⁵

[This is not the first wound my breast has had,
I have suffered worse things.]

The Common-wealth of ⁶ 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 *Zopyrus* the Physiognomer, accusing him of it, froward and lascivious: but, as he was *Socrates*, he did correct and amend himself. ¹ 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, ² 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, ³ *collegas olim, quos ego sine fremitu non intueor, nuper terræ filios, nunc Mæcenates et Agrippas habeo,—summo jam monte potitos.* ⁴ But he was much to blame for it; to a wise staid man this is nothing, we cannot all be honoured and rich, all *Caesars*; if we will be content, our present state is good; and in some men's opinion to be preferred. Let them go on, get wealth, offices, titles, honours, 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, ⁵ *me non offendunt, modo non in oculos incurrunt*, 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, *compositâ 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? ⁶ *Envy, trouble, anxiety, as much labour to maintain their place with credit as to get it at first*. I am contented with my fortunes and love, *Neptunum procul à terrâ spectare furentem, spectator è longinquo:* ⁷ he is ambitious, and not satisfied with his: but what ⁸ gets he by it? to have all his life laid open, his reproaches seen; not one of a thousand but he hath done more worthy of dispraise and animadversion than commenda-

¹ See Cic. *Tusc. Disp.* iv. 37. § 80. ² Occupet extremum scabies; mihi turpe relinqui est. Hor. [A. P. 417.] ³ Lipsius, Epist. Quaest. i. r. ep. 7. [⁴ I cannot without indignation see my old colleagues, once nobodies, now Mæcenases and Agrippas, and at the top of the tree.] ⁵ Lipsius, Epist. lib. r. Epist. 7. ⁶ *Gloria comitem habet invidiam, pari onere premitur retinendo ac acquirendo.* ⁷ *Hor. Epp. i. rr. 10. To see the raging sea from a distance on land.* ⁸ *Quid aliud ambitiosus sibi parat quam ut propra ejus pateant? nemo vivens qui non habet in vitâ plura vituperatione quam laude digna; his malis non melius occurritur quam si bene latueris.*
tion: 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, colleague, temporize, and fleer, take all amongst them, wealth, honour, and get what they can, it offends me not:

I am well pleased with my fortunes,

Vivo et regno simul ista relinquens.

I have learned in what state soever I am, therewith to be contented, Phil. iv. xi. Come what can come, I am prepared. Nave ferar magna an parva, ferar unus et idem. I am the same. I was once so mad to bustle abroad, and seek about for preferment, tire myself, and trouble all my friends, sed nihil labor tantus profect; nam dum alios amicorum mors avocat, alii ignotus sum, his invisus, alii largè promittunt, intercedunt illi mecum solici, hi vanâ spe lactant; dum alios ambio, hos capto, illis innotesc, ætas perit, anni defluunt, amici fatigantur, ego deforor, & jam, mundi tæsus, humaneæque satur infidelitatis, acquiesco. And so I say still; although I may not deny, but that I have had some bountiful patrons, and noble benefactors, ne sim interim ingratus, and I do thankfully acknowledge it, I have received some kindness, quod Deus illis beneficium rependat, si non pro votis, fortasse pro meritis, more peradventure 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, all this while, or a Suffenus 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

1 Et omnes fama per urbes garrula laudet. [Seneca, Herc. Fur. 193, 194.]  
2 Sen. Her. Fur. [196, 7.]  
3 Hor. [Epp. i. 10. 8. I live like a King without any of the things you think so much of.]  
4 Hor. Epp. ii. ii. 200. Whether I sail in a large or small vessel, I sail all the same.]  
5 But all my labour was unprofitable; for, while death took off some of my friends, to others I was unknown; little liked by some, others made large promises; some pleaded strongly on my behalf, others fed me with vain hopes; while paying court to some, getting into favour with others, getting known to others, my best days were going, the years gliding by, my friends tired of my applications to them, and I myself the worse for wear; so now, sick of the world, and glutted with the falseness of human nature, I take things as they come.]  
6 The Right Honourable Lady Frances, Countess Dowager of Exeter, The Lord Berkley.  
7 Which may God repay, if not according to their wishes, yet according to their deserts.]  
8 See Catullus, 22.]
his beating will not serve, lies still, I have laboured in vain, rest satisfied, and, if I may usurp that of ¹ Prudentius,

Inveni portum; spes et fortuna, valete,
Nil mihi vobiscum, ludite nunc alios.
Mine haven's found, fortune and hope, adieu!
Mock others now, for I have done with you.

**MEMB. VII.**

*Against Repulse, Abuses, Injuries, Contempts, Disgraces, Contumelies, Slanders, Scoffs, &c.*

I may not yet conclude, think to appease passions, or quiet the mind, till such time as I have likewise removed some other of their more eminent and ordinary causes, which produce so grievous tortures and discontents. To divert all I cannot hope, to point alone at some few of the chiefest is that which I aim at.

*Repulse and disgrace* are two main causes of discontent, but to an understanding man not so hardly to be taken. Caesar himself hath been denied, ² and when two stand equal in fortune, birth, and all other qualities alike, one of necessity must lose. Why shouldest thou take it so grievously? It hath been a familiar thing for thee thyself to deny others. If every man might have what he would, we should all be Deified, Emperors, Kings, Princes; if whatsoever vain hope suggests, unsatiable appetite affects, our preposterous judgement 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, ³ great men's letters, or, as commonly, they are bought and sold. ⁴ Honours in Court are bestowed not according to men's virtues and good conditions, (as an old Courtier

¹ Distichon ejus in militem Christianum è Graeco. Engraven on the tomb of Fr. Pucciusthe Florentine in Rome. Chytreaeus, in Delicis. [On these famous lines, which are also found in Sir Thomas More's Works, and in Gil Blas, Book ix. fin. See Notes and Queries, vol. vi. pp. 417, 418.] ² Prædaretus in 300 Lacedæmoniorum numerum non electus risit, gratulari se dicens civitatem habere 300 cives se meliores. [Plut. Apoph. Laconica, p. 231.] ³ Kissing goes by favour. ⁴ Æneas Syl. de miser. curial. [Epist. 166.] Dantur honores in curiis non secundum honores et virtutes; sed ut quisque ditor est atque potentior, eò magis honoratur.
observes), but as every man hath means, or more potent friends, so he is preferred. With us in France (1 for so their own Countryman relates) most part the matter is carried by favour and grace; he that can get a great man to be his mediator runs away with all the preferment. Indignissimus perumque præfertur, Valinius Catoni, illaudatus laudatissimo; 2

----- Servi dominantur; aselli
Ornantur phaleris, dephalerantur equi. 3

An illiterate fool sits in a man’s seat, and the common people hold him learned, grave, and wise. One professeth (4 Cardan well notes) for a thousand Crowns, but he deserves not ten, when as he that deserves a thousand cannot get ten. Salarium non dat multis salem. 5 As good horses draw in carts as coaches. And oftentimes, which Machiavel seconds, 6 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 Common-wealth, 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, 8 than he that hath one, and knows not how to rule it. A Lion serves not always his Keeper, but oftentimes the Keeper the Lion, and, as Polydore Virgil hath it, multi reges, ut pupilli, ob inscitiam non regunt, sed reguntur. 10 Hiero 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 11 Epictetus counts an eye-sore, and inconvenient.

1 Sesellius, lib. 2. de repub. Gallorum. Favore apud nos et gratia plerumque res agitur; et qui commodum aliquem nacti sunt intercessorem, aditum fere habent ad omnes praefecturas. 2 The most unworthy is generally preferred, a Vatinius to a Cato, a person of no reputation to a person of the highest reputation.] 3 Slaves govern; asses are decked with trappings, horses have none. 4 Imperitus periti murus occupat, et sic apud vulgus habetur. Ille profitetur mille coronatis, cum nec decem mereatur; alius è diverso mille dignus vix decem consequi potest. 5 The income of many hardly pays for their salt.] 6 Epist. dedic. disput. Zeubbee Bondemontio, et Cosmo Rucelajo. [7 Those are not Princes who are worthy of being such on account of their eminent virtue.] 8 Qum is qui regnat, et regnandi sit imperitus. 9 Lib. 22, hist. 10 Many Kings, as wards, owing to their ignorance are ruled rather than rule.] 11 Ministri locupletiores sunt iis quibus ministratur. [An Fragm. 33, memoriter?]
But who can help it? It is an ordinary thing in these days to see a base impudent ass, illiterate, unworthy, insufficient, to be preferred before his betters, because he can put himself forward, because he looks big, can bustle in the world, hath a fair outside, can temporize, colleague, 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 *Ulysses* in the *1 Poet,*

—— Accipe quâ ratione queas ditescere, &c.

is still in use; lie, flatter, and dissemble: if not, as he concludes,

—— Ergo pauper eris,

then go like a beggar, as thou art. *Erasmus, Melanchton, Lipsius, Budaus, Cardan,* lived and died poor.  *Gesner* was a silly old man, *baculo innixus,* among all those huffing Cardinals, swelling Bishops, that flourished in his time, and rode on foot-clothes. It is not honesty, learning, worth, wisdom, that prefers men. The race is not to the swift, nor the battle to the strong, but, as the wise man said, *chance, and sometimes a ridiculous chance.*

6 Casus plerumque ridiculus multios elevavit. 'Tis fortune's doings, as they say, which made Brutus now dying exclaim, *O misera virtus!* ergo nihil quâm verba eras, atqui ego te tanquam rem exercebam, sed tu serviebas fortunæ. 6 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 further content, I'll tell you a *tale.*

In *Moronia Pia,* or *Moronia Felix,* I know not whither, nor how long since, nor in what Cathedral Church, a fat Prebend fell void. The carcass scarce cold, many suitors were up in an instant. The first had rich friends, a good purse, and he was resolved to outbid any man before he would lose it, every man supposed he should carry it. The second was my Lord Bishop's Chaplain (in whose gift it was), and he thought

1 Hor. lib. 2. Sat. 5.  [10. Learn how you may grow rich.]  2 Hor. Sat. ii. 5.  19, 20.  [3 Ovid, Met. viii. 218. leaning on his staff.]  4 Solomon, Eccles. ix. 11.  5 Sat. Menip.  6 Plutarch, De Superstitione, § 1. Dion Cassiús, xlvii. 49.  O wretched virtue! you are then nothing but a name, and I have all this time been looking upon you as a reality, while you are yourself the slave of fortune.]  7 Tale quid est apud Valent. Andream Apolog. manip. 5. apol. 39.  8 No doubt Burton got his *Moronia Pia* and *Moronia Felix* from Bishop Hall's *Mundus alter et idem.* Book iii. But this story is not there.]
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 publick 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 Prebend 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 servire.¹ 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

¹ At last there is some advantage in being studious, and in serving God with integrity]
(there's no remedy) must scramble as he may, and shift as he can; yet Cardan comforted himself with this,\(^1\) the Star Fomahant would make him immortal, and that after his decease his Books should be found in Ladies' studies.

\(^3\)Dignum laude virum Musa vetat morti.

But why shouldest thou take thy neglect, thy canvas,\(^4\) so to heart? It may be thou art not fit, but, as a child that puts on his father's shoes, hat, headpiece, breastplate, breeches, or holds his spear, but is neither able to wield the one, or wear the other, so wouldst thou do by such an office, place, or Magistracy: thou art unfit. And what is dignity to an unworthy man but (as Salvinian 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, speakest like an ass. \(^8\)Magna petis, Phaethon, et que non viribus istis,\(^9\) &c. as James and John, the sons of Zebedee, did ask they knew not what;\(^10\) nescis, temerarie, nescis; thou dost, as another Suffenus,\(^11\) overween thyself; thou art wise in thine own conceit, but in other more mature judgements altogether unfit to manage such a business. Or be it thou art more deserving than any of thy rank, God in his providence hath reserved thee for some other fortunes, sic superis visum. Thou art humble as thou art, it may be; hadst thou been preferred, thou wouldest have forgotten God and thyself, insulted over others, contemned thy friends,\(^12\) been a block, a tyrant, or a demi-god, sequiturque superbia formam.\(^13\) Therefore, saith Chrysostom, good men do not always find grace and favour, lest they should be puffed up with turgent titles, grow insolent and proud.

Injuries, abuses, are very offensive, and so much the more in that they think veterem ferendo invitam novam, by taking one they provoke another: but it is an erroneous opinion: for if that were

\(^1\) Stella Fomahant immortalitatem dabit.  \(^2\) Lib. de lib. propriis.  \(^3\) Hor. [Odes, iv. 8. 28. The muse forbids the man worthy of praise to die.]  \(^4\) See Nares' Glossary.  \(^5\) Qui induit thoracem aut galeam, &c.  \(^6\) Lib. 4. de guber. Dei. Quid est dignitas indigno nisi circulus aureus in naribus suis?  \(^7\) In Lysandro. [§ xxiii.]  \(^8\) Ovid. Met. [ii. 54.]  \(^9\) You desire great things, Phaethon, and things beyond your strength.]  \(^10\) Matt. 20. 22.]  \(^11\) See Catullus, 22.]  \(^12\) Magistratus virum indicat. [Erasmi Adagia, p. 389.]  \(^13\) Ovid, Fasti, i. 419. Pride goes with beauty.]  \(^14\) Ideo boni viri aliquando gratiam non accipiunt, ne in superbiam eleventur ventositate jactantiae, ne alto dictu munere negligentiores efficat.
true, there would be no end of abusing each other; *lis litem
general;* 
'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 *his wife Xanthippe* 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 Xanthippe!* as we do when dogs fight,
aminate them the more by clapping of hands. Many men spend
themselves, their goods, friends, fortunes, upon small quarrels,
and sometimes at other men's procurements, with much vexation
of spirit, and anguish of mind, all which, with good advice, or
meditation of friends, might have been happily composed, or if
patience had taken place. Patience in such cases is a most
sovereign remedy, to put up, conceal, or dissemble it, to *forget
and forgive,* *not seven but seventy times, as often as he repeats,
for he, Luke, 17. 3, as our Saviour enjoins us, strucken, to
turn the other side:* as our *Apostle persuades us, to recompense
no man evil for evil, but, as much as is possible, to have peace with
all men: not to avenge ourselves, and we shall heap burning coals
upon our adversary's head. For if you put up wrong (as Chrysostom
comments) you get the victory; he that loseth his money loseth not
the conquest in this our philosophy. If he contend with thee,
submit thyself unto him first, yield to him. *Durum et durum
non faciunt murum,* as the d i ev r is, two refractory spirits will
never agree, the only means to overcome is to relent, *obsequio
vinces.* *Euclides* in *Plutarch,* when his brother had angered him,
sware he would be revenged; but he gently replied, *Let me not
live if I do not make thee to love me again,* upon which meek answer
he was pacified.

11 Flectitur obsequio curvatus ab arbore ramus,
Frangis, si vires experiare tuas.

A branch if easily bended yields to thee,
Pull hard it breaks; the difference you see.

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1 See Erasmi Adagia, p. 693.
2 Ælian. [Ælian has, it is true, one or two
references to Xanthippe, but not this. No doubt Burton took this from Cardan,
*De Consolatione,* Lib. iii.] 3 Go it, Socrates! go it, Xanthippe! 4 Injuriam
6 Matt. v. 39.] 7 Rom. xii. 18 sq. 8 Si toleras injuriam, victor evadis; qui enim
pecunii privatis est, non est privatus victoriâ in hac philosophia. 9 Ovid, Am.
iii. 4. 12. You will conquer by yielding.] 10 Dispeream nisi te ultus fuerro:
dispeream nisi ut me deinceps ames effecero. [Plutarch, *On Restraining Anger,*
The noble family of the Colonnas 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,² 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 mayst win him;³ favore et benevolentia etiam immanis animus mansuecit, soft words pacify wrath, and the fiercest spirits are so soonest overcome;⁴ 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 Emanuel Philibert, Duke of Savoy, and he was not mistaken in it, for

⁴ Quo quisque est major, magis est placabilis irae,
Et faciles motus mens generosa capit.

A greater man is soonest pacified,
A noble spirit quickly satisfied.

It is reported by ⁵ Gualter Mapes, an old Historiographer of ours (who lived 400 years since) that King Edward Senior; and Leolin, Prince of Wales, being at an interview near Aust upon Severn in Gloucestershire, and the Prince, sent for, refused to come to the King, he would needs go over to him: which Leolin perceiving, ⁶ 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 hereupon was reconciled unto him, and did his homage. If thou canst not so win him, put it up; if thou beest a true Christian, a good Divine, an Imitator of Christ, (for he was reviled, and put it up, whipped, and sought no revenge), thou wilt pray for thine enemies, ⁸ and bless

[¹ Just the reverse in Seneca, Thyestes, 200, “flecti non potest, frangi potest.”] ² Heliodorus. [Bk. v. § 7.] ³ Reipsa reperi facilitate nihil esse homini melius et clementia. Ter. Adelph. [v. iv. 6, 7.] ⁴ Ovid. [Tristia, iii. 5, 31, 32.] ⁵ Camden in Glouc. [Trajectus.] ⁶ Usque ad pectus ingressus est aquam, &c., cymbam amplectens, sapientissime rex ait, tua humilitas meam visit superbiam, et sapientia triumphavit ineptiam; collum ascende quod contra te fatuus erexi, intrabis terram quam bodie fecit tuam benignitas, &c. ⁷ Chrysostom. Contumelii affectus est et eas pertulit; opprobrius, nec ultus est; verberibus caesus, nec vicem reddidit. ⁸ Rom. xii. 14.
them that persecute thee; be patient, meek, humble, &c. An honest man will not offer thee injury, \textit{probus non vult}; if he were a brangling knave, 'tis his fashion so to do; where is least heart is most tongue; \textit{quo quisque stultior, ëò magis insolescit}, the more sottish he is, still the more insolent. 1\textit{Do not answer a fool according to his folly.} If he be thy superior, 2bear it by all means, grieve not at it, let him take his course; \textit{Anytus} and \textit{Meletus} 3\textit{may kill me, they cannot hurt me:} as that generous \textit{Socrates} made answer in like case. 4\textit{Mens inimota manet}, 5though the body be torn in pieces with wild horses, broken on the wheel, pinched with fiery tongs, the soul cannot be distracted. 'Tis an ordinary thing for great men to vilify and insult, oppress, injure, tyrannize, to take what liberty they list, and who dare speak against? \textit{Miserum est ab eo ledi, ã quo non possis queri}, a miserable thing 'tis to be injured of him, from whom is no appeal: 6and not safe to write against him that can proscribe and punish a man at his pleasure, which \textit{Asinius Pollio} was ware of, when \textit{Octavianus} provoked him. 7'Tis hard, I confess, to be so injur'd: one of \textit{Chilo's} three difficult things: 8\textit{to keep counsel, spend his time well, put up injuries}; but be thou patient, and leave revenge unto the Lord. 9\textit{Vengeance is mine, and I will repay, saith the Lord.} I know the Lord, saith 10\textit{David}, will avenge the afflicted, and judge the poor. No man (as 11\textit{Plato} further adds) can so severely punish his adversary, as God will such as oppress miserable men.

12 I\textit{terum ille rem judicatam judicat, Majoreque mulctw mulctat.}

If there be any Religion, any God, and that God be just, it shall be so; if thou believest the one, believe the other: \textit{erit, erit}, it shall be so. \textit{Nemesis} comes after, \textit{sero sed serio}, 13 stay but a little and thou shalt see God's just judgement overtake him.

1 Prov. [xxvi. 4.]
2 Contend not with a greater man, Prov. [Eccles. vi. 10.]
3 Occidere possunt.
4 Plato, Apology, p. 30. C. D.]
5 Virg. \textit{Æn.} iv. 449.
6 Non facile aut tum in eum scribere qui potest proscribere. 7 Macrobius, Saturnalia, ii. 4.]
8 Arcana tacere, otium recte collocare, injuriam posse ferre, difficillimum. [Diog. Laert. Lib. i. cap. 3.]
9 Rom. xii. [10.]
10 Psal. cxl. 12.
12 Arcturus in Plaut. [Rudens. ProL 19, 20, memoriter. He gives judgment again on a case, and punishes with a still greater penalty.]
13 Cf. ἐὰν διώκῃ ἄλεσθι μιλω, ἄλεσθι δὲ λεγεῖν. Late but with interest.]
Thou shalt perceive that verified of Samuel to Agag, 1 Sam. 15. 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 (ultionem Conradini mortis, Pandulphus Collinutius, Hist. Neap. lib. 5, calls it) King Charles his own son, with 200 Nobles, was so taken prisoner, and beheaded in like sort. Not in this only, but in all other offences, quo quisque peccat in eo puniatur, they shall be punished in the same kind, in the same part, like nature, eye with or in the eye, head with or in the head, persecution with persecution, lust with effects of lust; let them march on with ensigns displayed, let drums beat on, trumpets sound tarantantara, let them sack Cities, take the spoil of Countries, murder infants, deflower Virgins, destroy, burn, persecute, and tyranny, they shall be fully rewarded at last in the same measure, they and theirs, and that to their desert.

Few tyrants in their beds do die, But stabb'd or maim'd to hell they fie.

Oftentimes too a base contemptible fellow is the instrument of God's justice to punish, to torture, to vex them, as an ichneumon doth a crocodile. They shall be recompenced according to the works of their hands, as Haman was hanged on the gallows he provided for Mordecai. They shall have sorrow of heart, and be destroyed from under the Heaven, Thre. 3. 64, 65, 66. Only be thou patient; vincit qui patitur: and in the end thou shalt be crowned. Yea, but 'tis a hard matter to do this, flesh and blood may not abide it; 'tis grave, grave! No (Chrysostum

1 Raro antecedentem scelestum
Deseruit pede poena claudio.

2 Ad generum Cereris sine caede et sanguine pauci
Descendunt reges et sicca morte tyranni.

3 Few tyrants in their beds do die,
But stabb'd or maim'd to hell they die.

4 Hor. Od. 3. 2. [31, 32.] [Rarely has punishment with its lame foot failed to catch up the sinner striding on before.] 3 Wisd. xi. 16. 4 Juvenal. [x. 112, 113.] 5 The ancient thought the ichneumon devoured the eggs of the crocodile, and even entered the mouth of the crocodile, and gnawed its entrails. 6 Esther, vii. 10. 7 Apud Christiansos non qui patitur, sed qui facit injuriam miser est. Leo, Ser.
replies) non est grave, 6 homo, 'tis not so grievous; 1 neither had God commanded it, if it had been so difficult. But how shall it be done? Easily, as he follows it, if thou shalt look to Heaven, behold the beauty of it, and what God hath promised to such as put up injuries. But if thou resist, and go about vin vi repellere, 2 as the custom of the world is, to right thyself, or hast given just cause of offence, 'tis no injury then, but a condign punishment, thou hast deserved as much: a te principium, in te recidet crimen quod à te fuit; peccasti, quiesce, as Ambrose expos- tulates with Cain. lib. 3. de Abel et Cain. 4 Dionysius of Syracuse, in his exile, was made stand without door, patienter ferenium, fortasse nos tale quid facerimus, 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 shewed others. 'Tis 4Tully's axiom, ferre ea molestissimè homines non debent, quae ipsorum culpà contradia 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 formica sua bilis inest, 5 the least fly hath a spleen, and a little bee a sting. 6 An ass overwhelmed a thisselwarp's nest, the little bird pecked his gall'd back in revenge; and the humble-bee in the fable flung down the eagle's eggs out of Jupiter's lap. Brasidas, in Plutarch, put his hand into a mouse-nest, and hurt her young ones, she bit him by the finger: 7I see now (saith he) there is no creature so contemtible, that will not be revenged. 'Tis lex talionis, 8 and the nature of all things so to do. If thou wilt live quietly thyself, 9 do no wrong to others; if any be done thee, put it up, with patience endure it. For 10 this is thank-worthy, saith our Apostle, if a man for conscience towards God endure grief, and suffer wrong undeserved: for what praise is it, if, when ye be buffeted for your faults, ye take it patiently? but if when you do well, ye suffer wrong, and take it patiently, there is thanks with God; for hereunto verily we are called. Qui mala non fert, ipse sibi testis est per impatientiam quod bonus non est, he that cannot bear injuries witnesseth against himself that he is no

good man, as Gregory holds. 1 2 Tis the nature of wicked men to do injuries, as it is the property of all honest men patiently to bear them. Improbitas nullo flectitur obsequio. The wolf in the 3 Emblem sucked the goat, (so the shepherd would have it), but he kept nevertheless a wolf's nature; 4 a knave will be a knave. Injury is on the other side a good man's foot-boy, his fidus Achates, 5 and as a lackey follows him wheresoever he goes. Besides, miserrima est fortuna quae inimico caret, 6 he is in a miserable estate that wants enemies: 7 it is a thing not to be avoided, and therefore with more patience to be endured. Cato Censorius, that upright Cato, of whom Paternus 8 gives that honourable elogium, bene fecit quod aliter facere non potuit, 9 was 10 50 times indicted and accused by his fellow-citizens, and, as 11 Ammianus well hath it, quis erit innocens si clam vel palam accusasse sufficient? 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, discontent, 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, alia pericula cautos, 12 othermen's misfortunes in this kind, and common experience, might detain them. 13 The more they contend, the more they are involved in a Labyrinth of woes, and the Catastrophe is to consume one another, like the elephant and dragon's conflict in Pliny; 14 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 ruin'd. 'Tis an Hydra's head, contention; the more they strive, the more they may: and, as Praxiteles did by his glass, 15 when he

[1 Moralium, Lib. xx. c. 39.] 2 Siquidem malorum proprium est inferre damna, et bonorum pedissequa est injuria. 3 Alciat. Emb. 4 Naturam expellas furca licet, usque recurret. [Hor. Epp. i. x. 24.] 5 Virg. Æn. i. 188, et alibi.] 6 Publius Syrus.] 7 By many indignities we come to dignities. Tibi subjicito quae fiunt aliis, furtum, convicia, &c. Et in iis in te admisis non exandesces. Epictetus. [8 Hist. ii. 34.] 9 He did well because he could not do otherwise.] 10 Plutarch. Quinquagies Catoni dies dicta ab inimicis. [vita Catonis, § 15.] 11 Lib. 18. [cap. 1.] 12 An allusion to the well-known line, "Felix quem faciunt aliena pericula cautum." See also Erasmi Adagia, p. 39.] 13 Hoc scio pro certo quod si cum stercore certo, Vinco seu vincor, semper ego maculor. [14 Lib. 8. cap. 2. [15 See Cardan, De Consolatione, Lib. iii.]
saw a scurvy face in it, break it in pieces: but for that one, he saw many more as bad in a moment: for one injury done, they provoke another cum fienore,¹ and twenty enemies for one. Noli irritare crabrones,² 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.

¹I say the same of scoffs, slanders, contumelies, obloquies, defamations, detractions, pasquilling libels, and the like, which may tend any way to our disgrace: 'tis but opinion: if we could neglect, content, or with patience digest them, they would reflect on them that offered them at first. ²A wise Citizen, I know not whence, had a scold to his wife: when she brawled, 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, Ego, inquit, non rideor, took no notice of it.⁵ Socrates was brought upon the stage by Aristophanes, and misused to his face, but he laughed, as if it concerned him not: and, as Aelian⁶ 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 soldier do, as Hierom describes him, per infamiam et bonam famam grassari ad immortalitatem,⁷ march on through good and bad reports to immortality, ⁸not to be moved: for honesty is a sufficient reward, improbitas sibi premium; and in our time the sole recompence to do well is to do well: but naughtiness will punish itself at last. ⁹Improbis ipsa nequitia supplicium, as the diverb is.

Qui bené fecerunt, illi sua facta sequuntur;  
Qui malè fecerunt, facta sequentur eos:  
They that do well, shall have reward at last;  
But they that ill, shall suffer for that's past.

Yea, but I am ashamed, disgraced, dishonoured, degraded, exploded: my notorious crimes and villainies are come to light

(deprendi miserum est\(^1\)) my filthy lust, abominable oppression, and avarice, lies open, my good name's lost, my fortune's gone, I have been stigmatized, whipt at post, arraigned, and condemned, I am a common obloquy, I have lost my ears; odious, execrable, abhorred of God and men. Be content, 'tis but a nine 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 i'th' 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 dearth 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 robb'd, wife runs mad, neighbour hath kill'd 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 thou be the last, 'tis no wonder; every hour such malefactors are called in question, nothing so common,

Quocunque in populo, quocunque sub axe,\(^2\)

[In every nation, under every clime.]

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 thoughts 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, desired much more, and were far more guilty that thou thyself. But it is thine infidelity to be taken, to be made a publick example of justice, to be a terror to the rest; yet should every man have his desert, thou wouldest peradventure be a Saint in comparison; vexat censura

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\(^1\) Hor. Sat. i. ii. 134. 'Tis bad to be found out.

\(^2\) Juv. xiv. 42.
columbas, poor souls are punished, the great ones do twenty thousand times worse, and are not so much as spoken of.

2 Non rete accipitri tenditur neque milvio,
Qui male faciunt nobis; ills qui nil faciunt tenditur.
The net's not laid for kites or birds of prey,
But for the harmless still our gins we lay.

Be not dismayed then, humanum est errare, we are all sinners, daily and hourly subject to temptations, the best of us is an 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 juventia maculas praecaris factis delevit, but made the world amends by brave exploits; at last become a new man, and seek to be reformed. He that runs away in a battle, as Demosthenes said, may fight again; and he that hath a fall, may stand as upright as ever he did before. Nemo desperet meliora lapsus, a wicked liver may be reclaimed, and prove an honest man; he that is odious in present, hissed out, an exile, may be received again with all men's favours, and singular applause; so Tully was in Rome, Alcibiades in Athens. Let thy disgrace then be what it will, quod fit infectum non potest esse, that which is past cannot be recalled; trouble not 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 dicacitas: if thou be guiltless, it concerns thee not.

9 Irrita vaniloquæ quid curas spicula linguae,
Latrantem curatne alta Diana canem?

Doth the Moon care for the barking of a dog? They detract, scoff and rail, saith one, and bark at me on every side, but I, like that Albanian dog sometime given to Alexander for a present, vindico me ab illis solo contemptu, I lie still and sleep, vindicate myself by contempt alone.

as a tortoise in his shell, 2 virtute meâ me involvo, 9 or an urchin round, nil moror ictus, 4 a lizard in camomile, I declare their fury, and am safe.

Integritas virtusque suo munimine tuta,
Non patet adversae moribus invidiae:
Virtue and integrity are their own fence,
Care not for envy or what comes from thence.

Let them rail then, scoff, and slander, sapiens contumeliâ non affici-
tur, a wise man, Seneca thinks, 6 is not moved, because he knows, contra sycophantâ morsum non est remedium, there is no remedy for it: Kings and Princes, wise, grave, prudent, holy, good men, divine, all are so served alike. 7 O Jane! à tergo quem nulla ciconia pinsit, Antevorta and Postvorta, 8 Jupiter’s guardians, may not help in this case, they cannot protect; Moses had a Dathan, a Corah, David a Shimei, God himself is blasphemed: nondum felix es, si te nondum turba deridet. It is an ordinary thing so to be mis-used; 9 regium est cum bene faceris malè audire, 10 the chiefest men, and most understanding, are so vilified; let him take his 11 course. And, as that lusty courser in Æsop, 12 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: contemnentur ab iis quos ipsi priûs contempsere, et irridebuntur ab iis quos ipsi priûs irrisere, 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, 13 when they have all done, a 14 good conscience is a continual feast, 15 innocence will vindicate itself. And which the Poet gave out of Hercules, diis frruitur iratis, 16 enjoy thyself, though all the world be set against thee, contemn and say with him, Elogium

1 Catullus. [64. 338.] 2 The symbol of J. Kevenheder, a Carinthian Baron, saith Sambucus. 3 Hor, Odes. iii. 29. 54, 55. I wrap myself in my virtue.] 4 I care not for their blows.] 5 The symbol of Gonzaga, Duke of Mantua. 6 De Constantiâ Sapientis, cap. ii.] 7 Pers. Sat. i. 56. 8 Macrob. Sat. i. 7.] 9 Magni animi est injurias despicere, Seneca de Ira, cap. 31. 10 Plut. Vita Alexandri Magni, § 41.] 11 Quid turpiss quam sapientis vitam ex insipientis sermone pendere? Tullius, De Finibus. 2. 15. 12 Fab. 328, ed. Halm.] 13 Rejoice at heart.] 14 Tua te conscientia salvare, in cubiculum ingredere, ubi secure requiescas. Minuitt se quodammodo proba bonitas conscientiae secretum, Boethius, l. r. Pros. 4. 15 Prov. xv. 15, memoriter.] 16 He enjoys the anger of the gods.]
mihi praeforibus,¹ my posy is, not to be moved, that ² 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 livor and spleen. And whosoever he is that shall observe these short instructions, without all question he shall much ease and benefit himself.

In fine, if Princes would do justice, Judges be upright, Clergy-men truly devout, and so live as they teach, if great men would not be so insolent, if soldiers would quietly defend us, the poor would be patient, rich men would be liberal and humble, Citizens honest, Magistrates meek, Superiors would give good example, subjects peaceable, young men would stand in awe: if Parents would be kind to their children, and they again obedient to their Parents, brethren agree amongst themselves, enemies be reconciled, servants trusty to their Masters, Virgins chaste, Wives modest, Husbands would be loving, and less jealous: if we could imitate Christ and his Apostles, live after God's laws, these mischiefs would not so frequently happen amongst us; but being most part so irreconcilable as we are, perverse, proud, insolent, factious, and malicious, prone to contention, anger and revenge, of such fiery spirits, so captious, impious, irreligious, so opposite to 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 every thing that is said or done, and thereupon heap unto their selves 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, ³ et suam partem itidem tacere, cum aliena est oratio: ⁴ they will speak more than comes to their share in all companies, and by those bad courses accumulate much evil to their own souls (qui contendit, sibi convicium facit) their life is a perpetual 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, submiss, and quiet, these matters are easily remedied: they will forbear upon all such occasions, neglect, contemn, or take no notice of them, dissemble,

¹ Cardan, Actio Prima in Cumnumiatorem Librorum de Subtilitate. ² Rin- gantur licet et maledicant, Palladium illud pectori oppono, non moveri: consisto; modestiae veluti sudi innitens, excipio et frango stultissimum impetum livoris. Putean. lib. 2, epist. 58. ³ Mil. Glor. Act. 3. [Sc. i.] Plautus. ⁴ Miles Glor. iii. i. 51.
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, 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. Valinius was wont to scoff at his own deformed feet, to prevent his enemies’ obloquies and sarcasms in that kind; or else by prevention, as Cotys King of Thrace, that brake a company of fine glasses presented to him with his own hands, lest he should be overmuch moved when they were broken by chance. And sometimes again, so that it be discreetly and moderately done, it shall not be amiss to make resistance, to take down such a saucy companion; no better means to vindicate himself to purchase final peace: for he that suffers himself to be ridden, or through pusillanimity or sottishness will let every man baffle him, shall be a common laughing stock for all to flout at. As a cur that goes through a Village, if he clap his 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 Scripture and human Authors, which whoso will observe shall purchase much ease and quietness unto himself. I will point at a few. Those Prophetical, Apostolical admonitions, are well known to all; what 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: recompence 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; or that Epitome of the Law and the Prophets, which our Saviour incul-

1 Bion said his father was a rogue, his mother a whore, to prevent obloquy, and to show that nought belonged to him but goods of the mind. [Diogenes Laertius, Lib. iv. cap. 7.] 2 Plutarch, Apophthegmata Regum et Imperatorum, p. 174.]
cates, love God above all, thy neighbour as thyself. 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; 1 Hierom commends to Celantia as an excellent way, amongst so many enticements and worldly provocations, to rectify her life. Out of human Authors take these few cautions, 3 Know thyself.

men's matters. Admire not thyself. Be not proud or popular. 1 
Insult not. Fortunam reverenter habe. 2 3 Fear not that which 
cannot be avoided. 4 Grieve not for that which cannot be recalled. 
Undervalue not thyself. 6 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. 7 If 
thy 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. 8 Be not a neuter in a faction. Moderate thy passions. 
9 Think no place without a witness. 10 Admonish thy friend in secret, 
commend him in publick. Keep good company. 11 Love others, to be 
beloved thyself. Ama tanquam osurus. 12 Amicus tardò fias. 
Provide for a tempest. Noli irritare crabrones. 13 Do not prostitute 
thy soul for gain. Make not a fool of thyself to make others merry. 
Marry not an old crane or a fool for money. Be not over solicitous 
or curious. Seek that which may be found. Seem not greater than 
thy art. Take thy pleasure soberly. Ocymum ne terito. 14 Live 
merrily as thou canst. 15 Take heed by other men's examples. Go as 
thy wouldst be met, sit as thou wouldst be found, 16 yield to the time, 
follow the stream. Wilt thou live free from fears and cares? 17 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 18 and painted clothes. 19

1 Ne te quæsiveris extra. [Pers. i. 7.] [Does this mean, Be neither haughty, 
nor cheap and common?] 2 Ausonius, viii. 7. Stand in awe of for-
tune. 3 Stultum est timere, quod vitari non potest. [Excerpta ex libris 
Senecæ.] 4 De re amissa irreparabili ne doleas. 6 Tanti eris allis quanti tibi 
 fueris. 6 Neminem vel laudes vel accuses. 7 Nullius hospitis grata est mora 
longa. 8 Solonis lex apud Aristotelem ; Gallius, lib. 2. cap. 12. 9 Nullum 
locum putes sine teste, semper adesse Deum cogita. 10 Secretò amicos admone, 
lauda palam. [Publius Syrus.] 11 Ut ameris, amabilis esto. [Ovid. A. A. ii. 107.] 
Eros et anteros gemelli Veneris, amatio et redamatio. Plat. [Phædr. 255 D.] 
12 Erasm. Ad. p. 434.] 13 Plautus, Amphit. ii. ii. 75. Don't stir up horns. 
14 Dum fata sinunt, vivite læti, Seneca. [Herc. Fur. 177.] 15 Id apprime in vita 
utilé, ex aliis observare sibi quod ex usu siet. Ter. [Andria, i. i. 61, memoriter.] 
16 Dum furor in cursu currenti cede furori. [Ovid, Remed. 119.] Cretizandum cum 
Cretæ. [Erasmi Adagia, pp. 81, 82.] Temporibus servi, nec contra flamma flato. 
17 Nulla certior custodia innocentia: inexpugnabile munimentum munimento non 
egere. [18 See Nares' Glossary, ed. Halliwell.] [19 See Variorum Shakspeare, 
ed. 1803, vol. viii. p. 103.]
Against Melancholy itself.

Every man, saith Seneca, thinks his own burthen the heaviest, and a melancholy man above all others complains most; weariness of life, abhoring 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, conferred 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 an habit, yet they have lucida intervalla, sometimes well, and sometimes ill; or if more continuant, as the Veientes were to the Romans, 'tis hostis assiduus magis 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 trouble-some, and an intolerable pain to him, yet it was no whit offensive to others, not loathsome to the spectators, ghastly, fulsome, terrible, as plagues, apoplexies, leprosies, wounds, sores, tetter, pox, pestilent agues are, which either admit of no company, terrify or offend those that are present. In this malady that which is is wholly to themselves, and those symptoms not so dreadful, if they be compared to the opposite extremes. They are most part bashful, suspicious, solitary, &c., therefore no such ambitious, impudent intruders, as some are, no Shakars, no cony-catchers, no prowlers, no smell-feasts, praters, panders, parasites, bawds, drunkards, whoremasters; necessity and defect compels them to be honest; as Micio told Demea in the comedy,

\[\text{Hec si neque ego neque tu fecimus,} \\
\text{Non silt egestas facere nos;}\]

if we be honest, 'twas poverty made us so: if we melancholy men be not as bad as he that is worst, 'tis our Dame Melancholy kept us so:

\[\text{Non deerat voluntas sed facultas.}\]

Besides, they are freed in this from many other infirmities,
solitariness makes them more apt to contemplate, suspicion wary, which is a necessary humour in these times;\textsuperscript{1} nam, pol, qui maximè cavet, is saepe cautor captus est, he that takes most heed is often circumvented and overtaken. Fear and sorrow keep them temperate and sober, and free them from many dissolute acts, which jollity and boldness thrust men upon: they are therefore no sicarii, roaring boys, thieves, or assassinates. As they are soon dejected, so they are as soon by soft words and good persuasions reared. Wearisomeness of life makes them they are not so besotted on the transitory vain pleasures of the world. If they dote in one thing, they are wise and well understanding in most other. If it be inveterate, they are insensati, most part doting, or quite mad, insensible to 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,\textsuperscript{2} hic furor, \textit{ò Superi, sit mihi perpetuus!} Some think fools and dizzards live the merriest lives, as \textit{Ajax in Sophocles, Nihil scire vitæ jucundissima,}\textsuperscript{3} 'tis the pleasantest life to know nothing; \textit{inera malorum remedium ignorantia,}\textsuperscript{4} ignorance is a down-right remedy of evils. These curious Arts, and laborious Sciences, \textit{Galen's, Tully's, Aristotle's, Justinian's}, do but trouble the world; some think; we might live better with that illiterate \textit{Virginian}\textsuperscript{5} simplicity and gross ignorance; entire idiots do best; they are not macerated with cares, tormented with fears, and anxiety, as other wise men are: for, as he said, if folly were a pain, you should hear them howl, roar, and cry out in every house, as you go by in the street, but they are most free, jocund and merry, and in some \textit{Countries}, as amongst the \textit{Turks}, honoured for Saints, and abundantly maintained out of the common stock.\textsuperscript{6} They are no dissemblers, liars, hypocrites, for fools and mad men 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 \textit{quâm sapere et ringi,}\textsuperscript{7} [than] to be wise, and still vexed; better to be miserable than happy; of two extremes it is the best.

\textsuperscript{1} Plautus. [Captivi. ii. ii. 6. memoriter.]\textsuperscript{2} Petronius, Catal. [Ye gods, may this madness be perpetual with me!]\textsuperscript{3} Sophocles, Ajax, 554.\textsuperscript{4} Seneca, \textit{Œdipus, 515.} \textsuperscript{5} Qu. Virgilian? An allusion to Virg. \textit{Georg. ii. 458-474.} \textsuperscript{6} Parmeno \textit{Cælestinæ, Act. 8.} Si \textit{stultitia dolor esset, in nulla non domo ejulatus audieres.} \textsuperscript{7} Busbequius. Sands, \textit{lib. r. fol. 89.} \textsuperscript{8} Quis hodie beator, quam cui licet stultum esse, et eorumdem immunitatibus frui? Sat. Menip. \textsuperscript{9} Hor. \textit{Bpp. ii. ii. 128.}
SECT. IV. MEMB. I.

SUBSECT. I.—Of Physick 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 Pharmacutice, or that kind of Physick which cureth by Medicines, which Apothecaries most part make, mingle, or sell in their shops. Many cavil at this kind of Physick, 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 ¹ Hector Boethius relates of the Isles of Orcades, the people are still sound of body and mind without any use of Physick, they live commonly 120 years; and Ortelius, in his Itinerary of the Inhabitants of the Forest of Arden, ² they are very painful, long-lived, sound, &c. ³ Martianus Capella, speaking of the Indians of his time, saith, they were (much like our western Indians now) bigger than ordinary men, bred coarsely, very long-lived, insomuch that he that died at an hundred years of age went before his time, &c. Damianus A- Goes, Saxo Grammaticus, Aubanus Bohemus, say the like of them that live in Norway, Lapland, Finmark, Biarmia, Corelia, all over Scandia, and those Northern Countries, they are most healthful and very long-lived, in which places there is no use at all of Physick, the name of it is not once heard. Dithmarus Bleskenius, in his accurate description of Iceland, 1607, makes mention amongst other matters of the inhabitants, and their manner of living, ⁴ which is dried fish instead of bread, butter, cheese, and salt-meats, most parts they drink water and whey, and yet without Physick or Physician they live many of them 250 years. I find the same relation by Lerius, and some other Writers, of Indians in America. Paulus Jovius, in his description of Britain, and Levinus Lemnius, observe as much of this our Island, that there was of old no use of ⁵ Physick amongst us, and but little at this day, except it be for a few nice idle Citizens, surfeiting Courtiers, and stall-fed

¹ Lib. Hist. ² Parvo viventes, laboriosi, longævi, suo contenti, ad centum annos vivunt. ³ Lib. 6. de Nup. Philol. Ultra humanam fragilitatem prolixii, ut immaturè pereat qui centenarius moriatur, &c. ⁴ Victus eorum caseo et lacte consistit, potus aqua et serum, pisces loco panis habent; ita multis annos sepe 250 absque medico et medicina vivunt. ⁵ Lib. de 4. complex.
Gentlemen lubbers. The country people use kitchen Physick, and common experience tells us that they live freest from all manner of infirmities that make least use of Apothecaries Physick. Many are overthrown by preposterous use of it, and thereby get their bane, that might otherwise have escaped; some think Physicians kill as many as they save, and who can tell

2 Quot Themison aegros autumno occiderit uno? 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. 'Twas Pliny's dilemma of old, Every disease is either curable or incurable, a man recovers of it or is killed by it; both ways Physick 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 Common-wealth, 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 Pet. And. Canonherius, a Patrician of Rome, and a great Doctor himself, one of their own tribe, proves by 16 Arguments, because it is mercenary as now used, base, and as Fiddlers play for a reward. Juridicis, medicis, fisco fas vivere raptos; 'tis a corrupt Trade, no Science, Art, no Profession; the beginning, practice and progress of it, all is naught, full of imposture, uncertainty, and doth generally more harm than good. The Devil himself was the first inventor of it: Inventum est medicina meum, 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. \textit{Aesclapius} his son had his Temples erected to his Deity, and did many famous cures, but, as \textit{Lactantius} holds, he was a Magician, a mere Impostor, and as his successors, \textit{Phaon, Podalirius, Melampus, Memocrates} (another God) by charms, spells, and ministry of bad spirits, performed most of their cures. The first that ever wrote in Physick to any purpose was \textit{Hippocrates}, and his Disciple and Commentator \textit{Galen}, whom \textit{Scaliger} calls \textit{fimbriam Hippocratis}, but, as \textit{Cardan} censures them, both immethodical and obscure, as all those old ones are, their precepts confused, their medicines obsolete, and now most part rejected. Those cures which they did, \textit{Paracelsus} holds, were rather done out of their Patients' confidence, and good opinion they had of them, than out of any skill of theirs, which was very small, he saith, they themselves idiots and infants, as are all their Academical followers. The \textit{Arabians} received it from the \textit{Greeks}, and so the \textit{Latin}, adding new precepts and medicines of their own, but so imperfect still, that through ignorance of Professors, Impostors, Mountebanks, Empiricks, 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 Physick.

\textit{One saith this, another that}, out of singularity or opposition, as he said of \textit{Adrian}, \textit{multitudo medicorum Principem interfecit}, a multitude of Physicians hath killed the Emperor; \textit{plus à medico quam à morbo periculi}, more danger there is from the Physician than from the disease. Besides, there is much imposture and malice amongst them. \textit{All Arts} (saith \textit{Cardan}) admit of cozening, \textit{Physick amongst the rest doth appropriate it to herself}; and tells a story of one \textit{Curtius}, a Physician in Venice, because he was a stranger, and practised among them, the rest of the Physicians did still cross him in all his precepts. If he prescribed hot medicines, they would prescribe cold, \textit{miscentes pro calidis frigida, pro frigidis humida, pro purgantibus astringentia}, binders for purgatives, \textit{omnia}.

\footnotesize
\textsuperscript{1} A mere imitator of Hippocrates.\textsuperscript{2} Praefat. de contrad. med. \textsuperscript{3} Opinio facit medicos: a fair gown, a velvet cap, the name of a Doctor is all in all. \textsuperscript{4} Morbus alius pro alici curatur; alius remedium pro alici. \textsuperscript{5} Contrarior proferunt sententias. Card. \textsuperscript{6} Xiphilini Epitome Dionis, Vita Adriani, ad fin. \textsuperscript{7} Lib. 3. de sap. Omnes artes fraudem admittunt, sola medicina sponte eam accersit.
pérturbabant. If the party miscarried, Curtium damnabant. Curtius killed him, that disagreed from them: if he recovered, then they cured him themselves. Much emulation, imposture, malice, there is amongst them: if they be honest, and mean well, yet a knave Apothecary that administers the Physick, and makes the medicine, may do infinite harm, by his old obsolete doses, adulterine drugs, bad mixtures, quid pro quo, &c. See Fuchsius, lib. i. sect. i. cap. 8, Cordus' Dispensatory, and Brassivola's Examen simplic. &c. But it is their ignorance that doth more harm than rashness, their Art is wholly conjectural, if it be an Art, uncertain, imperfect, and got by killing of men, they are a kind of butchers, leeches, men-slayers; Chirurgeons, and Apothecaries especially, that are indeed the Physicians' hang-men, carnifices, and common executioners; though, to say truth, Physicians themselves come not far behind; for according to that facete Epigram of Maximilianus Urentius, what's the difference?

Chirurgicus medico quo differt? scilicet isto,
Eneat hic succis, eneac ille manu.
Carnificoe hoc ambo tantum differre videntur,
Tardiis hi faciunt quod facit ille citó.4

But I return to their skill. Many diseases they cannot cure at all, as Apoplexy, Epilepsy, Stone, Strangury, Gout,

Tollere nodosam nesct medicina Podagram;5

Quartan Agues, a common Ague sometimes stumbles them all; they cannot so much as ease, they know not how to judge of it. If by Pulses, that doctrine, some hold, is wholly superstitious, and I dare boldly say with Andew Dudeth, that variety of pulses, described by Galen, is neither observed, nor understood of any. And for urine, that is meretrius medicorum, the most deceitful thing of all, as Forestus and some other Physicians have proved at large: I say nothing of critick days, errors in indications, &c. The most rational of them, and skilful, are so often deceived, that as Tholo-

[1 They altered everything.] [2 They set it down to Curtius.] [3 Omnino aegrotus propria culpam perit, sed nemo nisi medici beneficio restituitur. Agrippa. [De Vanit. Scient. cap. 83.] [4 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 quickly.] [5 Ovid, Ex Ponto. i. 3. 23. Medicine cannot remove the knotty gout.] [6 Lib. 3. Crat. ep. Wincleslao Raphæno. Ausim dicere tot pulsuum differentias, quæ describuntur à Galeno, nec à quomquam intelligi, nec observari posse. [7 Lib. 28. cap. 7. syntax. art. mirab. Mallem ego expercis credere solum, quam merè ratiocinantibus: neque satis laudare possum institutum Babylonicum, &c.]
sanus infers, I had rather believe and commit myself to a mere Empirick than to a mere Doctor, and I cannot sufficiently commend that custom of the Babylonians, that have no professed Physicians, but bring all their patients to the market to be cured: which Herodotus relates of the Egyptians, Strabo, Sardus, and Aubanus Bohenus, of many other Nations. And those that prescribed Physick amongst them, did not so arrogantly take upon them to cure all diseases as our professors do, but some one, some another, as their skill and experience did serve. 1 One cured the eyes, a second the teeth, a third the head, another the lower parts, &c. not for gain, but in charity, to do good; they made neither art, profession, nor trade of it, which in other places was accustomed: and therefore Cambyses, in 2 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 cavelling and contumelious arguments no farther, lest some Physician should mistake me, and deny me Physick when I am sick: for my part, I am well persuaded of Physick: I can distinguish the abuse from the use in this and many other Arts and Sciences; 3 Aliud vinum, aliud ebrietas, wine and drunkenness are two distinct things. I acknowledge it a most noble and divine science, inasmuch that Apollo, Æsculapius, and the first founders of it, merito pro Diis habiti, were worthily counted Gods by succeeding ages, for the excellency of their invention. And whereas Apollo at Delos, Venus at Cyprus, Diana at Ephesus, and those other Gods, were confined and adored alone in some peculiar places, Æsculapius had his Temple and Altars everywhere, in Corinth, Lacedaemon, Athens, Thebes, Epidaurus, &c., (Pausanias records), for the latitude of his art, Deity, 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. 38. 1. [3, 4.] But of this noble subject how many panegyricks are worthily written! For my part, as Sallust said of Carthage, præstat silere quam pauca

1 Herodotus, [ii. 84.] Apud eos singulorum morborum sunt singuli medici; alius curat oculos, alius dentes, alius caput, partes occultas alius. 2 Cyrop. lib. i. Velut vestium fractarum resarcinatores, &c. [cap. vi. § 16.] 3 Chrys. Hom. [i. § 4. Ad populum Antiochenum.]
dicere. I have said, yet one thing I will add, that this kind of Physick is very moderately and advisedly to be used, upon good occasion, when the former of diet will not take place. And 'tis no other which I say than that which Arnoldus prescribes in his 8 Aphoris. 2 A discreet and godly Physician doth first endeavour to expel a disease by medicinal diet, then by pure medicine: and, in his ninth, he that may be cured by diet must not meddle with Physick. So in 11 Aphoris. 4 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.) 6 Whosoever takes much Physick in his youth shall soon bewail it in his old age: purgative Physick especially, which doth much debilitate nature. For which causes some Physicians refrain from the use of Purgatives, or else sparingly use them. 6 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 Celsus and others observe, or ill digestion, and bad juice through all the parts of it. Galen himself confesseth that purgative Physick is contrary to Nature, takes away some of our best spirits, and consumes the very substance of our bodies. But this without question is to be understood of such purges as are unseasonably or immoderately taken; they have their excellent use in this as well as most other infirmities. Of Alteratives and Cordials no man doubts, be they simples or compounds. I will, amongst that infinite variety of medicines which I find in every Pharmacopœia, every Physician, Herbalist, &c. single out some of the chiefest.

[1 De bello Jugurthino, cap. 19. It is better to be silent than say little.] 2 Prudens et pius medicus morbum ante expellere satagit cibis medicinalibus quam puris medicinis. 3 Quicunque potest per alimenta restitui sanitas, fugiendum est penitus usus medicamentorum. 4 Modestus et sapiens medicus nunquam properabit ad pharmaciam, nisi cogente necessitate. 5 Quicunque Pharmacatur in juventute deflebit in senectute. 6 Hildesh. spic. 2. de mel. fol. 270. Nulla est ferni medicina purgans, quae non aliquam de viribus et partibus corporis depraudatur. 7 Lib. i. et Bart. lib. i. cap. 12. 8 De viet. acut. Omne purgans medicamentum, corpori purgato contrarium, &c. succos et spiritus abducit, substantiam corporis aufert.
SUBSECT. 2.—Simples proper to Melancholy, against Exotick Simples.

Medicines properly applied to Melancholy are either Simple or Compound. Simples are Alterative or Purgative. Alteratives are such as correct, strengthen Nature, alter, any way hinder or resist the disease; and they be herbs, stones, minerals, &c. all proper to this humour. For as there be divers distinct infirmities, continually vexing us,

so there be several remedies, as he saith, for each disease a medicine, for every humour; and, as some hold, every clime, every country, and more than that, every private place, hath his proper remedies growing in it, peculiar almost to the domineering and most frequent maladies of it. As one discourseth, wormwood grows sparingly in Italy, because most part there they be misaffected with hot diseases; but henbane, poppy, and such cold herbs: with us in Germany and Poland great store of it in every waste. Baracellus, Horto Geniali, and Baptista Porta, Physiognomica, lib. 6. c. 23, give many instances and examples of it, and bring many other proofs. For that cause, belike, that learned Fuchsius of Nuremberg, when he came into a village, considered always what herbs did grow most frequently about it, and those he distilled in a silver limbeck, making use of others amongst them as occasion served. I know that many are of opinion our Northern simples are weak, unperfect, not so well concocted, of such force, as those in the Southern parts, not so fit to be used in Physick, and will therefore fetch their drugs afar off: Senna, Cassia, out of Egypt, Rhubarb from Barbary, Aloes from Zocotora, Turbith, Agarick, Mirabolanes, Hermodactils, from the East Indies, Tobacco from the West, and some as far as China,

Hellebore from the Anticyre, or that of Austria which bears the purple flower, which Mathiolus so much approves, and so of the rest. In the Kingdom of Valencia in Spain Maginus commends two mountains, Mariola and Renagolosa, famous for simples; Leander Albertius, Baldus, a mountain near the lake Benacus, in the territory of Verona, to which all the herbalists in the Country continually flock: Ortelius one in Apulia, Munster Mons Major in Histria: others Montpelier in France. Prosper Alpinus prefers Egyptian simples, Garcias ab Horto Indian before the rest, another those of Italy, Crete, &c. Many times they are overcurious in this kind, whom Vuchsius taxeth, Instit. l. 1. sect. 1. cap. 1, that they think they do nothing except they rake all over India, Arabia, Ethiopia, for remedies, and fetch their Physick from the three quarters of the World, and from beyond the Garamantes. Many an old woman or country woman doth often more good with a few known and common garden herbs than our bombast Physicians with all their prodigious, sumptuous, far-fetched, rare, conjectural medicines. Without all question, if we have not these rare Exoticck simples, we hold that at home which is in virtue equivalent unto them; ours will serve as well as theirs, if they be taken in proportionable quantity, fitted and qualified aright, if not much better, and more proper to our constitutions. But so 'tis for the most part, as Pliny writes to Gallus, we are careless of that which is 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 stupifies; cicuta (or hemlock) is a strong poison in Greece, but with us it hath no such violent effects. I conclude with J. Voschius, who, as he much inveighs against those exoticck medicines, so he promiseth by our European a full cure, and absolute, of all diseases; à capite ad calcem, nostri regionis herbae nostris corporibus magis conduceunt, 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

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proper and domestick Physick: so did ¹Janus Cornarius, and Martin Rulandus, in Germany, T. B. with us, as appeareth by a treatise of his divulged in our tongue 1615, to prove the sufficiency of English medicines to the cure of all manner of diseases. If our simples be not altogether of such force, or so apposite, it may be, if like industry were used, those far fetched 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 divers 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 publick Gardens of Padua in Italy, Nuremberg in Germany, Leyden in Holland, Montpelier in France, (and ours in Oxford now in fieri, [being constructed] at the cost and charges of the Right Honourable the Lord Danvers, Earl of Danby), are much to be commended, wherein all exotick plants almost are to be seen, and liberal allowance yearly made for their better maintenance, that young students may be the sooner informed in the knowledge of them: which, as ²Fuchsius 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. 3.—Alteratives, Herbs, other Vegetals, &c.**

Amongst those 800 simples, which Galeottus reckons up, lib. 3. de promisc. doctor. cap. 3, and many exquisite Herbalists have written of, these few following alone I find appropriated to this humour: of which some be Alteratives; ³which by a secret force, saith Renodeus, 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's leg, ⁴of a wolf's liver, &c. of divers ⁵excrements of beasts, all good

¹ Exotica reject, domesticis solum nos contentos esse voluit. Melch. Adamus vit. ejus. ² Institut. l. r. cap. 8. sec. r. ad exquisitam curandi rationem, quorum cognitio imprimis necessaria est. ³ Quae cæca vi ac specifica qualitate morbos futuros arcent. lib. i. cap. 10. Institut. Phar. ⁴ Galen, lib. Hepar lupi hepaticos curat. ⁵ Stercus pecoris ad epilepsiam, &c.
against several diseases! What extraordinary virtues are ascribed unto plants! 1 Satyrium et eruca penem erigunt; vitex et nymphaea semen extinguunt, 2 some herbs provoke lust; some again, as Agnus Castus, waterlily, quite extinguish seed; poppy causeth sleep, cabbage resisteth drunkenness, &c. and that which is more to be admired, that such and such plants should have a peculiar virtue to such particular parts, 3 as to the head Aniseeds, Foalfoot, Betony, Calamint, Eye-bright, Lavender, Bays, Roses, Rue, Sage, Marjoram, Peony, &c. for the lungs Calamint, Liquorice, Enula 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, Sorel, Purslain; for the liver Darthspine or Chamæpitys, Germander, Agrimony, Fennel, Endive, Succory, Liverwort, Barberries; for the spleen Maidenhair, Finger-fern, Dodder of Thyme, Hop, the rind of Ash, Betony; for the Kidnies Grumel, Parsley, Saxifrage, Plantain, Mallow; for the womb Mugwort, Pennyroyal, Fetherfew, Savine, &c. for the joints Camomile, S. John's wort, 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. I will briefly speak of them, as first of Alteratives, which Galen, in his third book of diseased parts, prefers before diminutives, and Trallianus brags that he hath done more cures on melancholy men 4 by moistening than by purging of them.

In this Catalogue Borage and Bugloss may challenge the chiefest place, whether in substance, juice, roots, seeds, flowers, leaves, decoctions, distilled waters, extracts, oils, &c. for such kind of herbs be diversely varied. Bugloss is hot and moist, and therefore worthily reckoned up amongst those herbs which expel melancholy, and 5 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 Con-serves, Syrops, &c. It is an excellent cordial, and against this malady most frequently prescribed: an herb indeed of such

1 Priestpintle, rocket. [N.B.—Pintle = Penis. A corruption of Pendulum.]
2 Sabina fetum educit.  3 Wecker. Vide Oswaldum Crollium, lib. de internis rerum signaturis, de herbis particularibus parti cuique convenientibus.  4 Idem Laurentius, cap. 9.  5 Dicor Borado, gaudia semper ago.  6 Vino infusum hilaritatem facit.
sovereignty that, as Diodorus, lib. 7. bibl. Plinius, lib. 25. cap. 2. et lib. 21. cap. 22, Plutarch, Sympos. lib. 1. cap. 1, Dioscorides, lib. 5. cap. 40, Cælius, lib. 19. c. 3, suppose, it was that famous Nepenthes of Homer, which Polydamna, Thon’s wife, (then King of Thebes in Egypt), sent Helen 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.

Qui semel id patera mistum Nepenthes Iaccho
Hauserit, hic lacrimam, non si suavissima proles,
Si germanus ei carus, materque paterque
Oppetat, ante oculos ferro confossus atroci.

Helen’s commended bowl to exhilarate the heart had no other ingredient, as most of our critics conjecture, than this of Borage. Melissophyllon, Balm, hath an admirable virtue to alter Melancholy, be it steeped in our ordinary drink, extracted, or otherwise taken. Cardan, lib. 8, much admires this herb. It heats and dries, saith Heurnius, in the second degree, with a wonderful virtue comforts the heart, and purgeth all melancholy vapours from the spirits, Matthiol. in lib. 3. c. 10, in Dioscoridem. Besides they ascribe other virtues to it, as to help concoction, to cleanse the brain, expel all careful thoughts and anxious imaginations. The same words in effect are in Avicenna, Pliny, Simon Sethi, Fuchsius, Leobel, Delacampius, and every Herbalist. Nothing better for him that is melancholy than to steep this and Borage in his ordinary drink.

Matthiolus, in his fifth book of Medicinal Epistles, reckons up Scorzonera, not against poison only, falling sickness, and such as are vertiginous, but to this malady; the root of it taken by itself expels sorrow, causeth mirth and lightness of heart.

Antonius Musa, that renowned Physician to 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;

1 Odyss. [iv. 221-230.] 2 Lib. 2. cap. 2. prax. med. Mira vi laetitiam præbet, et cor confirmat; vapores melancholicos purgat à spiritibus. 3 Proprium est ejus animum hilarem reddere, concoctionem juvare, cerebri obstructiones resecare, sollicitudines fugare, sollicitas imaginationes tollere. 4 Non solum ad viperarum morsus, comitiales, vertiginosos; sed per se accommodata radix tristitiam discutit, hilaritatemque conciliat. [5 See Sueton. Divus Augustus, capp. 59, 81.]
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.

*Lupulus, Hop,* is a sovereign remedy; *Fuchsius, cap. 58. Plant. Hist.* much extols it; *it purgeth all choler, and purifies the blood. Matthiol. cap. 140, in 4. Dioscor.* wonders the Physicians of his time made no more use of it, because it rarifies and cleanseth: we use it to this purpose in our ordinary beer, which before was thick and fulsome.

Wormwood, Centaury, Pennyroyal, are likewise magnified and much prescribed (as I shall after shew) especially in Hypochondriack Melancholy, daily to be used, sod in whey: and, as *Ruffus Ephesius,* *Aretæus,* relate, by breaking wind, helping concoction, many melancholy men have been cured with the frequent use of them alone.

And because the spleen and blood are often misaffected in Melancholy, I may not omit Endive, Succory, Dandelion, Fumitory, &c. which cleanse the blood: *Scolopendria, Cuscuta, Ceterach, Mugwort, Liverwort, Ash, Tamarisk, Genist, Maidenhair,* &c. which much help and ease the spleen.

To these I may add Roses, Violets, Capers, Fetherfew, Scordium, Stœchas, Rosemary, Ros Solis, Saffron, Ocyme, sweet Apples, Wine, Tobacco, Sanders, &c. that Peruvian Chamico, *monströsà facultate,* &c. *Linshasteus Datura;* and to such as are cold the *decoction of Guiacum, China, Sarsaparilla, Sassafras, the flowers of Carduus Benedictus,* which I find much used by *Montanus* in his consultations, *Julius Alexandrinus, Lælius, [à Fonte] Eugubinus,* and others. *Bernardus Penottus* prefers his *Herba Solis,* or Dutch-Sindaw, before all the rest in this disease, and will admit of no herb upon the earth to be comparable to it. It 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

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1 Bilem utramque detrahit, sanguinem purgat. 2 Lib. 7, cap. 5. Læt. Occid. Indice descript. lib. 10. cap. 2. [3 = Sandalwood.] 4 Heurnius, l. 2. consil. 185. Scoltzii, consil. 77. 5 Præf. denar. med. Omnes capitis dolores et phantasmata tollit; scias nullam herbam in terris huic comparandum viribus et bonitate nasci. [6 Homer, Od. x. 305.]
cup of wine, 1 will cause a sudden alteration, drive away dumps, and cheer up the heart. Ant. Guianerius, in his Antidotary, hath many such. 2 Jacobus de Dondis, the Aggregator, repeats Ambergease, Nutmogs, and Allspice amongst the rest. But that cannot be general. Amber and Spice will make a hot brain mad, good for cold and moist. Garcias ab Horto hath many Indian Plants, whose virtues he much magnifies in this disease. Lemnios, instit. cap. 58, admires Rue, and commends it to have excellent virtue, to 3 expel vain imaginations, Devils, and to ease afflicted souls. Other things are much magnified by 4 writers, as an old Cock, a Ram’s head, a Wolf’s heart borne or eaten, which Mercurialis approves; Prosper Alpinus the water of Nilus, Gomesius all Sea water, and at seasonable times to be sea-sick: Goat’s-milk, Whey, &c.

SUBSECT. 4.—Precious Stones, Metals, Minerals, Alteratives.

Precious Stones are diversely censured; many explode the use of them or any Minerals in Physick, of whom Thomas Erastus is the chief, in his Tract against Paracelsus, and in an Epistle of his to Peter Monavius. 5 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 Matthiolus, in his Comment upon 6 Dioscorides, is as profuse on the other side in their commendation; so is Cardan, Renodeus, Alardus, Rueus, Encelius, Marboedus, &c. 7 Matthiolus specifies in Coral, and Oswaldus Crollius, Basil. chym. prefers the salt of Coral. 8 Christoph. Encelius, lib. 3. cap. 131, will have them to be as so many several medicines against melancholy, sorrow, fear, dullness, and the like. 9 Renodeus admires them, besides they adorn Kings’ Crowns, grace the fingers, enrich our household-stuff, defend us from enchantments,

1 Optimum medicamentum in celeri cordis confortatione, et ad omnes qui tristantur, &c. 2 Rondoletius. Eleum quod vim habet miram ad hilaritatem, et multi pro secreto habent. Sckenkius, observ. med. cen. 5. observ. 86. 3 Affictas mentes relevat, animi imaginationes et Daemones expellit. 4 Sckenkius, Mizaldus, Rhasis. 5 Cratonis, ep. vol. i. Credat qui vult gemmas mirabilia efficiere; mihi, qui et ratione et experientia didici aliter rem habere, nullus facile persuadebit falsum esse verum. 6 L. de gemmis. 7 Margaritae et corallum ad melancholiam praecipue valent. 8 Margaritae et gemmæ spiritus confortant et cor, melancholiam fugant. 9 Praefat. ad lap. prec. lib. 2. sect. 2. de mat. med. Regum coronas ornant, digitos illustrant, suppellectilem ditant, a fascino tuentur, morbis medentur, sanitatem conservant, mentem exhilarant, tristitiam pellunt.
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 unperfect kind of Ruby, it comes from Calicut; 1 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 Jacinth and Topaz, 2 they allay anger, grief, diminish madness, much delight and exhilarate the mind. 3 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 mad men with it, which, when they laid by the stone, were as mad again as ever they were at first. Petrus Bayerus, lib. 2. cap. 13, veni mecum, Fran. Rueus, cap. 19, de gemmis, say as much of the Chrysolite, 4 a friend of wisdom, an enemy to folly. Pliny, lib. 37, [5. 20.] Solinus, cap. 52, Albertus, de lapid., Cardan, Encelius, lib. 3. cap. 66, highly magnifies the virtue of the Beryl, 5 it much avails to a good understanding, represseth vain conceits, evil thoughts, causest mirth, &c. In the belly of a swallow there is a stone found called Chelidonius, 6 which, if it be lapped in a fair cloth, and tied to the right arm, will cure lunaticks, mad men, make them amiable and merry.

There is a kind of Onyx, called a Chalcedony, which hath the same qualities, 7 avails much against phantastick illusions which proceed from melancholy, preserves the vigour and good estate of the whole body.

The Eban stone, which Goldsmiths use to sleeken their gold with, borne about, or given to drink, 8 hath the same properties, or not much unlike.

Lævinus Lemnius, Institut. ad vit. cap. 58, amongst other Jewels makes mention of two more notable, Carbuncle and Coral, 9 which drive away childish fears, Devils, overcome sorrow, and, hung about the neck, repress troublesome dreams, which properties almost Cardan

1 Encelius, l. 3. c. 4. Suspensus vel ebitus tristitie multum resistit, et cor recreat. 2 Idem, cap. 5. et cap. 6. de Hyacintho et Topazio. Iram sedat, et animi tristitiam pellit. 3 Lapis hic gestatus aut ebitus prudentiam auget, nocturnos timores pellit; insanos hac sanavi, et, quem lapidem abjecerint, erupit iterum stultitia. 4 Inducit sapientiam, fugat stultitiam. Idem Cardanus, lunaticos juvat. 5 Confert ad bonum intellectum, comprimit malas cogitationes, &c. Alcales reddir. 6 Albertus,Encelius, cap. 44. lib. 3. Plin. lib. 37. cap. 10. Jacobus de Dondis: dextro brachio alligatus sanat lunaticos, insanos, facit amabiles, juvandos. 7 Valet contra phantasticas illusiones ex melancholia. 8 Amentes sanat, tristitiam pellit, iram, &c. 9 Valet ad fugandos timores et Dæmones, turbulenta somnia abigit, et nocturnos puerorum timores compescit.
gives to that green coloured ¹ Emmetris, 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 Magistical Philosophy, cap. 3, speaking of the virtures of a loadstone, recites many several opinions; some say that, if it be taken in parcels inward, si quis per frusta vorer, juventutem restituet, 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 his virtues in pacifying all affections of the mind; others the Saphire, 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 Dondis, in his Catalogue of Simples, hath Amber-Grease, os in corde cervi. ³ the bone in a Stag's heart, a Monocerot's horn, Bezoar's stone, (⁴ 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. Renodeus, cap. 22. lib. 3. de ment. med. saith he saw two of these beasts alive in the Castle of the Lord of Vitry at Coubert.

Lapis Lazuli and Armenus, because they purge, shall be mentioned in their place.

Of the rest in brief thus much I will add out of Cardan, Renodeus, cap. 23. lib. 3, Rondoletius, lib. 1. de Testat. c. 15, &c. ⁵ 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: ⁶ and those smaller Unions ⁷ which are found in shells amongst the Persians and Indians, by the consent of all writers, are very cordial, and most part avail to the exhilaration of the heart.

Most men say as much of Gold, and some other Minerals, as these have done of precious stones. Erastus still maintains the opposite part. Disput. in Paracelsum, c. 4. fol. 196, he confesseth of Gold ⁸ that it makes the heart merry, but in no other sense but as

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¹ Somnia læta facit argenteo annulo gestatus. ² Atræ bili adversatur, omnium gemmarum pulcherrima, coeli colorem refert, animum ab errore liberat, mores in melius mutat. ³ Longis moeroribus fecliciter nederat, deliquis, &c. ⁴ Sec. 5. Memb. 1. Subs. 5. ⁵ Gestamen lapidum et gemmarum maximum fert auxilium et juvamen; unde qui dites sunt gemmas secum ferre student. ⁶ Margaritæ et uniones, quæ à conchis et piscibus apud Persas et Indos, valde cordiales sunt, &c. ⁷ = pearis.] ⁸ Aurum lætitiam generat, non in corde, sed in arca virorum.
it is in a miser's chest: at mihi plaudo simul ac nummos contemplor in arcâ, as he said in the Poet;¹ it so revives the spirits, and is an excellent receipt against Melancholy.

²For gold in physic is a cordial, Therefore he loved gold in special.

An Aurum potabile³ ⁴ 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. ⁶Erastus concludes their Philosophical stones and potable gold, &c. to be no better than poison, a mere imposture, a non ens; digg'd out of that broody hill, belike, this goodly golden stone is, ubi nasce tur ridiculus mus.⁶ Paracelsus and his Chemical followers, as so many Promethei, will fetch fire from Heaven, will cure all manner of diseases with Minerals, accounting them the only Physick on the other side. ⁷Paracelsus calls Galen, Hippocrates, and all their adherents, infants, idiots, Sophisters, &c. Àpace sis istos qui Vulcansion istas Metamorphoses sugillant, inscitie soboles, supinae pertinentae 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 ⁶Alexipharmacums, Panaceas, Mummias, Unguentum Armarium, and such Magnetical cures, Lampas vitae et mortis, Balneum Dianae, Balsamum, Electrum Magico-physicum, Amuleta Martialia, &c. What will not he and his followers effect? He brags moreover that he was primus medicorum,⁹ and did more famous cures than all the Physicians in Europe besides; ¹⁰ a drop of his preparations should go further than a dram or ounce of theirs, those loathsome and fulsome filthy potions, heterocritical pills, (so he calls them), horse medicines, ad quorum aspectum Cyclops Polyphemus exhorrescet.¹¹ And, though some condemn their skill, and Magnetical cures, as tending to Magical superstition, witchery, charms, &c. yet they admire, stiffly vindicate nevertheless, and infinitely prefer them. But these are

¹ Hor. Sat. i. r. 66, 67.] ² Chaucer. [Canterbury Tales. ProL 445, 446.] ³ Potable gold.] ⁴ Aurum non aurum. Noxium ob aquas rodentes. ⁵ Ep. ad Monavium. Metallica omnia in universum, quovis modo parata, nec tuto nec commodè intra corpus sumi. ⁶ Hor. A. P. 139.] ⁷ In parag. Stultissimus pilus occipitis mei plus scit quam omnes vestri doctores; et calceorum meorum annuli doctores sunt quam vester Galenus et Avicenna; barba mea plus experta est quam vestrae omnes Academie. ⁸ Vide Ernestum Burgratium, edit. Frawaker. 8vo. 1611. Crollius and others. [⁹ The first of doctors.] ¹⁰ Plus proficet gutta mea quam tot eorum drachmæ et unciae. [¹¹ At the sight of which the Cyclops Polyphemus would shudder.]

SUBSECT 5.—Compound Alteratives; censure of Compounds, and mixt Physick.

*Pliny, lib. 24. c. 1, bitterly taxeth all compound medicines. Men's knavery, imposture, and captious wits, have invented these 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, &c. And 'tis not without cause which he saith, for out of question they are much to blame in their compositions, whilst they make infinite variety of mixtures, as 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

1 Nonnulli huic supra modum indulgent, usum etsi non adeo magnum, non tamen abjiciendum censeo. 2 Ausim dicere nenhinem medicum excellentem qui non in hac distillatione chymica sit versatus. Morbi chronic devincit citra metallica vix possint, aut ubi sanguis corruptitur. 3 Fraudes hominum et ingeniorum capture of officinas invenire istas, in quibus sua cuique venalis promittitur vita; statim compositiones et mixturae inexplicabiles ex Arabia et India, ulceri parvo medicina à Rubro Mari importatur. 4 Arnoldus Aphor. 15. Fallax medicus qui, potens mediari simplicibus, composita dolos aut frustra querit. 5 Lib. 1. sect. 1. cap. 8. Dum infinita medicamenta miscent, laudem sibi comparare student, et in hoc studio alter alterum superum conatur, dum quisque, quo plura miscuerit, eo se doctorem putat; inde fit ut suam prodant inscitiam, dum ostentant peritiam, et se ridiculos exhibeant, &c.
whilst they brag of their skill, and think to get themselves a name, they become ridiculous, bewray their ignorance and error. A few simples, well prepared and understood, are better than such an heap of nonsense, confused compounds, which are in Apothecaries' shops ordinarily sold; in which many vain, superfluous, corrupt, excolete things out of date, are to be had (saith Cornarius) a company of barbarous names given to Syrops, Julips, an unnecessary company of mixt medicines; rudis indigestaque moles.¹ Many times (as Agrippa taxeth) there is by this means 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 ³ Mat. Riccius, in that flourishing Commonwealth of China, their Physicians give precepts quite opposite to ours, not unhappy in their Physick: they use altogether roots, herbs, and simples, in their medicines, and all their Physick in a manner is comprehended in an Herbal: no science, no school, no art, no degree; but, like a trade, every man in private is instructed of his Master. ⁴ 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 pauciora; ⁵ 300 simples in a Julip, Potion, or a little Pill, to what end or purpose? I know not what ⁶ Alkindus, Capivaccius, Montagna, and Simon Eitover, the best of them all and most rational have said in this kind; but neither he, they, nor any one of them, gives his reader, to my judgement, that satisfaction which he ought; why such, so many simples? Rog. Bacon hath taxed many errors in his tract de graduationibus, explained some things, but not cleared. Mercurialis, in his book de composit. medicin. gives instance in Hamech, and Philonium Romanum, which Hamech

[¹ Ovid, M. i. 7. ] ² Multo plus periculi à medicamento quam à morbo, &c. ³ Expedit. in Sinas. lib. x. cap. 5. Praecepta medi ci dant nostris diversa, in medendo non infelices; pharmaceut utuntur simplicibus, herbis, radicibus, &c. tota eorum medicina nostrae herbariae praeceptis continetur; nullus ludus huju s artis; quisque privatus à quolibet magistro eruditur. ⁴ Lib. de Aqua. [⁵ 'Tis vain to do in large quantities what can be done in small.] ⁶ Opusc. de Dos.
an Arabian, and Philonius, a Roman, long since composed, but 
crasse as the rest. If they be so exact, as by him it seems they 
were, and those mixtures so perfect, why doth Fernelius alter the 
one, and why is the other obsolete? \(^2\) Cardan 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 Meripsa, Mesue, 
Celsus, Scribanius, Actuarius, &c. writ of old, are most part con-
temned. Mellichius, Cordus, Wecker, Quercetan, Renodeus, the 
Venetian, Florentine, states have their several receipts, and 
magistrals: \(^3\) they of Nuremberg have theirs, and Augustana 
Pharmacopoeia peculiar medicines to the meridian of the City: 
London hers, every City, Town, almost every private man, hath 
his own mixtures, compositions, receipts, magistrals, precepts, as 
if he scorned antiquity, and all others, in respect of himself. But 
each man must correct and alter, to shew his skill, every 
opinionative fellow must maintain his own paradox, be it what it 
will; Delirant reges, plectuntur Achivi: \(^4\) they dote, and in the 
mean time the poor patients pay for their new experiments, the 
Commonalty rue it.

Thus others object, thus I may conceive out of the weakness of 
my apprehension; but, to say truth, there is no such fault, no such 
ambition, no novelty, or ostentation, as some suppose: but as \(^6\) one 
answers, this of compound medicines is a most noble and profitable 
invention, found out, and brought into Physick with great judgement, 
wisdom, counsel, and discretion. Mixt diseases must have mixt 
remedies, and such simples are commonly mixt, as have reference to 
the part affected, some to qualify, the rest to comfort, some one part, 
some another. Cardan and Brassavola both hold that nullum simplex 
medicamentum sine noxa, no simple medicine is without hurt or 
offence; and, although Hippocrates, Erasistratus, Diocles, of old, in 
the infancy of this Art, were content with ordinary simples, yet now, 
saith \(^6\) Aëlius, 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

\(^1\) Dully. \(^2\) Subtil. cap. de scientiis. \(^3\) Sovereign recipes. \(^4\) Hor. Epp. i. 
ii. 14. \(^5\) Quercetan. pharmacop. restitut. cap. 2. 
Nobilissimum et utilissimum 
inventum summa cum necessitate adinventum et introductum. 
\(^6\) Cap. 25. 
Tetrabib. 4. ser. 2. Necessitas nunc cogit aliquando noxia querere remedia, et 
ex simplicibus compositas facere, tum ad saporem, odorem, palati gratiam, ad 
correctionem simplicium, tum ad futuros usus, conservationem, &c.
to the palate, pleasant to taste and take, and to preserve them for continuance by admixture of sugar, honey, to make them last months and years for several uses. In such cases compound medicines may be approved, and Arnoldus in his 18th Aphorism doth allow of it. 1 If simples cannot, necessity compels us to use compounds; so for receipts and magistrates, dies diem docet, 2 one day teacheth another, and they are as so many words or phrases, Quae nunc sunt in honore vocabula, si volet usus, 3 ebb and flow with the season, and, as wits vary, so they may be infinitely varied.

Quisque suum placitum, quo capiatur, habet: every man as he likes; so many men, so many minds; 4 and yet all tending to good purpose, though not the same way. As arts and sciences, so Physick is still perfected amongst the rest. Horae Musarum nutrices, 5 and experience teacheth us every day 6 many things which our predecessors knew not of. Nature is not effete, as he saith, or so lavish, to bestow all her gifts upon an age, but hath reserved some for posterity, to shew her power, that she is still the same, and not old or consumed. Birds and beasts can cure themselves by nature, 7 naturae usu ea plerumque cognoscunt, quae homines vix longo labore et doctrinâ assequantur, 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 Buglossatum; wine made of Borage and Bugloss; the composition of which is specified in Arnoldus Villanova, lib. de vinis, of Borage, Balm, Bugloss, Cinnamon, &c. and highly commended for its virtues. 8 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 Villanova, that it will bring

mad men, and such raging Bedlams as are tied in chains, to the use of their reason again. My conscience bears me witness, that I do not 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 distil. sect. 3, which he highly magnifies, out of Savanarola, 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. Euonymus 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, Scolopendria, Fumitory, Maidenhair, Bizantine, &c. These are most used for preparatives to other Physick, mixt with distilled waters of like nature, or in Julips otherwise.

Consisting are conserves or confections; conserves of Borage, Bugloss, Balm, Fumitory, Succory, Maidenhair, Violets, Roses, Wormwood, &c. confections, Treacle, Mithridate, Eclegms, or Linctures, &c. Solid, as Aromatical confections; Hot, Diambra, Diambargaritum calidum, Dianthus, Damoschum dulce, Electuarium de gemmis, lætificans Galeni et Rhasis, Diagalinga, Diacimynun, Dianism, Diatrition piperton, Diaziniziber, Diaacapers, Diacinna-

1. Ils qui tristantur sine causa, et vitam amicorum societatem, et tremunt corde.
2. Modo non inflammetur melancholia, aut calidiore temperamento sint. [ Potable gold.]
monum: cold, as *Diamargaritum frigidum*, *Diacorollis*, *Diarrhodon Abbatis*, *Diacodion*, &c. as every *Pharmacopœia* will shew you, with their tablets¹ or losings² that are made out of them; with Condites, and the like.

Outwardly used as occasion serves, as Amulets, Oils hot and cold, as of Camomile, Stæchados, Violets, Roses, Almonds, Poppy, *Nymphæa*, Mandrake, &c. to be used after bathing, or to procure sleep.

Ointments composed of the said species, Oils and Wax, &c. as *Alabastritum Populeum*, 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 mixt and boiled together.

Cataplasms, salves, or poultices, made of green herbs, pounded, or sod in water till they be soft, which are applied to the Hypochondries, and other parts, when the body is empty.

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 shewed, 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 upwards or downwards. These following purge upward. ³ *Asarum*, or *Asarabacca*, 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 fulsomeness of the taste, or as *Diaserum Fernelii. Brasi-vola, in Cathart.* reckons it up amongst those simples that only

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¹ Tablets, cakes, (as cakes of soap).] ² Losanges. ³ Heurnius. *Datur in sero lactis, aut vino.*
purge melancholy, and Ruellius confirms as much out of his experience, that it purgeth black choler, like Hellebore itself. Galen, lib. 6. simplic. and Matthiolius ascribe other virtues to it, and will have it purge other humours as well as this.

Laurel, by Heurnius, Method. ad prax. lib. 2. cap. 24, is put amongst the strong purgers of melancholy; it is hot and dry in the fourth degree. Dioscorides, lib. 11. cap. 114, adds other effects to it. Pliny sets down 15 berries in drink for a sufficient potion: it is commonly corrected with his opposites, cold and moist, as juice of Endive, Purslane, and is taken in a potion to seven grains and a half. But this, and Asarabacca, 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. Brassiola, in Cathart. out of Mesue, others, and his own experience, will have this simple to purge melancholy alone. It is an ordinary vomit, vinum Scilliticum, mixt 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, great pain and trouble it puts the poor patient to, saith Diodonaeus. Yet Galen, lib. 6. simpl. med. and Dioscorides, cap. 145, allow of it. It was indeed 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. [59, 51,] objects to Accius the Poet, Illas Acci ebria veratro.

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 headache, high-coloured, or fear stranling, 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 vomitoriiis, will not have it used, but with great caution, by reason of its strength.

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1 Veratri modo expurgat cerebrum, roborat memoriam. Fuchsius.
2 Crassos et biliosos humores per vomitum educit.
3 Vomitum et menses ciet; valet ad hydrop. &c. [See N. H. xvii. 11.]
4 Materias atras educit.
5 Ab arte ideo rejiciendum, ob periculum suffocationis.
7 Quondam terrible. [N. H. xxv. 31.]
8 Multi studiorum gratia ad providenda acrius quae commentabantur. [Ibidem.]
9 Multe-tur comitalibis, melancholicis, podagricis; vetatur senibus, pueros, mollibus, et esseminatis.
10 Collect. lib. 8. cap. 3. in affectionibus iis quae difficulter curantur, Helleborum damus.
11 Non sine summa cautione hoc remedio utemur; est enim validissimum; et quum vires antimonii comenit morbus, in auxilium evocatur, modo valide vires efflorescant.
and then when Antimony will do no good, which caused Hermophilus to compare it to a stout captain (as Codronchus 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. 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 securely given at first. Matthiolus 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 pre- script, and with good success. Christophorus à Vega, lib. 3. c. 41, is of the same opinion, that it may be lawfully given; and our Country Gentlewomen find it by their common practice that there is no such great danger in it. Dr. Turner, speaking of this plant in his Herbal telleth us that in his time it was an ordinary receipt among good wives to give Hellebore in powder to 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 pennyworths, and such irrational ways, as I have heard myself market folks ask for it in an Apothecary’s shop: but with what success God knows; they smart often for their rash boldness and folly, break a vein, make their eyes ready to start out of their heads, or kill themselves. So that the fault is not in the Physick, but in the rude and undiscreet handling of it. He that will know therefore when to use, how to prepare it aright, and in what dose, let him read Heurnius, lib. 2. prax. med. Brassivola, de Cathart. Godefridus Stegius, the Emperor Rodolphus’ Physician, cap. 16, Matthiolus in Dioscor. and that excellent Commentary of Baptista Codronchus, which is instar omnium, de Helleb. alb. where he 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 Matthiolus, which proceed from black choler, falling-sickness, and hypochondriacal

[1 Livy, ii. 65.] [2 An allusion probably to Pyrgopolinices in the Miles Gloriosus of Plautus.] [3 Aëtius, tetrab. cap. i. ser. 2. Iis solum dari vult helleborum album, qui secus spem non habent, non iis qui syncopem timent, &c. 4 Cum salute multorum. 5 Cap. 12. de morbis cap. 6 Nos facillime uitium nostro præparato hellebore albo. [7 A Proverb as old as Chaucer. See Nares’ Glossary.] [8 Cic. Brut. 51. 191. Worth them all.] [9 In lib. 5. Dioscor. cap. 3. Omnibus opitulatur morbis, quos atra bilis excitavit, comitialibus, iisque presertim qui hypochondriacas obtinent passiones.
purging; and for further proof of his assertion he gives several instances of such as have been freed with it: 1 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 Handshiu, that, in like sort, when other medicines failed, 2 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, 3 that was so far gone with melancholy, that he doted, and spake he knew not what, but after he had taken 12 grains of Stibium, (as I myself saw, and can witness, for I was called to see this miraculous accident), he was purged of a deal of black choler, like little gobbets of flesh, and all his excrements were as black blood (a Medicine fitter for a Horse than a Man): yet it did him so much good, that the next day he was perfectly cured. This very story of the Bohemian Priest Sckenius relates verbatim, Exoter. experiment. ad Var. morb. cent. 6. observ. 6, with great approbation of it. Hercules de Saxonii called it a profitable medicine, if it be taken after meat to 6 or 8 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 Matthiolus 4 and some others' commendation, but it almost killed him; whereupon he concludes, 4 antimony is rather poison than a medicine. Th. Erastus concurs with him in his opinion, and so doth Aelian Montaltus, cap. 30. de melan. But what do I talk? 'tis the subject of whole books, I might cite a century of Authors pro and con. I will conclude with 5 Zuinger, antimony is like Scanderbeg's sword, which is either good or bad, strong or weak, as the party is that prescribes or useth it; a

1 Andreas Gallus, Tridentinus Medicus, salutem huic medicamento post Deum debet. 2 Integrae sanitati brevi restitutus; id quod alius accidisse scio, qui hoc mirabili medicamento usi sunt. 3 Qui melancholicus factus planè desipiebat, multaque stultè loquebatur, huic exhibitu 12. gr. stibium, quod paulo post atram bilem ex alvo eduxit, (ut ego vidi, qui vocatus tanquam ad miraculum adfui testari possum), et ramenta tanquam carnis dissecta in partes: totum excrementum tanquam sanguinem nigerrimum representabat. 4 Antimonium venenum, non medicamentum. 5 Cratonis ep. sect. vel ad Monavium ep. In utramque partem dignissimum medicamentum, si recte utentur, secus venenum.
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Worthy medicine, if it be rightly applied to a strong man, otherwise poison. For the preparing of it look in Euonymi Thesaurus, Quercetan, Oswaldus Croliius, Basil. Chim. Basil. Valentius, &c. Tobacco, divine, rare, superexcellent Tobacco, which goes far beyond all their 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. 2.—Simples Purging Melancholy downward.

Polypody and Epithyme are, without all exceptions, gentle purgers of melancholy. Dioscorides will have them void flegm; but Brassivola, out of his experience, averreth that they purge this humour; they are used in decoction, infusion, &c. simple, mixt, &c. Mirabolanes, all five kinds, are happily prescribed against melancholy and quartan agues, Brassivola speaks out of a thousand experiences; he gave them in pills, decoction, &c. Look for peculiar receipts in him.

Stoehas, Fumitory, Dodder, herb Mercury, roots of Capers, Genista or broom, Pennyroyal, and half-boiled Cabbage, I find in this Catalogue of purgers of black choler, Origan, Fetherfow, Ammoniack. But these are very gentle, Alypus, Dragon root, Centaury, 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 scouris the blood, illightens 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 divers ways, in powder, [in] infusion, but most commonly in the

\[1 \text{ Mærores fugant; utilissime dantur melancholicis et quaternariis.} \]
\[2 \text{ Millies horum vires expertus sum.} \]
\[3 \text{ Sal nitrum, sal ammoniacum, dracontij radix, dictamnum.} \]
\[4 \text{ [Greek ἀλυτος, or ἀλυτον.]} \]
\[5 \text{ Calet ordine secundo, siccat primo; adversus omnia vita atrae bilis valet; sanguinem mundat, spiritus illustrat, mærorem discutit herba mirifica.} \]
\[6 \text{ Cap. 4. lib. 2.} \]
infusion, with Ginger, or some cordial flowers added to correct it. *Actuarius* commends it sod in broth, with an old Cock, or in whey, which is the common conveyer of all such things as purge black choler; or steeped in wine, which *Heurnius* accounts sufficient, without any further correction.

*Aloes* by most is said to purge choler, but *Aurelianus*, lib. 2. c. 6. de morb. chron. *Arculanus*, cap. 6. in 9. *Rasis*, *Julius Alexanderinus*, consil. 185, *Scoltz*. *Crato*, consil. 189. *Scoltz*. prescribe it to this disease, as good for the stomach, and to open the Hæm-rods, out of *Mesue*, *Rasis*, *Serapio*, *Avicenna*. *Menardus*, ep. lib. 1. epist. 1, opposeth it; *Aloes* doth not open the veins, or move the Hæm-rods, which *Leonhartus Fuchsius*, paradox. lib. 1, likewise affirms; but *Brassivola* and *Dodonæus* defend *Mesue* out of their experience; let *Valesius* end the controversy.

*Lapis Armenus* and *Lazuli* are much magnified by Alexander, 3 lib. 1. cap. 16, *Avicenna*, *Aëlius*, and *Actuarius*, if they be well washed, that the water be no more coloured, fifty times some say. 4 That good Alexander (saith Guianerius) puts such confidence in this one medicine, that he thought all melancholy passions might be cured by it; and I, for my part, have oftentimes happily used it, and was never deceived in the operation of it. The like may be said of *Lapis Lazuli*, though it be somewhat weaker than the other. *Garcias ab Horto*, hist. lib. 1. cap. 65, relates that the 5 Physicians of the Moors familiarly prescribe it to all melancholy passions, and *Matthiolus*, ep. lib. 3. 6 brags of that happy success which he still had in the administration of it. *Nicholas Meripsa* puts it amongst the best remedies, sect. 1. cap. 12. in Antidotis; 7 and if this will not serve (saith Rasis) then there remains nothing but *Lapis Armenus*, and Hellebore itself. *Valescus* and *Jason Pratensis* much commend *Pulvis Hali*, which is made of it. *James Damascen*. 2. cap. 12, *Hercules de Saxoniæ*, &c. speak well of it. *Crato* will not approve this; it and both Hellebores, he saith, are no better than poison. *Victor Trincavellius*, lib. 2. cap. 14, found it,

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1 Recentiores negant ora venarum resecare. 2 An aloe aperiat ora venarum, lib. 9. cont. 3. 3 Vapores abstergit à vitalibus partibus. 4 Tract. 15. c. 6. Bonus Alexander tantam lapide Armeno confidentiam habuit, ut omnes melancholicas passiones ab eo curari posse crederet; et ego inde sappissime usus sum, et in ejus exhibitione nunquam fraudatus fui. 5 Maurorum medici hoc lapide plerumque purgant melancholiam, &c. 6 Quo ego sæpe feliciter usus sum, et magno cum auxilio. 7 Si non hoc, nihil restat nisi helleborus, et Lapis Armenus. Consil 184. Scoltzi.
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 Melampus, 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 Pratus' daughters, that ruled in Arcadia, near the fountain Clitorius, and restored them to their former health. In Hippocrates' time it was in only request, insomuch that he writ a book of it, a fragment of which remains yet. Theophrastus, Galen, Pliny, Cælius Aurelianus, as ancient as Galen, lib. 1. cap. 6, Areteus, lib. 1. cap. 5, Oribasius, (lib. 7. collect.) a famous Greek, Aëtius, ser. 3. cap. 112, et 113, P. Ægineta, Galen's Ape, lib. 7. c. 4, Actuarius, Trallianus, 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 Anticyre, or to Phocis in Achaia, to be purged, where this plant was in abundance to be had. In Strabo's time it was an ordinary voyage; Naviget Anticyram, a common proverb among the Greeks and Latins to bid a dizzard or a mad man go take Hellebore; as in Lucian, Menippus to Tantalus, Tantale, desipts, hellebore epoto tibi opus est, eoque 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 7 Comedian, told Simo and Ballio, two doting fellows, that they had need to be purged with this plant. When that proud Menecrates o Zeòe, had writ an arrogant letter to Philip of Macedon, he sent back no other answer but this, Consulo tibi ut ad Anticyram te conferas, noting thereby that he was crazed, atque hellebore indigere, [and] had much need of a good purge. Lilius Geraldus saith that Hercu'es, 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

1 Multa corpora vidi gravissimè hinc agitata, et stomacho multum obuisse.
2 Cum vidisset ab eo curari capras furentes, &c. 3 Lib. 6. simpl. med. 4 Hor. Sat. ii. iii. 166. 5 Dial. Mort. xvii. § 2. 6 i489. 7 Pseudol. Act. 4. sc. 7. 89. Hellebore hisce hominibus opus est. 8 Plautus. 9 See Athenæus, vii. p. 289. 10 I advise you to go to Antieyra. 11 Of hellebore. 12 Ælian, Var. Hist. xii. 51.
that were sound commonly took it to quicken their wits (as Ennius of old, 1 Qui non nisi potus ad arma—prosiluit dicenda, and as our Poets drink Sack to improve their inventions). I find it so registered by A. Gellius, lib. 17. cap. 15. Carneades, the Academick, when he was to write against Zeno the Stoick, purged himself with Hellebore first, which 2 Petronius puts upon Chrysippus. In such esteem it continued for many ages, till at length Mesue and some other Arabians began to reject and reprehend it, upon whose authority for many following 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 3 Crato and some Junior Physicians. Their reasons are because Aristotle, l. 1. de plant. c. 3, said Henbane and Hellebore were poison; and Alexander Aphrodisieuæ, in the Preface of his Problems, gave out that (speaking of Hellebore) 4 quails fed on that which was poison to men. Galen. l. 6, Epid. com. 5, Text. 35, confirms as much: 5 Constantine the Emperor, in his Geoponicks, attributes no other virtue to it than to kill mice and rats, flies and mouldwarps, and so Mizaldus. Nicander of old, Gervinus, Skenkius, and some other Neotericks that have written of poisons, speak of Hellebore in a chief place. 6 Nicholas Leonicus 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. 7 Gariopontus, lib. 1. cap. 13, Codronchus, com. de helleb. Fallopis, lib. de med. purg. simpl. cap. 69. et consil. 15, Trinca-vellius, Montanus, 239, Frisemelica, consil. 14, Hercules de Saxoniâ, so that it be opportunely given. Jacobus de Dondis, Agg. Amatus, Lusit. cent. 66, Godef. Stegius, cap. 13, Hollerius, and all our Herbalists subscribe. Fernelius, meth. med. lib. 5. cap. 16, confesseth it to be a 8 terrible purge, and hard to take, yet well given to strong men, and such as have able bodies. P. Forestus and Capivaccius forbid it to be taken in substance, but allow it in decoc-

1 Hor. [Epp. i. 19. 7. 8. Who never wrote his Poems but when well whittled.] 2 In Satyr. [cap. 88.] 3 Crato, consil. 16. l. 2. Etsi multi magni viri probent, in bonam partem accipiant medicî, non probem. 4 Vescuntur veratro coturnices quod hominibus toxicum est. 5 Lib. 23. c. 7. 12. 14. 6 De var. hist. 7 Corpus inculume reddit, et juvenile efficit. 8 Veteres non sine causa usi sunt. Difficilis ex hellebore purgatio, et terroris plena, sed robustis datur tamen, &c.
tion or infusion, both which ways P. Monavius approves above all others, Epist. 231. Scotzii; Jacchinus, in 9 Rasis, commends a receipt of his own preparing; Penollius another of his chemically prepared, Euonymus another. Hildeshein, spicil. 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 howsoever, 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 Falopius and Brassivola amongst the rest, who brags that he was the first that restored it again to his use, and tells a story how he cured one Melatasta a mad man, that was thought to be possessed, in the Duke of Ferrar’s Court with one purge of black Hellebore in substance: the receipt is there to be seen; his excrements were like ink, 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. Baracellius, Horto Geniali, terms it maxime prestantiae medicamentum, a medicine of great worth and note. Quercetan, in his Spagir. Phar. and many others, tells wonders of the extract. Paracelsus above all the rest is the greatest admirer of this plant, and especially the extract; he calls it Theriacum, terrestre Balsamum, another 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 Physick in the world can but mineral, it is the upshot of all. Matthioius 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

1 Innocens medicamentum, modo rite paretur. 2 Absit jactantia, ego primus praebere coepi, &c. 3 In Cathart. Ex una sola evacuatione furor cessavit, et quietus inde vixit. Tale exemplum apud Scenkium et apud Scoltzium, ep. 231. P. Monavius se stolidum curasse jactat hoc epoto tribus aut quatuor vicibus. [4 Cic. Brut. 51. 191. Worth them all.] 5 Ultimum refugium, extremum medicamentum, quod caetera omnia clauidit; quecunque caeteris laxativis pelli non possunt ad hunc pertinent; si non huic, nulli cedunt. 6 Testari possum me sexcertis hominibus Helleborum nigrum exhibuisse, nullo prorsus in commodo, &c.
cautions concerning this simple in him, Brassivola, Baracellus, Condronchus, and the rest.

**Subsect. 3.—Compound Purgers.**

Compound medicines which purge melancholy are either taken in the superior or inferior parts: superior at mouth or nostrils. At the mouth swallowed or not swallowed: if swallowed, liquid or solid: liquid, as compound wine of Hellebore, Scilla, or Sea-Onion, Senna, Vinum Scilliticum, Helleboratum, which \(^1\) Quercetan so much applauds for melancholy and madness, either inwardly taken, or outwardly applied to the head, with little pieces of linen dipped warm in it. Oxymel Scilliticum, Syrupus Helleboratus major and minor in Quercetan, and Syrupus Genistae for Hypochondriacal Melancholy in the same Author, compound Syrup of Succory, of Fumitory, Polybody, &c. Heurnius his purging Cock-broth. Some except against these Syrups, as appears, by \(^2\) Udalrinus Leonorus his Epistle to Matthiolus, as most pernicious, and that out of Hippocrates, cocta movere, et medicari, non cruda, no raw things to be used in Physick; but this in the following Epistle is exploded, and soundly confuted by Matthiolus; many julips, potions, receipts, are composed of these, as you shall find in Hildesheim, spicil. 2, Heurnius, lib. 2. cap. 14, George Sckenkius, Ital. med. prax. &c.

Solid purgers are confections, electuaries, pills by themselves, or compound with others, as de Lapide Lazulo, Armeno, Pil. Inde, of Fumitory, &c. confection of Hamech, which though most approve, Solenander, sec. 5. consil. 22, bitterly inveighs against, so doth Rondodletius, Pharmacop. officina, Fernelius, and others; Diasena, Diapolypodium, Dia cassia, Diacatholicon, Wecker's Electuary de Epithymo, Ptolemy's Hierogalogium, of which divers receipts are daily made.

Aetius, 22. 33. commends Hieram Ruffi. Trincavelli us, consil. 12. lib. 1, approves of Hiera; non, inquit, invenio melius medicamentum, I find no better medicine, he saith. Heurnius adds pil. aggregat. pills de Epithymo, pil. Ind. Mesue describes in the

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\(^1\) Pharmacop. Optimum est ad maniam et omnes melancholicos affectus, tum intra assumptum, tum extra, securi capitii cum linteolis in eo madefactis tepide admotum.  
\(^2\) Epist. Math. lib. 3. Tales syrapi nocentissimi, et omnibus modis extirpandi.
Florentine Antidotary, Pillulæ sine quibus esse nolo, Pillulæ Cochiae cum Helleboro, Pil. Arabicae, Fætida, de quinque generibus mirabilanorum, &c. More proper to melancholy, not excluding, in the mean time, Turbith, Manna, Rhubarb, Agarick, Elescophage, &c. which are not so proper to this humour. For, as Montaltus holds, cap. 30, and Montanus, cholera etiam purganda, quod atre sit pabulum, choler is to be purged, because it feeds the other: and some are of an opinion, as Erasistratus and Asclepiades maintained of old, against whom Galen disputes, that no Physick 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 Crato observe, hic succus à sicco remedio ætè trahitur, this juice is not so easily drawn by dry remedies; and, as Montanus adviseth 25. cons. 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 these, but that they are common in every good Physician, and that I am loth to incur the censure of Forestus, lib. 3. cap. 6, de urinis, against those that divulge and publish medicines in their mother tongue, and lest I should give occasion thereby to some ignorant Reader to practise on himself, without the consent of a good Physician.

Such as are not swallowed, but only kept in the mouth, are Gargarisms, used commonly after a purge, when the body is soluble and loose. Or Apophlegmatisms, Masticatories, to be held and chewed in the mouth, which are gentle, as Hyssop, Origan, Pennyroyal, Thyme, Mustard; strong, as Pellitory, Pepper, Ginger, &c.

Such as are taken into the nostrils, Errhina, are liquid, or dry, juice of Pimpernel, Onions, &c. Castor, Pepper, white Hellebore, &c. To these you may add odoraments, perfumes, and suffumigations, &c.

1 Purgantia censebant medicamenta non unum humorem attrahere, sed quem-cunque attigerint, in suam naturam convertere. 2 Sovereign recipes. 3 Religantur omnes exsiccantes medicinae, ut Aloe, Hiera, pilulæ quaecumque. 4 Contra eos qui lingua vulgari et vernacula remedia et medicamenta præscribunt, et quibusvis communia faciunt. 5 = Gargles.
Taken into the inferior parts are Clysters strong or weak, Suppositories of Castilian soap, honey boiled to a consistence; or stronger of Scammony, Hellebore, &c.
These are all used, and prescribed to this malady upon several occasions, as shall be shewed in his place.

MEMB. III.

Chirurgical Remedies.
In letting of blood, three main circumstances are to be considered, *who, how much, when?* That is, that it be done to such a one as may endure it, or to whom it may belong, that he be of a competent age, not too young, nor too old, overweak, fat, or lean, sore laboured, but to such as have need, and are full of bad blood, noxious 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 chronick diseases, whether before or after Physick. *'Tis Heurnius' Aphorism, à Phlebotomia auspicandam esse curationem, non a pharmacia,* you must begin with blood-letting and not Physick; some except this peculiar malady. But what do I? *Horatius Augenius,* a Physician of Padua, hath lately writ 17 books of this subject, *Jobertus,* &c.
Particular kinds of blood-letting in use *are three,* first is that opening a Vein in the arm with a sharp knife, or in the head, knees, or any other part, as shall be thought fit.
*Cupping-glasses,* with or without scarification, *ocissimè compescunt,* saith Fernelius, they work presently, and are applied to several parts, to divert humours, aches, wind, &c.
*Horse-leeches* are much used in melancholy, applied especially to the Hæmrods. *Horatius Augenius,* lib. 10. cap. 10, *Platerus de mentis alienat. cap. 3,* *Altomarus,* *Piso,* and many others, prefer them before any evacuations in this kind.

1 Quis, quantum, quando,
2 Fernelius, lib. 2. cap. 19.
Cauteries 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 shewed.

SECT. V.—MEMB. I.

SUBSECT. I.—Particular Cure of the three several kinds of Head-Melancholy.

The general cures thus briefly examined and discussed, it remains now to apply these medicines to the three particular species or kinds, that, according to the several parts affected, each man may tell in some sort how to help or ease himself. I will treat of head-melancholy first, in which, as in all other good cures, we must begin with Diet, as a matter of most moment, able oftentimes of itself to work this effect. I have read, saith Laurentius, cap. 8. de Melanch. that in old diseases which have gotten the upper hand or an habit, the manner of living is to more purpose than whatsoever can be drawn out of the most precious boxes of the Apothecaries. This diet, as I have said, is not only in choice of meat and drink, but of all those other non-natural things. Let air be clear and moist most part: diet moistening, of good juice, easy of digestion, and not windy: drink clear, and well brewed, not too strong nor too small. Make a melancholy man fat, as Rhasis saith, and thou hast finished the cure. Exercise not too remiss, nor too violent. Sleep a little more than ordinary. Excrements daily to be voided by art or nature; and, which Fernelius enjoins his Patient, consil. 44, above the rest, to avoid all passions and perturbations of the mind. Let him not be alone or idle (in any kind of melancholy); but still accompanied with such friends and familiar he most affects, 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 cloaths 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, Valescus, with Prosper Calenus, lib. de atra bile ad Card. Cesium, Laurentius, cap. 8, et 9, de mela. Aelian Montaltus, de mel. cap. 26, 27, 28, 29, 30, Donat. ab Altomari, cap. 7. artis med. Hercules de Saxonià, in Panth. cap. 7. et Tract. ejus peculiar. de melan. per Bolzetam edit. Venetiis 1620, cap. 17, 18, 19, Savanarola, Rub. 82. Tract. 8. cap. 1, Skenkius in prax. curat. Ital. med. Heurnius, cap. 12. de morb. Victorius Faventinus, pract. Magn. et Empir. Hildesheim, Spicil. 2. de man. et mel. Fel. Plater, Storkerus, Bruel, P. Bayerus, Forestus, Fuchsius, Captivaccius, Rondoletius, Jason Pratensis, Sallust. Salvian. de re med. lib. 2. cap. 1, Jacchius, in 9. Rhasis, Lod. Mercatus, de inter. morb. cur. lib. 1. cap. 17, Alexan. Messaria, pract. med. lib. 1. cap. 21. de mel. Piso, Hollerius, &c. that have culled out of those old Greeks, Arabians, and Latins, whatsoever is observable or fit to be used. Or let him read those counsels and consultations of Hugo Senensis, consil. 13, et 14, Renerus Solinander, consil. 6. sec. 1. et consil. 3. sec. 3, Crato, consil. 16. lib. 1, Montanus, 20, 22, 229, and his following counsels, Lælius à Fonte Eugubinus, consil. 44, 69, 77, 125, 129, 142, Fernelius, consil. 44, 45, 46, Jul. Caesar Claudinus, Mercurialis, Frambesarius, Sennertus, &c. wherein he shall find particular receipts, the whole method, preparatives, purgers, correctors, averters, cordials, in great variety and abundance: out of which, because every man cannot attend to read or peruse them, I will collect, for the benefit of the Reader, some few more notable medicines.

**Subsect. 2.—Blood-letting.**

*Phlebotomy* is promiscuously used before and after Physick, commonly before, and upon occasion is often reiterated, if there be any need at least of it. For Galen, and many others, make a doubt of bleeding at all in this kind of head-melancholy. If the malady, saith *Piso*, cap. 23, et *Altomarus*, cap. 7, *Fuchsius*, cap. 33.
ANATOMY OF MELANCHOLY. [PART. II. SECT. V.

1 shall proceed primarily 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 Saxoniâ, 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 fore-head, 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 Hæmorrhoids to be opened, having the eleventh Aphorism of the 6th book of Hippocrates for their ground and warrant, which saith that in melancholy and mad men the various tumour or hæmorrhoides appearing doth heal the same. Valescus prescribes blood-letting in all three kinds, whom Sallust. Salvian follows. 

3 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, if there have been any suppression or stopping of blood at nose, or hemrods, 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 sited in the head alone, or in any other dotage, except it primarily proceed from blood, or that the malady be increased by it; for blood-letting refrigerates and dries up, except the body be very full of blood, and a kind of ruddiness in the face. Therefore I conclude with Aretæus,

1 Si ex primario cerebri affectu melancholici eveseint, sanguinis detentione non indigent, nisi ob alia causas sanguis mittatur, si multus in vasis, &c. frustra enim fatigatur corpus, &c. 
2 Competit ipsis phlebotomia frontis. 
3 Si sanguis abundet, quod scetur ex venarum repletione, victus ratione praecedente, risu ægri, æate, et aliis, tundatur mediana; et si sanguis appareat clarus et ruber, suppressuratur; aut si vere, si niger aut crassus, permititur fluere pro viribus ægri, dein post 8 vel 12 diem aperitur cephali parter magis affectæ, et vena frontis, aut sanguis provocetur setis per nares, &c. 
4 Si quibus constet seu suppressæ sunt menses, &c. talo sæcure oportet, aut vena frontis, si sanguis peccet cerebro. 
5 Nisi ortum ducat à sanguine, ne morbus inde angeatür: phlebotomia refrigerat et exsiccat, nisi corpus sit valde sanguineum, rubicundum.
before you let blood, deliberate of it, and well consider all circumstances belonging to it.

**Subsect. 3.—Preparatives and Purgers.**

After blood-letting we must proceed to other medicines; first prepare, and then purge, *Augeæ stabulum purgare,* make the body clean, before we hope to do any good. Gualter Bruel would have a practitioner begin first with a clyster of his, which he prescribes before blood-letting: the common sort, as *Mercurialis, Montaltus,* cap. 30, &c. proceed from lenitives to preparatives, and so to purgers. Lenitives are well known, *Electuarium lenitivum, Diaphenicum, Diacatholicon,* &c. Preparatives are usually Syrups of Borage, Bugloss, Apples, Fumitory, Thyme and Epithyme, with double as much of the same decoction or distilled water, or of the waters of Bugloss, Balm, Hops, Endive, Scolopendry, Fumitory, &c. or these sod in whey, which must be reiterated and used for many days together. Purges come last, which must not be used at all, if the malady may be otherwise helped, because they weaken nature, and dry so much; and in giving of them we must begin with the gentlest first. Some forbid all hot medicines, as Alexander, and Salvianus, &c. ne insaniores inde fiant; hot medicines increase the disease by drying too much. Purge downward rather than upward, use potions rather than pills, and, when you begin Physick, persevere and continue in a course; for, as one observes, movere et non educere in omnibus malum 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 Physick, yet not so that they tire and oppress nature, danda quies naturæ, they must now and then remit, and let nature have some rest. The most gentle purges to begin with, are *Senna, Cassia, Epithyme, Myrabolanes, Catholicon:* if these prevail not, we may proceed to stronger, as the confection of *Hamech, Pil. Indæ, Fumitoria, de Assaiyet,* of *Lapis Armenus* and *Lazuli, Diasena.* Or, if pills be too dry, some prescribe both *Hellebores* in the last place, amongst

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1 Cum sanguinem detrahere oportet, deliberatione indiget. Aretæus, lib. 7. c. 5.  
2 Sen. Apocol. 7. 5.  
3 A lenioribus auspicandum. (Valescus, Piso, Bruel)  
4 Quia corpus exsiccant, morbum augment.  
5 Guianerius, Tract. 15. c. 6.  
6 Piso.  
7 Rhasis, sæpe valent ex Helleboro.
the rest Areteus, 1 because this disease will resist a gentle medicine. Laurentius and Hercules de Saxonii would have Antimony tried last, if the 2 party be strong, and it warily given. 3 Trincavellius 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, 4 amongst writers, appropriated to this disease; some of the chiefest I will rehearse. 5 To be sea-sick, first, is very good at seasonable times. Helleborismus Matthioli, with which he vaunts and boasts he did so many several cures 6 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 Hankshiuss, a Physician. Gualter Bruel and Heurnius make mention of it with great approbation; so doth Schenkius in his memorable cures, and experimental medicines, cen. 6. observ. 37.

That famous Helleborism of Montanus which he so often repeats in his consultations and counsels, as 28, pro melan. sacerdote, et consil. 148, pro Hypochondriaco, and cracks 7 to be a most sovereign remedy for all melancholy persons, which he hath often given without offence, and found by long experience and observation to be such.

Quercetan prefers a Syrup of Hellebore in his Spagirica Pharmac. and Hellebore's Extract, cap. 5, of his invention likewise (a most safe medicine, 8 and not unfit to be given children) before all remedies whatsoever.

Paracelsus, in his book of black Hellebore, admits this medicine, but as it is prepared by him. 9 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

1 Lib. 7. Exiguis medicamentis morbus non obsequitur. 2 Modo caute detur, et robustis. 3 Consil. ro. l. 1. [4 Sovereign recipes.] 5 Plin. l. 3r. c. 6. Navigations ob vominitionem prosunt plurimis morbis capitis, et omnibus ob quos Helleborum bibitur. Idem Dioscorides, lib. 5, cap. 13. Avicenna tertia imprimit. 6 Nunquam dedimus, quin ex una aut altera assumptione, Deo juvante, fuerint ad salutem restituti. 7 Lib. 2. Inter composita purgantia melancholiem. 8 Longo experimento a se observatum esse, melancholicos sine offensa egregie curandos valere. Idem, responsione ad Aubertum, veratrum nigrum, alias timidum et periculosum, vini spiritu etiam et oleo commodum sic usui redditur, ut etiam pueris tuto administrari possit. 9 Certum est hujus herbæ virtutem maximam et mirabilem esse, parumque distare à balsamo. Et qui nórit eo recte uti plus habet artis quam tota scribentium cohors, aut omnes doctores in Germania.
of it hath more heart than all their books contain, or all the Doctors in Germany can show.

Aelianus Montaltus, in his exquisite work de morb. capitis, cap. 31. de mel. sets a special receipt of Hellebore of his own, which in his practice he fortunately used; because it is but short, I will set it down.

R. Syrupi de pomis 3ij, aquae borag. 3iiij. Ellebori nigri per noctem infusi in ligatura 6 vel 8 gr. manè facta cola turà exhibe.

Other receipts of the same to this purpose you shall find in him. Valescus admires Pulvis Hali, and Jason Pratensis after him: the confection of which our new London Pharmacopoeia hath lately revived. 2 Put case (saith he) all other medicines fail, by the help of God this alone shall do it; and 'tis a crowned medicine which must be kept in secret.


To these I may add Arnoldi vinum buglossatum, or Borage wine before mentioned, which 3 Mizaldus calls vinum mirabile, a wonderful wine, and Stockerus vouchsafes to repeat verbatim amongst other receipts: Rubeus his compound water out of Savanarola: Pinetus his balm; Cardan's Pulvis Hyacinthi, with which, in his book de curis admirandis, he boasts that he had cured many melancholy persons in eight days, which 6 Sckenkius puts amongst his observable medicines: Altomarus his Syrup, with which, he calls God so solemnly to witness, he hath in his kind done many excellent cures, and which Sckenkius, cent. 7. observ. 80, mentioneth, Daniel Sennertus, lib. 1. part. 2. cap. 12, so much commends; Rulandus' admirable water for melancholy, which, cent. 2. cap. 96, he names, spiritum vitae aureum, Panaceam, what not? and his absolute medicine of 50 Eggs, curat. Empir. cen. 1. cur. 5, to be taken three in a morning, with a powder of his. 8 Faventinus,

1 Quo feliciter usus sum. 2 Hoc posito quod alia medicinae non valeant, ista tunc Dei misericordiâ valebit, et est medicina coronata quæ secretissimè teneatur. 3 Lib. de artif. med. 4 Sect. 3. Optimum remedium aqua composita Savanarole. [5 On wonderful cures.] 6 Sckenkius, observ. 31. 7 Donatus ab Altomari, cap. 7. Testor Deum, me multos melancholicos hujus solius syrump usu curasse, facta prius purgatione. 8 Centum ova et unum, quolibet mane sumant ova sorbilia, cum sequenti pulvere supra ovum aspersa, et continenter quosque assumperint centum et unum, maniacis et melancholicis utilissimum remedium.
prac. Emper. doubles this number of Eggs, and will have a hundred and one to be taken by three and three in like sort, which Sallust Salvian approves, de re med. lib. 2. c. 1, with some of the same powder, till all be spent, a most excellent remedy for all melancholy and madmen.

R. Epithymi, thymi, ana, drachmas duas, sacchari albi unciam unam, croci grana tria, cinnamoni drachmam unam; miscex, fiat pulvis.

All these yet are nothing to those ¹ Chemical preparatives of Aqua Chelidonia, quintessence of Hellebore, salts, extracts, distillations, oils, Aurum potabile, ² &c. Dr. Anthony, in his book de auro potab., edit. 1600, is all in all for it. ³ 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 vegetals will do no good, they are compelled to seek the help of minerals, though they use them rashly, unprofitably, slackly, and to no purpose. Rhenanus, a Dutch Chemist, in his book de Sale & puteo emergente, takes upon him to apologize for Anthony, and sets light by all that speak against him. But what do I meddle with this great 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 he did 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, ⁴ 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. ⁵ One drop of their Chemical preparatives shall do more good than all their fulsome potions. Erastus and the rest of the Galenists vilify them, on the other side, as Hereticks in Physick; ⁶ Paracelsus did that in Physick which Luther in Divinity. ⁷ 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 Mart write books pro and con, et adhuc sub judice lis est; let them agree as they will, I proceed.

SUBSECT. 4.—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 Suppositories challenge a chief place, to draw this humour from the brain and heart to the more ignoble parts. Some would have them still used a few days between, and those to be made with the boiled seeds of Anise, Fennel, and bastard Saffron, Hops, Thyme, Epithyme, Mallows, Fumitory, Bugloss, Polyody, Senna, Diasene, Hamech, Cassia, Diacatholicon, Hierologiodum, Oil of Violets, sweet Almonds, &c. For without question a Clyster, opportunely used, cannot choose in this, as most other maladies, but to do very much good; clysteres nutriunt, sometimes Clysters nourish, as they may be prepared, as I was informed not long since by a learned Lecture of our Natural Philosophy Reader, which he handled by way of discourse, out of some other noted Physicians. Such things as provoke urine most commend, but not sweat. Trincavellius, consil. 16. cap. 1, in head melancholy forbids it. P. Bayerus 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. Montaltus, c. 34, Hildesheim, spicil. 2. fol. 136 and 138, give several receipts of all three. Hercules de Saxoniâ relates of an Empirick in Venice, that he had a strong water to purge by the mouth and nostrils, which he still used in head-melancholy, and would sell for no gold.

To open months and Hemroids is very good Physick, if they

[1 Hor. A. P. 78. and the matter is yet unsettled.] 2 Master D. Lapworth. 3 Ant. Philos. cap. de melan. Fricctio vertice, &c. 4 Aqua fortissima purgans os, nares, quam non vult auro vendere. 5 Mercurialis, consil. 6. et 30. Hæmorrhoidum et mensium provocatio juvat, modo ex eorum suppressione ortum habuerit
have been formerly stopped. Faventinus would have them opened with horse-leeches, so would Hercul. de Sax. Julius Alexandrinus (consil. 185, Scoltzii) thinks Aloes fitter: 1most approve horse-leeches in this case, to be applied to the fore-head, 2nostrils, and other places.

Montaltus, cap. 29, out of Alexander and others, prescribes 3cupping-glasses, and issues in the left thigh. Areteus, lib. 7. cap. 5, 4Paulus Regolinus, Sylvius, will have them without scarification, applied to the shoulders and back, thighs and feet. 5Montaltus, cap. 34, bids open an issue in the arms, or hinder part of the head. 6Piso enjoins ligatures, frictions, suppositories, and cupping-glasses, still without scarification, and the rest.

Cauteries and hot irons are to be used 7in the suture of the crown, and the seared or ulcerated place suffered to run a good while. Tis not amiss to bore the skull with an instrument, to let out the fuliginous vapours. Sallust. Salvianus, de re medic. lib. 2. cap. 1, 8because this humour hardly yields to other Physick, would have the leg cauterized, or the left leg below the knee, 9and the head bored in two or three places, for that it much avails to the exhalation of the vapours. 10I 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, 11breaking his head with a fall from on high, was instantly recovered of his dotage. Gordonius, cap. 13. part. 2, would have these cauteries tried last, when no other Physick will serve. 12The head to be shaved and bored to let out fumes, which without doubt will do much good. I saw a melancholy man wounded in the head with a sword, his brain-pan broken; so

1 Laurentius, Bruel, &c. 2 P. Bayerus, L. 2. cap. 13. naribus, &c. 3 Cucurbitulae siecie, et fontanellae crure sinistro. 4 Hildesheim, spicel. 2. Vapores à cerebro trahendi sunt frictionibus universi, cucurbitulis siecis, humeris ac dorso affixis, circa pedes et crura. 5 Fontanellam aperti juxta occultitium, aut brachium. 6 Balani, ligature, frictiones, &c. 7 Cauterium fiat sutura coronali; diu fluere permittantur loca ulcerosa. Trepano etiam cranii densitas immittit poterit, ut vaporibus fuliginosis exitus pateat. 8 Quomiam difficulter cedit aliis medicamentis, ideo fiat in vertice cauternum, aut crure sinistro infra genu. 9 Fiant duo aut tria cauternia, cum ossis perforatione. 10 Vidi RomÆ melanochlicum qui, adhibitis multis remediiis, sanari non poterat, sed cum cranium gladiio fractum esse, optime sanatus est. 11 Et alterum vidi melanochlicum qui, ex alto cadens, non sine astantium admiratione liberatus est. 12 Radatur caput et fiat cauternum in capite; procul dubio ista faciunt ad fumorum exhalationem; vidi melanochlicum à fortuna gladiio vulneratum, et cranium fractum; quamdiu vulnus apertum, curatus optime; at, cum vulnus sanatum, reversa est mania.
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. i. pract. med. cap. 21, de Melanchol. will allow no cauteries at all; 'tis too stiff an humour, and too thick, as he holds, to be so evaporated.

Guianerius, c. 8. Tract. 15, cured a Nobleman in Savoy, by boring alone, '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 Arcul lanus 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, et 19, et 25, Montanus, 86, Rodericus à Fonseca, Tom. 2. consult. 84. pro hypochond. coxâ dextrâ, &c. but most in the head, if other Physic will do no good.

Subsect. 5.—Alteratives and Cordials, corroborating, resolving the Reliques, and mending the Temperament.

Because this Humour is so malign 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, 2 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 Physick, as occasion serves, and are of such force that many times they help alone, and as 3 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, 4 whetteth the wit, if moderately taken, (and, as 5 Plutarch saith, Symp. 7. quaest. 12.) it makes those, which are otherwise dull, to exhale and evaporate like frankincense, or quicken (Xenophon adds)

1 Usque ad duram matrem trepanari feci, et per mensem aperta stetit. 2 Cordis ratio semper habenda, quod cerebro compatitur, et sese invicem officiunt. 3 Aphor. 38. Medicina thriaialis præ ceteris eligenda. 4 Galen. de temp. lib. 3. c. 3. Moderate vinum sumptum acuit ingenium. 5 Tardos alter et tristes thuris in modum exhalare facit.
as oil doth fire. 2 A famous cordial Matthiolius in Dioscoridem calls it, an excellent 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 humours. And that which is all in all to my purpose, it takes away fear and sorrow.

8 Curas edaces dissipat Euius.

It glads the heart of man, Psa. 104. 15, hilaritatis dulce seminarium. Helen’s bowl, the sole Nectar of the Gods, or that true Nepenthes in Homer, which puts away care and grief, as Oe OB Eusius, 5. Collect. cap. 7, and some others will, was naught else but a cup of good wine. It makes the mind of the King and of the fatherless both one, of the bond and free-man, poor and rich; it turneth all his thoughts to joy and mirth, makes him remember no sorrow or debt, but enricheth his heart, and makes him speak by talents, Esdras, 3. 19, 20, 21. It gives life itself, spirits, wit, &c. For which cause the Antients called Bacchus, Liber pater à liberando, and sacrificed to Bacchus and Pallas still upon an Altar. 7 Wine measurably drunk, and in time, brings gladness and cheerfulness of mind, it cheereth God and men, Judges, 9. 13: latitiae Bacchus dator, it makes an old wife dance, and such as are in misery to forget evil, and be merry.

Bacchus et afflictis requiem mortalibus afferit, Crura licet duro compede pulsa sonent. Wine makes a troubled soul to rest, Though feet with fetters be oppress.

Demetrius in Plutarch, when he fell into Seleucus’ hands, and was prisoner in Syria, spent his time with dice, and drink that he might so ease his discontented mind, and avoid those continual cogitations of his

1 Hilaritatem, ut oleum flamnam, excitat. [Sympos. cap. vii.] 2 Viribus retinendis cardiacum eximium, nutriendo corpori alimentum optimum, ætatem floridam facit, calorem innatum foveat, concoctionem juvat, stomachum roborat, excrementis viam parat, urinam movet, somnum conciliat; venena, frigidos flatus dissipat, crassos humores attenuat, coquit, discutit, &c.
3 Hor. Lib. 2. Od. 11. 17, 18. Bacchus dissipates corroding cares. 4 [Varr. ap. Non. 28, 22.] 5 Odys. [iv. 221-226.] 6 Pausanias. 7 Siracides, xxxi. 28. 8 Virg. Æn. i. 734. 9 Narratur et prisci Catonis Sæpe mero caluisse virtus. [Hor. Odes. iii. 21. 11, 12.] 10 Tibullus, i. 7. 41, 42. 11 In poca

[Plut. Vit. Demetrii, § 52.]
present condition wherewith he was tormented. Therefore Solomon, Prov. 31. 6, [7,] bids wine be given to him that is ready to perish, and to him that hath grief of heart; let him drink that he forget his poverty, and remember his misery no more. Sollicitis animis onus eximit, ² it easeth a burdened soul, nothing speedier, nothing better: which the Prophet Zachary perceived, when he said, that in the time of Messias they of Ephraim should be glad, and their heart should rejoice as through wine.³ All which makes me very well approve of that pretty description of a feast in ⁴ Bartholomeus Anglicus, when grace was said, their hands washed, and the Guests sufficiently exhilarated, with good discourse, sweet musick, dainty fare, exhilarationis gratiâ, pocula iterum atque iterum offeruntur; as a Corollary to conclude the feast, and continue their mirth, a grace cup came in to cheer their hearts, and they drank healths to one another again and again. Which (as J. Fredericus Matenesius, Crit. Christ. lib. 2. cap. 5, 6, et 7), was an old custom in all ages in every Common-wealth, so as they be not enforced bibere per violentiam, butas in that Royal Feast of ⁵ Assuerus 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 Physick (saith ⁶ Rhasis) for a melancholy man: and he that can keep company, and carouse, needs no other medicines, 'tis enough. His Country-man Avicenna, 31. Doct. 2. c. 8, proceeds further 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 Physick it is for this and many other diseases. Magninus, Reg. san. p. 3. c. 31, will have them to be so once a month at least,⁷ and gives his reasons for it, ⁸ because it scoursthe 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, non-

1 So did the Athenians of old, as Suidas relates, and so do the Germans at this day. ² Hor. Epp. i. 5. 18. ³ Zachariah. x. 7. ⁴ Lib. 6. cap. 23. et 24. de rerum proprietat. ⁵ Esther, i. 8. ⁶ Tract. i. cont. l. 1. Non est res laudabilior eo, vel cura melior; qui melancholice utatur societate hominum et biberia; et qui potest sustinere usum vini non indiget alla medicina, quod eo sunt omnia ad usum necessaria hujus passionis. ⁷ Cf. Silvius, Montaigne's Essays, Book ii. ch. 2. ⁸ Tum quod sequatur inde sudor, vomitio, urina, à quibus superfluitates à corpore removentur et remanet corpus mundum.
nunquam, ut in aliis morbis, ad ebrietatem usque veniendum; curas deprimit, tristitiae medetur, it is good sometimes to be drunk, it helps sorrow, depresseth cares, and so concludes his Tract with a cup of wine: habes, Serene carissime, quae ad tranquillitatem animae pertinent. But these are Epicurean tenents, tending to looseness of life, Luxury and Atheism, maintained alone by some Heathens, dissolute Arabians, profane Christians, and are exploded by Rabbi Moses, Tract. 4. Guliel. Placentius, lib. 1. cap. 8, Valescus de Taranta, and most accurately ventilated by Jo. Sylvaticus, a late writer and Physician of Milan, med. cont. cap. 14, where you shall find this tenent copiously confuted.

Howsoever you say, if this be true that wine and strong drink have such virtue to expel fear and sorrow, and to exhilarate the mind, ever hereafter let's drink and be merry.

1 Prome reconditum, Lyde, strenua, Cæcubum, Capaciore affer huc, puer, scyphos, Et Chia vina aut Lesbia.
Come, lusty Lyda, fill's a cup of sack,
And, sirrah drawer, bigger pots we lack,
And Scio wines that have so good a smack.

I say with him in 2A. Gellius, let us maintain the vigour of our souls with a moderate cup of wine, 3Natis in usum laetitiae scyphis, and drink to refresh our mind; if there be any cold sorrow in it, or torpid bashfulness, let's wash it all away.—Nunc vino pellite curas: so saith 4Horace, so saith Anacreon,

Miθύωντα γαρ με κείσθαι
Πολὺ κρείστον ὕθυνώντα. 6

Let's drive down care with a cup of wine: and so say I too, (though I drink none myself) for all this may be done, so that it be modestly, soberly, opportunely used: so that they be not drunk with wine, wherein is excess, which our 7Apostle forewarns; for, as Chrysostom well comments on that place, ad laetitiam datum est vinum, non ad ebrietatem, 'tis for mirth wine, but not for madness: and will you know where, when, and how, that is to be understood? Vis discere ubi bonum sit vinum? Audi quid dicat Scrip-

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1 Hor. [Odes, iii. 28. 2, 3.] 2 Lib. 15. 2. noct. Att. Vigorem animi moderato vini usu tueamur, et calefacto simul refotoque animo, si quid in eo vel frigidæ tristitiae, vel torpentis vereundiae fuerit, diluamus. 3 Hor. l. i. Od. 27. r. 4 Od. 7. lib. r. 31. [5 Ode 48. 9, 10.] 6 Nam praestat ebririum me quam mortuum jacere. 7 Ephes. v. 18. ser. 19. in cap. 5.
tura, hear the Scriptures, *Give Wine to them that are in sorrow,*\(^1\) or, as Paul* bid* Timothy drink wine for his stomach’s sake,\(^2\) for concoction, health, or some such honest occasion. Otherwise, as *Pliny* telleth us, if singular moderation be not had, *nothing so pernicious, ’tis mere Vinegar, blandus daemon, poison itself.* But hear a more fearful doom, *Habac. 2. 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, (sai *th Matthiolus,* that I have so much commended wine; if it be immoderately 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, ’Wine causeth mirth and grief,*\(^3\) 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 shewed, 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 mad men, and such as are troubled with heat in their inner parts or brains; but to melancholy, which is cold (as most is), Wine soberly used may be very good.

I may say the same of the decoction of *China* roots, *Sassafras,* *Sarsaparilla,* *Guaiacum.* *China,* sai *th 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, *Claudinus consult.* 89, et 46. *Montanus,* *Cappi-vaccius,* *consult.* 188, *Scultzii,* make frequent and good use of *Guaiacum,* and *China,*\(^4\) *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 *Lacedaemonians,* and perhaps the same), which they sip still off, and sup as warm as they can suffer; they spend much time in those *Coffee-houses,* which are somewhat like our Ale-houses or Taverns, and there they sit chat-

\(^1\) Prov. 31. 6.  \(^2\) i Tim. v. 23.  \(^3\) Lib. 14. 5. Nihil perniciosius viribus, si modus absit; venenum.  \(^4\) Theocritus, Idyl. 13. Vino dari laetitiam et dolorem.  
\(^5\) Renodeus.  \(^6\) Mercurialis, consil. 25. Vinum frigidis optimum, et pessimum ferina melancholia.  
\(^7\) Fernelius, consil. 44 et 45, vinum prohibet assiduum, et aromata.  
\(^8\) Modo jecur non incendatur.
ting 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.

Borage, Balm, Saffron, Gold, I have spoken of; Montaltus, c. 23, commends Scorzonera roots condite. Garcias ab Horto, plant. hist. lib. 2. cap. 25, makes mention of an herb called Datura, \(^1\) which, if it be eaten, for 24 hours following takes away all sense of grief, makes them incline to laughter and mirth: and another called bang, like in effect to Opium, which puts them for a time into a kind of Extasis, and makes them gently to laugh. One of the Roman Emperors had a seed, which he did ordinarily eat to exhilarate himself. \(^2\) Christophorus Ayrerus prefers Bezoar's stone, and the confection of Alkermes, before other cordials, and Amber in some cases. \(^8\) Alkermes comforts the inner parts; and Bezoar stone hath an especial virtue against all melancholy affections, \(^4\) it refresheth the heart, and corroborates the whole body. \(^5\) Amber provokes urine, helps the body, breaks wind, &c. After a purge, three or four grains of Bezoar stone, and three grains of Amber-Grease 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.

Succini albi subtiliss. pulverisat. Εjj. cum
Syrup. de cort. citri; fiat electuarium.

To Bezoar's stone most subscribe, Manardus, and \(^6\)many others, \(it\) takes away sadness, and makes him merry that useth 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. Garcias ab Horto brags how many desperate cures he hath done upon melancholy men by this alone, when all Physicians had forsaken them. But Alchermes many except against; in some cases it may help, if it be good and

\(^1\) Per 24 horas sensum doloris omnem tollit, et ridere facit. \(^2\) Hildesheim, spicil. 2. \(^3\) Alkermes omnia vitalia viscera mire confortat. \(^4\) Contra omnes melancholicos affectus conferit, ac certum est ipsius usu omnes cordis et corporis vires mirum in modum refici. \(^5\) Succinum vero albissimum confortat ventriculum, flatum discutit, urinam movet, &c. \(^6\) Garcias ab Horto, aromatum lib. 1. cap. 15. Adversus omnes morbos melancholicos conducit, et venenum. Ego (inquit) utor in morbis melancholici, &c., et deploratos hujus usu ad pristinam sanitatem restitui. See more in Bauhinus' book de lap. Bezoar c. 45.
of the best, such as that of Montpelier in France, which 1 Jodocus Sincerus, Itinerario Galliae, so much magnifies, and would have no traveller omit to see it made. But it is not so general a medicine as the other. Fernelius, consil. 49, suspects Alchemes, by reason of its heat; 2 nothing (saith he) sooner exasperates this disease than the use of hot working meats and medicines, and would have them for that cause warily taken. I conclude therefore of this and all other medicines, as Thucydides of the plague at Athens; no remedy could be prescribed for it, nam quod uni profuit hoc aliis erat exitio: 3 there is no Catholick medicine to be had: that which helps one is pernicious to another.

Diamargaritum frigidum, Diambra, Diaboraginatum; Electuarium latificans Galeni & Rhasis, de Gemmis, Dianthos, Diamoschium dulce & amarum, Electuarium Conciliatoris, syrup. Cydoniorum de pomis, conserves of Roses, Violets, Fumitory, Enula campana, Satyrion, Lemons, Orange-pills condite, &c. have their good use.

4 R. Diamoschi dulcis et amari, ana 5 j. Diabuglossati, Diaboraginati, sacchari violacei, ana 5 j, miscum cum syrupo 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 5 Ram’s head that never meddled with an Ewe, cut off at a blow, and, the horns only taken away, boil it well skin and wool together, after it is well sod, take out the brains, and put these spices to it, Cinnamon, Ginger, Nutmeg, Mace, Cloves, ana 5 ss, mingle the powder of these spices with it, and heat them in a platter upon a chafing-dish of coals together, stirring them well, that they do not burn; take heed it be not overmuch dried, or dryer than a Calves brains ready to be eaten. Keep it so prepared, and for three days give it the patient fasting, so that he fast two hours after it. It may be 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. i. pag. 917, Cariederius, pract. cap. 13. in Nich. de metri. p. 129. Iatro: Wittenberg. edit. Tubing. pag. 62, mention this medicine, though with some variation; he that list may try it,¹ and many such.

Odoraments to smell to, of Rose-water, Violet flowers, Balm, Rose-cakes, Vinegar, &c. do much recreate the brains and spirits, according to Solomon, Prov. 27. 9, they rejoice the heart, and, as some say, nourish: 'tis a question commonly controverted in our schools, an odores nutriant;² let Ficinus, lib. 2. cap. 18, decide it,³ 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, æquè ferè profuisse olfactu et potu, as if he had given them drink. Our noble and learned Lord ⁴ Verulam, in his book de vitæ et morte, commends therefore all such cold smells as any way serve to refrigerate the spirits. Montanus, consil. 31, prescribes a form which he would have his melancholy Patient never to have out of his hands. If you will have them spagirically⁵ prepared, look in Oswaldus, Crollius, basil. Chymica.

Irrigations of the head shaven,⁶ of the flowers of water-lillies, 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. Lælius à fonte Eugubinus, consult. 44, for an Italian Count troubled with head-melancholy, repeats many medicines which he tried, ⁷ 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-lillies, lettuce, violets, camomile, &c. upon the suture of the crown. Piso

¹ Cinis testudinis usus, et vino potus, melancholiam curat, et, rasura cornu Rhinocerotis, &c. Sckenkius. ² Whether odoraments nourish.] ³ Instat in matrice, quod sursum et deorsum ad odoris sensum præcipitatur. ⁴ Viscount St. Alban's. [⁵ =Chemically.] ⁶ Ex decocto florum nymphaeæ, lactucae, violarum, chamomilæ, altheæ, capitis vervecum, &c. ⁷ Inter auxilia multa adhibita duo visa sunt remedium adferre, usus seri caprini cum extracto Hellebori, et irrigatio ex lacte nymphaeæ, violarum, &c. suturæ coronali adhibita; his remedii sanitatem pristinam adeptus est.
commends a ram's lungs applied hot to the fore part of the head, 1 or a young lamb divided in the back, exenterated, &c. All acknowledge the chief cure to consist 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, borage, water-lily, violet waters, sweet wine, balm leaves, nutmegs, cloves, &c.

For the Belly, make a Fomentation of oil, 2 in which the seeds of cummin, rue, carrots, dill, have been boiled.

Baths are of wonderful great force in this malady, much admired by 3 Galen, 4 Aetius, Rphasis, &c. of sweet water, in which is boiled the leaves of mallows, roses, violets, water-lilies, wether's head, flowers of Bugloss, Camomile, Melilot, &c. Guianer. cap. 8. Tract. 15, would have them used twice a day, and when they come forth of the Baths, their back bones to be anointed with oil of Almonds, Violets, Nymphæa, fresh Capon-grease, &c.

Amulets and things to be borne about I find prescribed, taxed by some, approved by Renodeus, Platerus, (amuleta, iquin, non negligenda), and others; look for them in Mizaldus, Porta, Albertus, &c. Bassardus Visontinus, ant. philos. commends Hypericon, or S. John's Wort gathered on a 5 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 phantastical spirits. 6 Philes, a Greek Author that flourished in the time of Michael Palæologus, writes that a Sheep or Kid's skin, whom a Wolf worried,

7 Hædus inhumani raptus ab ore lupi,

ought not at all to be worn about a man, because it causeth palpitation of the heart, not for any fear, but a secret virtue which Amulets have. A ring made of the hoof of an ass's

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1 Confert et pulmo arietis, calidis agnus per dorsum divisus, exenteratus, admotus sincipiti. 2 Semina cumini, rutæ, dauci, anethi cocta. 3 Lib. 3. de locis affect. 4 Tetrab. 2. ser. x. cap. 10. 5 Cap. 1. de mel. collectum die Vener. hora Jovis cum ad Energiam venit, i.e. ad plenilunium Julii, inde gesta et collo appensa hunc affectum apprime juvat, et fanaticos spiritus expellit. 6 L. de proprietat. animal. Ovis a lupo correpér pelem non esse pro indumento corporis usurpandam, cordis enim palpitationem excitat, &c. 7 Mart. [x. 48. 14.]
right fore-foot carried about, &c. I say with Renodeus, they are not altogether to be rejected. Peony doth cure Epilepsy, precious stones most diseases, Wolf's dung borne with one helps the Cholick, a 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 divers 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 Aldrovandus, cap. de aranea, lib. de insectis, I began to have a better opinion of it, and to give more credit to Amulets, when I saw it in some parties answer to experience. Such medicines are to be exploded that consist of words, characters, 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. 6.—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, ruddiness, &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 Physick. Sckenkius, in his observations, hath an example of a woman that was so cured. The means to procure it are inward

1 Phar. lib. 1. cap. 12. 2 Aëtius, cap. 31. Tet. 3. ser. 4. 3 Dioscorides, Ulysses Aldrovandus de aranea. 4 Mistress Dorothy Burton, she died 1629. 5 Solo so^no curata est citra medici auxilium, fol. 154.
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, Pilula 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 discommends, yet I have seen the good effect, and it may be used where better medicines are not to be had.

Laudanum Paracelsi is prescribed in two or three grains, with a dram of Dioscordium, which Oswald. Crollius commends. Opium itself is most part used outwardly, to smell to in a ball, though commonly so taken by the Turks to the same quantity 1 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 Faventinus, cap. de Phrenesi, Heurnius, cap. de Mania, Hildesheim, spicil. 4. de somno et vigil. &c. Outwardly used, as oil of Nutmegs by extraction or expression, with Rose-water to anoint the temples, oils of Poppy, Nenuphar, Mandrake, Purslain, Violets, all to the same purpose.

Montan. consil. 24 and 25, much commends odoraments of Opium, Vinegar, and Rose-water. Laurentius, cap. 9, prescribes Pomanders and nodules; see the receipts in him; Codronchus, 2 wormwood to smell to.

Unguentum Alabastritum, 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 Rose-water in a spoon, and after mingle with it as much Unguentum Populeum as a nut, use it as before: or else take half a dram of Opium, Unguentum Populeum, oil of Nenuphar, Rose-water, Rose-vinegar, of each half an ounce, with

1 Bellonius, observat. lib. 3. cap. 15. Lassitudinem et labores animi tollunt; inde Garcias ab Horto, lib. 1. cap. 4. simp. med. 2 Absinthium somnos allicit olfactu.
as much virgin wax as a nut; anoint your temples with some of it, ad horam somni.¹

Sacks of Wormwood, ²Mandrake, ³Henbane, Roses, made like pillows and laid under the Patient's head, are mentioned by ⁴Cardan 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, Rose-water and Vinegar, with a little woman's milk, and Nutmegr grated upon a Rose-cake applied to both temples.

For an Emplaister, take of Castorium a dram and half, of Opium half a scruple, mixt both together with a little water of life, make two small plaisters thereof, and apply them to the temples.

*Rulandus, cent. 1. cur. 17. cent. 3. cur. 94, prescribes Epithemes, and lotions of the head, with the decoction of flowers of Nymphæa, Violet-leaves, Mandrake roots, Henbane, white Poppy. Herc. de Saxonìa, stillicidia, or droppings, &c. Lotions of the feet do much avail of the said herbs: by these means, saith Laurentius, I think you mayprocure sleep to the most melancholy men in the world. Some use horse-leeches behind the ears, and apply Opium to the place.

⁵Bayerus, 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 Hippoglossa, or the herb Horse-tongue, Balm, to use them or their distilled waters after supper, &c. Such men must not eat Beans, Pease, Garlick, Onions, Cabbage, Venison, Hare, use black wines, or any meat hard of digestion at supper, or lie on their backs, &c.

*Rusticus pudor, bashfulness, flushing in the face, high colour, Ruddiness, are common grievances, which much torture many melancholy men, when they meet a man, or come in company of their betters, strangers, after a meal, or if they drink a cup of wine or strong drink, they are as red and fleet, and sweat, as if they

¹ At bed-time.] ² Read Lemnius, lib. her. bib. cap. 2. of Mandrake. ³ Hyoscyamus sub cervicati viridis. ⁴ Plantam pedis inungere pinguedine gliris dicunt efficacissimum, et, quod vix credi potest, dentes inunctos ex sorditie aurium canis somnum profundum conciliae, &c. Cardan de rerum varietat. [Lib. viii. cap. 46.] ⁵ Veni mecum lib. ⁶ Aut si quid incautius exciderit, aut, &c.
had been at a Mayor's Feast, præsertim si metus accesserit, it exceeds, 1
they think every man observes, takes notice of it: and fear alone will
effect it, suspicion without any other cause. Skenkius, observ.
med. lib. 1, speaks of a waiting Gentlewoman in the Duke of
Savoy's Court, that was so much offended with it, that she kneeled
down to him, and offered Biarus, a Physician, all that she had to
be cured of it. And ’tis most true that 2Antony Lodovicus saith
in his book de Pudore, bashfulness either hurts or helps; such men
I am sure it hurts. If it proceed from suspicion or fear, 3Felix
Plater prescribes no other remedy but to reject and contempt it: id
populus curat scilicet, 4 as a 5worthy Physician in our town said
to a friend of mine in like case, complaining without a cause, suppose
one looked red, what matter is it? make light of it, who
observes it?

If it trouble at or after meals, (as 6Jobertus 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 betwixt the head and the feet. 7 And withal to
refrigerate the face, by washing it often with Rose, Violet, Nenu-
phar, Lettuce, Lovage waters, and the like: but the best of all is
that lac virginale, or strained liquor of Litharge. It is diversely
prepared; by Jobertus thus; R lithar. argent. unc: j. cerussae candi-
dissimæ 3 jij. caphuræ, θ jij. Dissolvuntur aquarum solani,
lactuæ, et nenupharis ana unc. jij. aceti vini albi, unc. jj.
Aliquot horas resiedat, deinde transmittatur per philt. Aqua servetur
in vaso vitreo, ac ea bis terve facies quotidie irroretur. 8 Quercetan,
spagir. phar. cap. 6, commends the water of frogs' spawn for ruddi-
ness in the face. 9Crato, 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,

1 Nam quà parte pavor simul est pudor additus illi. Statius. 2 Olyssiponensis
Medicus; pudor aut juvat aut laedit. 3 De mentis alienat. 4 Ter. And.
i. ii. 14.] 5 M. Doctor Ashworth. 6 Facies nonnullis maxime calet rubetque,
si se paululum exercuerint; nonnullis quiescetibus idem accidit, fæminis præser-
tim; causa quicquid fervidum aut halitusum sanguinem facit. 7 Interim faciei
prospiciendum ut ipsa refrigeretur; utrumque præstabat frequens potio ex aqua
rosarum, violarum, nenupharis, &c. 8 Ad faciei ruborem aqua spermatis
ranarum. 9 Recte utantur in aestate floribus cichorii saccharo conditis vel
saccharo rosaceo, &c.
et 286, and to defecate impure blood with the infusion of Senna, Savory, Balm-water. ^1^Hollerius^ knew one cured alone with the use of Succory boiled, and drunk for five months, every morning in the Summer.

^2^It is good overnight to anoint the face with Hare's blood, and in the morning to wash it with strawberry and cowslip-water, the juice of distill’d Lemons, juice of cowcumbers, or to use the seeds of Melons, or kernels of Peaches beaten small, or the roots of arum, and mixt with wheat bran to bake it in an oven, and to crumble it in strawberry-water, ^3^ 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, ^4^ one draught saith Crato, and that about the midst of their meal; avoid at all times indurate, salt, and especially spice and windy meat.

^5^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 sow-thistle before meat by the same Author is much approved. To eat of a baked Apple some advise, or of a preserved Quince, Cumminseed prepared with meat instead of salt, to keep down fumes: not to study, or to be intensive after meals.

^6^To apply cupping-glasses to the shoulders is very good. For the other kind of reddiness which is settled in the face with pimples, &c. because it pertains not to my subject, I will not meddle with it. I refer you to Crato's Counsels, Arnoldus, lib. 1. breviar. cap. 39. 1, Ruland, Peter Forestus, de Fuco, lib. 31. obser. 2, to Platerus, Mercurialis, Ulmus, Randoletus, Heurnius, Menadous, and others, that have written largely of it.

^1^ Solo usu decocti cichorii. ^2^Utile imprimit noctu faciem illinire sanguine leporino, et mane aqua fragorum, vel aqua floribus verbasci cum succo limonum distillato ablueret. ^3^Utile rubenti faciei casicum recentem imponere. ^4^Consil. 21. lib. Unico vini haustu sit contentus. ^5^Idem consil. 283. Scolzii. Laudatur conditus rose caninae fructus ante prandium et coenam ad magnitudinem castanere. Decoctum radicum sonchi, si ante cibum sumatur, valet plurimum. ^6^Cucurbit. ad scapulas appositæ.
Those other grievances and symptoms of head-ache, 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, it is best to begin with blood-letting. The Greeks prescribe the Median, or middle vein, to be opened, and so much blood to be taken away as the Patient may well spare, and the cut that is made must be wide enough. The Arabians hold it fittest to be taken from that arm on which side there is more pain and heaviness in the head: if black blood issue forth, bleed on, if it be clear and good, let it be instantly suppressed, because the malice of melancholy is much corrected by the goodness of the blood. If the party's strength will not admit much evacuation in this kind at once, it must be assayed again and again: if it may not be conveniently taken from the arm, it must be taken from the knees and ankles, especially to such men or women whose hemrods or months have been stopped. If the malady continue, it is not amiss to evacuate in a part in the fore-head, and to virgins in the ankles, which 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. The hemrods are to be opened with an instrument, or horse-leeches, &c. See more in Montaltus, cap. 29. Sckenkius hath an example of one that was cured by an accidental wound in his thigh, much bleeding freed him from melancholy. Diet, Diminutives, Alteratives, Cordials, Correctors, as before, intermixt as occasion serves; all their study must be to make a melancholy man fat, and then the cure is ended. Diuretica, or medicines to procure urine, are prescribed by some in this kind, hot and cold: hot where the heat of the liver doth

1 Piso. 2 Mediana præ cæteris. 3 Succi melancholici malitia à sanguinis bonitate corrigitur. 4 Perseverante malo, ex quacunque parte sanguis detrahit debet. 5 Observat. fol. 154. Curatus ex vulnere in crure ob cruorem amissum. 6 Studium sit omne ut melancholicus impinguetur: ex quo enim pingues et carnosi, illico sani sunt.
not forbid; cold where the heat of the liver is very great. 1 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 2 purify the blood use Sowthistle, Succory, Senna, Endive, Carduus Benedictus, Dandelion, Hop, Maidenhair, Fumitory, Bugloss, Borage, &c. with their juice, decoctions, distilled waters, syrups, &c.

Oswaldus Cróllius, Basil. Chym. much admires salt of Corals in this case, and Aëtius, tetrabib. ser. 2. c. 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.

SUBSECT. 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, consil. 27, enjoins a French Nobleman, to have an especial care of it, without which all other remedies are in vain. Blood-letting is not to be used, except the Patient's body be very full of blood, and that it be derived from the liver and spleen to the stomack and his vessels, then 3 to draw it back, to cut the inner vein of either arm, some say the salvatella, and, if the malady be continue, 4 to open a vein in the forehead.

Preparatives and Alteratives may be used as before, saving that there must be respect had as well to the Liver, Spleen, Stomack, Hypochondries, as to the heart and brain. To comfort the & Stomack and inner parts against wind and obstructions, by Aretæus, Galen, Aëtius, Aurelianus, &c. and many latter writers, are still prescribed the decoctions of Wormwood, Centaury, Pennyroyal, Betony sod in whey, and daily drunk: many have been cured by this medicine alone.

Prosper Alpinus and some others as much magnify the water

1 Hildesheim, spicel. 2. Inter calida radix petroselini, apii, feniculi; inter frigida emulsio seminis melonum cum sero caprino, quod est commune vehiculum. 2 Hoc unum premoneo, Domine, ut sis diligens circa victum, sine quo caetera remedia frustra adhibentur. 3 Laurentius, cap. 15. Evulsionis gratia venam internam alterius brachii secamus. 4 Si pertinax morbus, venam fronte secabis. Bruell. 6 Ego maximam curam stomacho delegabo. Octa. Horatianus, lib. 2. c. 5.
of Nilus against this malady, an especial good remedy for windy melancholy. For which reason belike Ptolemaeus Philadelphus, when he married his daughter Berenice to the King of Assyria (as Celsus, lib. 2. records) magnis impensis Nili aquam afferi jussit, to his great charge caused the water of Nilus to be carried with her, and gave command that during her life she should use no other drink. I find those that commend use of Apples in splenetic and this kind of melancholy (Lambswool some call it) which, howsoever approved, must certainly be corrected of cold raveness and wind.

Codronchus, in his book de sale absin. 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 Pharamcopæa speaks of.

Diminutives and purgers may be taken as before, of hiera, manna, cassia, which Montanus, consil. 230, for an Italian Abbot, in this kind prefers before all other simples, and these must be often used, still abstaining from those which are more violent, lest they do exasperate the stomach, &c. and the mischief by that means be increased; though in some Physicians I find very strong purgers, Hellebore itself, prescribed in this affection. If it long continue, vomits may be taken after meat, or otherwise gently procured with warm water, 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, because, (as Salvianus adds), drought follows heat, which increaseth the disease: and yet Baptista Sylvaticus, controv. 32, forbids cold medicines, because they increase obstructions, and other bad symptoms. But this varies as the parties

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1 Citius et efficacius suas vires exercet, quam solent decocta ac dilita in quantitate multa, et magna cum assummentium molestia desumpta. Flatus hic sal efficaciter dissipat, urinam movet, humores crassos abstergit, stomachum egregie confortat, cruditatem, nauseam, appetentiam mirum in modum renovat, &c. 2 Piso, Altonarus, Laurentius, c. r5. 3 His utendum sæpius iteratis : a vehementioribus semper abstinendum, ne ventrem exasperent. 4 Lib. 2. cap. r. Quoniam caliditate conjuncta est sicicitas, quæ malum auget. 5 Quisquis frigidis auxiliis hoc morbo usus fuerit, is obstructionem aliaque symptomata auget.
do, and 'tis not easy to determine which to use. 1 The stomack most part in this infirmity is cold, the liver hot; scarce therefore (which Montanus insinuates, consil. 229, for the Earl of Montfort) can you help the one, and not hurt the other: much discretion must be used; take no Physick at all, he concludes, without great need. Laelius [à Fonte] Eugubinus, Consil. 77, for an Hypochondriacal German Prince, used many medicines, but it was after signified to him in 2 letters, that the decoction of China and Sassafras, and salt of Sassafras, wrought him an incredible good. In his 108th consult. he used as happily the same remedies; this to a third might have been poison, by overheating his liver and blood.

For the other parts look for remedies in Savanarola, Gordonius, Massaria, Mercatus, Johnson, &c. One for the spleen, amongst many other, I will not omit, cited by Hildesheim, spicil. 2, prescribed by Mat. Flaccus, and out of the authority of Benevenius. Antony Benevenius in an hypochondriacal passion 3 cured an exceeding great swelling of the spleen with Capers alone, a meat be-fitting that infirmity, and frequent use of the water of a Smith's Forge; by this Physick he helped a sick man whom all other Physicians had forsaken, that for seven years had been Splenetick. And of such force is this water, 4 that these creatures that drink of it have commonly little or no spleen. See more excellent medicines for the Spleen in him and 5 Lod. Mercatus, who is a great magnifier of this medicine. This Chalybs præparatus, or steel-drink, is much likewise commended to this disease by Daniel Sennertus, l. 1. part. 2. cap. 12, and admired by J. Cæsar Claudinus, Respons. 29; he calls steel the proper 6 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 Meseraick Veins; and they are either to open, or provoke urine. You can open no place better than the Hemrods, which if by horse-leeches they be made to flow, 7 there may be again such an excellent remedy, as Plater

1 Ventriculus plerumque frigidus, hepar calidum; quomodo ergo ventriculum calefaciet, vel refrigerabit hepar, sine alterius maximò detrimento? 2 Significatum per literas, incredibilem utilitatem ex decocto Chinæ, et Sassafras percepisse. 3 Tumorem splenis incurabilem sola cappari curavit, cibo tali ægritudiní aptissimo: soloque usu aquæ, in qua faber ferrarius sæpe candens ferrum extinxerat, &c. 4 Animalia quæ apud hos fabros educantur exigitus habent lienes. 5 L. r. cap. 17. 6 Continuus ejus usus semper felicem in Ægris finem est assecatus. 7 Si Hæmorrhoides fluxerint, nullum praestantius esset remedium, quæ sanguisugis admotis provocari poterunt. Observat. lib. pro hypoc. leguleio.
holds. Sallust. Salvian. 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 Meseraick Membrane. Only Montanus, constil. 241, is against it; ¹ to other men (saith he) this opening of the hamrods 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.

Aetius, Vidianus Vidius, Mercurialis, Fuchsius, recommend Diureticks, or such things as provoke urine, as Aniseeds, Dill, Fennel, Germander, ground Pine, sod in water, drunk in powder; and yet ² P. Bayerus is against them, and so is Hollerius; all melancholy men (saith he) must avoid such things as provoke urine, because by them the subtle or thinnest is evacuated, the thicker matter remains.

Clysters are in good request. Trincavellius, lib. 3, cap. 38, for a young Nobleman, esteems of them in the first place, and Hercules de Saxoniâ, Pauth. lib. cap. 16, is a greater approver of them. ³ I have found (saith he) by experience that many 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, Stomack, Hypochondries, &c. ⁴ In crudity (saith Piso) 'tis good to bind the stomack 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 ⁵ Treacle in Winter, especially before or after purges, or in the Spring, as Avicenna; ⁶ Trincavellius, Mithridate, ⁷ Montaltus; Peony seeds, Unicorn's horn, os de corde cervi, &c.

Amongst Topicks, 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 sod Southernwood, Melilot, Epithyme, Mugwort, Senna, Polypody, as

¹ Aliis apertio hæc in hoc morbo videtur utilissima; mihi non admodum probatur, quia sanguinem tenuem attrahit et crassum reliquit.
² Lib. 2. cap. 13. Omnes melancholici debent omittere urinam provocantia, quoniam per ea educitur subtile, et remanet crassum.
³ Ego experientia probavi multos Hypochondriacos solo usu Clysterum fuisse sanatos.
⁴ In cruditate optimum ventriculum arctius alligari.
⁵ J. Theriacæ, vere præsertim et aestate.
⁶ Cons. 12. l. 1.
⁷ Cap. 33.
also 1 Cerots, 2 Plaisters, Liniments, Ointments for the Spleen, Liver, and Hypochondries, of which look for examples in Laurentius, Jobertus, lib. 3. c. 1. pra. med. Montanus, consil. 231, Montaltus, cap. 33, Hercules de Saxonia, Faventinus. And so of Epithemes, digestive powders, bags, oils, Octavius Horatianus, lib. 2. c. 5, prescribes chalastick 3 Cataplasms, or dry purging medicines: Piso 4 Dropaces 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; Aëtius sinapisms; Montaltus, cap. 35, would have the thighs to be 5 cauterised, Mercurialis prescribes beneath the knees; Lalius [à Fonte] Eugubinus, cons. 77, for an Hypochondriacal Dutch-man, will have the cautery made in the right thigh, and so Montanus, consil. 55. The same Montanus, consil. 34, approves of issues in the arms or hinder part of the head. Bernardus Paternus, in Hildesheim, spicil. 2, would have 6 issues made in both the thighs: 7 Lod. Mercatus prescribes them near the Spleen, aut prope ventriculi regimen, 8 or in either of the thighs. Ligatures, Frictions, and Cupping-glasses above or about the belly, without scarification, which 9 Felix Platerus so much approves, may be used as before.

SUBSECT. 2.—Correctors to expel Wind. Against Costiveness, &c.

In this kind of Melancholy one of the most offensive symptoms is wind, which, as in the other species, so in this, hath great need to be corrected and expelled.

The medicines to expel it are either inwards or outwardly. Inwardly to expel wind, are simples or compounds: simples are herbs, roots, &c. as Galanga, Gentian, Angelica, Enula, Calamus Aromaticus, Valerian, Zeodoti, Iris, condite Ginger, Aristolochy, Cicliminus, China, Dittander, Pennyroyal, Rue, Calamint, Bay-berry and Bay-leaves, Betony, Rosemary, Hyssop, Sabine, Centaury, Mint, Camomile, Steochas, Agnus Castus, Broom-flowers, Origan, Orange-pills, &c. Spices, as Saffron, Cinnamon, Bezoar Stone, Myrrh, Mace, Nutmegs, Pepper, Cloves,

1 Trincavellius, consil. 15. Cerotum pro sene melancholico ad jeur optimum. 2 Emplastra pro splene. Fernel. consil. 45. [3 =Laxative.] 4 Dropax è pice navali et oleo rutaceo affigatur ventriculo, et toti metaphreni. 5 Cauteria cruribus inusta. 6 Fontanelles sint in utroque crure. 7 Lib. i. c. 17. [8 Or near the region of the belly.] 9 De mentis alienat. c. 3. Flatus egregie discutiunt, materiamque evocant.
Ginger, seeds of Anise, Fennel, Amni, Cary, Nettle, Rue, &c. Juniper berries, grana Paradisi: Compounds, Dianisum, Diagar-langa, Diacuminum, Diacalaminth, Electuarium de baccis lauri, Benedicita laxativa, Pulvis ad flatus, Antid. Florent. Pulvis Carminativus, Aromaticum Rosatum, Treacle, Mithridate, &c. This one caution of 1 Gualter Bruel is to be observed in the administering of these hot medicines and dry, that, whilst they covet to expel wind, they do not inflame the blood and increase the disease. Sometimes (as he saith) medicines must more decline to heat, sometimes more to cold, as the circumstances require, and as the parties are inclined to heat or cold.

Outwardly taken to expel winds, are oils, as of Camomile, Rue, Bays, &c. fomentations of the Hypochondries, with the decoctions of Dill, Pennroyal, Rue, Bay-leaves, Cummin, &c. bags of Camomile-flowers, Aniseed, Cummin, Bays, Rue, Wormwood, Ointments of the Oil of Spikenard, Wormwood, Rue, &c. 2 Aretæus prescribes Cataplasms of Camomile-flowers, Fennel, Aniseeds, Cummin, Rosemary, Wormwood-leaves, &c.

3 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; 4 Lod. Mercatus calls them a powerful remedy, and testifieth moreover out of his own knowledge how many he hath seen suddenly eased by them. Julius Cæsar Claudinus, respons. med. resp. 33, admires these Cupping-glasses, which he calls (out of Galen) 5 a kind of enchantment, they cause such present help.

Empiricks have a myriad of medicines, as to swallow a bullet of lead, &c. which I voluntarily omit. Amatus Lusitanus, cent. 4. curat. 54, for an 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 admittit vacuum. 6 He vaunts he was the first invented this remedy,

1 Cavendum hic diligenter à multum calefacientibus atque exsiccantibus, sive alimenta fuerint hæc, sive medicamenta: nonnulli enim, ut ventositates et rugitus compescant, hujusmodi utentes medicamentis, plurimum peccant, morbum sic augentes: debent enim medicamenta declinare ad calidum vel frigidum, secundum exigentiam circumstantiarum, vel ut patiens inclinat ad cal. et frigid. 2 Cap. 5. lib. 7. 3 Piso Bruel. Mire flatus resolvit. 4 Lib. r. c. 17. Nonnullus praetensione ventris deploratos illo restitutos his vidimus. 5 Velut incantamentum quoddam, ex flatuoso spiritu dolorem ortum levant. 6 Nature abhors a vacuum.]
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 Head-ache, Vertigo, Vapours which ascend forth of
the stomach to molest the head, read Hercules de Saxoniæ 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.

Take as much as a Nutmeg at a time, half an hour before dinner
or supper, or pil. mastichini. 3 j. in six pills, a pill or two at a time.
See more in Montan. consil. 229, Hildesheim, spicil. 2. P.Cnemander
and Montanus commend 1 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, saltem leniendo valent peculiaria
benè selecta, saith Bessardus; a good choice of particular receipts
must needs ease, if not quite cure, not one, but all or most, as
occasion serves.

Et quae non prosunt singula, multa juvant.2

1 Terebinthinam Cypriam habeant familiarem, ad quantitatem deglutiant nucis
parvae, tribus horis ante prandium vel coenam, ter singulis septimanis prout
expedire videbitur; nam, præterquam quod alvum mollem efficit, obstructions
aperit, ventriculum purgat, urinam provocat, hepar mundificat. [2 Ovid,
Remed. Am. 420. Many things aid collectively which do not individually.]
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