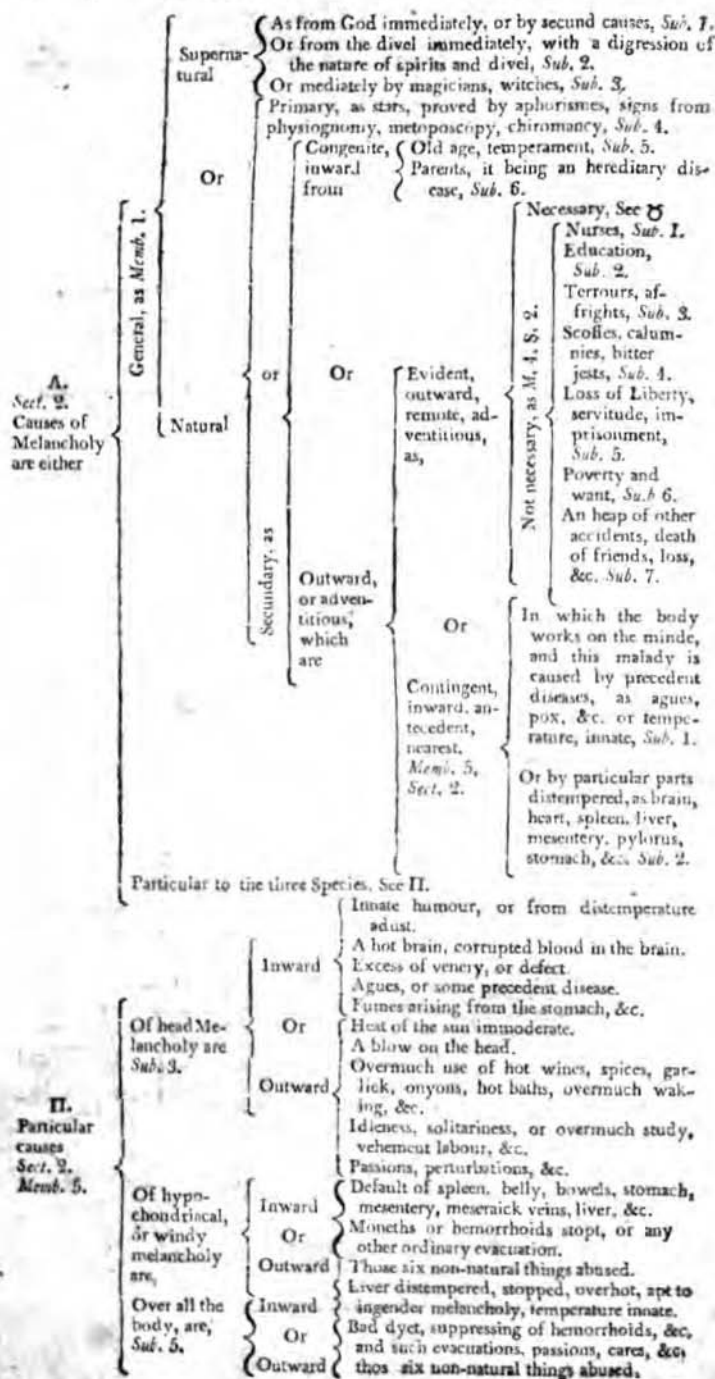


THE  
SYNOPSIS  
OF THE  
FIRST PARTITION.

In diseases, consider <i> Sect. 1. Memb. 1.</i>	Their Causes. <i>Subs. 1.</i>  Or  Definition, Member, Division, <i>Subsect. 2.</i>	Impulsive; { Instrumental; { Of the body 300, which are { Or Of the head or minde. <i>Subs. 3.</i>	sin, concupiscence, &c. intemperance, all second causes, &c. Epidemical, as Plague, Plica, &c. or Particular, as Gowt, Dropsic, &c. In disposition; as all perturbations, evil affection, &c.
			Or Habits, as <i>Subs. 4.</i>
			Dotage. Phrensic. Madness. Ecstasie. Lycanthropia. Chorus sancti Viti. Hydrophobia. Possession or obsession of Devils. Melancholy. See $\Upsilon$
$\Upsilon$ Melancholy: in which consider	<i>Memb. 2.</i> To its explication, a digression of anatomy, in which observe parts of <i>Subs. 1.</i>	Its Æquivocations, in Disposition, Improper, &c. <i>Subsect. 5.</i>  Body hath parts <i>Subs. 1.</i> contained as { or containing {  Soule and his faculties, as {	Humours, Blood, Flegm, Choler, Melancholy. Spirits; vital, natural, animal.  Similar; spermatical, or flesh, bones, nerves, &c. Disimilar; brain, heart, liver, &c. <i>Subs. 4.</i>  Vegetall. <i>Subs. 5.</i> Sensible. <i>Subs. 6, 7, 8.</i> Rational, <i>Subs. 9, 10, 11.</i>
			Similar; spermatical, or flesh, bones, nerves, &c. Disimilar; brain, heart, liver, &c. <i>Subs. 4.</i>
			Vegetall. <i>Subs. 5.</i> Sensible. <i>Subs. 6, 7, 8.</i> Rational, <i>Subs. 9, 10, 11.</i>
$\Upsilon$ Melancholy: in which consider	<i>Memb. 3.</i> Its definition, name, difference, <i>Subs. 1.</i> The part and parties affected, affection, &c. <i>Subs. 2.</i> The matter of melancholy, natural, unnatural, &c. <i>Subs. 4.</i>	Of the head alone, Hypochondriacal, or windy melancholy. Of the whole body, Proper, to parts, as { Or Indefinite; as Love-melancholy, the subject of the third partition.	with their several causes, symptomes, prognosticks, cures.
Its Causes in general. <i>Sect. 2. A.</i> Its Symptomes or signs. <i>Sect. 3. B.</i> Its Prognosticks or indications. <i>Sect. 4. A.</i> Its Cures: the subject of the Second Partition.			



			Bread; coarse and black, &c. Drink; thick, thin, sour, &c. Water unclean, milk, oil, vinegar, wine, spices, &c.
		Sub- stance	Flesh { Parts; heads, feet, entrails, fat, bacon, blood, &c. Kinds { Beef, pork, venison, hares, goats, pigeons, peacocks, ten-fowl, &c.
		Herbs, Fish, &c.	{ Of fish; all shell-fish, hard and slimy fish, &c. Of herbs; pulse, cabbage, melons, garlic, onions, &c. All roots, raw fruits, hard and windy meats.
Diet of- fending in Sub. 3.		Quali- ty, as in	{ Preparing, dressing, sharp sauces, salt meats, indurate, sowced, fried, broiled, or made-dishes, &c.
		Quan- tity.	{ Disorder in eating, immoderate eating, or at un- seasonable times, &c. Subsec. 2. Custom; delight, appetite, altered, &c. Subs. 3.
	Retention and evacuation, Subs. 4.		{ Costiveness, hot baths, sweating, issues stopped, Venus in excess, or in defect, phlebotomy, purging, &c.
Necessary causes, as those six non-natural things, which are, Sect. 2. Ment. 5.	Ayr; hot, cold, tempestuous, dark, thick, foggy, moorish, &c. Subs. 5.		
	Exercise, { Unseasonable, excessive, or defective, of body or mind, Sub. 6. { solitariness, idleness, a life out of action, &c.		
	Sleep and waking, unseasonable, inordinate, over-much, over-little, &c. Sub. 7.		
	Mem. 3. Sect. 2. Passions and perturbations of the mind, Subs. 2. With a digression of the force of imagination, Sub. 2, and divi- sion of pas- sions into Sub. 2.	Irasci- ble,  or  concu- pisci- ble,	{ Sorrow; cause and symptom, Sub. 4. Fear, cause and symptom, Sub. 5. Shame, repulse, disgrace, &c. Sub. 6. Envy and malice, Sub. 7. Emulation, hatred, faction, desire of revenge. Sub. 8. Anger a cause, Sub. 9. Discontents, cares, miseries, &c. Sub. 10.  Vehement desires, ambition, Sub. 11. Co- vetousness, <i>φιλαργυρία</i> , Sub. 12. Love of pleasure, gaming in excess, &c. Sub. 13. Desire of praise, pride, vain- glory, &c. Sub. 14. Love of learning, study in excess, with a digression of the miserie of Schollars, and why the Muses are melancholy, Sub. 15.

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

General, as of Memb. 1.

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

Common  
to all or  
most.

Fear and sorrow without a just cause, suspicion, jealousy, discontent, solitariness, idleness, continual cogitations, restless thoughts, vain imaginations, &c.

or

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

Of

Sanguine, are merry still, laugh-  
ing, pleasant, meditating on  
plays, women, music,  
&c.  
Flegmatick, slothful, dull,  
heavy, &c.  
Cholerick, furious, impatient,  
subject to hear and see  
strange apparitions, &c.  
Black, solitary, sad; they think  
they are bewitcht, dead,  
&c.

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

Minding

Particular  
to private  
persons,  
according  
to  
§ 46, 3, 4.

Their several  
customs, con-  
ditions, disci-  
pline, &c.

Ambitious thinks himself  
a King, a Lord; covet-  
ous runs on his rony;  
lascivious on his mis-  
trix; religious hath re-  
velations, visions, is a  
Prophet, or troubled in  
minde; a schollar on  
his book. &c.

Continuance  
of time, as  
the humour  
is intended,  
or remitt. d,  
&c.

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

Hence some make three degrees {

1. *Falsa cogitatio.*
2. *Cogitata loqui.*
3. *Exsequi loquutum.*

By fits, or continuance, as  
the object varies, pleas-  
ing or displeasing.

Simple, or as it is mixt with other diseases, Apoplexies, Gout, *caninus appetitus*, &c. so the symptoms are various.



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

Head-melancholy. Sub. 1.	In body	Or	{ Head-ake, binding, heaviness, vertigo, lightness, ringing of the ears, much waking, fixed eyes, high colour, red eyes, hard belly, dry body; no great sign of melancholy in the other parts.
	In minde.	{	Continual feare, sorrow, suspicion, discontent, superfluous cares, solicitude, anxiety, perpetual cogitation of such toys they are possessed with, thoughts like dreames, &c.
Hypo-chondriacal or windy melancholy. Sub. 2.	In body	Or	{ Winde, rumbling in the guts, belly-ake, heat in the bowels, convulsions, crudities, short winde, sower, and sharp belchings, cold sweat, pain in the left side, suffocation, palpitation, heaviness of the heart, ringing in the ears, much spittle, and moist, &c.
	In minde.	{	Fearful, sad, suspicious, discontent, anxiety, &c. Lascivious by reason of much winde, troublesome dreames, affected by fits, &c.
Over all the body. Sub. 3.	In body	Or	{ Black, most part lean, broad veins, gross, thick blood, their hemorrhoids commonly stopped, &c.
	In minde.	{	Fearful, sad, solitary, hate light, averse from company, fearful dreames, &c.
Symptomes of nuns, maids, and widows melancholy, in body and minde, &c.			
A reason of these symptoms. Mem. 3.	{	{	Why they are so fearful, sad, suspicious without a cause, why solitary, why melancholy men are witty, why they suppose they hear and see strange voyces, visions, apparitions. Why they prophesie, and speak strange languages; whence comes their crudity, rumbling, convulsions, cold sweat, heaviness of heart, palpitation, cardiacs, fearful dreames, prodigious phantasies.

C.  
Prognosticks of  
melancholy  
Sect. 4.

Tending to good, as	{	{	Morphew, scabs, itch, breaking out, &c. Black jaundise. If the hemorrhoids voluntarily open. If varices appear.
Tending to evil, as	{	{	Leanness, dryness, hollow-eyed, &c. Inveterate melancholy is incurable. If cold, it degenerates often into epilepsie, apoplexy, dotage, or into blindness. If hot, into madness, despair, and violent death.
Corollaries and questions.	{	{	The grievousness of this above all other diseases. The diseases of the minde are more grievous than those of the body. Whether it be lawful, in this case of melancholy, for a man to offer violence to himself. Neg. How a melancholy or mad man, offering violence to himself, is to be censured.

THE  
FIRST PARTITION.

THE FIRST { SECTION.  
MEMBER.  
SUBSECTION.

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

*Mans Excellency.*] **M**AN, the most excellent and noble creature of the world, *the principall and mighty work of God, wonder of nature*, as Zoroaster calls him ; *audacis naturæ miraculum, the<sup>a</sup> marvail of marvails*, as Plato ; *the<sup>b</sup> abridgement and epitome of the world*, as Pliny ; *microcosmus*, a little world, a model of the world, <sup>c</sup>sovereign lord of the earth, viceroy of the world, sole commander and governour of all the creatures in it ; to whose empire they are subject in particular, and yeeld obedience ; far surpassing all the rest, not in body only, but in soule ; <sup>d</sup>*imaginis imago*, <sup>e</sup>created to God's own <sup>f</sup>*image*. to that immortal and incorporeal substance, with all the faculties and powers belonging unto it ; was at first pure, divine, perfect, happy, <sup>g</sup>*created after God in true holiness and righteousness ; Deo congruens*, free from all manner of infirmities, and put in Paradise, to know God, to praise and glorifie him, to do his will,

Ut dis consimiles parturiat deos,

(as an old poet saith) to propagate the church.

*Mans fall and miserie.*] But this most noble creature, *Heu tristis, et lacrymosa commutatio!* (<sup>h</sup>one exclaims) O pittiful change ! is fallen from that he was, and for-

<sup>a</sup> Magnum miraculum.

<sup>b</sup> Mundi epitome, naturæ deliciae.

<sup>c</sup> Finis rerum omnium, cui subalternaria serviunt.

Scalig. exercit. 365. sec. 2. Valer. de sacr. Phil. c. 5.

<sup>d</sup> Ut in numismate Caesaris imago, sic in homine Dei.

<sup>e</sup> Gen. 1.

<sup>f</sup> Imago mundi in corpore, Dei in animâ. Exemplumque Dei.

quisque est in imagine parvâ.

<sup>g</sup> Eph. 4, 24.

<sup>h</sup> Palanzerius.

feited his estate, become *miserabilis homuncio*, a castaway, a caitiff, one of the most miserable creatures of the world, if he be considered in his own nature, an unregenerate man, and so much obscured by his fall, that (some few reliques excepted) he is inferiour to a beast: *a man in honour that understandeth not, is like unto beasts that perish*; so David esteems him: a monster by stupend metamorphosis, <sup>a</sup> a fox, a dog, a hog; what not? *Quantum mutatus ab illo!* How much altered from that he was; before blessed and happy, now miserable and accursed; *he must eat his meat in sorrow*, subject to death and all manner of infirmities, all kinde of calamities.

*A description of melancholy.*] <sup>d</sup> *Great travail is created for all men, and an heavy yoke on the sons of Adam, from the day that they go out of their mothers womb, unto that day they return to the mother of all things; namely, their thoughts, and feare of their hearts, and their imagination of things they wait for, and the day of death. From him that sitteth in the glorious throne, to him that sitteth beneath in the earth and ashes—from him that is cloathed in blue silk, and weareth a crown, to him that is cloathed in simple linnen—wrath, envy, trouble, and unquietness, and feare of death, and rigour and strife, and such things, come to both man and beast, but sevenfold to the ungodly. All this befalls him in this life, and peradventure eternal miserie in the life to come.*

*Impulsive cause of mans miserie and infirmities.*] The impulsive cause of these miseries in man, this privation or destruction of God's image, the cause<sup>e</sup> of death and diseases, of all temporall and eternal punishments, was the sin of our first parent Adam, *in eating of the forbidden fruit*, by the devils instigation and allurement—his disobedience, pride, ambition, intemperance, incredulity, curiosity; from whence proceeded original sin, and that general corruption of mankind—as from a fountain, flowed all bad inclinations, and actual transgressions, which cause our several calamities, inflicted upon us for our sins. And this, belike, is that which our fabulous poets have shadowed unto us in the tale of Pandora's box, which, being opened through her curiosity, filled the world full of all manner of diseases. It is not curiosity alone, but those other crying sins of ours, which pull these several plagues and miseries upon our heads. For *ubi peccatum, ibi procella*, as <sup>f</sup> Chrysostome well observes. <sup>h</sup> *Fools, by reason of their transgres-*

<sup>a</sup> Ps. 49. 20. <sup>b</sup> Lascivâ superat equum, impudentia canem, astu vulpem, furore leonem. Chrys. 23. Gen. <sup>c</sup> Gen. 3. 17. <sup>d</sup> Eccles. 40. 1. 2, 3, 4, 5, 8.

<sup>e</sup> Gen. 3. 17. <sup>f</sup> Illa cadens tegmen manibus decussit, et unâ Perniciem immisit miseriis morralibus atram. Hesiod. 1. oper. <sup>g</sup> Horn. 5, ad pop. Antioch.

<sup>h</sup> Psal. 107. 17.

sion, and because of their iniquities, are afflicted. \* *Fear cometh like suddain desolation, and destruction like a whirlwinde, affliction and anguish*, because they did not feare God. <sup>b</sup> *Are you shaken with wars?* (as Cyprian well urgeth to Demetrius,) *are you molested with dearth and famine?* *is your health crushed with raging diseases?* *is mankind generally tormented with epidemical maladies?* 'tis all for your sins, Hag. 1. 9, 10. Amos 1. Jer. 7. God is angry, punisheth, and threateneth, because of their obstinacy and stubbornness, they will not turn unto him. <sup>c</sup> *If the earth be barren then for want of rain; if, dry and squalid, it yeeld no fruit; if your fountains be dried up, your wine, corn, and oyl blasted; if the ayr be corrupted, and men troubled with diseases,* 'tis by reason of their sins, which (like the blood of Abel) crye loud to heaven for vengeance, Lam. 5, 15. *That we have sinned, therefore our hearts are heavy*, Isa. 59. 11, 12. *We rore like bears, and mourn like doves, and want health, &c. for our sins and trespasses.* But this we cannot endure to hear, or to take notice of. Jer. 2. 30. *We are smitten in vain, and receive no correction*; and cap. 5. 3. *Thou hast stricken them; but they have not sorrowed; they have refused to receive correction; they have not returned. Pestilence he hath sent; but they have not turned to him*, Amos 4. <sup>d</sup> Herod could not abide John Baptist, nor <sup>e</sup> Domitian endure Apollonius to tell the causes of the plague at Ephesus, his injustice, incest, adultery, and the like.

To punish therefore this blindness and obstinacy of ours, as a concomitant cause and principal agent, is God's just judgement, in bringing these calamities upon us, to chastise us, (I say) for our sins, and to satisfie God's wrath: for the law requires obedience or punishment, as you may read at large, Dent. 28. 15. *If they will not obey the Lord, and keep his commandments and ordinances, then all these curses shall come upon them.* <sup>f</sup> *Cursed in the town, and in the field, &c.* <sup>g</sup> *Cursed in the fruit of the body, &c.* <sup>h</sup> *The Lord shall send thee trouble and shame, because of thy wickedness.* And a little after, <sup>i</sup> *The Lord shall smite thee with the botch of Ægypt, and with emrods, and scab, and itch; and thou canst not be healed;* <sup>k</sup> *with madness, blindness, and astonishing*

\* Prov. 1. 27. <sup>b</sup> Quod autem crebrius bella concutiant, quod sterilitas et famies sollicitudinem cavulent, quod sexcentibus morbis valeudo frangitur, quod humanum genus luis populatione vastatur; ob peccatum omnia. Cypri.

<sup>c</sup> Si vero desuper pluvia descendat, si terra situ pulveris aquaret, si vix jejuna et palida herbas sterilis gleba producat, si turbo vineam debilitet, &c. Cypri.

<sup>d</sup> Mat. 14. 3. <sup>e</sup> Philostratus lib. 8. vit. Apollonii. Injustitiam ejus, et accensuram nuptias, et cetera quae præter rationem fecerat, morborum causas dixit.

<sup>f</sup> 16. <sup>g</sup> 18. <sup>h</sup> 20. <sup>i</sup> Vers. 27. <sup>k</sup> 28. Deus, quos diligit, castigat.

of heart: This Paul seconds, Rom. 2. 9. *Tribulation and anguish on the soule of every man that doth evil.* Or else these chastisements are inflicted upon us for our humiliation, to exercise and try our patience here in this life, to bring us home, to make us know God and ourselves, to inform and teach us wisdom. *Therefore is my people gone into captivity, because they had no knowledge; therefore is the wrath of the Lord kindled against his people, and he hath stretched out his hand upon them.* He is desirous of our salvation, *nostræ salutis avidus*, saith Lemnius, and for that cause pulls us by the ear many times, to put us in minde of our duties, *that they which erred might have understanding*, (as Isay speaks, 29. 24.) *and so to be reformed.* I am afflicted and at the point of death, so David confesseth of himself, Psal. 38. v. 9. 15. *Mine eyes are sorrowful through mine affliction: and that made him turn unto God.* Great Alexander, in the midst of all his prosperity, by a company of parasites deified, and now made a God, when he saw one of his wounds bleed, remembered that he was but a man, and remitted of his pride. *In morbo recolligit se animus*, as *Pliny* well perceived: *in sickness the minde reflects upon it self, with judgement surveys it self, and abhors its former courses*; insomuch that he concludes to his friend Maximus, *that it were the period of all philosophy, if we could so continue, sound, or perform but a part of that which we promised to do, being sick.* Who so is wise then, will consider these things, as David did, (Psal. 144. verse last) and, whatsoever fortune befall him, make use of it—if he be in sorrow, need, sickness, or any other adversity, seriously to recount with himself, why this or that malady, miserie, this or that incurable disease, is inflicted upon him; it may be for his good; *sic expedit*, as Petrarch said of his daughters ague. Bodily sicknes is for his soules health; *periisset, nisi periisset*; had he not been visited, he had utterly perished; for *the Lord correcteth him whom he loveth, even as a father doth his child in whom he delighteth.* If he be safe and sound on the other side, and free from all manner of infirmity; *et cui*

Gratia, forma, valetudo contingat abunde,  
Et mundus victus, non deficiente crumena—

<sup>a</sup> Isa. 5. Vers. 13. 15. <sup>b</sup> *Nostræ salutis avidus*, continentis anres vellicæ; ac calamitate subinde nos exercet. Levinus Lemn. l. 2. c. 29. de occult. nat. mir. <sup>c</sup> Vexatio dat intellectum. Isay 28. 19. <sup>d</sup> Lib. 7. Cum iudicio, mores et facta recognoscit, et se intuetur.—Dum fero languorem, fero religionis amorem: Expers languoris, non sum memor huius amoris. <sup>e</sup> Summam esse totius philosophiæ, ut tales esse ani perseveremus, quales nos futuros esse infirmos profitemur. <sup>f</sup> Petrarch. <sup>g</sup> Prov. 3. 12. <sup>h</sup> Hor. Epist. lib. 1. 4.

And that he have grace, beauty, favour, health,  
A cleanly dyet, and abound in wealth—

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

*Instrumental causes of our infirmities.]* Now the instrumental causes of these our infirmities are as diverse, as the infirmities themselves. Stars, heavens, elements, &c. and all those creatures which God hath made, are armed against sinners. They were indeed once good in themselves; and that they are now, many of them, pernicious unto us, is not in their nature, but our corruption which hath caused it. For, from the fall of our first parent Adam, they have been changed, the earth accursed, the influence of stars altered: the four elements, beasts, birds, plants, are now ready to offend us. *The principal things for the use of man are water, fire, iron, salt, meal, wheat, hony, milk, oyl, wine, clothing, good to the godly, to the sinners turned to evil, Eccus. 39. 26. Fire, and hail, and famine, and dearth, all these are created for vengeance, Eccus. 39. 29.* The heavens threaten us with their comets; stars, planets, with their great conjunctions, eclipses, oppositions, quariles, and such unfriendly aspects; the ayr with his meteors, thunder and lightning, intemperate heat and cold, mighty windes, tempests, unseasonable weather; from which proceed dearth, famine, plague, and all sorts of epidemical diseases, consuming infinite myriades of men. At Cairo in Egypt, every third year, (as it is related by Boterus, and others) 300000 dye of the plague; and 200000 in Constantinople, every fifth or seaventh at the utmost. How doth the earth terrife and oppress us with terrible earthquakes, which are most frequent in China, Japan, and those eastern climes, swallowing up sometimes six cities at once! How doth the water rage with his inundations, irruptions, flinging down towns, cities, villages, bridges, &c. besides, shipwracks; whole islands are sometimes suddainly over-whelmed with all their inhabitants, as in Zeland, Holland, and many parts of the continent drowned, as the lake Erne in Ireland! *Nililque præter arcium ca-*

\* Deut. 8. 11. Qui stat, videat ne cadet.      b Quanto majoribus beneficiis a Deo cumulatur, tanto obligatorem se debitorem fateri.      c Boterus de Inst. Urbium.      d Lege hist. relationem Lod. Frois. de rebus Japonicis ad annum 1596.      e Guicciard. descript. Belg. an. 1421.      f Giralduus Cambrens.      g Janus Doua, ep. lib. 1. car. 10.

*davera Patenti cernimus freto.* In the fens of Freesland, 1230, by reason of tempests, "the sea drowned *multa hominum millia, et jumenta sine numero*, all the countrey almost, men and cattel in it. How doth the fire rage, that merciless element, consuming in an instant whole cities! What town, of any antiquity or note, hath not been once, again and again, by the fury of this merciless element, defaced, ruinated, and left desolate? In a word,

\* *Ignis pepercit? unda mergit; æris  
Vis pestilentis æquori ereptum necat;  
Bello superstes, tabidus morbo perit.*

Whom fire spares, sea doth drown; whom sea,  
Pestilent ayr doth send to clay;  
Whom war scapes, sickness takes away.

To descend to more particulars, how many creatures are at deadly feud with men! Lions, wolves, bears, &c. some with hoofs, hornes, tusks, teeth, nails: how many noxious serpents and venomous creatures, ready to offend us with stings, breath, sight, or quite kill us! How many pernicious fishes, plants, gums, fruits, seeds, flowers, &c. could I reckon up on a suddain, which by their very smell, many of them, touch, taste, cause some grievous malady, if not death itself! Some make mention of a thousand several poysons: but these are but trifles in respect. The greatest enemy to man is man, who, by the divels instigation, is still ready to do mischief—his own executioner, a woollf, a divel to himself and others. We are all brethren in Christ, or at least should be—members of one body, servants of one Lord; and yet no fiend can so torment, insult over, tyrannize, vex, as one man doth another. Let me not fall, therefore, (saith David, when wars, plague, famine, were offered) into the hands of men, merciless and wicked men:

\* ——— *Vix sunt homines hoc nomine digni;  
Quamque lupi, sævæ plus feritatis habent.*

We can, most part, foresee these epidemicall diseases, and, likely, avoid them. Dearth, tempests, plagues, our astrologers foretell us: earth-quakes, inundations, ruines of houses, consuming fires, come by little and little, or make some noyse beforehand; but the knaveries, impostures, injuries, and villanies of men no art can avoid. We can keep our professed enemies from our cities, by gates, walls and towres, defend our selves

\* Munster. l. 3. Cox. cap. 462.  
lupus; homo homini dæmon.

\* Buchanan. Baptist.  
Ovid. de Trist. l. 5. Eleg. 7.

\* Homo homini



from thieves and robbers by watchfulness and weapons; but this malice of men, and their pernicious endeavours, no caution can divert, no vigilancy foresee, we have so many secret plots and devices to mischief one another; sometimes by the divels help, as magicians, \*witches; sometimes by impostures, mixtures, poysons, stratagems, single combats, wars, (we hack and hew, as if we were *ad internecionem nati*, like Cadmus souldiers born to consume one another:—'tis an ordinary thing to read of an hundred and two hundred thousand men slain in a battel) besides all manner of tortures, brassen bulls, racks, wheels, strappadoes, guns, engins, &c. <sup>b</sup>*Ad unum corpus humanum supplicia plura, quam membra*: we have invented more torturing instruments, than there be several members in a mans body, as Cyprian well observes. To come nearer yet, our own parents, by their offences, indiscretion, and intemperance, are our mortal enemies. <sup>c</sup>*The fathers have eaten sour grapes; and the childrens teeth are set on edge*. They cause our griefe many times, and put upon us hereditary diseases, inevitable infirmities: they torment us; and we are ready to injure our posterity,

——— <sup>d</sup>*mox daturi progeniem vitiosiore;*

and the latter end of the world, as <sup>e</sup>Paul foretold, is still like to be worst. We are thus bad by nature, bad by kinde, but far worse by art, every man the greatest enemy unto himself. We study many times to undo our selves, abusing those good gifts which God hath bestowed upon us, health, wealth, strength, wit, learning, art, memory, to our own destruction: <sup>f</sup>*Perditio tua ex te*. As <sup>g</sup>Judas Maccabæus killed Apollonius with his own weapons, we arm ourselves to our own overthrows; and use reason, art, judgement, all that should help us, as so many instruments to undo us. Hector gave Ajax a sword, which, so long as he fought against enemies, served for his help and defence; but after he began to hurt harmless creatures with it, turned to his own hurtless bowels. Those excellent meanes, God hath bestowed on us, well imployed, cannot but much avail us; but, if otherwise perverted, they rume and confound us: and so, by reason of our indiscretion and weakness, they commonly do: we have too many instances. This St. Austin acknowledgeth of himself in his humble Confessions; *promptness of wit, memory, eloquence, they were God's good gifts; but he did not use them to his glory*. If you will particularly know how, and by

\* Miscent sconita nocere.  
12. 2.    <sup>a</sup>Hor. 1. 3. Od. 6.  
3. 12.

<sup>b</sup>Lib. 2. Epist. 2. ad Donatum.  
<sup>c</sup>2 Tim. 3. 2.

<sup>d</sup>Hos. 13. 9.

<sup>e</sup>Ezech.  
<sup>f</sup>1 Macc.



what meanes, consult physitions; and they will tell you, that it is in offending in some of those six non-natural things, of which I shall after <sup>a</sup>dilate more at large: they are the causes of our infirmities, our surfeiting, and drunkennesss, our immoderate insatiable lust, and prodigious ryot. *Plures crapula, quam gladius*, is a true saying—the board consumes more than the sword. Our intemperance it is, that pulls so many severall incurable diseases upon our heads, that hastens <sup>b</sup>old age, perverts our temperature, and brings upon us suddain death. And, last of all, that which crucifies us most, is our own folly, madness, (*quos Jupiter perdit, dementat*); by subtraction of his assisting grace, God permits it) weakness, want of government, our facility and proneness in yeelding to several lusts, in giving way to every passion and perturbation of the minde; by which meanes we metamorphose our selves, and degenerate into beasts; all which that prince of <sup>c</sup>poets observed of Agamemnon, that, when he was well pleased, and could moderate his passion, he was—as *oculosque Jovi par*—like Jupiter in feature, Mars in valour, Pallas in wisdom, another God; but, when he became angry, he was a lion, a tyger, a dog, &c. there appeared no sign or likeness of Jupiter in him: so we, as long as we are ruled by reason, correct our inordinate appetite, and conform our selves to God's word, are as so many living saints: but, if we give reins to lust, anger, ambition, pride, and follow our own wayes, we degenerate into beasts, transform our selves, overthrow our constitutions, <sup>d</sup>provoke God to anger, and heap upon us this of melancholy, and all kindes of incurable diseases, as a just and deserved punishment of our sins.

## SUBSECT. II.

THE { DEFINITION  
NUMBER  
DIVISION } OF DISEASES.

**W**HAT a disease is, almost every physitian defines. <sup>e</sup>Fernelius calleth it an *affection of the body contrary to nature*—<sup>f</sup>Fuchsius and Crato, an *hinderence, hurt, or alteration of any action of the body, or part of it*—<sup>g</sup>Tholosanus, a *dissolution of that league which is between body*

<sup>a</sup> Part. 1. Sect. 2. Memb. 2.

<sup>b</sup> Nequitia est, quæ te non sinit esse senem.

<sup>c</sup> Homer. Iliad.

<sup>d</sup> Intemperantia, luxus, ineluvies, et infinita hujusmodi

flagitia, quæ divinas poenas merentur. Crato.

<sup>e</sup> Fern. Path. l. 1. c. 11. Morbus

est affectus contra naturam corpori insidens.

<sup>f</sup> Fuchs. Instit. 1. 3. Sect. 1. c. 3.

A quo primum vitatur actio.

<sup>g</sup> Dissolutio fœderis in corpore, ut sanitas est

consummatio.

and soule, and a perturbation of it; as health the perfection, and makes to the preservation of it—<sup>a</sup> Labeo in Agellius, an ill habit of the body, opposite to nature, hindering the use of it—others otherwise, all to this effect.

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

——— 'macies, et nova febrium  
Terris iacubuit cohors:

for, besides many epidemical diseases unheard of, and altogether unknown to Galen and Hippocrates, as *scorbutum*, *small pox*, *plica*, *sweating sickness*, *morbus Gallicus*, &c. we have many proper and peculiar almost to every part.

No man free from some disease or other.] No man amongst us so sound, of so good a constitution, that hath not some impediment of body or minde. *Quisque suos patimur manes*; we have all our infirmities, first or last, more or less. There will be, peradventure, in an age, or one of a thousand, like Zenophilus the musician in <sup>c</sup> Pliny, that may happily live 105 yeares without any manner of impediment; a Pollio Romulus, that can preserve himself *with wine and oyl*; a man as fortunate as Q. Metellus, of whom Valerius so much bragg; a man as healthful as Otto Herwardus, a senator of Ausborow in Germany, (whom <sup>d</sup> Leovitius the astrologer brings in for an example and instance of certainty in his art) who, because he had the significatours in his geniture fortunate, and free from the hostile aspects of Saturn and Mars, being a very old man, <sup>e</sup> could not remember that ever he was sick. <sup>f</sup> Paracelsus may bragg, that he could make a man live 400 yeares or more, if he might bring him up from his infancy, and dyet him as he list; and some physitions hold, that there is no certain period of mans life, but it may still, by temperance and physick, be prolonged. We finde, in the mean time, by common experience, that no man can escape, but that of <sup>g</sup> Hesiod is true:

ΕΙΛΕΗ ΜΕ ΓΑΡ ΓΥΝΑΙΚΑΙ ΚΑΚΑΙ, ΠΛΗΘΥΝΕΙ ΔΕ ΘΑΛΑΣΣΑ  
ΝΕΟΣΙΔ' ΑΝΘΡΩΠΟΙΣΙΝ ΕΦ' ἡμερη, ἢ' ΕΠΙ ΝΥΚΤΙ,  
ΑΥΤΟΜΑΤΟΙ ΦΟΙΤΩΣΙ. ———

<sup>a</sup> Lib. 4. cap. 2. Morbus est habitus contra naturam, qui usum ejus, &c.  
<sup>b</sup> Cap. 11. lib. 7. <sup>c</sup> Horat. <sup>d</sup> Cap. 50. lib. 7. Centum et quinque vixit annos sine ullo incommodo. <sup>e</sup> Intus multo, foras oleo: <sup>f</sup> Exemplis genitur.

<sup>g</sup> præfixis Ephemer. cap. de infirmitat. <sup>h</sup> Qui, quoad pueritiam ultimam memoriam recordari potest, non meminit se ægrotum decubuisse. <sup>i</sup> Lib. de vita longa. <sup>j</sup> Opera et dies.

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

*Division of diseases.*] If you require a more exact division of these ordinary diseases which are incident to men, I refer you to physitians: \*they will tell you of *acute* and *chronic*, *first* and *secondary*, *lethales*, *salutares*, *errant*, *fixed*, *simple*, *compound*, *connexed*, or *consequent*, belonging to *parts* or to the whole in *habit* or in *disposition*, &c. My division at this time (as most befitting my purpose) shall be into those of the body and minde. For them of the body, (a brieve catalogue of which Fuchsius hath made, *Institut. lib. 3. sect. 1. cap. 11.*) I refer you to the voluminous tomes of Galen, Aretæus, Rhassus, Avicenna, Alexander, Paulus, Aëtius, Cordonerius, and those exact neotericks, Savanarola, Capivaccius, Donatus Altomarus, Hercules de Saxonia, Mercurialis, Victorius Faventinus, Wecker, Piso, &c. that have methodically and elaborately written of them all. Those of the minde and head I will briefly handle, and apart.

### SUBJECT. III.

#### *Division of the Diseases of the Head.*

THESE diseases of the minde, forasmuch as they have their chief seat and organs in the head, are commonly repeated amongst the diseases of the head, which are divers, and vary much according to their site: for in the head, as there be several parts, so there be divers grievances, which, according to that division of <sup>b</sup>Heurnius, (which he takes out of Arculanus) are inward or outward (to omit all others which pertain to eyes and ears, nostrils, gums, teeth, mouth, palat, tongue, wessel, chops, face, &c.) belonging properly to the brain, as baldness, falling of hair, furfair, lice, &c. \*Inward belonging to the skins next to the brain, called *dura* and *pia mater*, as all head akes, &c. or to the ventricles, caules, kells, tunicles, creeks, and parts of it, and their passions, as *carus*, *vertigo*, *incolus*, *apoplexie*, *falling-sickness*. The diseases of the nerves; *crampes*, *stupor*, *convulsion*, *tremor*, *palsie*; or belonging to the excrements of the brain, *catarrhes*, *sneezing*, *rheumes*, *distillations*; or else those that

\* See Fernellius, Path. lib. 1. cap. 9, 10, 11, 12. Fuchsius, instit. 1. 3. sect. 1. c. 7. Wecker. Synt.

<sup>b</sup> Præfat. de morbis capitis. In capite ut variz habitant partes, ita variz quædam ibi eveniunt.

\* Of which read Heurnius, Montanuz, Hildebrand, Quercetan, Jason Pratensis, &c.

pertain to the substance of the brain it self, in which are conceived, *phrensie*, *lethargie*, *melancholy*, *madness*, *weak memory*, *sopor*, or *coma vigilia* and *vigil coma*. Out of these again I will single such as properly belong to the *phantasia*, or *imagination*, or *reason* it self, which <sup>a</sup>Laurentius calls the diseases of the minde; and Hildesheim, *morbus imaginationis, aut rationis læsæ*, which are three or four in number, *phrensie*, *madness*, *melancholy*, *dotage* and their kindes, as *hydrophobia*, *lycanthopia*, *chorus sancti Viti*, *morbi dæmoniaci*; which I will briefly touch and point at, insisting, especially in this of *melancholy*, as more eminent than the rest, and that through all his kindes, causes, symptomes, prognosticks, cures; as Lonicerus hath done *de Apoplexiâ*, and many other of such particular diseases. Not that I finde fault with those which have written of this subject before, as Jason Pratensis, Laurentius Montaltus, T. Bright, &c. they have done very well in their severall kindes and methods: yet that which one omits, another may haply see; that which one contracts, another may enlarge. To conclude with <sup>b</sup>Scribanus, *that which they had neglected, or perfunctorily handled, we may more thoroughly examine: that which is obscurely delivered in them, may be perspicuously dilated and amplified by us*, and so made more familiar and easie for every man's capacity, and the common good; which is the chiefe end of my discourse.

## SUBSECT. IV.

*Dotage, Phrensie, Madness, Hydrophobia, Lycanthopia, Chorus sancti Viti, Extasis.*

*Delirium, dotage.*] **D**OTAGE, fatuity, or folly, is a common name to all the following species, as some will have it. <sup>c</sup>Laurentius and <sup>d</sup>Altomarus comprehended *madness*, *melancholy*, and the rest, under this name, and call it the *summum genus* of them all. If it be distinguished from them, it is *natural* or *ingenite*, which comes by some defect of the organs, and over-moist brain, as we see in our common fools; and is for the most part intended or remitted in particuler men, and thereupon some are wiser than other; or else it is *acquisite*, an appendix or symptome of some other disease, which comes or goes; or, if it continue, a sign of *melancholy* it self.

<sup>a</sup> Cap. 2. de melanchol.    <sup>b</sup> Cap. 2. de Physiologia sagarum. Quod alii minus recte fortasse dixerint, nos examinare, melius judicare, corrigere, stillicamus, <sup>c</sup> Cap. 4. de mel.    <sup>d</sup> Art. med. c. 7.

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

*Madness.*] *Madness*, *phrensie*, and *melancholy*, are confounded by Celsus, and many writers; others leave out *phrensie*, and make *madness* and *melancholy* but one disease; which Jason Pratensis especially labours, and that they differ only *secundum majus* or *minus*, in quantity alone, the one being a degree to the other, and both proceeding from one cause. They differ *intenso et remisso gradu*, saith <sup>b</sup> Gordonius, as the humour is intended or remitted. Of the same minde is <sup>c</sup> Arctæus, Alexander Tertullianus, Guianerius, Savanarola, Heurnius; and Galen himself writes promiscuously of them both, by reason of their affinity: but most of our neotericks do handle them apart, whom I will follow in this treatise. *Madness* is therefore defined to be a vehement *dotage*; or raving without a fever, far more violent than *melancholy*, full of anger and clamour, horrible looks, actions, gestures, troubling the patients with far greater vehemency both of body and minde, without all feare and sorrow, with such impetuous force and boldness, that sometimes three or four men cannot hold them; differing only in this from *phrensie*, that it is without a fever, and their memory is, most part, better. It hath the same causes as the other, as choler adust, and blood incensed, brains inflamed, &c. <sup>d</sup> Fracastorius adds, *a due time and full age* to this definition, to distinguish it from children, and will have it *confirmed impotency*, to separate it from such as *accidentally come and go again*, as by taking *hentane*, *nightshade*, *wine*, &c. Of this fury there be divers kindes; <sup>e</sup> *ecstasie*, which is familiar with some persons, as Cardan saith of himself, he could be in one when he list; in which the Indian priests deliver their oracles, and the witches in Lapland (as Olaus Magnus writeth, l. 3. cap. 18. *extasi omnia prædicere*) answer all questions

<sup>a</sup> Plurique medici uno complexu perstringunt hos duos morbos, quod ex eadem causa oriuntur, quodque magnitudine, et modo solum distent, et alter gradus ad alterum existat. Jason Pratensis.

<sup>b</sup> Lib. Med.

<sup>c</sup> Pars manie mihi videtur.

<sup>d</sup> Insanus est, qui ætate debita, et tempore debito, per se, non momentaneam et fugacem, ut vini, solum hyoscyami, sed confirmatam habet impotentiam bene operandi suæ intellectum. l. 2. de intellectu.

<sup>e</sup> Of which read Felix Plater, cap. 3. de mentis alienatione.

in an extasis you will ask; what your friends do, where they are, how they fare, &c. The other species of this fury are *enthusiasms, revelations, and visions*, so often mentioned by Gregory and Beda in their workes; obsession or possession of divels, *Sybilline prophets*, and poetical *Furies*; such as come by eating noxious herbs, tarantulas stinging, &c. which some reduce to this. The most known are *lycanthopia, hydrophobia, chorus sancti Viti*.

*Lycanthropia.*] *Lycanthropia*, which Avicenna calls *cuculuth*, others *lupinam insaniam*, or wolf-madness, when men run howling about graves and fields in the night, and will not be perswaded but that they are wolves, or some such beasts—<sup>a</sup> Aëtius and <sup>b</sup> Paulus call it a kinde of *melancholy*; but I should rather refer it to *madness*, as most do. Some make a doubt of it, whether there be any such disease. <sup>c</sup> Donat. ab Altomari saith, that he saw two of them in his time: <sup>d</sup> Wierus tells a story of such a one at Padua, 1541, that would not beleeve to the contrary, but that he was a wolf. He hath another instance of a Spaniard, who thought himself a bear. <sup>e</sup> Forestus confirms as much by many examples; one, amongst the rest, of which he was an eye-witness, at Alcmerein Holland—a poor husbandman that still hunted about graves, and kept in churchyards, of a pale, black, ugly, and fearful look. Such, belike, or little better, were king Prætus' daughters, that thought themselves kine; and Nebuchadnezzar, in Daniel, as some interpreters hold, was only troubled with this kinde of madness. This disease perhaps gave occasion to that bold assertion of <sup>f</sup> Pliny, *some men were turned into wolves in his time, and from wolves to men again*; and to that fable of Pausanias, of a man that was ten yeares a wolf, and afterwards turned to his former shape: to <sup>g</sup> Ovid's tale of Lycaon, &c. He that is desirous to hear of this disease, or more examples, let him read Austin in his eighteenth book *de Civitate Dei*, cap. 5; Mizaldus, cent. 5. 77; Skenknius, lib. 1. Hildesheim, *spicil.* 2. *de Mani*; Forestus, lib. 10. *de Morbis Cerebri*; Olaus Magnus; Vincentius Bellavicensis, *spec. met. lib.* 31. c. 122; Pierius, Bodine, Zuinger, Zeilgur, Peucer, Wierus, Spranger, &c. This malady, saith Avicenna, troubleth men most in February, and is now a dayes frequent in Bohemia and Hungary, according to <sup>h</sup> Heurnius. Schernitzius will have it common in Livonia. They lye hid, most part, all day, and go abroad in the

<sup>a</sup> Lib. 6. cap. 11.<sup>b</sup> Lib. 3. cap. 16.<sup>c</sup> Cap. 9. Art. med.<sup>d</sup> De

præstigi. Dæmonum, l. 3. cap. 21.

<sup>e</sup> Observat. lib. 10. de morbis cerebri, c. 15.<sup>f</sup> Hippocrates, lib. de insanis.<sup>g</sup> Lib. 8. cap. 22. Homines interdum lupos fieri;

et contra.

<sup>h</sup> Met. l. 1.<sup>i</sup> Cap. de Man.

night, barking, howling, at graves and deserts; <sup>a</sup>*they have usually hollow eys, scabbed legs and thighs, very dry and pale,* <sup>b</sup>saith Altomarus: he gives a reason there of all the symptomes, and sets down a brieve cure of them.

*Hydrophobia* is a kinde of madness, well known in every village, which comes by the biting of a mad dog, or scratching (saith <sup>c</sup>Aurelianus), touching, or smelling alone sometimes (as <sup>d</sup>Skenkius proves), and is incident to many other creatures as well as men; so called, because the parties affected cannot endure the sight of water, or any liquor, supposing still they see a mad dog in it. And (which is more wonderful) though they be very dry, (as in this malady they are) they will rather dye than drink. <sup>e</sup>Coelius Aurelianus, an ancient writer, makes a doubt whether this hydrophobia be a passion of the body or the minde. The part affected is the brain: the cause, poyson that comes from the mad dog, which is so hot and dry, that it consumes all the moisture in the body. <sup>f</sup>Hildesheim relates of some that dyed so mad, and, being cut up, had no water, scarce blood, or any moisture left in them. To such as are so affected, the feare of water begins at fourteen dayes after they are bitten, to some again not till forty or sixty dayes after: commonly saith Heurnius, they begin to rave, flye water, and glasses, to look red, and swell in the face, about twenty dayes after, (if some remedy be not taken in the mean time), to lye awake, to be pensive, sad, to see strange visions, to bark and howl, to fall into a swoon, and oftentimes fits of the falling sickness. <sup>g</sup>Some say, little things like whelps will be seen in their urines. If any of these signs appear, they are past recovery. Many times these symptomes will not appear till six or seaven moneths after, saith <sup>h</sup>Codronchus; and some times not till seaven or eight yeares, as Guianerius; twelve, as Albertus; six or eight moneths after, as Galen holds. Baldus the great lawyer dyed of it: an Augustin fryer, and a woman in Delph, that were <sup>i</sup>Forestus patients, were miserably consumed with it. The common cure in the countrey (for such at least as dwell near the sea side) is to duck them over head and ears in sea water; some use charms; every good wife can prescribe medicines. But the best cure to be had in such cases, is from the most approved physitians. They that will read of them, may consult with Dioscorides, *lib. 6. cap. 37.* Heurnius, Hildesheim, Capivaccius, Forestus, Skenkius, and, before all others, Codronchus an Italian, who hath lately written two exquisite bookes of this subject.

<sup>a</sup> Ulcera crura; sitis ipsis adest immodica; pallidi; lingua sicca. <sup>b</sup> Cap. 9.  
<sup>c</sup> art. Hydrophobia. <sup>d</sup> Lib. 3. cap. 9. <sup>e</sup> Lib. 7. de Venenis. <sup>f</sup> Lib.  
<sup>g</sup> 3. cap. 13. de morbis acutis. <sup>h</sup> Spicil. 2. <sup>i</sup> Skenkius, 7. lib. de Venenis.  
<sup>k</sup> Lib. de Hydrophobiâ. <sup>l</sup> Observat. lib. 10. 25.



*Chorus sancti Viti.*] *Chorus sancti Viti*, or St. Vitus dance; the lascivious dance, \*Paracelsus calls it, because they that are taken with it, can do nothing but dance till they be dead, or cured. It is so called, for that the parties so troubled were wont to go to St. Vitus for help; and, after they had danced there a while, they were <sup>b</sup>certainly freed. 'Tis strange to hear how long they will dance, and in what manner, over stools, forms, tables; even great-bellied women sometimes (and yet never hurt their children) will dance so long that they can stir neither hand nor foot, but seem to be quite dead. One in red cloaths they cannot abide. Musick, above all things, they love; and therefore magistrates in Germany will hire musicians to play to them, and some lusty sturdy companions to dance with them. This disease hath been very common in Germany, as appears by those relations of <sup>c</sup>Sckenkius, and Paracelsus in his book of Madness, who brags how many several persons he hath cured of it. Felix Platerus (*de Mentis Alienat. cap. 3.*) reports of a woman in Basil whom he saw, that danced a whole moneth together. The Arabians call it a kinde of *palsie*. Bodine, in his fifth book *de Repub. cap. 1.* speaks of this infirmity; Monavius, in his last epistle to Scoltzius, and in another to Dudithus, where you may read more of it.

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

<sup>d</sup>Euchsius, *Institut. lib. 3. sec. 1. cap. 11*, Felix Plater, <sup>e</sup>Laurentius, add to these another *fury* that proceeds from *love*, and another from *study*, another divine or *religious fury*; but these more properly belong to *melancholy*; of all which I will speak <sup>f</sup>apart, intending to write a whole book of them.

\* Lascivam choream. To. 4. de morbis amentium. Tract. 1.  
plurimum, rem ipsam comprobant.

<sup>b</sup> Lib. 1. cap. de Masu.

<sup>c</sup> Eventu, ut

<sup>d</sup> Cap. 3.

<sup>e</sup> Cap. 4. de mol.

<sup>f</sup> PART 5.



## SUBSEC. V.

*Melancholy in disposition, improperly so called.  
Equivocations.*

**M**ELANCHOLY, the subject of our present discourse, is either in disposition, or habit. In disposition is that transitory *melancholy* which comes and goes upon every small occasion of sorrow, need, sickness, trouble, feare, griefe, passion, or perturbation of the minde, any manner of care, discontent, or thought, which causeth anguish, dulness, heaviness and vexation of spirit, any wayes opposite to pleasure, mirth, joy, delight, causing frowardness in us, or a dislike. In which equivocal and improper sense, we call him melancholy, that is dull, sad, sower, lumpish, ill-disposed, solitary, any way moved, or displeased. And from these melancholy dispositions \*no man living is free, no Stoick, none so wise, none so happy, none so patient, so generous, so godly, so divine, that can vindicate himself; so well composed, but more or less, sometime or other, he feels the smart of it. Melancholy, in this sense, is the character of mortality. <sup>b</sup>*Man, that is born of a woman, is of short continuance, and full of trouble.* Zeno, Cato, Socrates himself,—whom <sup>c</sup>*Ælian* so highly commends for a moderate temper, that *nothing could disturb him; but, going out, and coming in, still Socrates kept the same serenity of countenance, what miserie soever befell him*—(if we may believe Plato his disciple) was much tormented with it. Q. Metellus, in whom <sup>d</sup>*Valerius* gives instance of all happiness, *the most fortunate man then living, born in that most flourishing city of Rome, of noble parentage, a proper man of person, well qualified, healthful, rich, honourable, a senatour, a consul, happy in his wife, happy in his children, &c.* yet this man was not void of melancholy; he had his share of sorrow. <sup>e</sup>*Polycrates* Samius, that flung his ring into the sea, because he would participate of discontent with others, and had it miraculously restored to him again shortly after by a fish taken as he angled, was not free from melancholy dispositions. No man can cure himself: the very

\* De quo homine securitas? de quo certum gaudium? Quocunque se convertit, in terrenis rebus amaritudinem animi inveniet. Aug. in Psal. 8. 5. <sup>b</sup> Job. 14. 1.

<sup>c</sup> Omni tempore Socratem eodem vultu videri, sive domum rediret, sive domo egrederetur.

<sup>d</sup> Lib. 7. cap. 1. Natus in florentissimâ totius orbis civitate, nobilissimis parentibus, corporis vires habuit, et rarissimas animi dotas, uxorem conspiciam, pudicam, felices liberos, consulari decus, sequentes triumphos, &c.

<sup>e</sup> Ælian.

gods had bitter pangs, and frequent passions, as their own<sup>a</sup> poets put upon them. In general<sup>b</sup> as the heaven, so is our life sometimes faire, sometimes overcast, tempestuous, and serene; as in a rose, flowers and prickles: in the year it self, a temperate summer sometimes, a hard winter, a drowth, and then again pleasant showers; so is our life intermixt with joyes, hopes, feares, sorrows, calumnies: *Invicem cedunt dolor et voluptas*: there is a succession of pleasure and pain.

medio de fonte leporum  
Surgit amari aliquid, quod in ipsis floribus angat.

*Even in the midst of laughing there is sorrow* (as <sup>d</sup> Solomon holds): even in the midst of all our feasting and jollity, (as <sup>e</sup> Austin infers in his Com. on Psal. 41) there is griefe and discontent. *Inter delicias, semper aliquid seculi nos strangulat*: for a pint of hony, thou shalt here likely find a gallon of gaul; for a dram of pleasure, a pound of pain; for an inch of mirth, an ell of moan: as ivy doth an oke, these miseries encompass our life; and 'tis most absurd and ridiculous for any mortal man to look for a perpetual tenour of happiness in his life. Nothing so prosperous and pleasant, but it hath<sup>f</sup> some bitterness in it, some complaining, some grudging; 'tis all <sup>g</sup> *γλυκύπικρον*, a mixt passion, and, like a chequer table, black and white: men, families, cities, have their falls and wanes, now trines, sextiles, then quartiles, and oppositions. We are not here, as those angels, celestial powers and bodjes, sun, and moon, to finish our course without all offence, with such constancy, to continue for so many ages; but subject to infirmities, miseries, interrupt, tossed and tumbled up and down, carried about with every small blast, often molested and disquieted upon each slender occasion, <sup>h</sup> uncertain, brittle; and so is all that we trust unto.  
<sup>b</sup> *And he that knows not this, and is not armed to endure it,*

<sup>a</sup> Homer. *Iliad*. <sup>b</sup> Lipsius, cent 3. ep. 45. Ut cælum, sic nos homines sumus: illud ex intervallo nubibus obducitur et obscuratur. In rosario flores spinis intermixti. Vita similis aëri; udum modo, sudum, tempestas, serenitas: ita vices rerum sunt, præmia gaudij, et sequaces curæ. <sup>c</sup> Lucretius, l. 4. 1124. <sup>d</sup> Prov. 14. 13. Extremum gaudij luctus occupat. <sup>e</sup> Natalitia inquit celebrantur; nuptiæ hic sunt; at ibi quid celebratur, quod non dolet, quod non transit? <sup>f</sup> Apuleius, 4. florid. Nihil quidquid homini tam prosperum divinitus datum, quin ei admixtum sit aliquid difficultatis, ut etiam amplissimâ quaquâ lætitiâ subacta quæpiam vel parva querimonia, conjugatione quâdam mellis et fellis. <sup>g</sup> Cædua nimirum et fragilia, et puerilibus consentanea crepundia, sunt ista quæ viris et opes humanæ vocantur, affluunt subito; repente dilabuntur; nullo in loco, nullâ in personâ, stabilibus nixa radicibus consistunt; sed incertissimo flatu fortunæ, quos in sublime extulerunt, improvise recursu destitutos in profundo miseriarum velle miserabiliter immergunt. Valerius, l. 6. c. 9. <sup>h</sup> Huic seculo parum aptus et; qui potius omnium nostrorum conditionem ignora quibus reciproco quodam nexu, &c. Loschanus Callobelgicus, lib. 8. ad annum 1598.

is not fit to live in this world (as one condolees our time); he knows not the condition of it, where, with a reciprocal tie, pleasure and pain are still united, and succeed one another in a ring. *Exi e mundo*; get thee gone hence, if thou canst not brook it: there is no way to avoid it, but to arm thy self with patience, with magnanimity, to <sup>a</sup> oppose thy self unto it, to suffer affliction as a good souldier of Christ, as <sup>b</sup> Paul adviseth, constantly to bear it. But forasmuch as so few can embrace this good counsell of his, or use it aright, but rather as so many brut beasts, give way to their passion, voluntarily subject and precipitate themselves into a labyrinth of cares, woes, miseries, and suffer their soules to be overcome by them, cannot arm themselves with that patience as they ought to do, it falleth out oftentimes that these dispositions become habits, and many effects contemned (as <sup>c</sup> Seneca notes) make a disease. Even as one distillation, not yet grown to custome, makes a cough, but continual and inveterate causeth a consumption of the lungs; so do these our melancholy provocations; and, according as the humour it self is intended or remitted in men, as their temperature of body or rational soule is better able to make resistance, so are they more or less affected: for that which is but a flea-biting to one, causeth unsufferable torment to another; and which one by his singular moderation and well composed carriage can happily overcome, a second is no whit able to sustain; but, upon every small occasion of misconceived abuse, injury, griefe, disgrace, loss, cross, rumour, &c. (if solitary, or idle) yeelds so far to passion, that his complexion is altered, his digestion hindered, his sleep gone, his spirits obscured, and his heart heavy, his hypochondries mis-affected; winde, crudity, on a suddain overtake him, and he himself overcome with melancholy. As it is with a man imprisoned for debt, if once in the goal, every creditor will bring his action against him, and there likely hold him—if any discontent seise upon a patient, in an instant all other perturbations (for, *quâ data porta, ruunt*) will set upon him; and then, like a lame dog or broken-winged goose, he droops and pines away, and is brought at last to that ill habit or malady of melancholy it self: so that, as the philosophers make <sup>d</sup> eight degrees of heat and cold, we may make eighty-eight of melancholy, as the parts affected are diversely seised with it, or have been plunged more or less into this infernal gulf, or

<sup>a</sup> *Florum omnia studia dirigi debent, ut humana fortiter feramus.* <sup>b</sup> 1<sup>a</sup> Tim. 2. 3. <sup>c</sup> *Epist. 96. l. 10. Affectus frequentes contemptique morbum faciunt. Distillatio una, nec adhuc in morem adducta, tussim facit; assidua et violenta, phthisim.* <sup>d</sup> *Calidum ad octo: frigidum ad octo. Una hirundo non facit aestatem.*

waded deeper into it. But all these *melancholy* fits, howsoever pleasing at first, or displeasing, violent and tyrannizing over those whom they seise on for the time—yet these fits, I say, or men affected, are but improperly so called, because they continue not, but come and go, as by some objects they are moved. This *melancholy*, of which we are to treat, is an habit, *morbus santicus*, or *chronicus*, a chronick or continueate disease, a settled humour, as <sup>a</sup> Aurelianus and <sup>b</sup> others call it, not errant, but fixed; and as it was long increasing, so, now being (pleasant or painful) grown to an habit, it will hardly be removed.

SECT. I.  
MEMB. II.  
SUBSECT. I.

*Digression of Anatomy.*

**B**EFORE I proceed to define the disease of *melancholy*, what it is, or to discourse farther of it, I hold it not impertinent to make a briefe digression of the anatomy of the body and faculties of the soule, for the better understanding of that which is to follow; because many hard words will often occur, as *myrrache*, *hypochondries*, *hæmorrhoids*, &c. *imagination*, *reason*, *humours*, *spirits*, *vital*, *natural*, *animal*, *nerves*, *veins*, *arteries*, *chylus*, *pituita*; which of the vulgar will not so easily be perceived, what they are, how sited, and to what end they serve. And, besides, it may peradventure give occasion to some men to examine more accurately, search farther into this most excellent subject, (and thereupon, with that royal <sup>c</sup> prophet, to praise God; for a man is fearfully and wonderfully made, and curiously wrought) that have time and leasure enough, and are sufficiently informed in all other worldly businesses, as to make a good bargain, buy and sell, to keep and make choyce of a faire hawk, hound, horse, &c. but, for such matters as concern the knowledge of themselves, they are wholly ignorant and careless; they know not what this body and soule are, how combined, of what parts and faculties they consist, or how a man differs from a dog. And what can be more ignominious and filthy (as <sup>d</sup> Melancthon well inveighs) than for a man not to know the structure and composition of his own body? especially since the knowledge of it tends so much to the preservation of his health, and information of his manners. To stir them up therefore to this study,

<sup>a</sup> Lib. 1. c. 6.    <sup>b</sup> Fuchsius, lib. 8. sec. cap. 7. Hildesheim, fol. 130.    <sup>c</sup> Psal. 139. 14.    <sup>d</sup> De animâ. Turpe enim est homini ignorare sui corporis (ut illi dicam) ædificium, præsertim cum ad valetudinem et mores hæc cognitio plurimum conducatur.

to peruse those elaborate works of <sup>a</sup>Galen, Bauhinus, Plater, Vesalius, Falopius, Laurentius, Remelinus, &c. which have written copiously in *Latin*—or that which some of our industrious country-men have done in our mother tongue, not long since, as that translation of <sup>b</sup>Columbus, and <sup>c</sup>Microcosmographia, in thirteen books—I have made this brief digression. Also because <sup>d</sup>Wecker, <sup>e</sup>Melancthon, <sup>f</sup>Fernelius, <sup>g</sup>Fuchsius, and those tedious tracts *de Animâ* (which have more compendiously handled and written of this matter) are not at all times ready to be had—to give them some small taste or notice of the rest, let this epitome suffice.

## SUBJECT. II.

*Division of the Body. Humours. Spirits.*

OF the parts of the body there may be many divisions: the most approved is that of <sup>a</sup>Laurentius, out of Hippocrates, which is, into parts *contained*, or *containing*. *Contained* are either *humours* or *spirits*.

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

*Blood.*] Blood is a hot, sweet, temperate, red humour, prepared in the *mesaraicke* veins, and made of the most temperate parts of the *chylus* in the liver, whose office is to nourish the whole body, to give it strength and colour, being dispersed, by the veins, through every part of it. And from it

<sup>a</sup> De usu part.    <sup>b</sup> History of man.    <sup>c</sup> D. Crooke,    <sup>d</sup> In Syntaxi.  
<sup>e</sup> De Animâ.    <sup>f</sup> Instit. lib. 1.    <sup>g</sup> Physiol. l. 1. 2.    <sup>h</sup> Anat. l. 1.  
 c. 18.    <sup>i</sup> In Micro. Succos, sine quibus animal sustentari non potest.    <sup>k</sup> Mor-  
 bosos humores.

*spirits* are first begotten in the heart, which afterwards, by the *arteries*, are communicated to the other parts.

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

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

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

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

*Spirits*.] Spirit is a most subtile vapour, which is expressed from the *blood*, and the instrument of the soule to perform all his actions; a common tye or *medium* betwixt the body and the soule as some will have it; or (as \*Paracelsus) a fourth soule of it self. Melancthon holds the fountain of these spirits to be the heart; begotten there, and afterward conveyed to the brain, they take another nature to them. Of these spirits there be three kinds, according to the three principal parts, *brain, heart, liver*; *natural, vital, animal*. The *natural* are begotten in the liver, and thence dispersed through the veins, to perform those natural actions. The *vital* spirits are made in the heart of the *natural*, which, by the *arteries*, are transported to all the other parts: if these *spirits* cease, then life ceaseth, as in a *syncope* or swooning. The *animal* spirits, formed of the *vital*, brought up to the brain, and diffused by the nerves, to the subordinate members, give sense and motion to them all.

### SUBSECT. III.

#### Similar parts.

*Similar parts*.] CONTAINING parts, by reason of their more solid substance, are either *homogeneous* or *heterogeneous*, *similar*, or *dissimilar*; (so Aristotle divides them, *lib. 1. cap. 1. de Hist. Animal*. Laurentius, *cap. 20. lib. 1.*) *Similar*, or *homogeneous*, are such as, if they be divided, are still severed into parts of the

\* *Spiritalis anima*.

same nature, as water into water. Of these some be *spermatical*, some *fleshy*, or carnal. <sup>a</sup> *Spermatical* are such as are immediately begotten of the seed, which are *bones*, *gristles*, *ligaments*, *membranes*, *nerves*, *arteries*, *veins*, *skins*, *fibres* or *strings*, *fat*.

*Bones.*] The bones are dry and hard, begotten of the thickest of the seed, to strengthen and sustain other parts: some say there be three hundred and four, some three hundred and seven, or three hundred and thirteen in mans body. They have no nerves in them, and are therefore without sense.

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

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

*Nerves*, or sinews, are membranes without, and full of marrow within: they proceed from the brain, and carry the animal spirits for sense and motion. Of these some be harder, some softer: the softer serve the senses; and there be seven pair of them. The first be the optick *nerves*, by which we see; the second move the eyes; the third pair serve for the tongue to taste; the fourth pair for the taste in the palat; the fifth belong to the ears; the sixth pair is most ample, and runs almost over all the bowels: the seventh pair moves the tongue. The harder sinews serve for the motion of the inner parts, proceeding from the marrow in the back, of whom there be thirty combinations—seven of the neck, twelve of the breast, &c.

*Arteries.*] *Arteries* are long and hollow, with a double skin to convey the vital spirits; to discern which the better, they say that Vesalius the anatomist was wont to cut up men alive. <sup>b</sup> They arise in the left side of the heart, and are principally two, from which the rest are derived, *aorta*, and *venosa*. *Aorta* is the root of all the other, which serves the whole body; the other goes to the lungs, to fetch ayr to refrigerate the heart.

*Veins.*] *Veins* are hollow and round like pipes; arising from the liver, carrying blood and natural spirits, they feed all the parts. Of these there be two chiefe, *vena porta*, and *vena cava*, from which the rest are corrivated. That *vena porta* is a vein coming from the concave of the liver, and receiving those mesaraical veins, by whom he takes the *chylus* from the stomach and guts, and conveys it to the liver. The other derives blood from the liver, to nourish all other dispersed members. The branches of that *vena porta* are the *mesaraical* and *hæmorrhoids*. The branches of the *cava* are *inward* or *out-*

<sup>a</sup> Laurentius, c. 20. l. 1. Anat.

<sup>b</sup> In these they observe the beating of the pulse.



ward—inward—seminal or emulgent—outward, in the head, arms, feet, &c. and have several names.

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

#### SUBSECT. IV.

##### *Dissimilar parts.*

**D**ISSIMILAR parts are those which we call *organical*, or *instrumental*; and they be *inward*, or *outward*. The chiefest outward parts are situate forward or backward. *Forward*, the crown and foretop of the head, skull, face, forehead, temples, chin, eys, ears, nose, &c. neck, breast, chest, upper and lower part of the belly, hypochondries, navel, groyn, flank, &c. *Backward*, the hinder part of the head, back, shoulders, sides, loyns, hip-bones, *os sacrum*, buttocks, &c. Or joynts, arms, hands, feet, legs, thighs, knees, &c. Or common to both, which, because they are obvious and well known, I have carelessly repeated, *eaque præcipua et grandiora tantum; quod reliquum, ex libris de animâ, qui volet, accipiat.*

*Inward organical* parts, which cannot be seen, are divers in number, and have several names, functions, and divisions; but that of <sup>b</sup> Laurentius is most notable, into *noble*, or *ignoble* parts. Of the *noble* there be three principal parts, to which all the rest belong, and whom they serve—*brain, heart, liver*; according to whose site, three regions, or a threefold division is made of the whole body; as, first, of the *head*, in which the animal organs are contained, and brain it self, which by his nerves gives sense and motion to the rest, and is, (as it were) a privy counsellour, and chancellor, to the *heart*. The second region is the chest, or middle *belly*,\* in which the *heart* as king keeps his court, and by his arteries communicates life to the whole body. The third region is the lower *belly*, in which the *liver* resides as a legate *a latere*, with the rest of those natural organs, serving for concoction, nourishment, expelling of excrements. This lower region is distinguished

\* Cujus est pars similis a vi cutificâ, ut interiora muniat. Capivac. Anat. pag. 252.

<sup>b</sup> Aust. lib. I. c. 19. Celebris est et pervulgata partium divisio in principes et ignobiles partes.



from the upper by the *midriffe*, or *diaphragma*, and is subdivided again by <sup>a</sup>some into three concavities, or regions, upper, middle, and lower—the upper, of the *hypochondries*, in whose right side is the *liver*, the left the *spleen* (from which is denominated *hypochondriacal melancholy*)—the second, of the navel and flanks, divided from the first by the *rim*—the last, of the water-course, which is again subdivided into three other parts. The Arabians make two parts of this region, *epigastrium* and *hypogastrium*; upper or lower. *Epigastrium* they call *mirache*, from whence comes *mirachialis melancholia*, sometimes mentioned of them. Of these several regions I will treat in briefe apart; and, first, of the third region, in which the natural organs are contained.

*The lower region. Natural Organs.*] But you that are readers, in the mean time, suppose you were now brought into some sacred temple, or majestical palace, (as <sup>b</sup>Melanthon saith) to behold not the matter only, but the singular art, workmanship, and counsell of this our great Creator. And 'tis a pleasant and profitable speculation, if it be considered aright. The parts of this region, which present themselves to your consideration and view, are such as serve to *nutrition*, or *generation*. Those of *nutrition* serve to the first or second concoction, as the *œsophagus* or gullet which brings meat and drink into the *stomach*. The *ventricle* or stomach, which is seated in the midst of that part of the belly beneath the *midriffe*, the kitchen (as it were) of the first concoction, and which turns our meat into *chylus*. It hath two mouths, one above, another beneath. The upper is sometimes taken for the stomach it self: the lower and nether door (as Wecker calls it) is named *pylorus*. This stomach is sustained by a large kell or kaull, called *omentum*; which some will have the same with *peritonæum*, or rim of the belly. From the *stomach* to the very *fundament*, are produced the *guts* or *intestina*, which serve a little to alter and distribute the *chylus*, and convey away the excrements. They are divided into small and great, by reason of their site and substance, slender or thicker: the slender is *dædænum*, or whole gut, which is next to the stomach, some twelve inches long (saith <sup>c</sup>Fuchsius). *Jejunum*, or empty gut continue to the other, which hath many *mesaraick veins* annexed to it, which take part of the *chylus* to the liver from it. *Ilion*, the third, which consists of many crinkles, which serves with the rest to receive, keep, and distribute the *chylus* from the *stomach*. The thick guts are three, the *blind gut*,

<sup>a</sup> D. Crooke, out of Galen and others.

<sup>b</sup> Vos vero veluti in templum ac sacrarium quoddam vos duci putatis, &c. Suscipi et utilis cognitio.

<sup>c</sup> Il. l. 1.

cap. 12. Sect. 5.

*colon*, and *right gut*. The *blind* is a thick and short gut, having one mouth in which the *ilion* and *colon* meet: it receives the excrements, and conveys them to the *colon*. This *colon* hath many windings, that the excrements pass not away too fast: the *right gut* is straight, and conveys the excrements to the *fundament*, whose lower part is bound up with certain muscles, called *sphincteres*, that the excrements may be the better contained, until such time a man be willing to go to the stool. In the midst of these guts is situated the *mesenterium* or *midriff*, composed of many veins, arteries, and much fat, serving chiefly to sustain the guts. All these parts serve the first concoction. To the second, which is busied either in refining the good nourishment, or expelling the bad, is chiefly belonging the liver, like in colour to congealed blood, the shop of blood, situate in the right *hypochondry*, in figure like to an half-moon; *generosum membrum*, Melancthon styles it; a generous part; it serves to turn the *chylus* to blood, for the nourishment of the body. The excrements of it are either *choleric* or *watery*, which the other subordinate parts convey. The *gall*, placed in the concave of the liver, extracts *choler* to it; the *spleen*, *melancholy*; which is situate on the left side, over against the liver, a spongy matter that draws this black *choler* to it by a secret virtue, and feeds upon it, conveying the rest to the bottom of the stomach, to stir up appetite, or else to the guts as an excrement. That watery matter the two kidneys expurgate by those emulgent veins, and *ureters*. The emulgent draw this superfluous moisture from the blood; the two *ureters* convey it to the *bladder*, which, by reason of his site in the lower belly, is apt to receive it, having two parts, neck and bottom: the bottom holds the water; the neck is constringed with a muscle, which, as a porter, keeps the water from running out against our will.

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

[*Middle Region.*] Next in order is the *middle region*, or chest, which comprehends the vital faculties and parts; which (as I have said) is separated from the lower belly by the *diaphragma* or *midriff*, which is a skin consisting of many nerves, membranes; and, amongst other uses it hath, is the instrument of laughing. There is also a certain thin membrane, full of sinews, which covereth the whole chest within, and is called *pleura*, the seat of the disease called *pleurisie*, when it is inflamed. Some add a third skin, which is termed *mediastinus*, which divides the chest into two parts, right and left. Of this region the principal part is the *heart*, which is the seat and

fountain of life, of heat, of spirits, of pulse, and respiration: the sun of our body, the king and sole commander of it: the seat and organ of all passions and affections; (*primum vivens, ultimum moriens*; it lives first, and dyes last in all creatures) of a pyramidical form, and not much unlike to a pine-apple; a part worthy of <sup>a</sup> admiration, that can yeeld such variety of affections, by whose motion it is dilated or contracted, to stir and command the humours in the body; as, in sorrow, melancholy; in anger, choler; in joy, to send the blood outwardly; in sorrow, to call it in; moving the humours, as horses do a chariot. This *heart*, though it be one sole member, yet it may be divided into two creeks, *right* and *left*. The *right* is like the moon increasing, bigger than the other part, and receives blood from *vena cava*, distributing some of it to the *lungs*, to nourish them, the rest to the left side, to ingender spirits. The *left creek* hath the form of a *cone*, and is the seat of life, which (as a torch doth oyl) draws blood unto it, begetting of it spirits and fire; and, as fire in a torch, so are spirits in the blood; and, by that great *artery* called *aorta*, it sends vital spirits over the body, and takes ayr from the lungs, by that *artery* which is called *venosa*; so that both creeks have their vessels; the right two veins; the left two arteries, besides those two common anfractuons ears, which serve them both; the one to hold blood, the other ayr, for several uses. The *lungs* is a thin spungy part, like an ox's hoof, (saith <sup>b</sup> Fernelius) the town-clark, or cryer (<sup>c</sup>one terms it), the instrument of voyce, as an oratour to a king; annexed to the heart, to express his thoughts by voyce. That it is the instrument of voyce, is manifest, in that no creature can speak or utter any voyce, which wanteth these lights. It is, besides, the instrument of respiration, or breathing; and its office is to cool the *heart*, by sending ayr unto it by the *venosul artery*, which vein comes to the lungs by that *aspera arteria*, which consists of many gistles, membrances, nerves, taking in ayr at the nose and mouth, and, by it likewise, exhales the fumes of the *heart*.

In the upper *region* serving the animal faculties, the chiefe organ is the *brain*, which is a soft, marrowish, and white substance, ingendred of the purest part of seed and spirits, included by many skins, and seated within the skull or brain-pan; and it is the most noble organ under heaven, the dwelling-house and seat of the soule, the habitation of wisdom, memory, judge-

<sup>a</sup> *He res est præcipue digna admiratione, quod tantâ affectuum varietate cietur cor, quod omnes res tristes et lætæ statim corda feriunt et movent.* <sup>b</sup> *Physio.* l. 1. c. 8.

<sup>c</sup> *Ut orator regi, sic pulmo, vocis instrumentum, annectitur cordi, &c. Melanct.*

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

## SUBSECT. V.

*Of the Soule and her Faculties.*

ACCORDING to \* Aristotle, the soule is defined to be *ψυχή, perfectio et actus primus corporis organici, vitam habentis in potentiâ*—the perfection or first act of an organical body, having power of life; which most <sup>b</sup>philosophers approve. But many doubts arise about the *essence*, *subject*, *seat*, *distinction*, and subordinate faculties, of it. For the essence and particular knowledge, of all other things it is most hard (be it of man or beast) to discern, as \* Aristotle himself, \* Tullie, \* Picus Mirandula, \* Tolet, and other neoterick philosophers,

\* De anim. c. 1.

\* Scalg. exerc. 807.

Tolet in lib. de animâ, cap. 1. &amp;c.

\* De animâ, cap. 1.

\* Tuscul. quest.

\* Lib. 6. Doct. Val. Gentil. l. 13.

pag. 1216.

\* Aristot.

confess. <sup>a</sup>*We can understand all things by her; but, what she is, we cannot apprehend.* Some therefore make one *soule*, divided into three principal faculties; others, three distinct *soules*; (which question of late hath been much controverted by Picolomineus, and Zabarel) <sup>b</sup>Paracelsus will have four *soules*, adding to the three granted faculties, a *spiritual soule*; (which opinion of his, Campanella, in his book *de Sensu rerum*, much labours to demonstrate and prove, because carcases bleed at the sight of the murderer; with many such arguments;) and <sup>c</sup>some, again, one *soule* of all creatures whatsoever, differing only in organs; and that beasts have reason as well as men, though, for some defect of organs, not in such measure. Others make a doubt, whether it be all in all, and all in every part; which is amply discussed by Zabarel amongst the rest. The <sup>c</sup>common division of the *soule* is into three principal faculties, *vegetall*, *sensitive*, and *rational*, which make three distinct kinde of living creatures—*vegetall* plants, *sensible* beasts, *rational* men. How these three principal faculties are distinguished and connected, *humano ingenio inaccessum videtur*, is beyond humane capacity, as <sup>d</sup>Taurellus, Philip, Flavius, and others, suppose. The inferiour may be alone; but the superiour cannot subsist without the other; so *sensible* includes *vegetall*, *rational*, both which are contained in it, (saith Aristotle) *ut trigonus in tetragono*, as a triangle in a quadrangle.

*Vegetall soule.*] *Vegetall*, the first of the three distinct faculties, is defined to be *a substantial act of an organical body, by which it is nourished, augmented, and begets another like unto it self*: in which definition, three several operations are specified, *altrix*, *auctrix*, *procreatrix*. The first is <sup>a</sup>nutrition, whose object is nourishment, meat, drink, and the like; his organ, the liver, in sensible creatures; in plants, the root or sap. His office is to turn the nutriment into the substance of the body nourished, which he performs by natural heat. This nutritive operation hath four other subordinate functions or powers belonging to it—*attraction*, *retention*, *digestion*, *expulsion*.

*Attraction.*] <sup>b</sup>*Attraction* is a ministring faculty, which (as a loadstone doth iron) draws meat into the stomach, or as a lamp doth oyl; and this attractive power is very necessary in plants, which suck up moisture by the root, as another mouth, into the sap, as a like stomach.

<sup>a</sup> *Anima queque intelligimus; et tamen, quæ sit ipsa, intelligere non valemus.*  
<sup>b</sup> *Spiritualis animam a reliquis distinctam tuctur, quam in cadavere inhaerentem post mortem per aliquot inces.*

<sup>c</sup> *Lib. 3. cap. 31.* <sup>d</sup> *Cælius, lib. 2. c. 31. Plutarch. in Grillo. Lips. cen. 1. cp. 50. Josius de Ritu et Fletu, Averroes, Campanella, &c.* <sup>e</sup> *Philip. de Anima, ca. 1. Cælius. 20. antiq. cap. 3. Plutarch. de placit. Philos. - De vit. et mort. part. 2. c. 3. prop. 1. de vit. et mort. 2. s. 22.* <sup>f</sup> *Nutritio est alimentum transmutatio, viro naturalis. Scal. exerc. 101, sect. 17.* <sup>g</sup> *See more of attraction in Scal. exerc. 343.*

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

*Digestion.*] *Digestion* is performed by natural heat; for, as the flame of a torch consumes oyl, wax, tallow, so doth it alter and digest the nutritive matter. Indigestion is opposite unto it, for want of natural heat. Of this *digestion* there be three differences, *maturation*, *elixation*, *assation*.

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

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

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

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

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

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

Stat sua cuique dies; breve et irreparabile tempus  
Omnibus est vita:—

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

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



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

## SUBSECT. VI.

### *Of the sensible Soule.*

NEXT in order is the *sensible faculty*, which is as far beyond the other in dignity, as a beast is preferred to a plant, having those vegetall powers included in it. 'Tis defined an *act of an organical body, by which it lives, hath sense, appetite, judgement, breath and motion.* His object, in general, is a sensible or passible quality, because the sense is affected with it. The general organ is the brain, from which principally the sensible operations are derived. This *sensible soule* is divided into two parts, *apprehending or moving.* By the *apprehensive* power, we perceive the species of sensible things, present or absent, and retain them, as wax doth the print of a seal. By the *moving*, the body is outwardly carryed from one place to another, or inwardly moved by spirits and pulse. The *apprehensive* faculty is subdivided into two parts, *inward, or outward—outward*, as the five senses, of *touching, hearing, seeing, smelling, tasting*; to which you may add Scaliger's sixth sense of *titillation*, if you please, or that of *speech*, which is the sixth external sense, according to Laillius. *Inward* are three, *common sense, phantasie, memory.* Those five outward senses have their object in outward things only, and such as are present, as the eye sees no colour except it be at hand, the ear sound. Three of these senses are of *commodity, hearing, sight, and smell*; two of necessity, *touch*

\* Vita consistit in calido et humido.

and taste, without which we cannot live. Besides, the *sensitive* power is *active* or *passive*—*active*, as, in sight, the eye sees the colour; *passive* when it is hurt by his object, as the eye by the sun beames, (according to that axiome, *visibile forte destruit sensum*) or if the object be not pleasing, as a bad sound to the ear, a stinking smell to the nose, &c.

*Sight.*] Of these five senses, *sight* is held to be most precious, and the best, and that by reason of his object; it sees the whole body at once; by it we learn, and discern all things—a sense most excellent for use. To the *sight* three things are required; the *object*, the *organ*, and the *medium*. The *object* in general is *visible*, or that which is to be seen, as colours, and all shining bodies. The *medium* is the illumination of the ayr, which comes from <sup>a</sup> light, commonly called *diaphanum*; for, in dark, we cannot see. The *organ* is the eye, and chiefly the apple of it, which, by those optick nerves concurring both in one, conveys the sight to the common sense. Betwixt the organ and the object, a true distance is required, that it be not too near, or too far off. Many excellent questions appertain to this sense, discussed by philosophers; as, whether this sight be caused *intra mittendo, vel extra mittendo*, &c. by receiving in the visible species, or sending of them out; which <sup>b</sup> Plato, <sup>c</sup> Plutarch, <sup>d</sup> Macrobius, <sup>e</sup> Lactantius, and others, dispute. And, besides, it is the subject of the *perspectives*, of which Alhazen the Arabian, Vitellio, Roger Bacon, Baptista Porta, Guidus Ubaldus, Aquilonius, &c. have written whole volumes.

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

<sup>a</sup> Lumen est actus perspicui. Lumen a luce provenit; lux est in corpore lucido.

<sup>b</sup> Satur. 7. c. 14.

<sup>c</sup> In Phædon.

<sup>d</sup> Lac. cap. 8. de opif. Dei 1.

<sup>e</sup> De pract. Philos. 4.



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

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

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

## SUBSECT. VII.

### *Of the Inward Senses.*

*Common sense.] INNER senses are three in number, so called, because they be within the brain-pan, as common sense, phantasie, memory. Their objects are not only things present, but they perceive the sensible species of things to come, past, absent, such as were before in the sense. This common sense is the judge or moderator of the rest, by whom we discern all differences of objects; for by mine eye I do not know that I see, or by mine ear that I hear, but by my common sense, who judgeth of sounds and colours: they are but the organs to bring the species to be censured; so that all their objects are his, and all their offices are his. The forepart of the brain is his organ or seat.*

<sup>a</sup> Lib. 19. cap. 2.

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

*Memory.*] *Memory* layes up all the species which the senses have brought in, and records them as a good *register*, that they may be forth-coming when they are called for by *phantasie* and *reason*. His object is the same with *phantasie*; his seat and *organ*, the back part of the brain.

*Affections of the senses, sleep and waking.*] The affections of these senses are *sleep* and *waking*, common to all sensible creatures. *Sleep* is a rest or binding of the outward senses, and of the common sense, for the preservation of body and soule, (as <sup>b</sup>Scaliger defines it); for, when the common sense resteth, the outward senses rest also. The *phantasie* alone is free, and his commander, *reason*; as appears by those imaginary dreames, which are of divers kinds, *naturall*, *divine*, *dæmoniacul*, &c. which vary according to humours, dyet, actions, objects, &c. of which, Artemidorus, Cardanus, and Sambucus, with their several interpretators, have written great volumes. This ligation of senses proceeds from an inhibition of spirits, the way being stopped by which they should come; this stopping is caused of vapours arising out of the stomach, filling the nerves, by which the spirits should be conveyed. When these vapours are spent, the passage is open, and the spirits perform their accustomed duties; so that *waking* is the action and motion of the senses, which the spirits, dispersed over all parts, cause.

<sup>a</sup> Phys. l. 5, c. 8.<sup>b</sup> Exercit. 280.

## SUBJECT. VIII.

## Of the Moving faculty.

*Appetite.* THIS moving faculty is the other power of the sensitive soule, which causeth all those inward and outward animal motions in the body. It is divided into two faculties, the power of appetite, and of moving from place to place. This of appetite is threefold, (so some will have it) naturall, as it signifies any such inclination, as of a stone to fall downward, and such actions as retention, expulsion, which depend not of sense, but are vegetall, as the appetite of meat and drink, hunger and thirst. Sensitive is common to men and brutes. Voluntary, the third, or intellective, which commands the other two in men, and is a curb unto them, or at least should be (but for the most part is captivated and over-ruled by them: and men are led like beasts by sense, giving reins to their concupiscence and several lusts); for by this appetite the soule is led or inclined to follow that good which the senses shall approve, or avoid that which they hold evil. His object being good or evil, the one he embraceth, the other he rejecteth—according to that aphorisme, *omnia appetunt bonum*, all things seek their own good, or at least seeming good. This power is inseparable from sense; for, where sense is, there is likewise pleasure and pain. His organ is the same with the common sense, and is divided into two powers, or inclinations, concupiscible or irascible, or (as one translates it) coveting, anger-invading, or impugning. Concupiscible covets alwayes pleasant and delightsome things, and abhors that which is distasteful, harsh, and unpleasant. Irascible, *quasi aversans per iram et odium*, as avoiding it with anger and indignation. All affections and perturbations arise out of these two fountaines, which although the Stoicks make light of, we hold natural, and not to be resisted. The good affections are caused by some object of the same nature; and, if present, they procure joy, which dilates the heart, and preserves the body: if absent, they cause hope, love, desire, and concupiscence. The bad are simple or mixt: simple, for some bad object present, as sorrow, which contracts the heart, macerates the soule, subverts the good estate of the body, hindering all the operations of it, causing melancholy, and many times death itself; or future, as feare. Out of these two, arise those mixt affections and passions of anger, which is a desire of revenge—hatred, which is inveterate anger—zeale,

\* T. W. Jesu<sup>s</sup>, in his Passions of the Minde.

\* Valerius,

which is offended with him who hurts that he loves—and *παραφροσύνη*, a compound affection of joy and hate, when we rejoyce at other mens mischief, and are grieved at their prosperity—pride, self-love, emulation, envy, shame, &c. of which elsewhere.

*Moving from place to place*, is a faculty necessarily following the other: for in vain were it otherwise to desire and to abhor, if we had not likewise power to prosecute or eschew, by moving the body from place to place. By this faculty therefore we locally move the body, or any part of it, and go from one place to another: to the better performance of which, three things are requisite—that which moves; by what it moves; that which is moved. That which moves is either the efficient cause, or end. The end is the object, which is desired or eschewed, as\* in a dog to catch a hare, &c. The efficient cause in man is *reason*, or his subordinate phantasie, which apprehends good or bad objects; in brutes, *imagination* alone, which moves the *appetite*, the *appetite* this faculty, which, by an admirable league of nature, and by mediation of the spirit, commands the organ by which it moves; and that consists of nerves, muscles, cords, dispersed through the whole body, contracted and relaxed as the spirits will, which move the muscles, or \*nerves in the midst of them, and draw the cord, and so, *per consequens*, the joynt, to the place intended. That which is moved is the body or some member apt to move. The motion of the body is divers, as going, running, leaping, dancing, sitting, and such like, referred to the predicament of *situs*. Worms creep, birds flye, fishes swim; and so of parts, the chiefe of which is *respiration* or breathing, and is thus performed: the outward ayr is drawn in by the *vocal artery*, and sent by mediation of the *midriff* to the lungs, which, dilating themselves as a pair of bellows, reciprocally fetch it in, and send it out to the heart to cool it; and from thence, now being hot, convey it again, still taking in fresh. Such a like motion is that of the *pulse*, of which, because many have written whole bookes, I will say nothing.

#### SUBSECT. IX.

##### *Of the Rational Soule.*

IN the precedent subsections, I have anatomized those inferior faculties of the soule; the *rational* remaineth, a *pleasant, but a doubtful subject* (as <sup>b</sup>one terms it), and with the like brevity to be discussed. Many erroneous opinions are about

\* *Nervi a spiritu moventur, spiritus ab animâ, Melanct.*  
*cundum et anceps subjectum.*

<sup>b</sup> *Vesourio. Ju-*

the essence and original of it; whether it be fire, as Zeno held; harmony, as Aristoxenus; number, as Xenocrates; whether it be organical, or inorganical; seated in the brain, heart, or blood; mortal, or immortal; how it comes into the body. Some hold that it is *ex traduce*, as Phil. 1. *de Animâ*, Tertullian, Lactantius, *de opific. Dei*, cap. 19. Hugo, *lib. de Spiritu et Animâ*, Vincentius Bellavic. *spec. natural. lib. 23. cap. 2 et 11*. Hippocrates, Avicenna, and many <sup>a</sup>late writers; that one man begets another, body and soule; or, as a candle from a candle, to be produced from the seed: otherwise, say they, a man begets but half a man, and is worse than a beast, that begets both matter and form; and, besides, the three faculties of the soule must be together infused; which is most absurd, as they hold, because in beasts they are begot (the two inferiour I mean), and may not be <sup>a</sup>well separated in men. <sup>b</sup>Galen supposeth the soule *crasin esse*, to be the temperature it self; Trismegistus, Musæus, Orpheus, Homer, Pindarus, Pherecydes Syrius, Epictetus, with the Chaldees and Egyptians, affirmed the soule to be immortal, as did those Britan <sup>c</sup>Druides of old. The <sup>d</sup>Pythagoreans defend *metempsychosis* and *palingenesia*—that soules go from one body to another, *epolâ prius Lethes undâ*, as men into wolves, bears, dogs, hogs, as they were inclined in their lives, or participated in conditions.

————— <sup>e</sup>inque ferinas  
Possumus ire domos, pecundumque in pectora condi-

<sup>f</sup>Lucian's cock was first Euphorbus, a captain:

Ille ego, (nam memini) Trojani tempore belli,  
Panthoïdes Euphorbus eram,

a horse, a man, a sponge. <sup>e</sup>Julian the Apostate thought Alexander's soule was descended into his body: Plato, in *Timæo*, and in his *Phædon*, (for ought I can perceive) differs not much from this opinion, that it was from God at first, and knew all; but, being inclosed in the body, it forgets, and learns anew, which he calls *reminiscentia*, or *recalling*; and that it was put into the body for a punishment, and thence it goes into a beasts, or mans, (as appears by his pleasant fiction *de sortitione animarum*, *lib. 10. de rep.*) and, after <sup>b</sup>ten thousand yeares, is to return into the former body again:

<sup>a</sup> Goclenius, in *Voxæl*, pag. 302. Bright, in *Phys. Scrib.* 1. L. David Crusius, Melancthon, Hippus Hérnius, Levinus Lemnius, &c. <sup>b</sup> Lib. an mores sequantur, &c. <sup>c</sup> Cesar. 6. com. <sup>d</sup> Read *Æneas Gæzus dial. of the immortality*

of the soule. <sup>e</sup> Ovid. *met.* 15. <sup>f</sup> In Gallo. Idem. <sup>g</sup> Nicephorus, *lib. 1. 10. c. 35.* <sup>h</sup> Phæd.

— \* post varios annos, per mille figuras,  
Rursus ad humanæ fertur primordia vitæ.

Others deny the immortality of it, which Pomponatus of Padua decided out of Aristotle not long since, Plinius Avunculus, *cap. 7. lib. 2. et lib. 7. cap. 55.* Seneca, *lib. 7. epist. ad Lucilium epist. 55.* Dicitarchus, in *Tull. Tusc.* Epicurus, Aratus, Hippocrates, Galen, Lucretius, *lib. 1.*

(Præterea gigui pariter cum corpore, et unâ  
Crescere sentimus, pariterque senescere, mentem)

Averroës, and I know not how many neotericks. <sup>b</sup> *This question of the immortality of the soule is diversly and wonderfully impugned and disputed, especially amongst the Italians of late,* saith Jab. Colerus, *lib. de immort. animæ, cap. 1.* The Popes themselves have doubted of it. Leo Decimus, that Epicurean Pope, as <sup>c</sup> some record of him, caused this question to be discussed *pro* and *con* before him, and concluded at last, as a prophane and atheistical moderator, with that verse of Cornelius Gallus,

Et redit in nihilum, quod fuit ante nihil.

it began of nothing; and in nothing it ends. Zeno and his Stoicks (as <sup>d</sup> Austin quotes him) supposed the soule so long to continue, till the body was fully putrified, and resolved into *materia prima*; but, after that, *in fumos evanescere*, to be extinguished and vanish; and in the mean time whilst the body was consuming, it wandered all abroad, *et e longinquo nulla annunciare*, and (as that Clazomenian Hermetimus averred) saw pretty visions, and suffered I know not what.

\* Errant exsanguis sine corpore et ossibus umbræ.

Others grant the immortality thereof; but they make many fabulous fictions in the mean time of it, after the departure from the body—like Plato's Elysian fields, and the Turkie paradise. The soules of good men they deified; the bad (saith <sup>e</sup> Austin) *became divels*, as they supposed; with many such absurd tenents, which he hath confuted. Hierom, Austin, and other fathers of the church, hold that the soule is immortal, created of nothing, and so infused into the child or *embryo* in his mothers womb, six moneths after the <sup>f</sup> conception; not as those of brutes, which are *ex traduce*, and, dyeing with them,

<sup>a</sup> Claudian. lib. 1. de rapt. Proserp.

<sup>b</sup> Hæc questio multos per annos varie ac

mirabiliter impugnata, &c.

<sup>c</sup> Colerus, *ibid.*

<sup>d</sup> De eccles. dog. cap. 16.

<sup>e</sup> Ovid. 4. Met.

<sup>f</sup> Bonorum læres, malorum vero larvas et leinures.

<sup>g</sup> Some say at three dayes, some six weekes, others otherwise.

vanish into nothing—to whose divine treatises, and to the Scriptures themselves, I rejoin all such atheistical spirits, as Tullie did Atticus, doubting of this point, to Plato's Phædon; or, if they desire philosophical proofs and demonstrations, I refer them to Niphus, Nic. Faventinus Tracts of this subject, to Fran. and John Picus in digress, *sup. 2. de Animâ*, Tholosanus, Eugubinus, to Soto Canas, Thomas, Peresius, Dandinus, Colerus, to that elaborate Tract in Zanchius, to Tolet's Sixty Reasons, and Lessius Twenty-two Arguments, to prove the immortality of the soule. Campanella, *lib. de sensu rerum*, is large in the same discourse, Albertinus the Schoolman, Jacob. Nactantus, *tom. 2. op.* handleth it in four questions—Antony Brunus, Aonius Palearius, Marinus Marcennus, with many others. This *reasonable soule*, which Austin calls a spiritual substance moving it self, is defined by philosophers to be *the first substantial act of a naturall, humane, organical body, by which a man lives, perceives, and understands, freely doing all things, and with election*: out of which definition we may gather, that this *rational soule* includes the powers, and performs the duties, of the two other, which are contained in it; and all three faculties make one soule, which is inorganical of it self (although it be in all parts), and incorporeal, using their organs, and working by them. It is divided into two chiefe parts, differing in office only, not in essence—the *understanding*, which is the *rational power apprehending*; the *will*, which is the *rational power moving*; to which two, all the other rational powers are subject and reduced.

## SUBSECT. X.

### *Of the Understanding.*

**U**NDERSTANDING is a power of the soule \* by which we perceive, know, remember, and judge, as well singulars as universals, having certain innate notices or beginnings of arts, a reflecting action, by which it judgeth of his own doings, and examines them. Out of this definition, (besides his chiefe office, which is to apprehend, judge all that he performs, without the help of any instrument or organs) three differences appear betwixt a man and a beast: as, first, the sense only comprehends singularities, the understanding universallities: secondly, the sense hath no innate notions: thirdly, brutes cannot reflect upon themselves. Bees indeed make neat

\* Melanct.



and curious workes, and many other creatures besides; but, when they have done, they cannot judge of them. His object is God, *Ens*, all nature, and whatsoever is to be understood; which successively it apprehends. The object first moving the *understanding*, is some sensible thing; after, by *discoursing*, the minde findes out the corporeal substance, and from thence the spiritual. His actions (some say) are *apprehension*, *composition*, *division*, *discoursing*, *reasoning*, *memory* (which some include in *invention*), and *judgement*. The common divisions are of the *understanding*, *agent*, and *patient*; *speculative*, and *practick*; in *habit*, or in *act*; *simple*, or *compound*. The *agent* is that which is called the *wit* of man, *acumen* or subtilty, *sharpness* of invention, when he doth invent of himself without a teacher, or learns anew—which abstracts those intelligible species from the phantasie, and transfers them to the passive understanding, \* *because there is nothing in the understanding, which was not first in the sense*. That which the imagination hath taken from the sense, this agent judgeth of, whether it be true or false; and, being so judged, he commits it to the *possible* to be kept. The *agent* is a doctor or teacher; the *passive*, a scholar; and his office is to keep and farther judge of such things as are committed to his charge; as a bare and rased table at first, capable of all forms and notions. Now these notions are two-fold, *actions* or *habits*: *actions*, by which we take notions of, and perceive things; *habits*, which are durable lights and notions, which we may use when we will. † Some reckon up eight kinds of them, *sense*, *experience*, *intelligence*, *faith*, *suspition*, *errour*, *opinion*, *science*; to which are added *art*, *prudence*, *wisdome*; as also *synteresis*, *dictamen rationis*, *conscience*; so that, in all, there be fourteen species of the *understanding*, of which some are *innate*, as the three last mentioned; the other are gotten by doctrine, learning, and use. Plato will have all to be innate: Aristotle reckons up but five intellectual habits: two *practick*, as *prudence*, whose end is to practise, to fabricate; *wisdome*, to comprehend the use and experiments of all notions and habits whatsoever: which division of Aristotle (if it be considered aright) is all one with the precedent: for, three being innate, and five acquise, the rest are improper, imperfect, and, in a more strict examination, excluded. Of all these I should more amply dilate, but my subject will not permit. Three of them I will only point at, as more necessary to my following discourse.

\* Nihil in intellectu, quod non prius fuerat in sensu.

† Velcurio.

‡ The pure part of the conscience.

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

## SUBSECT. XI.

## Of the Will.

**W**ILL is the other power of the rational soule, <sup>b</sup> which covets or avoids such things as have been before judged and apprehended by the understanding. If good, it approves; if evil, it abhors it: so that his object is either good or evil. Aristotle calls this our *rational appetite*; for as, in the *sensitive*, we are moved to good or bad by our *appetite*, ruled and directed by sense; so, in this, we are carried by reason. Besides, the *sensitive appetite* hath a particular object, good or bad; this, an universal, immaterial: that respects only things delectable and pleasant; this, honest. Again, they differ in liberty. The *sensual appetite* seeing an object, if it be a convenient good, cannot but desire it; if evil, avoid it: but this is free in his essence, <sup>c</sup> much now depraved, obscured, and fals from his first perfection, yet, in some of his operations, still free, as to go, walk, move at his pleasure, and to choose whether it will do, or not do, steal, or not steal. Otherwise,

<sup>a</sup> Quod tibi fieri non vis, alteri ne feceris.

<sup>b</sup> Res ab intellectu monstrata recipit, vel rejicit; approbat, vel improbat. Philip.—Ignoti nullo cupido.

<sup>c</sup> Melanchthon. Operationes plerumque foris, etiam libera sit illa in essentia sua.

in vain were lawes, dehortations, exhortations, counsellis, precepts, rewards, promises, threats, and punishments; and God should be the author of sin. But, in \* spiritual things, we will no good; prone to evil, (except we be regenerate, and led by the Spirit) we are egged on by our natural concupiscence, and there is *αταξία*, a confusion in our powers; <sup>b</sup> *our whole will is averse from God and his law*, not in natural things only, as to eat and drink, lust, to which we are led headlong by our temperature and inordinate appetite;

\* Nec nos obniti contra, nec tendere tantum,  
Sufficiamus, ———

we cannot resist; our concupiscence is originally bad, our heart evil; the seat of our affections captivates and enforceth our will: so that, in voluntary things, we are averse from God and goodness, bad by nature, by <sup>d</sup> ignorance worse; by art, discipline, custome, we get many bad habits, suffering them to domineer and tyrannize over us; and the devil is still ready at hand with his evil suggestions, to tempt our depraved will to some ill disposed action, to precipitate us to destruction, except our *will* be swayed and counterpoised again with some divine precepts, and good motions of the Spirit, which many times restrain, hinder and check us, when we are in the full career of our dissolute courses. So David corrected himself, when he had Saul at a vantage. Revenge and malice were as two violent oppugners on the one side; but honesty, religion, feare of God, with-held him on the other.

The actions of the *will* are *velle* and *nolle*, to will and nill, (which two words comprehend all; and they are good or bad, accordingly as they are directed) and some of them freely performed by himself; although the *Stoicks* absolutely denye it, and will have all things inevitably done by *destiny*, imposing a fatal necessity upon us, which we may not resist: yet we say that our will is free in respect of us, and things contingent, howsoever, in respect of God's determinate counsell, they are inevitable and necessary. Some other actions of the *will* are performed by the inferiour powers, which obey him, as the *sensitive* and *moving appetite*; as to open our eyes, to go hither and thither, not to touch a book, to speak faire or fowl; but this appetite is many times rebellious in us, and will not be contained within the lists of sobriety and temperance. It was (as I said) once well agreeing with reason; and there was

\* In civilibus libera, sed non in spiritualibus. Osiander.

aversa a Deo. Omnis homo mendax.

\* Virg.

<sup>b</sup> Totæ voluntatis  
quod bonis studiis non sit instructa mens, ut debuit, aut divinis præceptis exulta.

an excellent consent and harmony betwixt them: but that is now dissolved, they often jar; *reason* is overborne by *passion*,

(*Fertur equis auriga; neque audit, currus habenas*)

as so many wild horses run away with a chariot, and will not be curbed. We know many times what is good, but will not do it, as she said,

— \* *Trahit invitam nova vis; aliudque cupido,  
Mensaliud, suadet:*

Just counsels one thing, reason another; there is a new reluctance in men.

\* *Odi: nec possum, cupiens, non esse, quod odi.*

We cannot resist; but, as Phædra confessed to her nurse, "*quæ loqueris, vera sunt; sed furor suggerit sequi pejora*:" she said well and true (she did acknowledge it); but headstrong passion and fury made her to do that which was opposite. So David knew the filthiness of his fact, what a loathsome, fowl, crying sin adultery was; yet, notwithstanding, he would commit murther, and take away another mans wife—enforced against reason, religion, to follow his appetite.

Those *naturall* and *vegetall* powers are not commanded by *will* at all; for *who can add one cubit to his stature?* These other may, but are not: and thence come all those headstrong passions, violent perturbations of the minde, and many times vitious habits, customes, ferall diseases, because we give so much way to our *appetite*, and follow our inclination, like so many beasts. The principal *habits* are two in number, *vertue* and *vice*, whose peculiar definitions, descriptions, differences, and kinds, are handled at large in the *ethicks*, and are indeed the subject of *moral philosophy*.

### MEMB. III.

#### SUBSECT. I.

##### *Definition of Melancholy, Name, Difference.*

HAVING thus briefly anatomized the body and soule of man, as a preparative to the rest—I may now freely proceed to treat of my intended object, to most mens capacity; and, after many ambages, perspicuously define what this *melancholy* is, shew his *name*, and *differences*. The *name* is imposed from the matter, and disease denominated from the

\* *Medes, Ovid.*

\* *Ovid.*

\* *Seneca, Hipp.*

material cause, (as Brucel observes) *Μελαγχολία, quasi Melancholia*, from black choler. And, whether it be a cause or an effect, a disease, or symptome, let Donatus Altomarus, and Salviarius, decide; I will not contend about it. It hath several descriptions, notations, and definitions. <sup>a</sup> Fracastorius, in his second book of intellect, calls those *melancholy*, whom abundance of that same depraved humour of black choler hath so misaffected, that they become mad thence, and dote in most things, or in all, belonging to election, will, or other manifest operations of the understanding. <sup>b</sup> Melanclius out of Galen, Rufius, Aëtius, describe it to be a bad and peevish disease, which makes men degenerate into beasts; Galen, a privation or infection of the middle cell of the head, &c. defining it from the part affected; which <sup>c</sup> Hercules de Saxonîa approves, lib. 1. cap. 16. calling it a deprivation of the principal function: Fuchsîus, lib. 1. cap. 23. Arnoldus Breviar. lib. 1. cap. 18. Guianerius, and others. By reason of black choler, Paulus adds. Halyabbas simply calls it a commotion of the minde; Aretæus, <sup>d</sup> a perpetual anguish of the soule, fastned, on one thing, without an ague; which definition of his, Mercurialis (*de affect. cap. lib. 1. cap. 10.*) taxeth; but Ælianus Montaltus, defends, (*lib. de morb. cap. 1. de Melan.*) for sufficient and good. The common sort define it to be a kinde of dotage without a fever, having, for his ordinary companions, *fear and sadness, without any apparent occasion.* So doth Laurentius, cap. 4. Piso, lib. 1. cap. 43. Donatus Altomarus, cap. 7. art. medic. Jacchinus, in com. in lib. 9. Rhasis ad Almanson, cap. 15. Valesius, exerc. 17. Fuchsîus, institut. 3. sec. 1. c. 11, &c. which common definition, howsoever approved by most, <sup>e</sup> Hercules de Saxonîa will not allow of, nor David Crusius, *Theat. morb. Flerm. lib. 2. cap. 6:* he holds it unsufficient, as <sup>f</sup> rather shewing what it is not, than what it is; as omitting the specificall difference, the phantasie and brain: but I descend to particulars. The *summum genus* is dotage, or anguish of the minde, saith Aretæus;—of a principal part, Hercules de Saxonîa adds, to distinguish it from cramp and palsey, and such diseases as belong to the outward sense and motions; “*depraved*,” <sup>g</sup> to distinguish it from folly and madness, (which Montaltus makes *angor animi* to separate) in which those functions are not depraved, but rather abolished;

<sup>a</sup> Melancholicos vocamus, quos exsuperantia vel pravitas melancholiz ita male habet, ut inde insaniant vel in omnibus, vel in pluribus, iisque manifestis, sive ad rectam rationem, voluntatem, pertinent, vel electionem, vel intellectus operationes.

<sup>b</sup> Pes-simum et pertinacissimum morbum, qui homines in bruta degenerare cogit.

<sup>c</sup> Panch. Med. <sup>d</sup> Angor animi in una contentione defixus, absque febre.

<sup>e</sup> Cap. 16. <sup>f</sup> Eorum definitio, morbus quid non sit, potius quam quid sit, explicat.

<sup>g</sup> Animæ functiones imminuantur in fatuitate, tolluntur in mania, depravantur solum in melancholiâ. Herc. de Sax. cap. 1. tract. de Melanch.

"without an *ague*" is added by all, to sever it from *phrensie*, and that *melancholy* which is in a pestilent fever. "*Feare and sorrow*" make it differ from *madness*: "*without a cause*" is lastly inserted, to specifie it from all other ordinary passions of "*feare and sorrow*." We properly call that *dotage*, as <sup>a</sup>Laurentius interprets it, *when some one principall faculty of the minde, as imagination or reason, is corrupted, as all melancholy persons have.* It is without a fever, because the humour is, most part, cold and dry, contrary to putrefaction. *Feare and sorrow* are the true characters and inseparable companions of most *melancholy*, not all, as Her. de Saxoniâ (*Tract. postumo de Melancholiâ, cap. 2.*) well excepts; for, to some, it is most pleasant, as to such as laugh most part; some are bold again, and free from all manner of feare and griefe, as hereafter shall be declared.

## SUBSECT. II.

*Of the Parts affected. Affection. Parties affected.*

SOME difference I finde amongst writers, about the principall part affected in this disease, whether it be the *brain* or *heart*, or some other member. Most are of opinion that it is the *brain*; for, being a kinde of *dotage*, it cannot otherwise be, but that the *brain* must be affected, as a similar part, be it by <sup>b</sup>consent or *essence*, not in his ventricles, or any obstructions in them, (for then it would be an *apoplexie*, or *epilepsie*, as <sup>c</sup>Laurentius well observes) but in a cold dry distemperature of it in his substance, which is corrupt and become too cold, or too dry, or else too hot, as in *madmen*, and such as are inclined to it: and this <sup>d</sup>Hippocrates confirms, Galen, Arabians, and most of our new writers. Marcus de Oddis (in a consultation of his, quoted by <sup>e</sup>Hildesheim), and five others there cited, are of the contrary part, because *feare and sorrow*, which are passions, be seated in the heart. But this objection is sufficiently answered by <sup>f</sup>Montaltus, who doth not denie that the heart is affected (as <sup>g</sup>Melanelius proves out of Galen) by reason of his vicinity; and so is the *midriffe* and many other parts. They do *compain*, and have a fellow-feeling by the law of nature: but, for as much as this malady is caused by precedent *imagination*, with the *appetite*, to whom spirits obey, and are subject to those prin-

<sup>a</sup> Cap. 4. de mel.  
de mel.

<sup>b</sup> Per consensum, sive per essentiam.

<sup>c</sup> Cap. 4.

<sup>d</sup> Sec. 7. de mor. vulgar. lib. 6.

<sup>e</sup> Spicil. de melancholiâ.

<sup>f</sup> Cap. 3. de mel. Pars affecta cerebrum, sive per consensum, sive per cerebrum contingit; et procerum auctoritate et ratione stabilitur.

<sup>g</sup> Lib. de Mel. Cor veto,

vicinitas rationis, unâ afficitur, ac septum transversum, ac stomachus, cum dorsalis spinâ, &c.

capall parts; the *brain* must needs primarily be mis-affected, as the seat of *reason*; and then the *heart*, as the seat of *affection*. <sup>a</sup>Capivaccius and Mercurialis have copiously discussed this question; and both conclude the subject is the inner *brain*, and from thence it is communicated to the *heart*, and other inferiour parts, which sympathize and are much troubled, especially when it comes by consent, and is caused by reason of the *stomach*, or *myrache* (as the Arabians term it), or whole body, liver, or <sup>b</sup>spleen, which are seldome free, *pylorus*, *mesaraick veins*, &c. For our body is like a clock; if one wheel be amiss, all the rest are disordered; the whole fabrick suffers: with such admirable art and harmony is a man composed, such excellent proportion, as Lodovicus Vives, in his *Fable of man*, hath elegantly declared.

As many doubts almost arise about the *affection*, whether it be *imagination* or *reason* alone, or both. Hercules de Saxoniâ proves it out of Galen, Aëtius, and Altomarus, that the sole fault is in *imagination*: Bruel is of the same minde: Montaltus (in his 2. cap. of *Melancholy*) confutes this tenent of theirs, and illustrates the contrary by many examples, as of him that thought himself a shell-fish: of a nun, and of a desperate monke that would not be perswaded but that he was damned. *Reason* was in fault (as well as *imagination*), which did not correct this error. They make away themselves oftentimes, and suppose many absurd and ridiculous things. Why doth not *reason* detect the fallacy, settle, and perswade, if she be free? <sup>c</sup>Avicenna therefore holds both corrupt; to whom most Arabians subscribe. The same is maintained by <sup>d</sup>Arctæus, Gorgonius, <sup>e</sup>Guianerius, &c. To end the controversie, no man doubts of *imagination*, but that it is hurt and mis-affected here. For the other, I determine (with <sup>f</sup>Albertinus Bottonus, a doctor of Padua) that it is first in *imagination*, and afterwards in *reason*, if the disease be inveterate, or as it is more or less of continuance; but by accident, as <sup>g</sup>Herc. de Saxoniâ adds: *faith, opinion, discourse, ratiocination, are all accidentally depraved by the default of imagination.*

*Parties affected.*] To the part affected, I may here add the parties, which shall be more opportunely spoken of elsewhere,

<sup>a</sup> Lib. 1. cap. 10. Subjectum est cerebrum interius.

<sup>b</sup> Raro quisquam

tumorem effugit lienis, qui hoc morbo afficitur. Piso. Quis affectus.

<sup>c</sup> See

Donst. ab Altomar.

<sup>d</sup> Facultas imaginandi, non cogitandi, nec memorandi, lesa hic.

<sup>e</sup> Lib. 3. Fen. 1. Tract. 4. cap. 8.

<sup>f</sup> Lib. 3. cap. 5.

<sup>g</sup> Lib.

Med. cap. 19. part. 2. Tract. 15. cap. 2.

<sup>h</sup> Hildenheim, spicil. 2. de Melanc.

fol. 207. et fol. 127. Quandoque etiam rationalis si affectus inveteratus sit.

<sup>i</sup> Lib.

postumo de melanc. edit. 1620. Depravatur fides, discursus, opinio, &c. per vitium

imaginationis, ex accidenti.



now only signified. Such as have the *Moon, Saturn, Mercurie* mis-affected in their genitures—such as live in over-cold, or over-hot climes—such as are born of *melancholy* parents, as offend in those six non-natural things, are black, or of an high sanguine complexion, <sup>a</sup>that have little heads, that have a hot heart, moist brain, hot liver and cold stomach, have been long sick—such as are solitary by nature, great students, given to much contemplation, lead a life out of action—are most subject to *melancholy*. Of sexes, both, but men more often; yet <sup>b</sup>women mis-affected are far more violent, and grievously troubled. Of seasons of the year, the *autumn* is most melancholy. Of peculiar times, old age, from which natural melancholy is almost an inseparable accident; but this artificiall malady is more frequent in such as are of a <sup>c</sup>middle age. Some assign forty yeares; Gariopontus, 30; Jubertus excepts neither yong nor old from this adventitious. <sup>d</sup>Daniel Sennertus involves all of all sorts, out of common experience; *in omnibus omnino corporibus, cujuscunque constitutionis, dominatur*. Aëtius and Aretæus ascribe into the number not only <sup>e</sup>discontented, passionate, and miserable persons, *swarthy, black, but such as are most merry and pleasant, scoffers, and high coloured*. Generally, saith Rhasis, *the finest wits, and most generous spirits, are, before other, obnoxious to it*. I cannot except any complexion, any condition, sex, or age, but *fools and Stoicks*, which (according to <sup>f</sup>Synesius) are never troubled with any manner of passion, but (as Anacreon's *cicada, sine sanguine et dolore*) *similes fere diis sunt*. Erasmus vindicates fools from this melancholy catalogue, because they have most part moist brains and light hearts; *they are free from ambition, envy, shame, and feare; they are neither troubled in conscience, nor macerated with cares, to which our whole life is most subject*.

<sup>a</sup> Qui parvum caput habent, insensati plerique sunt. Arist. in physiognomoniâ.  
<sup>b</sup> Aretæus, lib. 3. c. 5. <sup>c</sup> Qui prope statum sunt. Aret. Medici convenit ætati bus. Piso. <sup>d</sup> De quartano. <sup>e</sup> Pronus ad melancholiam non tam moestus, sed et hilares, jocos, cachinnantes, irrisores, et qui plerumque prærubri sunt. <sup>f</sup> Lib. 1. part. 2. cap. 11. Qui sunt subtilis ingeni, et multæ perspicacitatis, de fecili incident in melancholiam lib. 1. cont. Tract. 9. <sup>g</sup> Nunguam sanitate mentis excedit, aut dolore capitur. Erasmi. <sup>h</sup> In laud. calvit. <sup>i</sup> Vacant conscientie carnicinâ, nec pudeant, nec verentur, nec dilacerantur nullius curarum, quibus tota vita obnoxia est.

## SUBSECT. III.

*Of the matter of Melancholy.*

OF the matter of *melancholy*, there is much question betwixt Avicen and Galen, as you may read in <sup>a</sup>Cardan's Contradictions, <sup>b</sup>Valesius controversies, Montanus, Prosper Calenus, Capivaccius, <sup>c</sup>Bright, <sup>d</sup>Ficinus, that have written either whole tracts, or copiously of it, in their severall treatises of this subject. <sup>e</sup>*What this humour is, or whence it proceeds, how it is ingendred in the body, neither Galen, nor any old writer, hath sufficiently discussed, as Jacchinus thinks: the neotericks cannot agree.* Montanus, in his Consultations, holds *melancholy* to be *material* or *immaterial*; and so doth Arculanus. The *material* is one of the four humours before mentioned, and natural; the *immaterial* or adventitious, acquisite, redundant, unnatural, artificiall, which <sup>f</sup>Hercules de Saxonîa will have reside in the spirits alone, and to proceed from an hot, cold, dry, moist distemperature, which, without matter, alters the brain and functions of it. Paracelsus wholly rejects and derides this division of four humours and complexions; but our Galenists generally approve of it, subscribing to this opinion of Montanus.

This material *melancholy* is either simple or *mixt*—offending in quantity or quality, varying according to his place, where it setteth, as brain, spleen, mesaraick veins, heart, womb, and stomach—or differing according to the mixture of those natural humours amongst themselves, or four unnatural adust humours, as they are diversly tempered and mingled. If natural *melancholy* abound in the body, which is cold and dry, so that it be more <sup>g</sup>than the body is well able to bear, it must needs be distempered (saith Faventius), and diseased; and so the other, if it be depraved, whether it arise from that other *melancholy* of *choler* adust, or from *blood*, produceth the like effects, and is, as Montaltus contends, if it come by adustion of humours, most part hot and dry. Some difference I finde, whether this *melancholy* matter may be ingendred of all four humours, about the colour and temper of it. Galen holds it may

<sup>a</sup> Lib. 1. tract. 3. contradic. 18.<sup>b</sup> Lib. 1. cont. 21.<sup>c</sup> Bright, cap. 16.<sup>d</sup> Lib. 1. cap. 6. de sanit. tuendâ.<sup>e</sup> Quisve aut qualis sit humor, aut quæ istius differentia, et quomodo gignatur in corpore, scrutandum; hac enim in re multi veterum laboraverunt; nec facile accipere ex Galeno sententiam, ob loquendi varietatem. Leon. Jac. com. in 9. Rhasis, cap. 15. cap. 16. in 9. Rhasis.<sup>f</sup> Tract. postum. de Melan. edit. Venetiis, 1620. cap. 7 et 8. Ab intemperie calidâ, humida, &c.<sup>g</sup> Secundum magis aut minus: si in corpore fuerit ad intemperiem, plusquam corpus salubriter ferre poterit; inde corpus morbosum efficitur.

be ingendred of three alone, excluding *flegm*, or *pituita*; whose true assertion <sup>a</sup>Valesius and Menardus stiffly maintain; and so doth <sup>b</sup>Fuchsius, Montaltus, <sup>c</sup>Montanus. How (say they) can white become black? But Hercules de Saxoniâ (*l. post. de mela. c. 8.*) and <sup>d</sup>Cardan are of the opposite part (it may be ingendred of flegm, *etsi raro contingat*, though it seldom come to pass); so is <sup>e</sup>Guianerius, and Laurentius (*c. 1.*) with Melancthon, (in his book *de Animâ*, and chapter of humours; he calls it *asininam*, dull, swinish melancholy, and saith that he was an eye-witness of it); so is <sup>f</sup>Wecker. From melancholy adust ariseth one kinde, from choler another, which is most brutish; another from flegm, which is dull; and the last from blood, which is best. Of these, some are cold and dry, others hot and dry, <sup>g</sup>varying according to their mixtures, as they are intended and remitted. And indeed, as Rodericus a Fons. (*cons. 12. l.*) determines, ichorous and those serous matters, being thickned, become flegm; and flegm degenerates into choler; choler adust becomes *æuginosa melancholia*, as vinegar out of purest wine putrified, or by exhalation of purer spirits, is so made, and becomes sowr and sharp; and, from the sharpness of this humour, proceed much waking, troublesome thoughts and dreames, &c. so that I conclude as before. If the humour be cold, it is (saith <sup>h</sup>Faventinus) *a cause of dolage, and produceth milder symptoms: if hot, they are rash, raving mad, or inclining to it.* If the brain be hot, the animal spirits are hot, much madness follows, with violent actions: if cold, fatuity and sottishness (<sup>i</sup>Capivaccius). <sup>k</sup>The colour of this mixture varies likewise according to the mixture, be it hot or cold; <sup>l</sup>'tis sometimes black, sometimes not (Altomarus). The same <sup>m</sup>Melanelius proves out of Galen: and Hippocrates, in his book of Melancholy, (if at least it be his) giving instance in a burning cole, *which, when it is hot, shines; when it is cold, looks black; and so doth the humour.* This diversity of melancholy matter produceth diversity of effects. If it be within the <sup>n</sup>body, and not putrified, it causeth black jaundise; if putrified, a quartan ague; if it break out to the skin, leprosie; if to parts, severall maladies, as scurvy, &c. If it trouble the minde, as it is diversely mixt, it produceth severall kindes of madness and dolage; of which in their place,

<sup>a</sup> Lib. 1. controvers. cap. 21.

<sup>b</sup> Lib. 1. sect. 4. c. 4.

<sup>c</sup> Concil. 26.

<sup>d</sup> Lib. 2. contradic. cap. 11.

<sup>e</sup> De feb. tract. diff. 2. c. 1. Non est negandum ex

hac fieri melancholicos.

<sup>f</sup> In Syntax.

<sup>g</sup> Varietur dicitur et miscetur, unde variæ

amentium species. Melanct,

<sup>h</sup> Humor frigidus delirii causa; furoris calidus,

&c.

<sup>i</sup> Lib. 1. cap. 10. de affect. cap.

<sup>k</sup> Nigrescit hic humor, aliquando

supercalcfactus, aliquando superfrigidus. cap. 7.

<sup>l</sup> Humor hic niger aliquando

præter modum calcfactus, et alias refrigeratus evadit: nam recentibus carbonibus ei quid simile accidit, qui, durante flamma, pellucidissime candent, et extincti promptè nigrescunt. Hippocrates.

<sup>m</sup> Guianerius, diff. 2. cap. 7.

## SUBJECT. IV.

*Of the species or kinds of Melancholy.*

WHEN the matter is divers and confused, how should it otherwise be, but that the species should be divers and confused? Many new and old writers have spoken confusedly of it, confounding *melancholy* and *madness*, as \*Hecurnius, Guianerius, Gordonius, Sallustius Salvianus, Jason Pratensis, Savanarola, that will have *madness* no other than *melancholy* in extent, differing (as I have said) in degrees. Some make two distinct species, as Rufus Ephesius an old writer, Constantinus, Africanus, Aretæus, <sup>b</sup>Aurelianus, <sup>c</sup>Paulus Ægineta: others acknowledge a multitude of kinds, and leave them indefinite, as Aëtius (in his *Tetrabiblos*), <sup>d</sup>Avicenna (*lib. 3. Fen. 1. Tract. 4. cap. 18*), Arculanus (*cap. 16. in 9*), Rhasis, Montanus (*med. part. 1*). <sup>e</sup>*If natural melancholy be adust, it maketh one kinde; if blood, another, if choler, a third differing from the first; and so many severall opinions there are about the kinds, as there be men themselves.* <sup>f</sup>Hercules de Saxonîa sets down two kinds, *material* and *immaterial*; *one from spirits alone, the other from humours and spirits.* Savanarola (*Rub. 11. Tract. 6. cap. 1. de ægri tud. capitis*) will have the kinds to be infinite; one from the *myrache*, called *myrachialis* of the Arabians; another *stomachalis* from the *stomach*; another from the *liver, heart, womb, hæmorrhoids*; <sup>g</sup>*one beginning, another consummate.* Melancthon seconds him; <sup>h</sup>*as the humour is diversly adust and mixt, so are the species divers.* But what these men speak of species, I think ought to be understood of symptoms; and so doth <sup>i</sup>Arculanus interpret himself: infinite species, *id est*, symptoms: and, in that sense, (as Jo. Gorrhæus acknowledgeth in his medicinal definitions) the species are infinite; but they may be reduced to three kinds, by reason of their seat—*head, body, and hypochondries*. This threefold division is approved by Hippocrates in his book of *Melancholy*, (if it be his, which some suspect) by Galen (*lib. 3. de loc. affectis, cap. 6*), by Alexander (*lib. 1. cap. 16*), Rhasis (*lib. 1.*

\* Non est mania, nisi extensa melancholia.

cap. 2. Morbus hic est omnifarius.

<sup>b</sup> Cap. 6. lib. 1.

<sup>c</sup> Species indefinitæ sunt.

<sup>d</sup> 2 Ser. 2.

<sup>e</sup> Si aduratur naturalis melancholia, alia sit species: si sanguis, alia; si flava bilis, alia, diversa a primis. Maxima est inter has differentia; et tot doctorum sententiæ, quot ipsi numero sunt.

<sup>f</sup> Tract. de med. cap. 7.

<sup>g</sup> Quædam incipiens, quædam consummata.

<sup>h</sup> Cap. de humor. lib. de animâ.

<sup>i</sup> Variæ aduritur et mixtur ipsa melancholia; unde variæ amentium species.

<sup>j</sup> Cap. 16. in 9. Rhasis.

*Continent. Tract. 9. lib. 1. cap. 16*), Avicenna, and most of our new writers. Th. Erastus makes two kinds; one perpetual; which is *head melancholy*; the other interrupt, which comes and goes by fits, which he subdivides into the other two kinds, so that all comes to the same pass. Some again make four or five kinds with Rodericus a Castro (*de morbis mulier. lib. 2. c. 3.*) and Lod. Mercatus, who (in his second book *de mulier. affect. cap. 4.*) will have that melancholy of nuns, widows, and more antient maids, to be a peculiar species of melancholy differing from the rest. Some will reduce enthusiasts, extaticall and daemonicall persons, to this rank, adding <sup>a</sup> *love melancholy* to the first, and *lycanthropia*. The most received division is into three kinds. The first proceeds from the sole fault of the *brain*, and is called *head melancholy*: the second sympathetically proceeds from the *whole body*, when the whole temperature is melancholy: the third ariseth from the bowels, liver, spleen, or membrane called *mesenterium*, named *hypochondriacal*, or *windy melancholy*, which <sup>b</sup> Laurentius subdivides into three parts, from those three members, *hepatick*, *splenetic*, *mesarick*. *Love melancholy* (which Avicenna calls *illishi*) and *lycanthropia* (which he calls *cucubuthe*) are commonly included in head melancholy: but of this last (which Gerardus de Solo calls *amorens*, and most *knight melancholy*), with that of *religious melancholy*, *virginum*, et *viduarum* (maintained by Rod. a Castro and Mercatus), and the other kinds of *love melancholy*, I will speak apart by themselves in my third partition. The three precedent species are the subject of my present discourse, which I will anatomize, and treat of, through all their causes, symptoms, cures, together, and apart; and every man, that is in any measure affected with this malady, may know how to examine it in himself, and apply remedies unto it.

It is a hard matter, I confess, to distinguish these three species one from the other, to express their severall causes, symptoms, cures, being that they are so often confounded amongst themselves, having such affinity, that they can scarce be discerned by the most accurate physicians; and so often intermixt with other diseases, that the best experienced have been plunged. Montanus (*consil. 26.*) names a patient that had this disease of melancholy, and *caninus appetitus*, both together; and (*consil. 23.*) with *vertigo*—Julius Cæsar Claudinus, with stone, gowt, jaundise—Trincavellius, with an ague, jaundise, *caninus appetitus*, &c. <sup>d</sup> Paulus Regoline, a great doctor in his time, consulted in this case, was so confounded with a confusion of symptoms, that he knew not to what kinde

<sup>a</sup> Laurentius, cap. 4. de mel.  
consil. 12.

<sup>b</sup> Cap. 13.

<sup>c</sup> Hildesheim, spicil. 2. fol. 166.

<sup>d</sup> 480. et 116 consult.

of melancholy to referr it. \*Trincavellius, Fallopius, and Francanzanus, famous doctors in Italy, all three conferred with about one party at the same time, gave three different opinions: and, in another place, Trincavellius being demanded what he thought of a melancholy yong man, to whom he was sent for, ingenuously confessed that he was indeed melancholy, but he knew not to what kinde to reduce it. In hisseaventeenth consultation, there is the like disagreement about a melancholy monke. Those symptomes, which others ascribe to misaffected parts and humours, <sup>b</sup> Here. de Saxoniâ attributes wholly to distempered spirits, and those immaterial, as I have said. Sometimes they cannot well discern this disease from others. In Reinerus Solinander's Counsels, *sect. consil. 3.* he and Dr. Brande both agreed, that the patients disease was hypochondriacal melancholy. Dr. Matholdus said it was *asthma*, and nothing else. <sup>c</sup> Solinander and Guarionius, lately sent for to the melancholy duke of Cleve, with others, could not define what species it was, or agree amongst themselves; the species are so confounded; as in Cæsar Claudinus his forty fourth consultation for a Polonian count: in his judgement, <sup>d</sup> *he laboured of head melancholy, and that which proceeds from the whole temperature, both at once.* I could give instance of some that have had all three kindes *semel et simul*, and some successively. So that I conclude of our melancholy species, as <sup>e</sup> many politicians do of their pure forms of commonwealths—monarchies, aristocracies, democracies, are most famous in contemplation; but, in practice, they are temperate and usually mixt, (so <sup>f</sup> Polybius informeth us) as the Lacedæmonian, the Roman of old, German now, and many others. What physitiens say of distinct species in their bookes, it much matters not, since that in their patients bodies they are commonly mixt. In such obscurity therefore, variety, and confused mixture of symptomes, causes, how difficult a thing is it to treat of severall kindes apart; to make any certainty or distinction among so many casualties, distractions, when seldome two men shall be like affected *per omnia*! 'Tis hard, I confess; yet nevertheless I will adventure through the midst of these perplexities, and, led by the clue or thred of the best writers, extricate my self out of a labyrinth of doubts and errors, and so proceed to the causes.

\* Trincavellius, tom. 2. consil. 15. et 16.

<sup>b</sup> Cap. 13. tract. post. de melani.\* Guarion. *Eons. med. 2.*<sup>d</sup> Laboravit per easentiam, et a toto corpore.

\* Machiavel, &amp;c. Smithus, de rep. Angl. cap. 8. lib. 1. Buscoidus, discurs. polit. discurs. 5. cap. 7. Arist. 1. 3. polit. cap. ult. Keekerm. alii, &amp;c.

<sup>f</sup> Lib. 6.



## SECT. II.

## MEMB. I.

## SUBSECT. I.

*Causes of Melancholy. God a cause.*

*I*T is in vain to speak of cures, or think of remedies, until such time as we have considered of the causes; so <sup>a</sup>Galen prescribes (Glauco); and the common experience of others confirms, that those cures must be imperfect, lame, and to no purpose, wherein the causes have not first been searched, as <sup>b</sup>Prosper Calenius well observes in his tract *de atra bile* to cardinal Cæsius: insomuch that <sup>c</sup>Fernelius puts a kinde of necessity in the knowledge of the causes, and, without which, it is impossible to cure or prevent any manner of disease. Empericks may ease, and sometimes help, but not thoroughly root out: *sublatâ causâ, tollitur effectus*, as the saying is; if the cause be removed, the effect is likewise vanquished. It is a most difficult thing (I confess) to be able to discern these causes, whence they are, and, in such <sup>d</sup>variety, to say what the beginning was. <sup>e</sup>He is happy that can perform it aright. I will adventure to guess as near as I can, and rip them all up, from the first to the last, general, and particular to every species, that so they may the better be described.

General causes are either supernatural or natural. Supernatural are from God and his angels, or, by God's permission, from the devil and his ministers. That God himself is a cause for the punishment of sin, and satisfaction of his justice, many examples and testimonies of holy Scriptures make evident unto us: Psal. 107. 17. *Foolish men are plagued for their offence, and by reason of their wickedness*: Gehazi was stricken with leprosie (2 Reg. 5. 27), Jehoram with dysentery and flux, and great diseases of the bowels (2 Chron. 21. 15), David plagued for numbring his people (1 Par. 21), Sodom and Gomorrah swallowed up. And this disease is peculiarly specified, Psal. 107. 12. *He brought down their heart through heaviness*. Deut. 28. 28. *He stroke them with madness, blindness, and astonishment of heart*. <sup>f</sup>*An evil spirit was*

<sup>a</sup> Primo artis curativæ. <sup>b</sup> Nostri primum sit propositi affectionum causas indagare. Res ipsa hortari videtur; nam alioqui earum curatio manca et inutilis esset.

<sup>c</sup> Padh. lib. 1. cap. 12. Rerum cognoscere causas, medicis imprimis necessarium; sine quo, nec morbum curare, nec præcavere, licet.

<sup>d</sup> Tanita enim morbi varietas ac differentia, ut non facile dignoscatur, unde initium morbus sumperit. Melselius, c Galeno.

<sup>e</sup> Felix, qui potuit rerum cognoscere causas!

<sup>f</sup> 1 Sam. 16. 14.



sent by the Lord upon Saul, to vex him. <sup>a</sup> Nebuchadnezzar did eat grass like an ox; and his heart was made like the beasts of the field. Heathen stories are full of such punishments. Lycurgus, because he cut down the vines in the country, was by Bacchus driven into madness; so was Pentheus, and his mother Agave, for neglecting their sacrifice. <sup>b</sup> Censor Fulvius ran mad for untilling Juno's temple, to cover a new one of his own, which he had dedicated to Fortune, <sup>c</sup> and was confounded to death with grief and sorrow of heart. When Xerxes would have spoyled <sup>d</sup> Apollo's temple at Delphos of those infinite riches it possessed, a terrible thunder came from heaven, and struck 4000 men dead; the rest ran mad. <sup>e</sup> A little after, the like happened to Brennus (lightning, thunder, earthquakes) upon such a sacrilegious occasion. If we may believe our pontifical writers, they will relate unto us many strange and prodigious punishments in this kinde, inflicted by their saints;—how <sup>f</sup> Clodoveus, sometime king of France, the son of Dagobert, lost his wits for uncovering the body of St. Denis; and how a <sup>g</sup> sacrilegious Frenchman, that would have stoln away a silver image of St. John, at Birgburge, became frantick on a suddain, raging, and tyrannizing over his own flesh;—of a <sup>h</sup> lord of Rhadnor, that, coming from hunting late at night, put his dogs into St. Avan's church, (Llan Avan they called it) and, rising betimes next morning, as hunters use to do, found all his dogs mad, himself being suddainly stricken blind;—of Tiridates, an <sup>i</sup> Armenian king, for violating some holy runs, that was punished, in like sort, with loss of his wits. But poets and papists may go together for fabulous tales; let them free their own credits. Howsoever they feign of their Nemesis, and of their saints, or, by the divels meanes, may be deluded; we find it true, that *ultor a tergo Deus*, <sup>k</sup> *He is God the avenger*, as David styles him; and that it is our crying sins that pull this and many other maladies on our own heads; that he can, by his angels, which are his ministers, strike and heal (saith <sup>l</sup> Dionysius) whom he will; that he can plague us by his creatures, sun, moon, and stars, which he useth as his in-

<sup>a</sup> Dan. 5. 21.<sup>b</sup> Lactant. instit. lib. 2. cap. 8.<sup>c</sup> *Mente captus, et sum-**tus animi morore consumptus.*<sup>d</sup> Münster. cosmog. lib. 4. cap. 43. *De cælo**subternebatur; tanquam insani, de saxis præcipitai, &c.*<sup>e</sup> Livius, lib. 38.<sup>f</sup> Gaguin. l. 3. c. 4. *Quod Dionysii corpus discooperuerat, in insaniam incidit.*<sup>g</sup> Idem. lib. 9. sub Carol. 6. *Sacrorum contemptor, templi foribus effractis, dum D. Johannis argentæam simulacrum rapere contendit, simulacrum aversâ facie dorsum ei versat; nec mora, sacrilegus mentis inops, atque in seimet insaniens, in proprios artus descevit.*<sup>h</sup> Giraldus Cambrensis, lib. 1. cap. 1.<sup>i</sup> Itinerar. Cambrie.<sup>j</sup> Del-<sup>k</sup> Hierar.<sup>l</sup> Psal. 44. 16.<sup>m</sup> Lib. 8. cap. de

struments, as a husbandman (saith Zanchius) doth an hatchet. Hail, snow, windes, &c.

(<sup>a</sup> Et conjurati veniant in classica venti;

as in Joshua's time, as in Pharaoh's reign in Ægypt) they are but as so many executioners of his justice. He can make the proudest spirits stoop, and cry out, with Julian the Apostate, *Vicisti, Galilæe!* or, with Apollo's priest in <sup>b</sup> Chrysostome, *O cælum! o terra! unde hostis hic?* What an enemy is this? and pray with David, acknowledging his power, *I am weakened and sore broken; I rore for the griefe of mine heart; mine heart panteth, &c.* (Psal. 38. 8.) *O Lord, rebuke me not in thine anger, neither chastise me in thy wrath* (Psal. 38. 1). *Make me to hear joy and gladness, that the bones which thou hast broken, may rejoyce.* (Psal. 51. 8. and verse 12). *Restore to me the joy of thy salvation, and stablish me with thy free spirit.* For these causes, belike, <sup>c</sup> Hippocrates would have a physitian take special notice whether the disease come not from a divine supernatural cause, or whether it follow the course of nature. But this is farther discussed by Fran. Valesius (*de sacr. philos. cap. 8*), <sup>d</sup> Fernelius, and <sup>e</sup> J. Cæsar Claudinus, to whom I referr you, how this place of Hippocrates is to be understood. Paracelsus is of opinion, that such spiritual diseases (for so he calls them) are spiritually to be cured, and not otherwise. Ordinary meanes in such cases will not avail: *non est reluctandum cum Deo.* When that monster-taming Hercules overcame all in the Olympicks, Jupiter at last, in an unknown shape, wrestled with him; the victory was uncertain, till at length Jupiter descried himself, and Hercules yielded. No striving with supream powers:

*Nil juvat immensos Cratere promittere montes:*

physitians and physick can do no good; <sup>f</sup> *we must submit ourselves under the mighty hand of God*, acknowledge our offences, call to him for mercy. If he strike us, *una eademque manus vulnus opemque feret*, as it is with them that are wounded with the spear of Achilles; he alone must help; otherwise our diseases are incurable, and we not to be relieved.

<sup>a</sup> Claudian.  
de additis rerum causis.

<sup>b</sup> De Babil. martyre.

<sup>c</sup> Respons. med. 12. resp.

<sup>d</sup> Lib. cap. 5. prog.

<sup>e</sup> Lib. 1.

<sup>f</sup> 1 Pet. 5. 6.

## SUBSECT. II.

*A Digression of the nature of Spirits, bad Angels, or Devils, and how they cause Melancholy.*

HOW far the power of spirits and devils doth extend, and whether they can cause this or any other disease, is a serious question, and worthy to be considered: for the better understanding of which, I will make a brieve digression of the nature of spirits. And, although the question be very obscure, (according to <sup>a</sup> Postellus) *full of controversie and ambiguity*, beyond the reach of humane capacity—(*fateor excedere vires intentionis meæ*, saith <sup>b</sup> Austin; I confess I am not able to understand it; *finitum de infinito non potest statuere*: we can sooner determine with Tullie, (*de nat. deorum*,) *quid non sint, quam quid sint*; our subtle schoolmen, Cardans, Scaligers, profound Thomists, *Fracastoriana et Ferneliana acies*, are weak, dry, obscure, defective, in these mysteries; and all our quickest wits, as an owles eys at the suns light, wax dull, and are not sufficient to apprehend them)—yet, as in the rest, I will adventure to say something to this point. In former times, (as we read, Acts 23,) the Sadducees denied that there were any such spirits, devils, or angels. So did Galen the physitian, the Peripateticks, even Aristotle himself, as Pomponatius stoutly maintains, and Scaliger in some sort grants; though Dandinus the Jesuite (*com. in lib. 2. de animâ*) stiffly denies it. *Substantiæ separatæ*, and intelligences, are the same which Christians call angels, and Platonists devils; for they name all the spirits, *dæmones*, be they good or bad angels, as Julius Pollux (*Onomasticon, lib. 1. cap. 1.*) observes. Epicures and atheists are of the same minde in general, because they never saw them. Plato, Plotinus, Porphyrius, Jamblicus, Proclus, (insisting in the steps of Trismegistus, Pythagoras and Socrates) make no doubt of it; nor Stoicks, but that there are such spirits, though much erring from the truth. Concerning the first beginning of them, the <sup>c</sup>Thalmudists say that Adam had a wife called Lalis, before he married Eve, and of her he begat nothing but devils. The Turkes <sup>d</sup>Alcoran is altogether as absurd and ridiculous in this point: but the scripture informs us

<sup>a</sup> Lib. 1. c. 7. *de orbis concordia*. In nullâ re major fuit altercatio, major obscuritas, minor opinionum concordia, quam de dæmonibus et substantiis separatæ.

<sup>b</sup> Lib. 3. *de Trinit.* cap. 1. <sup>c</sup> Pererius, in *Genesis*. lib. 4. in cap. 3. v. 23.

<sup>d</sup> See Strozzius Cicogna, *omnifaræ Mag.* lib. 2. c. 15. J. Aubanus, *Bredembachius*.

Christians, how Lucifer, the chiefe of them, with his associates, \* fell from heaven for his pride, and ambition—created of God, placed in heaven, and sometimes an angel of light, now cast down into the lower aërial sublunary parts, or into hell, and delivered into chains of darkness, (2 Pet. 2. 4.) to be kept unto damnation.

*Nature of Divels.*] There is a foolish opinion, which some hold, that they are the soules of men departed; good and more noble were deified; the baser groveled on the ground, or in the lower parts, and were divels; the which, with Tertullian, Porphyrius the philosopher, M. Tyrius, ser. 27. maintains. *These spirits*, he<sup>b</sup> saith, *which we call angels and divels, are nought but soules of men departed, which, either through love and pitty of their friends yet living, help and assist them, or else persecute their enemies, whom they hated; as Dido threatened to persecute Æneas:*

Omnibus umbra locis adero: dabis, improbe, pœnas.

They are (as others suppose) appointed by those higher powers to keep men from their nativity, and to protect or punish them, as they see cause; and are called *boni* and *mali genii* by the Romans—*heroes*, *lares*, if good, *lemures* or *larvæ* if bad—by the Stoicks, governours of countreys, men, cities, saith<sup>c</sup> Apuleius; *Deos appellant, qui ex hominum numero, juste ac prudenter vitæ curriculo gubernato, pro numine, postea ab hominibus præditi fanis et cæremoniis vulgo admittuntur, ut in Ægypto Osiris, &c.* *Præstites*, Capella calls them, *which protected particular men as well as princes.* Socrates had his *dæmonium saturninum et ignium*, which, of all spirits, is best, *ad sublimes cogitationes animum erigentem*, as the Platonists supposed; Plotinus, his; and we Christians, our assisting angel; as Andreas Victorellus, a copious writer of this subject, Lodovicus de La-Cerda the Jesuite in his voluminous tract *de Angelo Custode*, Zanchius, and some divines, think. But this absurd tenent of Tyrius, Proclus confutes at large in his book *de Animâ et Dæmone*.

<sup>d</sup> Psellus, a Christian, and sometimes tutour (saith Cuspinian) to Michael Parapinatus, emperor of Greece, a great observer of the nature of divels, holds they are \*corporeal, and have aërial bodies; *that they are mortal, live and dye* (which Martianus Capella likewise maintains, but our Christian philo-

\* Angelus per superbiam separatus a Deo, qui in veritate non stetit. Austin.

<sup>b</sup> Nulli aliud sunt Dæmones, quam nude anime, quæ, corpore deposito, priorem micærat vitam, cognatis succurrunt, commoti misericordia, &c. \* De Deo Socrati.

<sup>c</sup> He lived 500 yeares since. \* Apuleius. Spiritus animalia sunt animo passibilia, mente rationalia, corpore aëria, tempore sempiterna.

sophers explode); that \* they are nourished, and have excrements; that they feel pain, if they be hurt (which Cardan confirms, and Scaliger justly laughs him to scorn for; *si pascantur aëre, cur non pugnant ob puriorem aëra?* &c.) or stroken: and, if their bodies be cut, with admirable celerity they come together again. Austin (*in Gen. lib. 3. lib. arbit.*) approves as much; *mutata casu corpora in deteriorem qualitatem aëris spissioris*: so doth Hierom (*Comment. in epist. ad Ephes. cap. 3.*), Origen, Tertullian, Lactantius, and many ancient fathers of the church, that, in their fall, their bodies were changed into a more aërial and gross substance. Bodine (*lib. 4. Theatri Naturæ*) and David Crusius, (*Hermeticæ Philosophiæ lib. 4. cap. 4.*) by several arguments proves angels and spirits to be corporeal: *quidquid continetur in loco, corporeum est: at spiritus continetur in loco. ergo. Si spiritus sunt quanti, erunt corporei: at sunt quanti, ergo. Sunt finiti, ergo quanti, &c.* <sup>b</sup> Bodine goes further yet, and will have these *animæ separatæ, genit, spirits, angels, divels*, and so likewise soules of men departed, if corporeal (which he most eagerly contends), to be of some shape, and that absolutely round, like sun and moon, because that is the most perfect form, *quæ nihil habet asperitatis, nihil angulis incisum, nihil anfractibus involutum, nihil eminens, sed inter corpora perfecta est perfectissimum*: therefore all spirits are corporeal (he concludes), and in their proper shapes round. That they can assume other aërial bodies, all manner of shapes at their pleasures, appear in what likeness they will themselves; that they are most swift in motion, can pass many miles in an instant, and so likewise transform bodies of others into what shape they please, and with admirable celerity remove them from place to place; (as the angel did Habakkuk to Daniel, and as Philip the deacon was carryed away by the spirit, when he had baptized the Eunuch; so did Pythagoras and Apollonius remove themselves and others, with many such feats) that they can represent castles in the ayr, pallaces, armies, spectrums, prodigies, and such strange objects to mortal mens eyes, <sup>c</sup> cause smells, savours, &c. deceive all the senses; most writers of this subject credibly beleeve; and that they can foretell future events, and do many strange miracles. Juno's image

\* Nutriuntur, et excrements habent; quod pulsata dolent, solido percussa corpore. <sup>b</sup> Lib. 4. Theol. nat. fol. 535. <sup>c</sup> Cyprianus, in Epist. Montes etiam et animalia transferri possunt: as the divel did Christ to the top of the pinnacle; and

witches are often translated. See more in Strozzius Cicogna, lib. 3. cap. 4. omnif. mag. Per aëra subducere et in sublime corpora ferre possunt. Biarmianus.—Percussi dolent, et uruntur in conspicuos cineres. Agrippa, lib. 3. cap. de occult. Philos. <sup>d</sup> Agrippa, de occult. Philos. lib. 3. cap. 18.

spake to Camillus, and Fortunes statue to the Roman matrons, with many such. Zanchius, Bodine, Spondanus, and others, are of opinion that they cause a true metamorphosis, (as Nabuchadnezzar was really translated into a beast, Lot's wife into a pillar of salt, Ulysses companions into hogs and dogs by Circe's charms) turn themselves and others, as they do witches into cats, dogs, hares, crows, &c. (Strozzius Cicogna hath many examples, *lib. 3. omnis. mag. cap. 4 et 5.* which he there confutes, as Austin likewise doth, *de civ. Dei lib. 18.*)—that they can be seen when and in what shape, and to whom they will (saith Psellus, *Tamesti nil tale viderim, nec optem videre*, though he himself never saw them nor desired it), and use sometimes carnal copulation (as elsewhere I shall \* prove more at large) with women and men. Many will not believe they can be seen; and, if any man shall say, swear, and stiffly maintain, (though he be discreet and wise, judicious and learned) that he hath seen them, they account him a timorous fool, a melancholy dizard, a weak fellow, a dreamer, a sick or a mad man; they contemn him, laugh him to scorn; and yet Marcus, of his credit, told Psellus that he had often seen them. And Leo Suavius, a Frenchman, (*c. 8. in Commentar. l. 1. Paracelsi de vita longa*, out of some Platonists) will have the ayr to be as full of them as snow falling in the skyes, and that they may be seen, and withal sets down the meanes how men may see them; *Si, irreverberatis oculis, sole splendente, versus cælum continuaverint obtutus*, &c. and saith moreover he tried it, (*præmissorum feci experimentum*) and it was true, that the Platonists said. Paracelsus confesseth that he saw them divers times, and conferred with them; and so doth Alexander ab <sup>b</sup> Alexandro, that he so found it by experience, when as before he doubted of it. Many denye it, saith Lavater, (*de spectris, part. 1. c. 2. et part. 2. c. 11.*) because they never saw them themselves: But, as he reports at large all over his book, especially *c. 19. part. 1.*, they are often seen and heard, and familiarly converse with men, as Lod. Vives assureth us, innumerable records, histories, and testimonies evince in all ages, times, places, and <sup>c</sup> all travellers besides. In the West Indies, and our northern climes, *nil familiaris quam in agris et urbibus spiritus videre, audire, qui vetent, jubeant*, &c. Hieronymus (*vita Pauli*), Basil (*ser. 40*), Nicephorus, Eusebius, Socrates, Sozomenus, <sup>d</sup> Jacobus Boissardus (in his tract *de spirituum apparitionibus*), Petrus

\* Part 3, sect. 2. Memb. 1. Sub. 1. Love Melancholy. <sup>b</sup> Genial. dierum. Ita sibi visum et compertum, quoniam prius, an essent, ambigeret.—Fidem suam libere ret. <sup>c</sup> Lib. 1. de verit. Fidei. Benzo, &c. <sup>d</sup> Lib. de Divinatione et mag. 4.

Loyerus (*l. de spectris*), Wierus (*l. 1.*) have infinite variety of such examples of apparitions of spirits, for him to read that farther doubts, to his ample satisfaction. One alone I will briefly insert. A noble man in Germany was sent ambassador to the king of Sweden (for his name, the time, and such circumstances, I refer you to Boissardus, mine <sup>a</sup> author). After he had done his business, he sailed to Livonia, on set purpose to see those familiar spirits, which are there said to be conversant with men, and do their drudgery workes. Amongst other matters, one of them told him where his wife was, in what room, in what cloaths, what doing, and brought him a ring from her, which at his return, *non sine omnium admiratione*, he found to be true; and so beleev'd that ever after, which before he doubted of. Cardan (*l. 19. de subtil.*) relates of his father Facius Cardan, that, after the accustomed solemnities, *An. 1491, 13 August*, he conjured up seven divels in Greek apparel, about 40 yeares of age, some ruddy of complexion, and some pale, as he thought: he asked them many questions; and they made ready answer, that they were ærial divels, that they lived and dyed as men did, save that they were far longer liv'd, (seven or eight hundred <sup>b</sup> yeares) and that they did as much excel men in dignity, as we do juments, and were as far excelled again of those that were above them: our <sup>c</sup> governours and keepers they are more-over (which <sup>d</sup> Plato in Critias deliver'd of old,) and subordinate to one another; *ut enim homo homini, sic dæmon dæmoni dominatur*; they rule themselves as well as us; and the spirits of the meaner sort had commonly such offices, as we make horse-keepers, neat-herds, and the basest of us, overseers of our cattel; and that we can no more apprehend their natures and functions, than an horse a mans. They knew all things, but might not reveal them to men; and ruled and domineered over us, as we do over our horses; the best kings amongst us, and the most generous spirits, were not comparable to the basest of them. Sometimes they did instruct men and communicate their skill, reward and cherish, and sometimes again terrifie and punish, to keep them in awe, as they thought fit; *nihil magis cupientes* (saith Lysius, *Phys. Stoicorum*) *quam adorationem hominum*. The same author Cardan in his Hyperchen, out of the doctrine of Stoicks, will have some of these genii (for so he calls them) to be <sup>e</sup> desirous of mens company,

<sup>a</sup> Cap. 8. Transportavit in Livoniam, cupiditate videndi, &c. <sup>b</sup> Sic Hesiodus de Nymphis, vivere dicit 10 ætates phœnicum, vel 9, 7, 20.

<sup>c</sup> Custodes hominum et provinciarum, &c. tanto meliores hominibus, quanto hi brutis animalibus.

<sup>d</sup> Præcides, pastores, gubernatores hominum, ut illi animalium.

<sup>e</sup> Naturæ familiares ut canes hominibus; multi averſantur et abhorrent.



very affable, and familiar with them, as dogs are; others again to abhor as serpents, and care not for them. The same, be-  
like, Trithemius calls *igneos et sublunares, qui nunquam de-  
mergunt ad inferiora, aut vix ullum habent in terris commer-  
cium*: \*generally they far excell men in worth, as a man the  
meanest worm; though some of them are inferior to those of  
their own rank in worth, as the black guard in a princes  
court, and to men again, as some degenerate, base rational  
creatures are excelled of brut beasts.

That they are mortal, besides these testimonies of Cardan,  
Martianus, &c. many other divines and philosophers hold  
(*post prolixum tempus moriuntur omnes*), the <sup>b</sup>Platonists, and  
some Rabbines, Porphyrius and Plutarch, as appears by that  
relation of Thamus: *The great god Pan is dead*: Apollo Py-  
thius ceased; and so the rest. S<sup>t</sup>. Hierom, in the life of  
Paul the eremite, tells a story, how one of them appeared to S<sup>t</sup>.  
Antony in the wilderness, and told him as much. <sup>d</sup>Paracel-  
sus, of our late writers, stilly maintains that they are mortal,  
live and dye, as other creatures do. Zosimus (l. 2.) farther  
adds, that religion and policy dyes and alters with them. The  
\*Gentiles gods, he saith, were expelled by Constantine; and,  
together with them, *imperii Romani majestas et fortuna inter-  
iit, et profligata est*; the fortune and majesty of the Roman  
empire decayed and vanished; as that heathen in *Minutius*  
formerly bragged, when the Jewes were overcome by the Ro-  
mans, the Jewes god was likewise captivated by that of Rome;  
and Rabsakeh to the Israelites, no god should deliver them out  
of the hands of the Assyrians. But these paradoxes of their  
power, corporeity, mortality, taking of shapes, transposing  
bodies, and carnal copulations, are sufficiently confuted by  
Zanch. (c. 10. l. 4.) Pererius, (in his comment) and Tostatus  
(questions on the sixth of Gen.) Th. Aquin. S<sup>t</sup>. Austin, Wie-  
rus, Th. Erastus, Delrio, (*tom. 2. l. 2. quest. 29.*) Sebastian  
Michaelis (*cap. 2. de spiritibus*), D. Reynolds (*lect. 47.*). They  
may deceive the eyes of men, yet not take true bodies, or make  
a real metamorphosis: but, as Cicogna proves at large, they  
are *illusorie et præstigiatrix transformationes* (*omnis. mag.  
lib. 4. cap. 4.*), meer illusions and cosenings, like that tale of  
*Pasetis obulus* in Suidas, or that of Autolycus, Mercurie's son,

\* Ab homine plus distant, quam homo ab ignobilissimo vernâ; et tamen quidam  
ex his ab hominibus superantur, ut homines a feris, &c.

<sup>b</sup> Cibo et potu uti,

et Venere cum hominibus, ac tandem mori. Cicognus, 1. part. lib. 2. c. 3.

\* Plutarch. de defect. oraculorum.

<sup>d</sup> Lib. de Zilphis et Pygmæis.

<sup>e</sup> Dii

gentium a Constantino profligati sunt, &c.

<sup>f</sup> Octavian. dial. Judæorum deum

fuisse Romanorum nummibus una cum gente captivum.

<sup>g</sup> Omnia spiritibus

plena; et ex eorum concordia et discordia omnes boni et mali effectus pronant,  
omnia humana reguntur. Paradox. veterum, de quo Cicognus, omnis. mag. l. 2. c. 3.

that dwelt in Parnassus, who got so much treasure by cozenage and stealth. His father Mercurie, because he could leave him no wealth, taught him many fine tricks to get means; \* for he could drive away mens cattel, and, if any pursued him, turn them into what shapes he would, and so did mightily enrich himself; *hoc astu maximam prædam est adsequutus.* This, no doubt, is as true as the rest; yet thus much in general, Thomas, Durand, and others grant, that they have understanding far beyond men; can probably conjecture, and <sup>b</sup> foretell many things; they can cause and cure most diseases, deceive our senses; they have excellent skill in all arts and sciences; and that the most illiterate divel is *quovis homine scientior*, as <sup>c</sup> Cicogna maintains out of others. They know the vertues of herbs, plants, stones, minerals, &c. of all creatures, birds, beasts, the four elements, stars, planets; can aptly apply and make use of them as they see good, perceiving the causes of all meteors, and the like: *Dant se coloribus*, (as <sup>d</sup> Austin hath it) *accommodant se figuris, adhærent sonis, subjiciunt se odoribus, infundunt se saporibus, omnes sensus, etiam ipsam intelligentiam, dæmones fallunt*; they deceive all our senses, even our understanding itself, at once. <sup>e</sup> They can produce miraculous alterations in the ayr, and most wonderful effects, conquer armies, give victories; help, further, hurt, cross, and alter humane attempts and projects, (*Dei permisso*) as they see good themselves. <sup>f</sup> When Charles the great intended to make a chanel betwixt the Rhine and Danubius, look, what his workmen did in the day, these spirits flung down in the night; *ut conatu rex desisteret, pervicere.* Such feats can they do. But that which Bodine (*l. 4. Theat. nat.*) thinks, (following Tyrius belike and the Platonists) they can tell the secrets of a mans heart, *aut cogitationes hominum*; is most false: his reasons are weak, and sufficiently confuted by Zanch. (*lib. 4. cap. 9*), Hierom, (*lib. 2. com. in Mat. tid cap. 15.*) Athanasius (*quest. 27. ad Antiochum Principem*), and others.

*Orders.*] As for those orders of good and bad divels—which the Platonists hold, is altogether erroneous; and those Ethnieks

\* Oves, quas abacturus erat, in quascunque formas vertebat. Pananius, Hyginus.

<sup>b</sup> Austin in l. 2. de Gen. a literam cap. 17. Partim quia subtilioris sensus acumine, partim scientiâ callidioris vigent, et experienciâ propter magnam longitudinem vitæ, partim ab angelis discunt, &c.

<sup>c</sup> Lib. 3. omnis. mag. cap. 3.

<sup>d</sup> Lib. 18. quest.

<sup>e</sup> Quum tanta sit et tam profunda spirituum scientia, minima non est tot tantæque res visa admirabiles ab ipsis patrari, et quidem rerum naturalium ope, quas multo melius intelligunt, multoque peritius suis locis et temporibus applicare norunt quam homo. Cicogna. <sup>f</sup> Aventinus. Quidquid interdiu exhibebatur, noctu explebatur. Inde pœvelacti curatores, &c.

*boni* and *mali genii* are to be exploded. These heathen writers agree not in this point among themselves, as Dandinus notes; *an sint mali, non conveniunt*; some will have all spirits good or bad to us by a mistake: as, if an ox or horse could discourse, he would say the butcher was his enemy because he killed him, the grasier his friend because he fed him; an hunter preserves and yet kills his game; and is hated nevertheless of his game; *nec piscatorem piscis amare potest, &c.* But Jamblicus, Psellus, Plutarch, and most Platonists, acknowledge bad, *et ab eorum maleficiis cavendum*; for they are enemies of mankind; and this Plato learned in Egypt, that they quarrelled with Jupiter, and were driven by him down to hell. That which *Apuleius*, *Xenophon*, and *Plato* contend of *Socrates daemionum*, is most absurd; that which *Plotinus* of his, that he had likewise *Deum pro daemone*; and that which *Porphyry* concludes of them all in general, if they be neglected in their sacrifice, they are angry; nay more, as *Cardan* in his *Hyperchen* will, they feed on mens soules; *elementa sunt plantis elementum, animalibus plantæ, hominibus animalia, erunt et homines aliis, non autem diis; nimis enim remota est eorum natura a nostrâ; qua propter daemones*: and so, belike, that we have so many battels fought in all ages, countreys, is to make them a feast, and their sole delight. But to return to that I said before—if displeased, they fret and chafe, (for they feed, belike, on the soules of beasts, as we do on their bodies) and send many plagues amongst us; but, if pleased, then they do much good; is as vain as the rest, and confuted by *Austin* (*l. 9. c. 8. de Civ. Dei*), *Euseb.* (*l. 4. præpar. Evang. c. 6.*), and others. Yet thus much I finde, that our school-men and other *divines* make nine kinds of bad spirits, as *Dionysius* hath done of angels. In the first rank are those false gods of the Gentiles, which were adored heretofore in several idols, and gave oracles at *Delphos*, and elsewhere; whose prince is *Beelzebub*. The second rank is of lyars and equivocators, as *Apollo Pythius*, and the like. The third are those vessels of anger, inventors of all mischief; as that *Theutus* in *Plato*; *Esay* calls them vessels of fury; their prince is *Belial*. The fourth are malicious revenging divels; and their prince is *Asmodæus*. The fifth kinde are coseners, such as belong to magicians and witches; their prince is *Satan*. The sixth are those aërial divels, that

\* In lib. 2. de animâ, text. 29. *Homerus indiscriminabiliter omnes spiritus daemones vocat.*

† A Jove ad inferos pulsus, &c.

‡ De Deo Socratiâ.

Adest mihi divini spiritus daemionum quoddam, a primâ pueritiâ me sequutum; sæpe dissudet; impellit nonnunquam, instar vocis. *Plato.*

§ Agrippa, lib. 3. de

occul. ph. c. 18. *Zanchi. Pictorius, Peterius, Cicogna, l. 3. cap. 1.* ¶ *Vasa iræ. c. 13.*

\* corrupt the ayr, and cause plagues, thunders, fires, &c. spoken of in the Apocalyps, and Paul to the Ephesians names them the princes of the ayr; Meresin is their prince. The seaventh is a destroyer, captain of the Furies, causing wars, tumults, combustions, uprores, mentioned in the Apocalyps, and called Abaddon. The eighth is that accusing or calumniating divel, whom the Greeks call *Διαβολος*, that drives men to despair. The ninth are those tempters in severall kindes; and their prince is Mammon. Psellus makes six kindes, yet none above the moon. Wierus, in his *Pseudomonarchid Dæmonis*, out of an old book, makes many more divisions and subordinations, with their severall names, numbers, offices, &c. but Gazæus (cited by <sup>b</sup> Lipsius) will have all places full of angels, spirits, and divels, above and beneath the moon, ætherial and aërial, which Austin cites out of Varro, *l. 7. de Civ. Dei, c. 6. The celestial divels above, and aërial beneath*, or as <sup>c</sup> some will, gods above, *semidei* or half gods beneath, *lares, heroes, genii*, which clime higher, if they lived well (as the Stoicks held), but grovel on the ground, as they were baser in their lives, nearer to the earth; and are *manes, lemures, lamia*, &c. <sup>d</sup> They will have no place void, but all full of spirits, divels or some other inhabitants; *Plenum cælum, aër, aqua, terra, et omnia sub terrâ*, saith Gazæus; though Anthony Rusca<sup>e</sup> (in his book *de Inferno, lib. 5. cap. 7.*) would confine them to the middle region, yet they will have them every where; not so much as an hair breadth empty in heaven, earth, or waters, above or under the earth. The ayr is not so full of flies in summer, as it is at all times of invisible divels: this <sup>f</sup> Paracelsus stilly maintains, and that they have every one their severall *chaos*; others will have infinite worlds, and each world his peculiar spirits, gods, angels, and divels, to govern and punish it.

Singula nonnulli credunt quoque sidera posse  
Dici orbes; terramque appellat sidus opacum,  
Cui minimus divum præsit.

<sup>h</sup> Gregorius Tholosanus makes seaven kindes of ætherial spirits or angels, according to the number of the seaven planets, Saturnine, Joyial, Martial, &c. of which Cardan discourseth, *lib. 20. de subtil.* he calls them *substantias primas; Olympicos daemones*, Trithemius, *qui præsunt Zodiaco, &c.* and will

\* Quibus datum est nocere terræ et mari, &c.

lib. 1. cap. 28.

lares, genios.

lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>b</sup> Physiol. Stoïcorum e Senec.

<sup>c</sup> Usque ad lunam animas esse æthericas, vocarique heroes,

<sup>d</sup> Mart. Capella.

<sup>e</sup> Nihil vacuum ab his, ubi vel capil-

<sup>f</sup> Lib. de Zilp.

<sup>g</sup> Palingenius,

<sup>h</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>i</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>j</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>k</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>l</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>m</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>n</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>o</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>p</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>q</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>r</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>s</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>t</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>u</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>v</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>w</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>x</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>y</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>z</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>aa</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>ab</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>ac</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>ad</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>ae</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>af</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>ag</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>ah</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>ai</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>aj</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>ak</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>al</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>am</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>an</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>ao</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>ap</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>aq</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>ar</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>as</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>at</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>au</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>av</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>aw</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>ax</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>ay</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>az</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>ba</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>bb</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>bc</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>bd</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>be</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>bf</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>bg</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>bh</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>bi</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>bj</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>bk</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>bl</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>bm</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>bn</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>bo</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>bp</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>bq</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>br</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>bs</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>bt</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>bu</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>bv</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>bw</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>bx</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>by</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>bz</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>ca</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>cb</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>cc</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>cd</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>ce</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>cf</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>cg</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>ch</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>ci</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>cj</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>ck</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>cl</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>cm</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>cn</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>co</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>cp</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>cq</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>cr</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>cs</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>ct</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>cu</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>cv</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>cw</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>cx</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>cy</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>cz</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>da</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>db</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>dc</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>dd</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>de</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>df</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>dg</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>dh</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>di</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>dj</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>dk</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>dl</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>dm</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>dn</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

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<sup>dp</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>dq</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>dr</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>ds</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>dt</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>du</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>dv</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>dw</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>dx</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>dy</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>dz</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>ea</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

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<sup>eg</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>eh</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>ei</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>ej</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>ek</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

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<sup>em</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

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<sup>fa</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

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<sup>fi</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>fj</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>fk</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>fl</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>fm</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

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<sup>fo</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>fp</sup> Lib. 7. cap. 24. et 5. Syntax. art. mirab.

<sup>fq</sup> Lib. 7

have them to be good angels above, divels beneath the moon; their several names and offices he there sets down, and (which Dionysius, of angels) will have several spirits for several countreys, men, offices, &c. which live about them, and as so many assisting powers, cause their operations; will have, in a word, innumerable, and as many of them as there be stars in the skyes. \* Marcilius Ficinus seems to second this opinion, out of Plato, or from himself, I know not, (still ruling their inferiours, as they do those under them again, all subordinate; and the nearest to the earth rule us; whom we subdivide into good and bad angels, call gods or divels, as they help or hurt us, and so adore, love or hate) but it is most likely from Plato, for he, relying wholly on Socrates, *quem mori potius quam mentiri voluisse scribit*, out of Socrates authority alone, made nine kinds of them: which opinion, belike, Socrates took from Pythagoras, and he from Trismegistus, he from Zoroaster—first, God, secondly, ideæ, thirdly, intelligences, fourthly, arch-angels, fifthly, angels, sixthly, divels, seaventhly, heroes, eighthly, principalities, ninthly, princes; of which some were absolutely good, as gods, some bad, some indifferent, *inter deos et homines*, as heroes and *daemones*, which ruled men, and were called *genii*, or (as <sup>b</sup> Proclus and Jamblicus will) the middle betwixt God and men, principalities and princes, which commanded and swayed kings and countreys, and had places in the sphears perhaps; for, as every sphear is higher, so hath it more excellent inhabitants; which, belike, is that Galilæus a Galilæo and Kepler aims at in his *Nuncio Siderio*, when he will have <sup>c</sup> *Saturnine* and *Jovial* inhabitants, and which Tycho Brahe doth in some sort touch or insinuate in one of his epistles: but these things <sup>d</sup> Zanchius justly explodes, *cap. 3. lib. 4. P. Martyr. in 4. Sam. 28.*

So that, according to these men, the number of ætherial spirits must needs be infinite: for, if that be true that some of our mathematicians say, that, if a stone could fall from the starry heaven, or eighth sphear, and should pass every hour an hundred miles, it would be sixty-five yeares, or more, before it would come to ground, by reason of the great distance of heaven from earth, which contains (as some say) one hundred and seaventy millions eight hundred and three miles,—besides those other heavens, (whether they be crystalline or watery, which Maginus adds) which peradventure hold as much more,

\* Comment. in dial. Plat. de amore, c. 5. Ut sphaera quælibet super nos, ita præstantiores habet habitatores suæ sphaeræ consortes, ut habet nostra.

<sup>b</sup> Lib. de animæ et dæmone. Medii inter deos et homines, divini ad nos, et nostra æqualiter ad deos ferunt.

<sup>c</sup> Saturninus et Joviales accolæ.

<sup>d</sup> In loca detrusi sunt infra cœlestes orbes, in ætherem scilicet et infra, ubi iudicio generali reservantur.

—how many such spirits may it contain? And yet, for all this, \*Thomas, Albertus, and most, hold that there be far more angels than divels.

*Sublunary divels, and their kindes.*] But, be they more or less, *quod supra nos, nihil ad nos*. Howsoever, as Martianus foolishly supposeth, *ætherii Dæmones non curant res humanas*; they care not for us, do not attend our actions, or look for us; those ætherial spirits have other worlds to raigu in, be-like, or business to follow. We are only now to speak in brieft of these sublunary spirits or divels. For the rest, our divines determine that the divel hath no power over stars, or heavens. <sup>b</sup>*Carminibus cælo possunt deducere lunam, &c.* Those are poetical fictions; and that they can <sup>c</sup>*sistere aquam fluviis, et vertere sidera retro, &c.* as Canidia in Horace, 'tis all false. <sup>d</sup>They are confined, until the day of judgement, to this sublunary world, and can work no further than the four elements, and as God permits them. Wherefore, of these sublunary divels, though others divide them otherwise according to their several places and offices, Psellus makes six kindes, fiery, aerial, terrestrial, watery, and subterranean divels, besides those fayries, satyrs, nymphs, &c.

Fiery spirits or divels are such as commonly work by blazing stars, firedrakes, or *ignes fatui*, which lead men often in *flumina, aut præcipitia*, saith Bodine (*lib. 2. Theat. naturæ, fol. 221*). *Quos, inquit, arcere si volunt viatores, clarâ voce Deum appellare, aut prond facie terram contingente adorare oportet: et hoc amuletum majoribus nostris acceptum fere debemus, &c.* Likewise they counterfeit suns and moons, stars oftentimes, and sit on ship masts; in *navigiorum summitatibus visuntur*; and are called *Dioscuri* (as Eusebius, *l. contra Philosophos, c. 48*, informeth us, out of the authority of Zenophanes); or little clouds, *ad motum nescio quem volantes*; which never appear, saith Cardan, but they signifie some mischiefe or other to come unto men, though some again will have them to portend good, and victory to that side they come towards in sea-fights; St. Elmes fires they commonly call them, and they do likely appear after a sea storm, Radzivilius, the Polonian duke, calls this apparition *Sancti Germani sidus*; and saith moreover, that he saw the same after in a storm, as he was sayling, 1582, from Alexandria to Rhodes. Our stories are full of such apparitions in all kindes. Some think they keep their residence in that Hecla mountain in

\* Q. 96. art. 9.    <sup>b</sup> Virg. 8. Ec.    <sup>c</sup> Æn. 4.    <sup>d</sup> Austin. Hoc dixi, ne quis existimet habitare ibi mala dæmonis, ubi solem et lunam et stellas Deus ordinavit. Et alibi: Nemo arbitraretur dæmonem cælis habitare cum angelis suis, unde lapsurum credimus. Id. Zach. 1. 4. c. 3. de angel. malis. Feserius, in Gen. exp. 6. lib. 2. in ver. 2.