

proceed from the soule : and Democritus in ^a Plutarch urgeth, *Damnatum iri animam a corpore* ; if the body should, in this behalf, bring an action against the soule, surely the soule would be cast and convicted, that, by her supine negligence, had caused such inconveniences, having authority over the body, and using it for an instrument, as a smith doth his hammer, saith ^b Cyprian, imputing all those vices and maladies to the minde. Even so doth ^c Philostratus, *non coinquinatur corpus, nisi consensu animæ* ; the body is not corrupted, but by the soule. ^d Lodovicus Vives will have such turbulent commotions proceed from ignorance, and indiscretion. All philosophers impute the miseries of the body to the soule, that should have governed it better by command of reason, and hath not done it. The Stoicks are altogether of opinion (as ^e Lipsius and ^f Piccolomineus record) that a wise man should be *απαθής*, without all manner of passions and perturbations whatsoever, as ^g Seneca reports of Cato, the ^h Greeks of Socrates, and ⁱ Jo. Aubanus of a nation in Africk, so free from passion, or rather so stupid, that, if they be wounded with a sword, they will only look back. ^k Lactantius (2. *instit.*) will exclude *fear* from a wise man : others except all, some the greatest passions. But, let them dispute how they will, set down in *thesi*, give precepts to the contrary ; we find that of ^l Lemnius true by common experience ; *no mortal man is free from these perturbations* : or if he be so, sure he is either a god, or a block. They are born and bred with us, we have them from our parents by inheritance : *a parentibus habemus malum hunc assem*, saith ^m Pelezius ; *nascitur una nobiscum, aliturque* ; 'tis propagated from Adam ; Cain was melancholy, ⁿ as Austin hath it ; and who is not ? Good discipline, education, philosophy, divinity, (I cannot denye) may mitigate and restrain these passions in some few men at some times ; but, most part they domineer, and are so violent, ^o that—as a torrent, (*torrens velut aggere rupto*) bears down all before, and overflows his banks, *sternit agros, sternit sata*—they overwhelm reason, judgement, and pervert the temperature of the body : *Fertur ^p equis auriga, neque audit currus habenas*. Now such a man (saith ^q Austin) *that is so led, in a wise mans eye, is*

^a Lib. de sanitat. tuend.^b Proleg. de virtute Christi. Quæ utitur corpore,

ut faber malleo.

^c Vita Apollonii, lib. I.^d Lib. de anim. Ab inconsi-

derantiâ, et ignorantia, omnes animi motus.

^e De Physiol. Stoic.^f Grad.

l. c. 32.

^g Epist. 104.^h Elianus.ⁱ Lib. I. cap. 6. Si quis esse

percussus sit, tantum respiciunt.

^k Terror in sapiente esse non debet.^l De

occult. nat. mir. l. I. c. 16. Nemo mortalium, qui affectibus non ducatur : qui

non movetur, aut saxum aut Deus est.

^m Instit. I. 2. de honorum affect.

morborumque curat.

ⁿ Epist. 105.^o Granatensis.^p Virg.^q De

ciuit. Dei. l. 14. c. 9. Qualis in oculis hominum, qui inversis pedibus ambulat, talis in oculis sapientum, cui passiones dominantur.

no better than he that stands upon his head. It is doubted by some, *graviioresne morbi a perturbationibus an ab humoribus*, whether humours or perturbations cause the more grievous maladies. But we finde that of our Saviour (*Mat. 26. 41*) most true: *the spirit is willing; the flesh is weak*; we cannot resist: and this of ^a Philo Judæus: *perturbations often offend the body, and are most frequent causes of melancholy, turning it out of the hinges of health.* Vives compares them to ^b *windes upon the sea; some only move, as those great gales; but others turbulent, quite overturn the ship.* Those which are light, easie, and more seldome, to our thinking, do us little harm, and are therefore contemned of us; yet, if they be reiterated, ^c *as the rain* (saith Austin) *doth a stone, so doth these perturbations penetrate the minde,* ^d and (as one observes) *produce an habit of melancholy at the last*, which having gotten the mastery in our soules, may well be called diseases.

How these passions produce this effect, ^e Agrippa hath handled at large, *Occult. Philos. l. 11. c. 63*; Cardan, *l. 14. subtil. Lemnus, l. 1. c. 12. de occult. nat. mir. et lib. 1. cap. 16*; Suarez, *Met. disput. 18. sect. 1. art. 25*; T. Bright, *cap. 12.* of his Melancholy Treatise; Wright the Jesuite, in his book of the Passions of the Minde, &c.—thus in briefe—To our imagination cometh, by the outward sense or memory, some object to be known (residing in the foremost part of the brain), which he misconceiving or amplifying, presently communicates to the heart, the seat of all affections. The pure spirits forthwith flock from the brain to the heart, by certain secret chanel, and signifie what good or bad object was presented; ^f which immediately bends it self to prosecute or avoid it, and, withal, draweth with it other humours to help it. So, in pleasure, concur great store of purer spirits; in sadness, much melancholy blood; in ire, choler. If the imagination be very apprehensive, intent, and violent, it sends great store of spirits to or from the heart, and makes a deeper impression, and greater tumult: as the humours in the body be likewise prepared, and the temperature it self ill or well disposed, the passions are longer and stronger: so that the first step and fountain of all our griev-

^a Lib. de Decal. Passiones maxime corpus offendunt et animam, et frequentissima causa melancholice, dimoventes ab ingenio et sanitate pristina, l. 3. de animis.

^b *Præterea et stimuli animi; velut in mari quædam aure leves, quædam plæidæ, quædam turbulentæ; sic in corpore quædam affectiones excitant tantum, quædam ita movent, ut de statu judicii depollant.* ^c *Ut gutta lapidem, sic paulatim hæc penetrant animum.*

^d *Uso valentes, recte morbi animi vocantur.*

^e *Imaginatio movet corpus, ad cujus motum excitantur humores, et spiritus vitales, quibus alteratur.*

^f *Ecclus. 13. 26. The heart alters the countenance to good or evil; and distraction of the minde causeth distemperature of the body.*

ances in this kinde is ^a *laesa imaginatio*, which mis-informing the heart, causeth all these distemperatures, alteration and confusion of spirits and humours; by meanes of which, so disturbed, concoction is hindered, and the principal parts are much debilitated; as ^b Dr. Navarra well declared, being consulted by Montanus about a melancholy Jew. The spirits so confounded, the nourishment must needs be abated, bad humours increased, crudities and thick spirits ingendered, with melancholy blood. The other parts cannot perform their functions, having the spirits drawn from them by vehement passion, but fail in sense and motion: so we look upon a thing, and see it not; hear, and observe not; which otherwise would much affect us, had we been free. I may therefore conclude with ^c Arnoldus, *maxima vis est phantasie; et huic uni fere, non autem corporis intemperiei, omnis melancholicæ causa est ascribenda*: great is the force of imagination; and much more ought the cause of melancholy to be ascribed to this alone, than to the distemperature of the body. Of which imagination, because it hath so great a stroke in producing this malady, and is so powerful of it self, it will not be improper to my discourse, to make a brief digression, and speak of the force of it, and how it causeth this alteration. Which manner of digression howsoever some dislike, as frivolous and impertinent, yet I am of ^d Beroaldus his opinion, *such digressions do mightily delight and refresh a weary reader; they are like sauce to a bad stomach; and I do therefore most willingly use them.*

SUBSECT. II.

Of the force of Imagination.

WHAT Imagination is, I have sufficiently declared in my digression of the anatomy of the soule. I will only now point at the wonderful effects and power of it; which, as it is eminent in all, so most especially it rageth in melancholy persons, in keeping the species of objects so long, mistaking, amplifying them by continual and ^e strong meditation, until at length it produceth in some parties real effects, causeth this, and many other maladies. And, although this phantasie of ours

^a Spiritus et sanguis a laesa imaginatione contaminantur; humores enim mutati actiones animi immutant. Piso.

^b Montani consil. 22. Hæc vero quomodo causent melancholiam, clarum; et quod concoctionem impendant, et membra principalia debilitent.

^c Breviar. l. 1. cap. 18.

^d Solent hujusmodi egressiones favorabiliter oblectare, et lectorem lassum jucunde refovere, stomachumque nauseantem, quodam quasi condimento, reficere; et ego libenter excutro.

^e Ab imaginatione oriuntur affectiones, quibus anima componitur, aut turbatur. Jo. Barilius, Matolog. lib. 4. c. 10.

be a subordinate faculty to reason, and should be ruled by it, yet in many men, through inward or outward distempers, defect of organs, which are unapt or hindered, or otherwise contaminated, it is likewise unapt, hindered, and hurt. This we see verified in sleepers, which by reason of humours, and concourse of vapours troubling the phantasie, imagine many times absurd and prodigious things, and in such as are troubled with *incubus*, or witch-ridden (as we call it): if they lye on their backs, they suppose an old woman rides and sits so hard upon them, that they are almost stifled for want of breath; when there is nothing offends, but a concourse of bad humours, which trouble the phantasie. This is likewise evident in such as walk in the night in their sleep, and do strange feats: these vapours move the phantasie, the phantasie the appetite, which, moving the *animal* spirits, causeth the body to walk up and down, as if they were awake. Fracast. (*l. 3. de intellect.*) refers all extasies to this force of imagination; such as lye whole dayes together in a trance, as that priest whom ^bCelsus speaks of, that could separate himself from his senses when he list, and lye like a dead man void of life and sense. Cardan brags of himself, that he could do as much, and that when he list. Many times such men, when they come to themselves, tell strange things of heaven and hell, what visions they have seen; as that S^r. Owen in Matthew Paris, that went into S^r. Patrick's Purgatory, and the monke of Evesham in the same author. Those common apparitions in Bede and Gregory, Saint Briget's revelations, Wier. *l. 3. de lamiis c. 11*, Cæsar Vannius in his Dialogues, &c. reduceth, (as I have formerly said) with all those tales of witches progresses, dancing, riding, transformations, operations, &c. to the force ^c of imagination, and the ^d divels illusions, the like effects almost are to be seen in such as are awake: how many chimæras, anticks, golden mountains, and castles in the ayr, do they build unto themselves! I appeal to painters, mechanicians, mathematicians. Some ascribe all vices to a false and corrupt imagination, anger, revenge, lust, ambition, covetousness, which prefers falsehood, before that which is right and good, deluding the soule with false shews and suppositions. ^e Bernardus Penottus will have heresie and superstition to proceed from this fountain; as he falsely imagineth, so he beleeveth; and as he conceiveth of it, so it must be, and it shall be; *contra gentes*, he will have it

^a Scilicet, exercit. ^b Qui, quoties voluit, mortuo animis jacebat, auferens se a sensibus; et, quum pungeretur, dolorem non sensit. ^c Idem Nymanus, orat. de Imaginari.

^d Verbis et unctionibus se consecrant demoni pessime mulieres, qui illis ad opus suum utitur, et earum phantasiam regit, ducitque ad loca ab ipsis desiderata: corpora vero earum illic statim permanent, quæ umbræ cooperit diabolus, ut nulli sint conspicuæ; et, post, umbræ sublata, propriis corporibus eas restituit.

^e *l. 3. c. 11. Wier.*

^f Denario medico.

so. But most especially in passions and affections, it shews strange and evident effects: what will not a fearful man conceive in the dark? what strange forms of bugbears, divels, witches, goblins? Lavater imputes the greatest cause of spectrums, and the like apparitions, to feare, which, above all other passions, begets the strongest imagination (saith ^aWiennas); and so likewise love, sorrow, joy, &c. Some dye suddainly, as she that saw her son come from the battel at Cannæ, &c. Jacob the patriarch, by force of imagination, made peckled lambs, laying peckled rods before his sheep. Persina, that Æthiopian queen in Heliodorus, by seeing the picture of Perseus and Andromeda, in stead of a blackmoor, was brought to bed of a faire white child; in imitation of whom, belike, an hard favoured fellow in Greece, because he and his wife were both deformed, to get a good brood of children, *elegantissimas imagines in thalamo collocavit*, &c. hung the fairest pictures he could buy for mony in his chamber, *that his wife, by frequent sight of them, might conceive and bear such children*. And, if we may beleeve Bale, one of Pope Nicholus the thirds concubines, by seeing of ^ba bear, was brought to bed of a monster. *If a woman* (saith ^cLemnius) *at the time of her conception, think of another man present or absent, the child will be like him*. Great-bellyed women, when they long, yeeld us prodigious examples in this kinde, as moles, warts, scars, harelips, monsters, especially caused in their children by force of a depraved phantasie in them. *Ipsam speciem, quam animo effigiat, fœtui inducit*: she imprints that stamp upon her child, which she ^dconceives unto her self. And therefore Lodovicius Vives (*lib. 2. de Christ. fem.*) gives a special caution to great-bellyed women, *that they do not admit such absurd conceits and cogitations, but by all meanes avoid those horrible objects, heard or seen, or filthy spectacles*. Some will laugh, weep, sigh, groan, blush, tremble, sweat, at such things as are suggested unto them by their imagination. Avicenna speaks of one that could cast himself into a palsie when he list; and some can imitate the tunes of birds and beasts, that they can hardly be discerned. Dagobertus and Saint Fran-

^a Solet timor, præ omnibus affectibus, fortes imaginationes gignere; post, amor, &c. l. 3. c. 8.

^b Ex viso urso, talem peperit.

^c Lib. 1. cap. 4. de occult. nat. mir.

^d Si, inter amplexus et suavia, cogitet de uno aut alio absente, ejus effigies solet in fœtu elucere.

^e Quid non fœtui, adhuc matri unito, sobritâ spirituum vibratione, per nervos, quibus matrix cerebro conjuncta est, imprimat imprægnatæ imaginatio? ut, si imaginetur malum granatum, illius notas secum proferet fœtus; si leporem, infans editat supremo labello bifido, et dissecto. Vehemens cogitatio movet rerum species. Wier. l. 3. cap. 8.

^f Ne, dum uterum gaudent, admittant absurdas cogitationes: sed et visu, audituque lœda et horrenda deviciunt.

his scars and wounds, like to those of Christ's (if at the least any such were), *Agrippa supposeth to have hapned by force of imagination. That some are turned to wolves, from men to women, and women again to men, (which is constantly beleev'd) to the same imagination; or from men to asses, dogs, or any other shapes—^bWierus ascribes all those famous transformations to imagination. That, in *hydrophobia*, they seem to see the picture of a dog still in their water; ^cthat melancholy men, and sick men, conceive so many phantasticall visions, apparitions to themselves, and have such absurd suppositions, as that they are kings, lords, cocks, bears, apes, owles; that they are heavy, light, transparent, great and little, senseless and dead, (as shall be shewn more at large, in our "Sections of Symptomes") can be imputed to nought else, but to a corrupt, false, and violent imagination. It works not in sick and melancholy men only, but even most forcibly sometimes in such as are sound: it makes them suddainly sick, and ^dalters their temperature in an instant. And sometimes a strong conceit or apprehension, as ^eValesius proves, will take away diseases: in both kindes, it will produce real effects. Men, if they see but another man tremble, giddy, or sick of some fearful disease, their apprehension and feare is so strong in this kinde, that they will have the same disease. Or if, by some sooth-sayer, wise-man, fortune-teller, or physitian, they be told they shall have such a disease, they will so seriously apprehend it, that they will instantly labour of it—a thing familiar in China (saith Riccius the Jesuite): *"if it be told them that they shall be sick on such a day, when that day comes, they will surely be sick, and will be so terribly afflicted, that sometimes they dye upon it.* Dr. Cotta (in his *Discovery of ignorant Practitioners of Physick*, cap. 8.) hath two strange stories to this purpose, what fancy is able to do; the one of a parsons wife in Northamptonshire, anno 1607, that, coming to a physitian, and told by him that she was troubled with the *sciatica*, as he conjectured, (a disease she was free from) the same night after her return, upon his words, fell into a grievous fit of a *sciatica*: and such another example he hath of another good wife, that was so troubled with the cramp; after the same manner she came by it, because her physitian did but name it. Sometimes death itself is

* Occult. Philos. l. 1. c. 64.

^b Lib. 3. de Lamiis, cap. 10.

^c Agrippa,

lib. 1. cap. 64.

^d Sect. 3. memb. 1. subsect. 3.

^e Malleus malicie,

fol. 77. Corpus mutari potest in diversas aegritudines, ex forti apprehensione.

^f Fr. Vales. l. 5. cont. 6. Nonnumquam etiam morbi diuturni consequuntur, quandoque carantur.

^g Expedit. in Sinas, l. 1. c. 9. Tantum porro multi pred. cloribus hec tribuunt, ut ipse metus fidem faciat; nam, si predictum iis fuerit tali die eos morbo corripiendos, il, ubi dies advenerit, in morbum incidunt; et, vi metus afflicti, cum aegritudine, aliquando etiam cum morte, colluctantur.

caused by force of phantasie. I have heard of one, that, coming by chance in company of him that was thought to be sick of the plague (which was not so, fell down suddenly dead. Another was sick of the plague with conceit. One, seeing his fellow let blood, falls down in a swoon. Another (saith *Cardan, out of Aristotle) fell down dead, (which is familiar to women at any ghastly sight) seeing but a man hanged. A Jew in France (saith *Lodovicus Vives) came by chance over a dangerous passage, or plank, that lay over a brook, in the dark, without harm; the next day, perceiving what danger he was in, fell down dead. Many will not beleeve such stories to be true, but laugh commonly, and deride when they hear of them; but let these men consider with themselves, (as *Peter Byarns illustrates it) if they were set to walk upon a plank on high, they would be giddy, upon which they dare securely walk upon the ground. *Many*, (saith Agrippa) *strong hearted men otherwise, tremble at such sights; dazel, and are sick, if they look but down from an high plate; and what moves them but conceit?* As some are so molested by phantasie; so some again, by fancy alone and a good conceit, are as easily recovered. We see commonly the tooth-ake, gowt, falling-sickness, biting of a mad dog, and many such maladies, cured by spells, words, characters, and charms; and many green woundes, by that now so much used *unguentum armarium*, magnetically cured; which Crollius and Goclenius in a book of late have defended, Libavius in a just tract as stiffly contradicts, and most men controvert. All the world knows there is no vertue in such charms, or cures, but a strong conceit and opinion alone, (as *Pomponatius holds) *which forceth a motion of the humours, spirits, and blood; which takes away the cause of the matady from the parts affected.* The like we may say of our magicall effects, superstitious cures, and such as are done by mountebanks and wizards. *As, by wicked incredulity, many men are hurt* (so saith *Wierus of charms, spells, &c.) *we finde, in our experience, by the same meanes many are relieved.* An empirick oftentimes, and a silly chirurgeon, doth more strange cures, than a rational physician. Nymannus gives a reason—because the patient puts his confidence in him; *which Avicenna prefers before art, pre-

* Subtil. 18. * Lib. 3. de animâ, cap. de mel. * Lib. de Peste. * Lib. I. cap. 63. Ex alto desipientes, aliqui præ timore contremiscunt, caligant, infirmantur; sic singulis, febres, morbi comitiales, quandoque sequuntur, quandoque recedunt. * Lib. de Incantatione. Imaginatio subditum humorum et spirituum motum infert; unde vario affectu rapitur sanguis, ac una morbosas causas peribius affectus eripit. (L. 3. c. 18. de præstig. Ut impiâ credulitate quis læditur, sic et levâri eundem credibile est, usque observatum. * Agri persuasio et fiducia omni arti et consilio et medicinæ præferenda. Avicen.

cepts, and all remedies whatsoever. 'Tis opinion alone, (saith ^a Cardan) that makes or marres physitians; and he doth the best cures, according to Hippocrates, in whom most trust. So diversely doth this phantasie of ours affect, turn, and wind, so imperiously command our bodies, which, as another ^b Proteus, or a cameleon, can take all shapes, and is of such force (as Ficinus adds) that it can work upon others, as well as our selves. How can otherwise blear-eyes in one man cause the like affection in another? Why doth one mans yawning ^c make another yawn? one mans pissing, provoke a second many times to do the like? Why doth scraping of trenchers offend a third, or hacking of files? Why doth a carkass bleed, when the murder is brought before it, some weekes after the murder hath been done? Why do witches and old women fascinate and bewitch children? but (as Wierus, Paracelsus, Cardan, Mizaldus, Valleriola, Cæsar Vanninus, Campanella, and many philosophers, think) the forcible imagination of the one party moves and alters the spirits of the other. Nay more, they can cause and cure not only diseases, maladies, and severall infirmities, by this meanes, (as Avicenna, *de anim.* l. 4. sect. 4. supposeth) in parties remote, but move bodies from their places, cause thunder, lightning, tempests; which opinion Alkindus, Paracelsus, and some others, approve of: so that I may certainly conclude, this strong conceit or imagination is *astrum hominis*, and the rudder of this our ship, which reason should steer, but, over-born by phantasie, cannot manage, and so suffers it self and this whole vessel of ours to be over-ruled, and often over-turned. Read more of this in Wierus, l. 3. *de Lamiis*, c. 8, 9, 10. Franciscus Valesius, *med. controuv.* l. 5. cont. 6. Marcellus Donatus, l. 2. c. 1. *de hist. med. mirabil.* Levinus Lemnius, *de occult. nat. mir.* l. 1. c. 12. Cardan, l. 18. *de rerum var.* Corn. Agrippa, *de occult. Philos.* cap. 64, 65. Camerarius, l. Cent. cap. 54. *horarum subcis.* Nymanus, *in orat. de Imag.* Laurentius, and him that is *instar omnium*, Fienus, a famous physitian of Antwerp, that wrote three bookes *de viribus imaginationis*. I have thus far digressed, because this imagination is the *medium deferens* of passions, by whose meanes they work and produce many times prodigious effects; and as the phantasie is more or less intended or remitted, and their humours disposed, so do perturbations move more or less, and make deeper impression.

^a Plures sanat, in quem plures confidunt, lib. de sapientiâ.

^b Marcellus Ficinus, l. 13. c. 18. de theolog. Platonicâ. Imaginatio est tamquam Proteus vel chameleon, corpus proprium et aliorum nonnumquam afficiens.

^c Cur oculi

tantes oscitent. Wierus.

SUBJECT. III.

Division of Perturbations.

PERTURBATIONS and passions, which trouble the phantasie, though they dwell between the confines of sense and reason, yet they rather follow sense than reason, because they are drowned in corporeal organs of sense. They are commonly ^a reduced into two inclinations, *irascible*, and *concupiscible*. The Thomists subdivide them into eleven, six in the *coveting*, and five in the *invading*. Aristotle reduceth all to pleasure and pain; Plato to love and hatred; ^b Vives to good and bad. If good, it is present, and then we absolutely joy and love; or to come, and then we desire and hope for it: if evil, we absolutely hate it: if present, it is sorrow; if to come, fear. These four passions ^c Bernard compares to the wheels of a chariot, by which we are carried in this world. All other passions are subordinate unto these four, or six, as some will—love, joy, desire, hatred, sorrow, fear. The rest, as anger, envy, emulation, pride, jealousy, anxiety, miserie, shame, discontent, despair, ambition, avarice, &c. are reducible unto the first: and, if they be immoderate, they ^d consume the spirits; and melancholy is especially caused by them. Some few discreet men there are, that can govern themselves, and curb in these inordinate affections, by religion, philosophy, and such divine precepts of meekness, patience, and the like; but most part for want of government, out of indiscretion, ignorance, they suffer themselves wholly to be led by sense, and are so far from repressing rebellious inclinations, that they give all encouragement unto them, leaving the reins, and using all provocations to further them. Bad by nature, worse by art, discipline, ^e custome, education, and a perverse will of their own, they follow on, wheresoever their unbridled affections will transport them, and do more out of custome, self-will, than out of reason. *Contumax voluntas* (as Melancthon calls it) *malum facit*: this stubborn will of ours perverts judgement, which sees and knows what should and ought to be done, and yet will not do it. *Manicipia gulae*, slaves to their severall lusts and appetites, they precipitate and plunge ^f themselves into a labyrinth of cares:

^a T. W. Jesuite.^b S. de Anima.^c Ser. 35. Hæ quatuor passionibus sunttamquam rote in curru, quibus vehimur hoc mundo. ^d Harum quippe immo-derazione, spiritus marcescunt. Fernel. l. 1. Path. c. 18. ^e Mala consuetudine

depravatur ingenium, sic bene facit. Prosper Calenus l. de atrâ bile. Plura faci-

unt homines e consuetudine, quam e ratione.—A teneris assuescere multum est.—Vi-

deo meliora proboque; Deteriora sequor. Ovid. ^f Nemo læditur, nisi a

seipso.

Blinded with lust, blinded with ambition, ^a they seek that at God's hands, which they may give unto themselves, if they could but refrain from those cares and perturbations, wherewith they continually macerate their mindes. But giving way to these violent passions of hate, griefe, shame, revenge, hatred, malice, &c. they are torn in peeces, as Actæon was with his dogs, and ^b crucifie their own soules.

SUBSECT. IV.

Sorrow a Cause of Melancholy.

Sorrow. **I**N this catalogue of passions, which so much *Insanus dolor.* torment the soule of man, and cause this malady, (for I will briefly speak of them all, and in their order) the first place in this irascible appetite may justly be challenged by *sorrow*—an inseparable companion, ^c the mother and daughter of melancholy, her epitome, symptome, and chiefe cause. As Hippocrates hath it, they beget one another, and tread in a ring; for sorrow is both cause and symptome of this disease. How it is a symptome, shall be shewed in his place. That it is a cause, all the world acknowledge. *Dolor nonnullis insanæ causa fuit, et aliorum morborum insanabilem,* saith Plutarch to Apollonius; a cause of madness, a cause of many other diseases; a sole cause of this mischiefe ^d Lemnius calls it. So doth Rhasis, *cont. l. 1. tract. 9.* Guianerius, *tract. 15. c. 5.* And, if it take root once, it ends in despair, as ^e Felix Plater observes, and (as in ^f Cebes table) may well be coupled with it. ^g Chrysostome, in his seaventeeth epistle to Olympia describes it to be *a cruel torture of the soule, a most inexplicable griefe, poysoned worm, consuming body and soule, and gnawing the very heart, a perpetual executioner,*

^a Multis se in inquietudinem præcipitant: ambulare et cupiditatibus exæcanti, non intelligunt se illud a diis petere, quod sibi ipsis, si velint, præstare possint, si curis et perturbantibus, quibus assidue macerant, imperare velint. ^b Tanto

audius miserium causas, et alimenta dolorum, quærimus; vitæque, æcus felicitissimam, tristem et miserabilem efficiamus. Petrar. præfat. de Remediis, &c.

^c Timor et incertitudo, si diu perseverent, causa et soboles atri humoris sunt, et in circulum se prociunt. Hip. Aphor. 23. l. 6. Idem Montanus. cap. 19. Victorius Faventinus, præf. Imag.

^d Multi ex errore et metu huc delapsi sunt. Lemn. lib. 1. cap. 16.

^e Mælestia et tristitia faciunt accedere melancholiam; (cap. 3. de mentis alien.) si altas radices agat, in veram fixamque degenerat melancholiam, et in desperationem desinit.

^f Ille, luctus; ejus vero soror desperatio simul ponitur.

^g Animarum crudele tormentum, dolor inexplicabilis, tinea, non solum ossa, sed corda, pertransiens, perpetuus carnifex, vires animæ consumens, jugis nox et tenebræ profundæ, tempestas, et turbo, et febris non apparens, omni igne validius incensens, longior, et pugna finem non habens—Crucem circumfert dolor, faciemque omni tyranno crudeliorem præ se fert.

continual night, profound darkness, a whirlwinde, a tempest, an ague not appearing, heating worse than any fire, and a battel that hath no end. It crucifies worse than any tyrant; no torture, no strappado, no bodily punishment, is like unto it. 'Tis the eagle, without question, which the poets faigned to gnaw ^a Prometheus heart; and no heaviness is like unto the heaviness of the heart (Eccles. 38. 18.) ^b Every perturbation is a miserie; but grieve a cruel torment, a domineering passion. As in old Rome, when the Dictator was created, all inferiour magistracies ceased—when grieve appears, all other passions vanish. It dries up the bones (saith Solomon, c. 17. Prov.); makes them hollow-ey'd, pale, and lean, furrow-faced, to have dead looks, wrinkled brows, riveled cheeks, dry bodies, and quite perverts their temperature, that are misaffected with it; as Elenora, that exil'd mournful duchess, (in our English Ovid) laments to her noble husband, Humphrey duke of Gloucester—

Sawest thou those eys, in whose sweet cheerful look,
Duke Humphrey once such joy and pleasure took,
Sorrow hath so despoil'd me of all grace,
Thou couldst not say this was my Elnor's face,
Like a fowl Gorgon, &c.

^d It hinders concoction, refrigerates the heart, takes away stomach, colour, and sleep; thickens the blood (^e Fernelius l. 1. c. 18. de morb. caussis), contaminates the spirits (^f Piso) overthrows the natural heat, perverts the good estate of body and minde, and makes them weary of their lives, cry out, howl, and rore, for very anguish of their soules. David confessed as much (Psal. 38. 8.) *I have rored for the very disquietness of my heart*; and (Psal. 119. 4. part 4. v.) *my soule melteth away for very heaviness*: (vers. 83) *I am like a bottle in the smoak*. Antiochus complained that he could not sleep, and that his heart fainted for grieve. ^g Christ himself, *vir dolorum*, out of an apprehension of grieve, did sweat blood, (Luke 22); his soule was heavy to the death, and no sorrow was like unto his. Crato (*consil.* 21. l. 2) gives instance in one that was so melancholy by reason of ^h grieve; and Montanus (*consil.* 30) in a noble

^a Nat. Comes, Mythol. l. 4. c. 6.

seria; et carnificina est dolor.

^b Tullie, 3. Tusc. Omnis perturbatio miseria; et carnificina est dolor.

^c M. Drayton, in his Her. ep.

^d Crato, consil. 21. lib. 2. Mæstitia universum infrigidat corpus, calorem iustum extinguit, appetitum destruit.

^e Cor refrigerat tristitia, spiritus exsiccat, inatunisque calorem obruit, vigilias inducit, concoctionem labefactat, sanguinem incruassat, exaggeratque melancholicum succum.

^f Spiritus et sanguis hoc contaminatur. Piso.

^g Marc. 6. 16. 11. ^h Mærore maceror, marcesco, et consentico, miser; ois atque pelis sum miserâ macitudine. Plaut.

matron, ^a that had no other cause of this mischiefe. J. S. D. (in Hildesheim) fully cured a patient of his, that was much troubled with melancholy, and for many yeares; ^b but afterwards, by a little occasion of sorrow, he fell into his former fits, and was tormented as before. Examples are common, how it causeth melancholy, ^c desperation, and sometimes death it self; for (Ecclus. 38. 18) *of heaviness comes death. Worldly sorrow causeth death* (2 Cor. 7. 10. Psal. 31. 10). *My life is wasted with heaviness, and my yeares with mourning.* Why was Hecuba said to be turned to a dog? Niobe, into a stone? but that for griefe she was senseless and stupid. Severus the emperour ^d dyed for griefe; and how ^e many myriades besides!

Tanta illi est scritas, tanta est insania luctus.

Melancthon gives a reason of it—*the gathering of much melancholy blood about the heart; which collection extinguisht the good spirits, or at least dulleth them; sorrow strikes the heart, makes it tremble and pine away, with great pain: and the black blood, drawn from the spleen, and diffused under the ribs on the left side, makes those perilous hypochondriacal convulsions, which happen to them that are troubled with sorrow.*

SUBSECT. V.

Feare, a Cause.

COUSIN german to sorrow, is feare, or rather a sister,—*fidus Achates*, and continual companion—an assistant and a principall agent in procuring of this mischiefe; a cause and symptome as the other. In a word, as ^aVirgil of the Harpyes, I may justly say of them both,

Tristius hand illis monstrum; nec savior ulla
Pestis, et ira Deum, Stygiis sese extulit undis.

A sadder monster, or more cruel plague so fell,
Or vengeance of the Gods, ne'er came from Styx or Hell.

^a Malum inceptum et actum a tristitia sola. ^b Hildesheim, spicil. 2. de melancholia. Mœrore animi postea accedente, in priora symptomata incidit. ^c Vives, 3. de animâ, c. de mœrore. Sabin. in Ovid. ^d Herodian. 1. 3. Mœrore magis quam morbo consumptus est. ^e Bothwellius acribiliter obiit. Brizarrus Genuensis hinc, &c. ^f Mœstitia cor quasi percussum constringitur, trennit, et languescit, cum acris sensu doloris. In tristitia, cor fugiens attrahit ex splene lenium humorem melancholicum, qui, effusus sub costis in sinistro latere, hypochondriacos flatus facit; quod sæpe accidit iis qui diuturnâ curâ et mœstitiâ conflantur. Melancthon. ^g Lib. 3. An.

This foul fiend of feare was worshipped heretofore as a God by the Lacedæmonians, and most of those other torturing^a affections, and so was sorrow, amongst the rest, under the name of Angerona Dea; they stood in such awe of them, as Austin (*de Civitat. Dei, lib. 4. cap. 8*) noteth out of Varro. Feare was commonly^b adored and painted in their temples with a lions head; and (as Macrobius records, 1. 10. Saturnalium) *In the calends of January, Angerona had her holy day, to whom, in the temple of Volupia, or goddess of pleasure, their augures and bishops did yearly sacrifice; that, being propitious to them, she might expell all cares, anguish, and vexation of the minde, for that year following.* Many lamentable effects this feare causeth in men, as to be red, pale, tremble, sweat; ^dit makes suddain cold and heat to come over all the body, pal-pitation of the heart, syncope, &c. It amazeth many men that are to speak, or shew themselves in publike assemblies, or be-fore some great personages, as Tullie confessed of himself, that he trembled still at the beginning of his speech; and Demo-sthenes that great oratour of Greece, before Philippus. It con-founds voyce and memory, as Lucian wittily brings in Jupiter Tragedus so much afraid of his auditory, when he was to make a speech to the rest of the gods, that he could not utter a ready word, but was compelled to use Mercurie's help in prompt-ing. Many men are so amazed and astonished with feare, they know not where they are, what they say, ^cwhat they do; and (that which is worst) it tortures them, many dayes before, with continual affrights and suspition. It hinders most honourable attempts, and makes their hearts ake, sad and heavy. They that live in feare are never free, ^eresolute, secure, never merry, but in continual pain; that, as Vives truly said, *nulla est miseria major quam metus*; no greater miserie, no rack, nor torture, like unto it; ever suspitious, anxious, solicitous, they are child-ishly drooping without reason, without judgement, ^fespecially if some terrible object be offered, as Plutarch hath it. It causeth oftentimes suddain madness, and almost all manner of diseases, as I have sufficiently illustrated in my ^hdigression of the Force of Imagination, and shall do more at large in my

^a Et metum ideo deam sacrarunt, ut bonam mentem concederet. Varro, Lætan-trus, Aug. ^b Lilius Girald. Syntag. 1. de diis miscellaneis. ^c Callendis

Jan. feriæ sunt divæ Angeronæ, cui pontifices in sacello Volupie sacra faciunt, quod angores et animi sollicitudines propitiata propellat. — ^dTimor inducit frigus, cordis palpitacionem, vocis defectum, atque pallorem. Agrippa, 1. 1. c. 68.

^eTimidi semper spiritus habent frigidos. Mont. ^fEffusus cernens fugientes agmine turmas, Quis mea nunc inflat cœroua? Faunus ait. Alcist. ^gMetus non solum memoriam consternat, sed et institutum animi omne et laudabilem con-suetum impedit. Thucydides.

^hLib. de fortitudine et virtute Alexandri. Ubi prope res adfuit terribilis.

ⁱSect. 2. Mem. 3. Subs. 2.

section of 'Terrors. Feare makes our imagination conceive what it list, invites the diuel to come to us (as ^bAgrippa and Cardan avouch), and tyrannizeth over our phantasie more than all other affections, especially in the dark. We see this verified in most men; as ^cLavater saith, *quæ metuunt, fingunt*; what they feare they conceive, and feign unto themselves; they think they see goblins, haggis, divels, and many times become melancholy thereby. Cardan (*subtil. lib. 18.*) hath an example of such an one, so caused to be melancholy (by sight of a bug-bear) all his life after. Augustus Cæsar durst not sit in the dark; *nisi aliquo assidente*, saith ^dSuetonius, *numquam tenebris evigilavit*. And 'tis strange what women and children will conceive unto themselves, if they go over a church-yard in the night, lye or be alone in a dark room; how they sweat and tremble on a suddain. Many men are troubled with future events, foreknowledge of their fortunes, destinies, as Severus the emperor, Adrian, and Domitian: *quod sciret ultimum vitæ diem*, saith Suetonius, *valde sollicitus*; much tortured in minde because he foreknew his end; with many such, of which I shall speak more opportunely in ^eanother place. Anxiety, mercy, pitty, indignation, &c. and such fearful branches derived from these two stems of feare and sorrow, I voluntarily omit. Read more of them in ^fCarolus Pascalius, ^gDandipus, &c.

SUBJECT. VI.

Shame and Disgrace, Causes.

SHAME and disgrace cause most violent passions, and bitter pangs. *Ob pudorem et dedecus publicum, ob errorem commissum, sæpe moventur generosi animi* (Felix Plater, *lib. 3. de alienat. mentis*): Generous mindes are often moved with shame, to despair, for some publike disgrace. And he (saith Philo, *lib. 2. de provid. dei*) ^athat subjects himself to feare, grieve, ambition, shame, is not happy, but altogether miserable, tortured with continual labour, care, and miserie. It is as forcible a batterer as any of the rest. ^bMany men neglect the tumults of the world, and care not for glory, and yet they are

^a Sect. 2. Mem. 4. Subj. 3.^b Subtil. 18. lib. Timor attrahit ad se dæmonias.

Timor et error multum in hominibus possunt.

^c Lib. de Spectris, ca. 5. Fortes

raro speciosa vident, quia minus timent.

^d Vita ejus.^e Sect. 2. Memb.^f 4. Subj. 7.^g De virt. et vitiis.^h Com. in Arist. de Animâ.ⁱ Qui

mentem subiecit timoris dominationi, cupiditatis, doloris, ambitionis, pudoris, felix non est, sed omnino miser: assiduis laboribus torquetur et miseria.

^k Multi contemunt mundi strepitum, reputant pro nihilo gloriam, sed timent infamiam, offensionem, repulsam. Voluptatem severissime contemunt; in dolore sunt, molliores: gloriam negligunt; franguntur infamia.

afraid of infamy, repulse, disgrace: (Tul. offic. l. 1.) they can severely contemn pleasure, bear griefe indifferently; but they are quite ^abattered and broken with reproach and obloquy (*siquidem vita et fama pari passu ambulant*), and are so dejected many times for some publike injury, disgrace, as a box on the ear by their inferiour, to be overcome of their adversary, foyled in the field, to be out in a speech, some fowl fact committed or disclosed, &c. that they dare not come abroad all their lives after, but melancholize in corners, and keep in holes. The most generous spirits are most subject to it. *Spiritus altos frangit et generosos*: Hieronym. Aristotle, because he could not understand the motion of Euripus, for griefe and shame drowned himself: Cælius Rhodoginus (*antiquar. lec. lib. 29. cap. 8.*) *Homerus pudore consumptus*, was swallowed up with this passion of shame, ^bbecause he could not unfold the fishermans riddle. Sophocles killed himself, ^cfor that a tragedy of his was hissed off the stage. (Valer. Max. lib. 9. cap. 12): Lucretia stabbed her self; and so did ^dCleopatra; when she saw that she was reserved for a triumph, ^eto avoid the infamy. Antonius, the Roman, ^fafter he was overcome of his enemy, for three dayes space sat solitary in the fore-part of the ship, abstaining from all company, even of Cleopatra her self, and afterwards, for very shame, butchered himself (Plutarch. vitâ ejus). Apollonius Rhodius ^gwilfully banished himself, forsaking his countrey, and all his dear friends, because he was out in reciting his poems, (Plinius, lib. 7. cap. 23). Ajax ran mad, because his arms were adjudged to Ulysses. In China, 'tis an ordinary thing for such as are excluded in those famous tryals of theirs, or should take degrees, for shame and griefe to lose their wits^h (Mat. Riccius, *expedit. ad Sinas l. 3. c. 9*). Hostratus the fryer took that book which Reucelin had writ against him, under the name of *Epist. obscurorum virorum*, so to heart, that, for shame and griefe, he made away himselfⁱ (Jovius, in *elogiis*). Agrave and learned minister, and an ordinary preacher at Alcemaar in Holland, was (one day, as he walked in the fields for his recreation) suddainly taken with a lask or looseness, and thereupon compelled to retire to the next

^a Gravius contumeliam ferimus quam detrimentum, ni abstracto nimis animo simus. Plut. in Timol. ^b Quod piscatoris ænigma solvere non posset. ^c Ob

tragediam explosam, mortem sibi gladio conscivit. ^d Cum vidit in triumphum se servari, causâ ejus ignominie vitandæ mortem sibi conscivit. Plut. ^e Bello victus, per tres dies sedit in prorâ navis, abstinens ab omni consortio, etiam Cleopatraz; postea se interfecit. ^f Cum male recitasset Argonautica, ob pudorem exulavit. ^g Quidam, præ verecundiâ simul et dolore, in insaniam incidunt, eo quod a literatorum gradu in examine excluduntur. ^h Hostratus cucullatus adeo graviter ob Reucelin librum, qui inscribitur, *Epistolæ obscurorum virorum*, dolore simul et pudore sauciatus, ut seipsum interfecit.

ditch; but, being *surprized at unawares by some gentlewomen of his parish wandering that way, was so abashed, that he did never after shew his head in publike, or come into the pulpit, but pined away with melancholy: (Pet. Forestus, *med. observat. lib. 10. observat. 12.*) So shame amongst other passions can play his prize.

I know there be many base, impudent, brazen-faced rogues, that will *nulla pallescere culpa, be moved with nothing, take no infamy or disgrace to heart, laugh at all; let them be proved perjured, stigmatized, convict rogues, thieves, traitours, lose their ears, be whipped, branded, carted, pointed at, hissed, reviled, and derided, (with *Ballio* the bawd in Plautus) they rejoyce at it; *cantores probos! babe!* and *bombax!* what care they? We have too many such in our times.

——Exclamat Melicerta perisse
Frontem de rebus.

Yet a modest man, one that hath grace, a generous spirit, tender of his reputation, will be deeply wounded, and so grievously affected with it, that he had rather give myriades of crowns, lose his life, than suffer the least defamation of honour, or blot in his good name. And, if so be that he cannot avoid it,—as a nightingale, *que, cantando victa, moritur*, (saith *Mizaldus*) dyes for shame, if another bird sing better—he languisheth and pineth away in the anguish of his spirit.

SUBJECT. VII.

Envy, Malice, Hatred, Causes.

ENVY and malice are two links of this chain; and both (as *Guianerius*, *Tract. 15. cap. 2.* proves out of *Galen*, 3. *Aphorism. com. 22*) *cause this malady by themselves, especially if their bodies be otherwise disposed to melancholy. 'Tis *Valescus de Taranta* and *Felix Platerus* observation: *envy so gnaws many mens hearts, that they become altogether melancholy. And therefore, belike, *Solomon* (*Prov.*

* *Propter ruborem confusus, antem cepit delirare, &c.* ob suspicionem, quod vili illum crimine accusarent. *Horat.* *Ps.* Impudice. B. Ita est. *Ps.*

scelerato. B. dicis vera. *Ps.* Verbero. B. quippini? *Ps.* fuscifer. B. factum optime. *Ps.* sociofrande. B. sunt mea istec. *Ps.* parricida. B. perge tu. *Ps.* sacrilege. B. fa-
teor. *Ps.* perjure. B. vera dicis. *Ps.* pernicies adolescentum. B. acerrime. *Ps.* fur.
B. babe! *Ps.* fugitive. B. bombax! *Ps.* fraus populi. B. planissimes *Ps.* impurele-
no, coenum. B. cantores probos! *Pseudolus*, act. 1. scen. 3. *Cent. 7. **

Plinio. * Multos videmus, propter invidiam et odium, in melancholiam inci-
dere; et illos potissimum quorum corpora ad hanc apta sunt. *Invidia affligit*
homines adeo et corrodit, ut hi melancholici penitus fiant.

14. 30) calls it, *the rotting of the bones*; Cyprian, *vulnus occultum*.

————— Siculi non invenerunt tyranni
Majus tormentum :

the Sicilian tyrants never invented the like torment. It crucifies their souls, withers their bodies, makes them hollow-eyed, ^b pale, lean, and ghastly to behold (Cyprian, *ser. 2. de zelo et livore*). ^c As a moth gnaws a garment, so, (saith Chrysostome) doth envy consume a man; to be a living anatomy, a skeleton; to be a lean and pale ^d carcase, quickened with a ^e fiend (Hall, in *Charact.*); for, so often as an envious wretch sees another man prosper, to be enriched, to thrive, and be fortunate in the world, to get honours, offices, or the like, he repines, and grieves:

————— intabescitque videndo
Successus hominum. . . .
Suppliciumque suum est:

he tortures himself, if his equal, friend, neighbour be preferred, commended, do well: if he understand of it, it gauls him afresh; and no greater pain can come to him, than to hear of another mans well-doing; 'tis a dagger at his heart, every such object. He looks at him (as they that fell down in Lucian's rock of honour) with an envious eye, and will damage himself to do the other a mischief, (*Atque cadet subito, dum super hoste cadat*) as he did in *Æsop*, lose one eye willingly, that his fellow might lose both, or that rich man, in *Quintilian*, that poisoned the flowers in his garden, because his neighbours bees should get no more honey from them. His whole life is sorrow; and every word he speaks, a *satyre*; nothing fats him but other mens ruines; for, to speak, in a word, envy is nought else but *tristitia de bonis alienis*, sorrow for other mens good, be it present, past, or to come; *et gaudium de adversis*, and ^a joy at their harms, opposite to mercy, ^b which grieves at other mens mischances, and misaffects the body in another kinde; so Damascen defines it, *lib. 2. de orthod. fid.* Thomas, 2. 2. *quæst. 36. art. 1.* Aristotle, *l. 2. Rhet. c. 4. et*

* Hor. ^b His vultus minax, torvus aspectus, pallor in facie, in labia tremor, stridor in dentibus, &c. * Ut tinea corrodit vestimentum, sic invidia eum, qui zelatur, consumit. ^c Pallor in ore sedet, macies in corpore toto. Nusquam recta acies; livent rubigine dentes. * Diaboli expressa imago, toxicum charitatis, venenum amicitie, abyssus mentis; non est eo monstruosius monstrum, damnoius damnum; urit, torret, disruiat, macie et squalore conficit. Auston. Domin. prim. Advent. * Ovid. * Declam. 13. Linivit flores maleficis succis, in venenum mella convertens. ^b Statuis cœcis Basilios ens comparat, qui liquebant ad præsentiam solis, quæ alii gaudent et ornantur; muscis alii quæ ulceribus gaudent, amens prætereunt sistant in foetidis. * Misericordia etiam, quæ tristitia quædam est, sæpe miserantis corpus male afficit. Agrippa. l. 1. cap. 63.

10. Plato, *Philebo*, Tullie, 3. *Tusc.* Greg. Nic. l. *de virt. animæ*, c. 12. Basil. *de Invidiâ*, Pindarus, *Od.* 1. ser. 5; and we find it true. 'Tis a common disease, and almost natural to us, (as * Tacitus holds) to envy another mans prosperity: and 'tis in most men an incurable disease. ^b *I have read*, saith Marcus Aurelius, *Greek, Hebrew, Chaldee authors; I have consulted with many wise men, for a remedy for envy; I could finde none, but to renounce all happiness, and to be a wretch, and miserable for ever.* 'Tis the beginning of hell in this life, and a passion not to be excused. ^c *Every other sin hath some pleasure annexed to it, or will admit of an excuse; envy alone wants both. Other sins last but for a while; the gut may be satisfied; anger remits; hatred hath an end; envy never ceaseth.* (Cardan lib. 2. *de sap.*) Divine and humane examples are very familiar: you may run and read them, as that of Saul and David, Cain and Abel: *angebatur illum non proprium peccatum, sed fratris prosperitas*, saith Theodoret; it was his brothers good fortune gaul'd him. Rachel envied her sister, being barren, (Gen. 30) Joseph's brethren, him (Gen. 37). David had a touch of this vice, as he confesseth (^d Psal. 73), ^e *Jeremy and Habbakuk: they repined at others good; but in the end they corrected themselves. Psal. 37: fret not thyself, &c.* Domitian spited Agricola for his worth, ^f *that a private man should be so much glorified.* ^g *Cæcinna was envied of his fellow citizens, because he was more richly adorned. But, of all others, women are most weak: ob pulchritudinem, invidiæ sunt femine* (Musæus): *aut amat, aut odit: nihil est tertium* (Granatensis): they love, or hate; no medium amongst them. *Implacabiles plerumque læsæ mulieres.* Agrippina like, ^h *a woman, if she see her neighbour more neat or elegant, richer in tyres, jewels, or apparel, is enraged, and, like a lioness, sets upon her husband, rails at her, scoffes at her, and cannot abide her; so the Roman ladies in Tacitus, did at Salonina, Cæcinna's wife, because she had a better horse, and better furniture: as if she had hurt them with it, they were much offended.* In like sort our gentlewomen

* Insultum mortalibus a naturâ recentem aliorum felicitatem ægris oculis intueri. Hist. 1. 2. Tacit.

^b Legi Chaldaeos, Græcos, Hebræos; consului sapientes, pro remedio invidiæ; hoc enim inventi, renunciare felicitati, et perpetuo miser esse.

^c Omne peccatum aut excusationem secum habet, aut voluptatem; sola invidia utraq; caret. Reliqua vitia finem habent: ira defervescit; gula satiatur; odium finem habet, invidia nunquam quiescit. ^d Urebat me æmulatione propter stultos. ^e Hier.

12. 1. ^f Hab. 1. ^g Invidit privati nomen supra principis attolli. ^h Tacit.

Hist. lib. 2. part. 6. ⁱ Peritura dolore et invidiâ, si quam viderint ornatiorē se in publicum proditiuræ. Pistina, dial. amorum. ^k Ant. Guainerius, lib. 2.

cap. 8. vit. M. Aurelii. Femina, vicinam elegantius se vestitam videns, lænæ instar in virum insurgit, &c. ^l Quod insignis equo et ostro veheretur, quamquam nullius cum injuriâ, ornatum illum, tamquam læsæ, gravabantur.

do at their usual meetings; one repines or scoffs at another's bravery and happiness. Myrsine, an Attick wench, was murdered of her fellows, *because she did excell the rest in beauty* (Constantine, *Agricult. l. 11. c. 7*). Every village will yield such examples.

SUBSECT. VIII.

Emulation, Hatred, Faction, Desire of Revenge, Causes.

OUT of this root of envy, ^b spring those ferall branches of faction, hatred, livor, emulation, which cause the like grievances, and are *serræ animæ*, the saws of the soule, ^c *consternationis pleni affectus*, affections full of desperate amazement: or, as Cyprian describes emulation, it is *a moth of the soule, a consumption, to make another mans happiness his miserie, to torture, crucifie, and execute himself, to eat his own heart. Meat and drink can do such men no good: they do always grieve, sigh, and groan, day and night, without intermission; their breast is torn asunder: and a little after, whosoever he is, whom thou dost emulate and envy, he may avoid thee; but thou canst neither avoid him, nor thyself. Wheresoever thou art, he is with thee; thine enemy is ever in thy breast; thy destruction is within thee; thou art a captive, bound hand and foot, as long as thou art malicious and envious, and canst not be comforted. It was the devils overthrow; and, whensoever thou art thoroughly affected with this passion, it will be thine. Yet no perturbation so frequent, no passion so common.*

^a Καὶ κεραμὸς κεραμῷ ποτὴν καὶ τέκτονι τέκνῳ
καὶ πτωχὸς πτωχῷ φθόνῳ, καὶ αἰδοῦς αἰδοῦν.

A potter emulates a potter;
One smith envies another;
A begger emulates a begger;
A singing man, his brother.

^a Quod pulchritudine omnes excelleret, puellæ indignatæ occiderunt. ^b Latè patet invidiæ fecunda perniciēs; et livor radix omnium malorum, fons cladum; inde odium surgit, emulatio. Cyprian, ser. 2. de Livore. ^c Valerius, l. 3. cap. 9.

^d Qualis est animi tines, quæ tabes pectoris, zelare in altero, vel aliorum felicitatem suam facere miseriam, et velut quosdam pectori suo admovere carnifices, cogitationibus et sensibus suis adhibere tortores, qui se intestinis cruciatibus lacerent? Non cibus talibus lætus, non potus potest esse jucundus; suspiratur semper ei gemitur, et doletur dies et noctes; pectus sine intermissione laceratur.

^e Quisquis est ille, quem æmularis, cui invidet, is te subterfugere potest; at tu non te: ubicunque fugeris, adversarius tuus tecum est; hostis tuus semper in pectore tuo est, perniciēs intus inclusa: ligatus es, vinctus, zelo dominante captivus; nec solatus tibi ulla subveniunt: hinc diabolus, inter initia statim mundi, et perit primus, et perdidit. Cyprian, ser. 2. de zelo et livore.

^f Hesiod, op. et dies.

Every society, corporation, and private family, is full of it; it takes hold almost of all sorts of men, from the prince to the ploughman; even amongst gossips it is to be seen; scarce three in a company, but there is siding, faction, emulation, between two of them, some *simultas*, jarr, private grudge, heart-burning in the midst of them. Scarce two gentlemen dwell together in the countrey, (if they be not near kin or linked in marriage) but there is emulation betwixt them and their servants, some quarrel or some grudge betwixt their wives or children, friends and followers, some contention about wealth, gentry, precedency, &c. by meanes of which, (like the frog in *Æsop*, that would swell till she was as big as an ox, but burst her self at last) they will stretch beyond their fortunes, callings, and strive so long, that they consume their substance in law-sutes, or otherwise in hospitality, feasting, fine clothes, to get a few bumbast titles; for *ambitiosa paupertate laboramus omnes*; to outbrave one another, they will tire their bodies, macerate their soules, and, through contentions or mutual invitations, begger themselves. Scarce two great schollars in an age, but with bitter invectives they fall fowl one on the other, and their adherents—Scotists, Thomists, Reals, Nominals, Plato and Aristotle, Galenists and Paracelsians, &c. it holds in all professions.

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

* Ambire semper stulta confidentia est:

Ambire nunquam deses arrogantia est:

'tis a sluggish humour not to emulate or to sue at all, to withdraw himself, neglect, refrain from such places, honours, offices, through sloth, niggardliness, feare, bashfulness, or otherwise, to which, by his birth, place, fortunes, education, he is called, apt, fit, and well able to undergo: but, when it is immoderate, it is a plague and a miserable pain. What a deal of mony did Henry the eighth, and Francis the first king of France, spend at that famous interview! and how many vain courtiers, seeking each to outbrave other, spent themselves, their lively-hood and fortunes, and dyed beggars! Adrian the emperour was so gauled with it, that he killed all his equals; so did Nero. This

* Rana, cupida æquandi bovem, se distendebat, &c.

nix. Paterculus, poster. Vol.

betwixt Ardes and Quine.

* Grotius, Epig. lib. 1.

* Spartan,

* Emulatio alit inge-

* Anno 1519,

passion made.^a Dionysius the tyrant banish Plato and Philoxenus the poet, because they did excell and eclipse his glory, as he thought; the Romans exile Coriolanus, confine Camillus, murder Scipio; the Greeks, by ostracism, to expell Aristides, Nicias, Alcibiades, imprison Theseus, make away Phocion, &c. When Richard the first, and Philip of France, were fellow soldiers together at the siege of Acon in the Holy land, and Richard had approved himself to be the more valiant man, in so much that all mens eys were upon him, it so gauled Philip, (*Francum urebat regis victoria, saith mine^b author; iam ægre ferebat Richardi gloriam, ut carpere dicta, calumniari facta*) that he cavilled at all his proceedings, and fell at length to open defiance. He could contain no longer, but, hasting home, invaded his territories, and professed open war. *Hatred stirs up contention* (*Prov. 10. 12*); and they break out at last into immortal enmity, into virulency, and more than Vatinian hate and rage; ^cthey persecute each other, their friends, followers, and all their posterity, with bitter taunts, hostile wars, scurril invectives, libels, calumnies, fire, sword, and the like, and will not be reconciled. Witness that Guelf and Gibelline faction in Italy; that of the Adurni and Fregosi in Genoa; that of Cneius Papirius and Quintus Fabius in Rome; Cæsar and Pompey; Orleans and Burgundy in France; York and Lancaster in England. Yea, this passion so rageth^d many times, that it subverts, not men only, and families, but even populous cities. ^eCarthage and Corinth can witness as much; nay flourishing kingdoms are brought into a wilderness by it. This hatred, malice, faction, and desire of revenge, invented first all those racks, and wheels, strappadoes, brazen bulls, ferall engins, prisons, inquisitions, severe lawes, to maccrate and torment one another. How happy might we be, and end our time with blessed dayes, and sweet content, if we could contain our selves, and, as we ought to do, put up injuries, learn humility, meekness, patience, forget and forgive (as in^f God's word we are enjoyned) compose such small controversies amongst our selves, moderate our passions in this kinde, and *think better of others, (as^g Paul would have us) than of our selves; be of like affection one towards another, and not avenge our selves, but have peace with all men.* But being that we are

^a Plutarch.^b Johannes Heraldus, l. 2. c. 12. de bello sac.^c Nulla diestantum poterit lenire furorem.—*Æterna bella pace sublatâ gerunt*—Jurat odium, nec ante invisum esse desinit, quam esse desinit. Paterculus, vol. 1.^d Ita ævit hæc Stygia ministra, ut arbes subvertat aliquando, delcat populos, prævincias alioqui florentes redigat in solitudines, mortales vero miseros in profundâ miseriarum valle miserabiliter immergat.^e Carthago, æmula Romani imperii,

funditus interit. Sallust. Catil.

^f Paul. 3. Col.^g Rom. 12.

so peevish and perverse, insolent and proud, so factious and seditious, so malicious and envious, we do *invicem angariare*, maul and vex one another, torture, disquiet, and precipitate our selves into that gulfe of woes and cares, aggravate our miserie, and melancholy, heap upon us hell and eternal damnation.

SUBSECT. IX.

Anger, a Cause.

ANGER, a perturbation, which carries the spirits outwards, preparing the body to melancholy, and madness it self—*ira furor brevis est*; and (as ^a Picolomineus accounts it) one of the three most violent passions. ^b Aretæus sets it down for an especial cause (so doth Seneca, ep. 18. l. 1) of this malady. ^c Magninus gives the reason; *ex frequenti ira supra modum calefiunt*; it over-heats their bodies; and, if it be too frequent, it breaks out into manifest madness, saith S^t. Ambrose. 'Tis a known saying; *furor fit læsa sæpius patientia*; the most patient spirit that is, if he be often provoked, will be incensed to madness; it will make a divel of a saint: and therefore Basil (belike) in his Homily *de ira*, calls it *tenebras rationis, morbum animæ, et dæmonem pessimum*; the darkning of our understanding, and a bad angel. ^d Lucian (*in Abdicato*, Tom. 1) will have this passion to work this effect, especially in old men and women. *Anger and calumny (saith he) trouble them at first, and, after a while, break out into open madness: many things cause fury in women, especially if they love or hate overmuch, or envy, be much grieved or angry: these things, by little and little, lead them on to this malady.* From a disposition, they proceed to an habit; for there is no difference betwixt a mad man and an angry man, in the time of his fit. Anger, as Lactantius describes it (*L. de Ira Dei, ad Donatum c. 5*) is *sæva animi tempestas*, &c. a cruel tempest off the minde, making his eys sparkle fire, and stare, teeth gnash in his head, his tongue stutter, his face pale or red; and what more filthy imitation can be of a mad man?

^a Grad. l. c. 54.

^b *Ira, et moeror, et ingens animi consternatio, melancholicos facit.* Aretæus. *Ira immodica gignit insaniam.*

^c 8. In apertam insaniam mox ducitur iratus.

^d Gilberto Cognato interprete. Multis, et præsertim senibus, ira impotens insaniam facit, et importuna calumnia; hæc initio perturbat animum; paulatim vergit ad insaniam. Porro mulierum corpora multa infestant, et in hunc morbum adducunt, præcipue si quæ oderint aut invidiant, &c. hæc paulatim in insaniam tandem evadunt.

^e *Sæva animi tempestas, tantos excitans fluctus, ut statim ardeant oculi, os tremat, lingua titubet, dentes concrescent, &c.*

* Ora tument irā; fervescunt sanguine venæ;
Lumina Gorgoneo sævius angue micant.

They are void of reason, inexorable, blind, like beasts and monsters for the time, say and do they know not what, curse, swear, rail, fight, and what not? How can a mad man do more? as he said in the comedy, *iracundiā non sum apud me*; I am not mine own man. If these fits be immoderate, continue long, or be frequent, without doubt they provoke madness. Montanus (*consil.* 21) had a melancholy Jew to his patient; he ascribes this for a principall cause: *irascatur levibus de causis*; he was easily moved to anger. Ajax had no other beginning of his madness; and Charles the sixth, that lunaticke French king, fell into this miserie, out of the extremity of his passion, desire of revenge, and malice; incensed against the duke of Bretagne, he could neither eat, drink, nor sleep, for some dayes together; and in the end, about the calends of July, 1392, he became mad upon his horse-back, drawing his sword, striking such as came near him promiscuously, and so continued all the dayes of his life (*Emil. lib.* 10. *Gal. hist.*) Hegesippus (*de excid. urbis Hieros. l.* 1. *c.* 37) hath such a story of Herod, that, out of an angry fit, became mad, and leaping out of his bed, he killed Josippus, and played many such Bedlam pranks. The whole court could not rule him for a long time after. Sometimes he was sorry and repented, much grieved for that he had done, *postquam deseruit ira*; by-and-by outrageous again. In hot cholerick bodies, nothing so soon causeth madness, as this passion of anger, besides many other diseases, as Pelesius observes (*Cap.* 21. *l.* 1. *de hum. affect. causis*) *Sanguinem imminuit, sed auget*: and, as Valesius controverts, (*Med. controuv. lib.* 5. *controuv.* 8) many times kills them quite out. If this were the worst of this passion, it were more tolerable: *but it ruins and subverts whole towns, cities, families, and kingdoms. Nulla pestis humano generi pluris stetit*, saith Seneca, (*de Irā, lib.* 1): no plague hath done mankinde so much harm. Look into our histories; and you shall almost meet with no other subject, but what a company of hare-brains have done in their rage. We may do well, therefore, to put this in our precession amongst the rest: *From all blindness of heart, from pride, vain-glory, and hypocrisie, from envy, hatred, and malice, anger, and all such pestiferous perturbations, good Lord, deliver us!*

* Ovid. * Terence. * Infensus Britannix duci, et in ultionem versus, nec cibum cepit, nec quietem: ad Calendas Julias, 1392, comites occidit. * Indignatione nimis furens, animique impotens, exallit de lecto; furestem non capiebat aula, &c. * An ira possit hominem interimere. * Abernethy. * As Troy, sævæ memoriam Junonis ob iram. * Stultorum regum et populorum continet æstus.

SUBSECT. X.

Discontents, Cares, Miseries, &c. Causes.

DISCONTENTS, cares, crosses, miseries, or whatsoever it is that shall cause any molestation of spirits, griefe, anguish, and perplexity, may well be reduced to this head. Preposterously placed here, in some mens judgements, they may seem: yet, in that Aristotle in his *Rhetorick* defines these cares, as he doth envy, emulation, &c. still by griefe, I think I may well rank them in this irascible row; being that they are, as the rest, both causes and symptoms of this disease, producing the like inconveniences, and are most part, accompanied with anguish and pain (the common etymology will evince it—*cura, quasi corura*); *dementes curæ, insomnes curæ, damnosæ curæ, tristes, mordaces, carnifices, &c.* biting, eating, gnawing, cruel, bitter, sick, sad, unquiet, pale, tetrick, miserable, intolerable cares (as the poets^b call them), worldly cares, and are as many in number as the sea sands. ^cGalen, Fernelius, Felix Plater, Valescus de Tāranta, &c. reckon afflictions, miseries, even all these contentions, and vexations of the minde, as principal causes, in that they take away sleep, hinder concoction, dry up the body, and consume the substance of it. They are not so many in number, but their causes be as divers, and not one of a thousand free from them, or that can vindicate himself, whom that *Ate dea*—

*Per hominum capita molliter ambulans,
Plantas pedum teneras habens—*

Over mens heads walking aloft,
With tender feet treading so soft—

Homer's goddess Ate, hath not involved into this discontented ^arank, or plagued with some miserie or other. Hyginus (*fab.* 220) to this purpose hath a pleasant tale. Dame Cura by chance went over a brook, and, taking up some of the dirty slime, made an image of it. Jupiter, eftsoons coming by, put life to it; but Cura and Jupiter could not agree what name to give him, or who should own him. The matter was referred to

^a Lib. 2. Invidia est dolor, et ambitio est dolor, &c. ^b Insomnes, Claudianus. Tristes, Virg. Mordaces, Luc. Edaces, Hor. Mœstæ, amaræ, Ovid. Damnosæ, inquietæ, Mart. Urentes, rodentes, Mant. &c. ^c Galen. l. 3. c. 7. de locis affectis. Homines sunt maxime melancholici, quando vigiliis multis, et sollicitudinibus, et laboribus, et curis, fuerint circumventi. ^d Lucian. Podag. ^e Omnis imperfecta, confusa, et perturbatione plena. Cardan.

Saturn as judge: he gave this arbitrement: his name shall be *Homo ab humo*: *Cura eum possideat quamdiu vivat*; Care shall have him whilst he lives; Jupiter his soule, and Tellus his body when he dyes. But, to leave tales—A generall cause, a continuat cause, an inseparable accident to all men, is discontent, care, miserie. Were there no other particular affliction (which who is free from?) to molest a man in this life, the very cogitation of that common miserie were enough to maccerate, and make him weary of his life; to think that he can never be secure, but still in danger, sorrow, griefe, and persecution. For, to begin at the hour of his birth, as Pliny^a doth elegantly describe it, *he is born naked, and falls^b a whining at the very first; he is swaddled and bound up, like a prisoner; cannot help himself; and so he continues to his lives end: cujusque feræ pabulum*, saith^c Seneca, impatient of heat and cold, impatient of labour, impatient of idleness, exposed to Fortunes contumelies. To a naked marriner Lucretius compares him, cast on shore by shipwrack, cold and comfortless in an unknown land: ^dNo estate, age, sex, can secure himself from this common miserie. *A man that is born of a woman, is of short continuance, and full of trouble* (Job 14. 1. 22.); and, while his flesh is upon him, he shall be sorrowful; and while his soule is in him, it shall mourn. All his dayes are sorrow, and his travels griefe; his heart also taketh not rest in the night; (Ecclus. 2. 11. and 23.) all that is in it, is sorrow and vexation of spirit; ^eingress, progress, regress, egress, much alike. Blindness, seiseth on us in the beginning, labour in the middle, griefe in the end, error in all. What dayariseth to us, without some griefe, care, or anguish? or what so secure and pleasing a morning have we seen, that hath not been overcast before the evening? One is miserable, another ridiculous, a third odious. One complains of this grievance, another of that. *Aliquando nervi, aliquando pedes, vexant, (Seneca) nunc destillatio, nunc hepatis morbus; nunc deest, nunc superest, sanguis*: now the head akes, then the feet, now the lungs, then the liver, &c. *Huic census exuberat; sed est pudori degener sanguis, &c.* He is rich, but base born; he is noble, but poor: a third hath meanes; but he wants health, peradventure, or wit to manage his estate. Children vex one, wife a second, &c. *Nemo facile cum conditione sua con-*

^a Lib. 7. nat. hist. cap. 1. *Hominem nudum et ad vagitum edit natura.* ^b *Fletu ab initio, devinctus jacet, &c.*

Δακρυχάρι γενομένη, καὶ δακρυσάας ἀποθνήσκει

Τὸ γένος ἀνθρώπων πολυδακρυτόν, ἀσθενές, οὐκ ἔσται.

Lacrymans natus sum, et lacrymans morior, &c. ^c *Ad Moribund.* ^d *Boethius.*

^e *Initium cæcitas, progressum labor, exitum dolor, error omnia; quem tranquillum, quæso, quem non laboriosum aut anxium diem egimus? Petrarch.*

cordat, no man is pleased with his fortune; a pound of sorrow is familiarly mixt with a dram of content; little or no joy, little comfort, but ^a every where danger, contention, anxiety in all places. Go where thou wilt; and thou shalt finde discontents, cares, woes, complaints, sickness, diseases, incumbrances, exclamations. *If thou look into the market, there* (saith ^b Chrysostome) *is brawling and contention; if to the court, there knavery and flattery, &c. if to a private mans house, there's cark and care, heaviness, &c. As he said of old,*

^c Nil homine in terrâ spirat miserum magis alimâ :

No creature so miserable as man, so generally molested, ^d *in miseries of body, in miseries of minde, miseries of heart, in miseries asleep, in miseries awake, in miseries wheresoever he turns*, as Bernard found. *Numquid tentatio est vita humana super terram?* A meer temptation is our life; (Austin. *confess. lib. 10. cap. 28*) *catena perpetuorum malorum; et quis potest molestias et difficultates pati?* Who can endure the miseries of it? ^e *In prosperity we are insolent and intolerable, dejected in adversity, in all fortunes foolish and miserable. In adversity, I wish for prosperity; and, in prosperity, I am afraid of adversity. What mediocrity may be found? where is no temptation? what condition of life is free?* ^f *Wisdom hath labour annexed to it, glory envy; riches and cares, children and incumbrances, pleasure and diseases, rest and beggery, go together; as if a man were therefore born, (as the Platonists hold) to be punished in this life, for some precedent sins: or that, as* ^g *Pliny complains, Nature may be rather accounted a step-mother, than a mother unto us, all things considered: no creatures life so brittle, so full of feare, so mad, so furious; only man is plagued with envy, discontent, griefes, covetousness, ambition, superstition. Our whole life is an Irish sea, wherein there is nought to be expected, but tempestuous storms, and troublesome waves, and those infinite;*

^a Ubique periculum, ubique dolor, ubique naufragium, in hoc ambitu, quocunque mevertam. Lipsius. ^b Hom. 10. Si in forum iveris, ibi rixæ, et pugne; si in curiam, ibi fraus, adulatio; si in domum privatam, &c. ^c Homer.

^d Multis repletur homo miseriis, corporis miseriis, animi miseriis, dum dormit, dum vigilat, quocunque se vertit. Lususque rerum, temporumque nascimur. ^e In blande forsan intolerandi, in calamitatibus lugubres, semper stulti et miseri. Cardan.

^f Prospera in adversis desidero, et adversa prosperis timeo: quis inter hæc medius locus, ubi non sit humane vite tentatio? ^g Cardan. consol. Sapientie labor annexus, glorie invidia, divitiis curæ, soboli sollicitudo, voluptati morbi, quieti paupertas, ut quasi luendorum scelerum causâ nasci hominem possis cum Platonistis agnoscere. ^h Lib. 7. cap. 1. Non satis æstimare, an melior patens natura homini, an tristior noverca, fuerit. Nulli fragilior vita, pavor, confusio, rabies major: uni animantium ambitio data, luctus, avaritia; uni superstitio.

(^a *Tantum malorum pelagus aspicio,
Ut non sit inde enatandi copia*)

no Halcyonian times, wherein a man can hold himself secure, or agree with his present estate: but, as Boëthius infers, ^b *there is something in every one of us which, before tryal, we seek, and, having tryed, abhor: we earnestly wish, and eagerly covet, and are eftsoons weary of it.* Thus, betwixt hope and feare, suspicions, angers,

^c *Inter spemque metumque, timores inter et iras,*

betwixt falling in, falling out, &c. we bangle away our best dayes, befool out our times, we lead a contentious, discontent, tumultuous, melancholy, miserable life; insomuch, that if we could foretel what was to come, and it put to our choyce, we should rather refuse, than accept of, this painful life. In a word, the world itself is a maze, a labyrinth of errours, a desert, a wilderness, a den of thieves, cheaters, &c. full of filthy puddles, horrid rocks, precipitiums, an ocean of adversity, an heavy yoke, wherein infirmities and calamities overtake and follow one another, as the sea-waves; and, if we scape Scylla, we fall fowl on Charybdis; and so, in perpetual feare, labour, anguish, we run from one plague, one mischief, one burden, to another, *duram servientes servitutem*; and you may as soon separate weight from lead, heat from fire, moistness from water, brightness from the sun, as miserie, discontent, care, calamity, danger, from a man. Our towns and cities are but so many dwellings of humane miserie, *in which, grieve and sorrow*, (^d as he right well observes out of Solon) *innumerable troubles, labours of mortal men, and all manner of vices, are included, as in so many pens.* Our villages are like mole-hills, and men as so many emmets, busie, busie still, going to and fro, in and out, and crossing one anothers projects, as the lines of several *sea-cards* cut each other in a globe or map; *now light and merry*, but (^e as one follows it) *by-and-by sorrowful and heavy; now hoping, then distrusting; now patient, to morrow crying out; now pale, then red; running, sitting, sweating, trembling, halting, &c.* Some few amongst the rest, or perhaps one of a thousand, may be *pullus Jovis*, in the worlds esteem, *gallinæ filius albæ*, an happy and fortu-

^a Euripides. ^b De consol. l. 2. Nemo facile cum conditione sua concordat, inest singulis quod imperitii petant, experti horreant. ^c Esse in honore juvat, mox displicet. ^d Hor. ^e Boethius in 6. Joh. Urbes et oppida nihil aliud sunt quam humanarum ærumnarum domicilia, quibus luctus et moror, et mortis um variis infinitis laboribus, et omnis generis vitiis, quasi septis includuntur. ^f Nat. Chytræus, de lit. Europæ: Lætus nunc, mox tristis; nunc sperans, paulo post diffidens; patiens hodie, cras ejulans; nunc pallens, rubens, currens, sedens, claudens, tremens, &c.

nate man, *ad invidiam felix*, because rich, faire, well allied, in honour and office; yet peradventure ask himself, and he will say, that, of all others, ^a he is most miserable and unhappy. A faire shoote, *hic soccus novus, elegans*, as he ^b said; *sed nescis ubi urat*; but thou knowest not where it pincheth. It is not another mans opinion can make me happy: but (as ^c Seneca well bath it) *he is a miserable wretch, that doth not account himself happy: though he be sovereign lord of a world, he is not happy, if he think himself not to be so; for what availeth it what thine estate is, or seem to others, if thou thy self dislike it?* A common humour it is of all men to think well of other mens fortunes, and dislike their own:

^a Cui placet alterius, sua nimirum est odio, sors:

but ^c *qui fit, Mæcenus, &c.* how comes it to pass? what's the cause of it? Many men are of such a perverse nature, they are well pleased with nothing, (saith ^d Theodoret) *neither with riches, nor poverty: they complain when they are well, and, when they are sick, grumble at all fortunes, prosperity and adversity; they are troubled in a cheap year, in a barren: plenty, or not plenty, nothing pleaseth them, war nor peace, with children, nor without.* This, for the most part, is the humour of us all, to be discontent, miserable and most unhappy, as we think at least; and shew me him that is not so, or that ever was otherwise. Quintus Metellus his felicity is infinitely admired amongst the Romans, inso-much, that (as ^e Paterculus mentioneth of him) you can scarce finde, of any nation, order, age, sex, one for happiness to be compared unto him: he had, in a word, *bona animi, corporis, et fortune*, goods of minde, body, and fortune: so had P. Mutianus ^f Crassus. Lampsaca, that Lacedæmonian lady, was such another in ^g Pliny's conceit, *a kings wife, a kings mother, a kings daughter*; and all the world esteemed as much of Polycrates of Samos. The Greeks brag of their Socrates, Phocion, Aristides; the Psophidians in particular of their Aglaüs, *omni vitâ felix, ab omni periculo immunis* (which, by the way, Pausanias held impossible); the Romans of their ^h Cato,

^a Sua cuique calamitas præcipua. ^b Cn. Græcinus. ^c Epist. 9. l. 7. Miser est qui se beatissimum non iudicat: licet imperet mundo, non est beatus, qui se non putat: quid enim refert, qualis status tuus sit, si tibi videtur malus? ^d Hor. ep. l. 1. 4. ^e Hor. Ser. l. Sat. l. ^f Lib. de curat. Græc. affect. cap. 6. de provident. Multis nihil placet; atque adeo et divitias damnant, et pauperatem; de morbis expostulant; bene valentes, graviter ferunt; atque, ut semel dicam, nihil eos delectat, &c. ^g Vix ullius gentis, ætatis, ordinis, hominem invenies, cujus felicitatem fortunæ Metelli compares. Vol. I. ^h P. Crassus Mutianus quinque habuisse dicitur rerum bonarum maximas, quod esset ditissimus, quod esset nobilissimus, eloquentissimus, jurisconsultissimus, pontifex maximus. ⁱ Lib. 7. Regis filia, regis uxor, regis mater. ^k Qui nihil unquam mali aut dixit, aut fecit, quod aliter facere non potuit.

Curius, Fabricius, for their composed fortunes, and retired estates, government of passions, and contempt of the world; yet none of all these was happy or free from discontent—neither Metellus, Crassus, nor Polycrates; for he dyed a violent death, and so did Cato: and how much evil doth Lactantius and Theodoret speak of Socrates!—a weak man—and so of the rest. There is no content in this life; but (as ^ahe said), *all is vanity and vexation of spirit*; lame and imperfect. Hadst thou Sampson's hair, Milo's strength, Scanderbeg's arm, Solomon's wisdom, Absolom's beauty, Cræsus his wealth, *Paselis obitum*, Cæsar's valour, Alexander's spirit, Tullie's or Demosthenes's eloquence, Gyges ring, Perseus Pegasus, and Gorgon's head, Nestor's yeares to come, all this would not make thee absolute, give thee content and true happiness in this life, or so continue it. Even in the midst of all our mirth, jollity, and laughter, is sorrow and griefe; or, if there be true happiness amongst us, 'tis but for a time:

^b Desinit in piscem mulier formosa superne:

a faire morning turns to a lowring afternoon. Brutus and Cassius, once renowned, both eminently happy—yet you shall scarce finde two (saith Patereulus) *quos fortuna maturius destituerit*, whom fortune sooner forsook. Hannibal, a conquerour all his life, met with his match, and was subdued at last:

Occurrit forti, qui mage fortis erat.

One is brought in triumph, as Cæsar into Rome, Alcibiades into Athens, *coronis aureis donatus*, crowned, honoured, admired; by-and-by his statues demolished, he hissed out, massacred, &c. ^cMagnus Gonsalva, that famous Spaniard, was of the prince and people at first honoured, approved; forthwith confined and banished. *Admirandas actiones graves plerumque sequuntur invidiæ, et acres calumniæ* ('tis Polybius his observation): grievous enmities, and bitter calumnies, commonly follow renowned actions. One is born rich, dyes a begger; sound to day, sick to morrow; now in most flourishing estate, fortunate and happy, by-and-by deprived of his goods by foraign enemies, robbed by theeves, spoyled, captivated, impoverished, as they of ^dRabbah, *put under iron saws, and under iron harrows, and under axes of iron, and cast into the tile-kiln.*

^e *Quid me felicem toties jactastis, amici?*

Qui cecidit, stabili non erat ille gradu.

^a Solomon, Eccles. I. 14.

^b Flor. Ant. Petr.

^c Jovius, viii. ejus.

^d Sen. 12. 91.

^e Boethius, lib. I. Met. I.

He that erst marched like Xerxes with innumerable armies, as rich as Cræsus, now shifts for himself in a poor cock-boat, is bound in iron chains, with Bajazet the Turk, and a foot-stool with Aurelian, for a tyrannizing conquerour to trample on. So many casualties there are, that, as Seneca said of a city consumed with fire, *una dies interest inter maximam civitatem et nullam*, one day betwixt a great city, and none; so many grievances from outward accidents, and from our selves, our own indiscretion, inordinate appetite; one day betwixt a man and no man. And (which is worse) as if discontents and miseries would not come fast enough upon us, *homo homini dæmon*; we maul, persecute, and study how to sting, gaul, and vex one another with mutual hatred, abuses, injuries; preying upon, and devouring, as so many ^aravenous birds; and, as juglers, panders, bawds, cosening one another; or raging as ^bwolves, tygers, and divels, we take a delight to torment one another; men are evil, wicked, malicious, treacherous, and ^cnaught, not loving one another, or loving themselves, not hospitable, charitable, nor sociable as they ought to be, but counterfeit, dissemblers, ambodexters, all for their own ends, hard-hearted, merciless, pitiless; and, to benefit themselves, they care not what mischief they procure to others. ^dPraxinoë and Gorgo, in the poet, when they had got in to see those costly sights, they then cryed *bene est*, and would thrust out all the rest: when they are rich themselves, in honour, preferred, full, and have even what they would, they debar others of those pleasures which youth requires, and they formerly have enjoyed. He sits at table in a soft chair at ease; but he doth not remember in the mean time that a tired waiter stands behind him, *an hungry fellow ministers to him full: he is athirst that gives him drink*, (saith ^eEpictetus) *and is silent whiles he speaks his pleasure; pensive, sad, when he laughs*. Pleno se proluit auro; he feasts, revells, and profusely spends, hath variety of robes, sweet musick, ease, and all the pleasure the world can afford, whilst many an hunger-starved poor creature pines in the street, wants clothes to cover him, labours hard all day long, runs, rides for a trifle, fights peradventure from sun to sun, sick and ill, weary, full of pain and griefe, is in great distress and sorrow of heart. He

^a Omnes hic aut captantur, aut captant; aut cadavera quæ lacerantur, aut corvi quæ lacerant. Petron. ^b Homo omne monstrum est; ille nam superat feras; luposque et ursos pectore obscuro regit. Horat.

^c Quod Poterulus de populo Romano, durante bello Punico, per annos 115. aut bellum inter eos, aut belli præparatio, aut infusa pax, idem ego de mundi ætate. ^d Theocritus, Idyll. 15.

^e Qui sedet in mensâ, non meminit sibi otiose ministrare negotiosos, edenti esurientes, bibenti sitientes, &c.

lothes and scorns his inferiour, hates or emulates his equal, envies his superiour, insults over all such as are under him, as if he were of another species, a demi-god, not subject to any fall, or humane infirmities. Generally they love not, are not beloved again: they tire out others bodies with continual labour, they themselves living at ease, caring for none else, *sibi nati*; and are so far many times from putting to their helping hand, that they seek all meanes to depress, even most worthy and well deserving, better than themselves, those whom they are, by the lawes of nature, bound to relieve and help, as much as in them lyes: they will let them cater-waul, starve, beg and hang, before they will any wayes (though it be in their power) assist or ease: "so unnatural are they for the most part, so unregardful, so hard-hearted, so churlish, proud, insolent, so dogged; of so bad a disposition. And, being so brutish, so devilishly bent one towards another, how is it possible; but that we should be discontent of all sides, full of cares, woes, and miseries?

If this be not a sufficient proof of their discontent and miserie, examine every condition and calling apart. Kings, princes, monarchs, and magistrates, seem to be most happy; but look into their estate, you shall^b finde them to be most incumbered with cares, in perpetual feare, agony, suspicion, jealousy; that, as 'he said of a crown, if they knew but the discontents that accompany it, they would not stoop to take it up. *Quem mihi regem dabis*, (saith Chrysostome) *non curis plenum*? what king canst thou shew me, not full of cares? ^dLook not on his crown, but consider his afflictions; attend not his number of servants, but multitude of crosses. *Nihil aliud potestas culminis, quam tempestas mentis*, as Gregory secunds him: soveraignty is a tempest of the soule: Sylla like, they have brave titles, but terrible fits—*splendorem titulo, cruciatum animo*; which made *Demosthenes vow, *si vel ad tribunal, vel ad interitum duceretur*, if to be a judge, or to be condemned, were put to his choyce, he would be condemned. Rich men are in the same predicament: what their pains are, *stulti nesciunt, ipsi sentiunt*—they feel, fools perceive not, as I shall prove elsewhere; and their wealth is brittle, like childrens rattles: they come and go; there is no certainty in them; those whom they elevate, they do as suddainly depress, and leave in a vale of miserie. The middle sort of

* Quando in adolescentiâ suâ ipsi vixerint laetius, et liberius voluptates suas expleverint, illi gustus imponunt duriores continentiae leges. ^b Lugubris Atrejusque fero Regum tumidas obsidet arces.—Res est inquieta felicitas.

^c Plus obles quam mellis habet.—Non humi jacentem tollere. Valer. l. 7. c. 3. ^d Non diadema aspicias, sed vitam afflictione refertam, non catervas satellitum, sed curarum multitudinem. ^e As Plutarch relateth.

men are as so many asses to bear burdens; or, if they be free, and live at ease, they spend themselves, and consume their bodies and fortunes with luxury and ryot, contention, emulation, &c. The poor I reserve for another ^a place, and their discontents.

For particular professions, I hold, as of the rest, there's no content or security in any. On what course will you pitch? how resolve? To be a divine? 'tis contemptible in the worlds esteem: to be a lawyer? 'tis to be a wrangler: to be a physician? ^b *pudet lotii*; 'tis loathed: a philosopher? a mad man: an alchymist? a begger: a poet? *esurit*, an hungry jack: a musician? a player: a school-master? a drudge: an husband-man? an emmet: a merchant? his gains are uncertain: a mechanician? base: a chirurgeon? fulsome: a tradesman? a ^clyar: a taylor? a thief: a serving-man? a slave: a souldier? a butcher: a smith, or a metal-man? the pot's never from's nose: a courtier? a parasite. As he could finde no tree in the wood to hang himself, I can shew no state of life to give content. The like you may say of all ages: children live in a perpetual slavery, still under the tyrannical government of masters: yong men, and of riper yeares, subject to labour, and a thousand cares of the world, to treachery, falsehood, and cosenage:

— ^d *Incedit per ignes,
Suppositos cineri doloso:*

^e old are full of akes in their bones, cramps and convulsions, *silicernia*, dull of hearing, weak-sighted, hoary, wrinkled, harsh, so much altered as that they cannot know their own face in a glass, a burden to themselves and others: after seaventy yeares, *all is sorrow* (as David bath it); they do not live, but linger. If they be sound, they feare diseases; if sick, weary of their lives: *non est vivere, sed valere, vita*. One complains of want, a second of servitude, ^f another of a secret or incurable disease, of some deformity of body, of some loss, danger, death of friends, shipwrack, persecution, imprisonment, disgrace, repulse, ^g contumely, calumny, abuse, injury, contempt, ingratitude, unkindness, scoffes, flouts, unfortunate marriage, single life, too many children, no children, false

^a Sect. 2. memb. 4. subsect. 6.

^b *Stercus et urina, medicorum fercula prima.*

^c *Nihil lucrantur, nisi admodum mentiendo.* Tull. Offic.

^d Hor. l. 2. od. 1.

^e *Rarus felix ideinq; senex.* Seneca, in Herc. Oetæo.

^f *Omitto ægros, exules,*

mendicos, quos nemo audet felices dicere. Card. lib. 8. c. 46. de rer. var. ^g *Spreteque injuria forma.*

servants, unhappy children, barrenness, banishment, oppression, frustrate hopes, and ill success, &c.

^a *Cætera de genere hoc (adeo sunt multa) loquacem*
Delassare valent Fabium——

talking Fabius will be tired before he can tell half of them; they are the subject of whole volumes, and shall (some of them) be more opportunely dilated elsewhere. In the mean time, thus much I may say of them, that generally they crucifie the soule of man, ^b attenuate our bodies, dry them, wither them, rivel them up like old apples, and make them as so many anatomies (*ossa atque pellis est totus, ita curis, macet*); they cause *tempus fœdum et squalidum*, cumbersome dayes, *ingrataque tempora*, slow, dull, and heavy times; make us howl, rore, and tear our hairs (as Sorrow did in ^c *Cebes* table), and groan for the very anguish of our soules. Our heart fails us, as David's did, (Psal. 40. 12) *for innumerable troubles that compassed him*; and we are ready to confess with Hezekiah, (Isa. 38. 17) *behold! for felicity, I had bitter grieve*: to weep with Heraclitus, to curse the day of our birth, with Jeremy (20. 14), and our stars with Job; to hold that axiome of Silenus, *better never to have been born, and the best next of all; to dye quickly*; or, if we must live, to abandon the world, as Timon did, creep into caves and holes, as our anchorites; cast all into the sea, as Crates Thebanus; or, as Cleombrotus Ambraciotes four hundred auditours, precipitate our selves to be rid of these miseries.

SUBSECT. XI.

Concupiscible Appetite, as Desires, Ambition, Causes.

THESE concupiscible and irascible appetites are as the two twists of a rope, mutually mixt one with the other, and both twining about the heart; *both good*, (as Austin holds, *L. 14. c. 9. de civ. Dei*) *if they be moderate; both pernicious if they be exorbitant*. This concupiscible appetite, howsoever it may seem to carry with it a shew of pleasure and delight, and our concupiscences most part affect us with content and a pleasing object, yet, if they be in extreame, they rack and wring us on the other side. A true saying it is, *desire hath no rest*, is infinite in itself, endless, and (as ^d *one calls it*) a

^a *Attenuant vigiles corpus miserabile curæ.*

^b *crucies revellit, A. ruina.*

^c *Optimum non nasci, aut cito mori.*

^d *Plautus.*

^e *Hæc, quæ*

si rectam rationem sequuntur; malæ, si exorbitant.

^f *Tho. Buovio. Prob. 18.*

perpetual rack, ^a or horse-mill (according to Austin), still going round as in a ring. They are not so continual, as divers: *facilius atomos dinumerare possem*, (saith ^b Bernard) *quam motus cordis*; *nunc hæc, nunc illa cogito*: you may as well reckon up the moles in the sun, as them. ^c *It extends it self to every thing* (as Guianerius will have it) *that is superfluously sought after*, or to any ^d *feruent desire* (as Fernelius interprets it): be it in what kinde soever, it tortures, if immoderate, and is (according to ^e Plater and others) an especiall cause of melancholy. *Multuosis concupiscentiis dilaniantur cogitationes meæ*, ^f Austin confessed—that he was torn a-peeces with his manifold desires; and so doth ^g Bernard complain, *that he could not rest for them a minute of an hour: this I would have, and that, and then I desire to be such and such*. 'Tis a hard matter therefore to confine them, being they are so various and many, and impossible to apprehend all. I will only insist upon some few of the chiefe, and most noxious in their kinde, as that exorbitant appetite and desire of honour, which we commonly call *ambition*; love of money, which is *covetousness*, and that greedy desire of gain; *self-love*, pride, and inordinate desire of *vain-glory* or applause; *love of study* in excess; *love of women* (which will require a just volume of it self). Of the other I will briefly speak, and in their order.

Ambition, a proud covetousness or dry thirst of honour, a great torture of the minde, composed of envy, pride, and covetousness, a gallant madness, one ^h defines it, a pleasant poyson, Ambrose, *a canker of the soule; an hidden plague*; ⁱ Bernard, *a secret poyson, the father of livor, and mother of hypocrisie, the moth of holiness, and cause of madness, crucifying and disquieting all that it takes hold of*: ^k Seneca calls it, *rem sollicitam, timidam, vanam, ventosam*, a windy thing, a vain, sollicitous, and fearful thing; for, commonly, they that, like Sisyphus, roll this restless stone of ambition, are in a perpetual agony, still ^l perplexed, *semper taciti, tristesque recedunt*, (Lucretius) doubtful, timorous, suspicious, loth to offend in word or deed, still cogging, and colloquing, embracing, capping, cringing, applauding, flattering, flatering, visiting, waiting at mens doors, with all affability, counterfeited honesty,

^a Molam asinariam.

^b Tract. de Inter. c. 92.

^c Circa quamlibet rem

mundi hæc passio fieri potest, quæ superflue diligatur. Tract. 15. c. 17.

^d Feruentius desiderium.

^e Imprimis vero appetitus, &c. 3. de alien. mont.

^f Conf. 1. c. 29.

^g Per diversa loca vagor; nullo temporis momento quiesco;

talis et talis esse cupio; illud atque illud habere desidero. ^h Ambros. 1. 3. super

Lucam. Erugo animæ.

ⁱ Nihil suum cruciat, nihil molestius inquietat;

secretum virus, pestis occulta, &c. epist. 126.

^k Ep. 88.

^l Nihil infeli-

citas his, quantus sit timor, quanta dubitatio, quantus conatus, quanta sollicitudo! nulla illis a molestia vacua hora.

and humility^a. If that will not serve, if once this humour (as ^bCyprian describes it) possess his thirsty soule, *ambitionis sal-sugo ubi bibulam animam possidet*, by hook and by crook he will obtain it; and from his hole he will climb to all honours and offices, if it be possible for him to get up; flattering one, bribing another, he will leave no means unassay'd to win all. ^cIt is a wonder to see how slavishly these kinde of men subject themselves, when they are about a sute, to every inferiour person; what pains they will take, run, ride, cast, plot, counter-mine, protest and swear, vow, promise, what labours undergo, early up, down late; how obsequious and affable they are, how popular and courteous, how they grin and fleece upon every man they meet; with what feasting and inviting, how they spend themselves and their fortunes, in seeking that, many times, which they had much better be without (as ^dCineas the oratour told Pyrrhus); with what waking nights, painful hours, anxious thoughts, and bitterness of minde, *inter spemque metumque*, distracted and tired, they consume the interim of their time. There can be no greater plague for the present. If they do obtain their sute, which with such cost and sollicitude they have sought, they are not so freed: their anxiety is anew to begin; for they are never satisfied; *nihil aliud nisi imperium spirant*; their thoughts, actions, endeavours are all for soverainity and honour; like ^eLues Sforsia (that huffing duke of Milan, a man of singular wisdom, but profound ambition, born to his own, and to the destruction of Italy) though it be to their own ruine, and friends undoing, they will contend; they may not cease; but as a dog in a wheel, a bird in a cage, or a squirrel in a chain, (so ^fBudæus compares them) ^gthey climb and climb still with much labour, but never make an end, never at the top. A knight would be a baronet, and then a lord, and then a vicount, and then an earl, &c. a doctor a dean, and then a bishop; from tribune to prætor: from bay-liff, to mayor: first this office, and then that; as Pyrrhus, (in ^hPlutarch) they will first have Greece, then Africk, and then Asia, and swell with Æsop's frog so long, till in the end they

^a Semper attonitus, semper pavidus quid dicat, faciatve: ne displiceat, humilitatem simulat, honestatem mentitur.

^b Cypr. Prolog. ad ser. to. 2. Cunctos honorat, universis inclinat, subsequitur, obsequitur; frequentat curias, visitat optimates, amplexatur, applaudit, adulatur; per fas et nefas e latebris, in omnem gradum ubi aditus patet, se ingerit, discurret.

^c Turbæ cogit ambitio regem inservire, ut Homerus Agamemnonem querentem inducit.

^d Plutarchus. Quin convivimur, et in otio nos oblectamus, quoniam in promptu id nobis sit, &c.

^e Jo-vius hist. l. 1. Vir singulari prudentia, sed profunda ambitione; ad exitium Italie natus.

^f Ut hedera arbori adheret, sic ambitio, &c.

^g l. lib. 9. da contemptu rerum fortuitarum. Magna conatu et impetu moventur; super eodem centro rotati, non proficiunt, nec ad finem perveniunt.

^h Vita Pyrrhi.

burst, or come down, with Sejanus, *ad Gemonias scalas*, and break their own necks; or as Evangelus the piper, (in Lucian) that blew his pipe so long, till he fell down dead. If he chance to miss, and have a canvas, he is in a hell on the other side; so dejected, that he is ready to hang himself, turn heretick, Turk, or traitor, in an instant. Enraged against his enemies, he rails, swears, fights, slanders, detracts, envies, murders; and, for his own part, *si appetitum explere non potest, furore corripitur*; if he cannot satisfy his desire, (as ^b Bodine writes) he runs mad: so that, both ways, hit or miss, he is distracted so long as his ambition lasts; he can look for no other but anxiety and care, discontent and griefe, in the mean time—madness it self, or violent death, in the end. The event of this is common to be seen in populous cities, or in princes courts; for a courtiers life (as Budæus describes it) is a ^dgallimaufry of ambition, lust, fraud, imposture, dissimulation, detraction, envy, pride; the court, a common conventicle of flatterers, time-servers; politicians, &c. or (as ^e Anthony Perez will) *the suburbs of hell it self*. If you will see such discontented persons, there you shall likely finde them: ^f and (which he observed of the markets of old Rome)

Qui perjurum convenire vult hominem, mitto in Comitium;
Qui mendacem et gloriosum, apud Cloacinæ sacrum;
Dites, damnosos maritos, sub Basilicâ quærito, &c.

Perjur'd knaves, knights of the post, lyars, crackers, bad husbands, &c. keep their severall stations, they do still, and all-ways did, in every common-wealth.

SUBSECT. XII.

Φιλαργυρία, Covetousness, a Cause.

PLUTARCH (in his ^abook whether the diseases of the body be more grievous than those of the soule) is of opinion, *if you will examine all the causes of our miseries in this life, you shall finde them, most part, to have had their*

^a Ambitio in insaniam facile delabitur, si excedat. Patritius, l. 4. tit. 20. de regis instit. ^b Lib. 5. de rep. cap. 1. ^c Imprimis vero appetitus seu concupiscentia nimia rei alicujus honestæ vel inhonestæ, phantasiam lædunt; unde multi ambitiosi,

philauti, irati, avari, &c. insani. Felix Plater, l. 3. de mentis alien. ^d Aulicæ vitæ colluvies ambitionis, cupiditatis, simulationis, imposturæ, fraudis, invidiæ, superbæ Titanicæ; diversorium stultitiæ, et commune conventiculum, assentandi artificum, &c. Budæus de asse. lib. 5. ^e In his Aphor.

Curcul. A&S. 4. Scæ. 1. ^f Tom. 2. Si examines, omnes miseriæ causas vel a furioso contendendi studio, vel ab injustâ cupiditate, originem traxisse scies.—Idem fere Chrysostomus, com. in c. 6. ad Roman. ser. 11.

beginning from stubborn anger, that furious desire of contention, or some unjust or immoderate affection, as covetousness, &c. From whence are wars and contentions amongst you? * St. James asks: I will add usury, fraud, rapine, simony, oppression, lying, swearing, bearing false witness, &c. are they not from this fountain of covetousness, that greediness in getting, tenacity in keeping, sordidity in spending? that they are so wicked, ^b unjust against God, their neighbour, themselves, all comes hence. The desire of money is the root of all evil, and they that lust after it, pierce themselves through with many sorrows, 1 Tim. 6. 10. Hippocrates, therefore, in his epistle to Crateva an herbalist, gives him this good counsell, that, if it were possible, ^c amongst other herbs, he should cut up that weed of covetousness by the roots, that there be no remainder left; and then know this for a certainty, that, together with their bodies, thou maist quickly cure all the diseases of their mindes: for it is indeed the pattern, image, epitome, of all melancholy, the fountain of many miseries, much discontent, care and woe—this inordinate or immoderate desire of gain, to get or keep money, as ^d Bonaventure defines it; or, as Austin describes it, a madness of the soule; Gregory, a torture; Chrysostome, an unsatiable drunkenness; Cyrian, blindness, *speciosum supplicium*, a plague subverting kingdoms, families, an incurable disease; Budeus, ^e an ill habit, yielding to no remedies; (neither ^f Æsculapius nor Plutus can cure them) a continual plague, saith Solomon, and vexation of spirit, another hell. I know there be some of opinion, that covetous men are happy, and worldly-wise, that there is more pleasure in getting wealth than in spending, and no delight in the world like unto it. 'Twas Bias problem of old, *With what art thou not weary? with getting money. What is most delectable? to gain.* What is it, trow you, that makes a poor man labour all his life time, carry such great burdens, fare so hardly, macerate himself, and endure so much miserie, undergo such base offices with so great patience, to rise up early, and lye down late, if there were not an extraordinary delight in getting and keeping of money? * What makes a merchant, that hath no need, *satis superque domi*, to range over all

* Cap. 4. 1. ^a Ut sit iniquus in Deum, in proximum, in seipsum. ^b Si vero, Crateva, inter cæteras herbarum radices, avaritiæ radicem secare posses amaram, ut nullæ reliquæ essent, probe scito, &c. ^c Cap. 6. Diætæ salutis. Avaritia est amor immoderatus pecuniæ vel acquirendæ, vel retinendæ. ^d Ferum profecto ditumque ulcus animi, remediis non cedens, medendo exasperatur. ^e Malus est morbus, maleque afficit avaritia, siquidem censeo, &c.—Avaritia difficilior curatur quam insania; quoniam hæc omnes fere medici laborant. Hip. ep. Abdera. ^f Extremos currit mercator ad Indos. Hor.

the world, through all those intemperate ^a zones of heat and cold, voluntarily to venture his life, and be content with such miserable famine, nasty usage, in a stinking ship, if there were not a pleasure and hope to get money, which doth season the rest, and mitigate his indefatigable pains? What makes them go into the bowels of the earth, an hundred fathom deep, endangering their dearest lives, enduring damps and filthy smells, (when they have enough already, if they could be content, and no such cause to labour) but an extraordinary delight they take in riches? This may seem plausible at first shew, a popular and strong argument: but let him that so thinks, consider better of it; and he shall soon perceive that it is far otherwise than he supposeth; it may be haply pleasing at the first, as, most part, all melancholy is; for such men likely have some *lucida intervalla*, pleasant symptomes intermixt: but you must note that of ^b Chrysostome, *'tis one thing to be rich, another to be covetous*: generally they are all fools, dizards, mad-men, miserable wretches, living besides themselves, *sine arte fruendi*, in perpetual slavery, feare, suspition, sorrow, and discontent; *plus aloës quam mellis habent*; and are, indeed, *rather possessed by their money, than possessours*; as ^c Cyprian hath it, *mancipati pecuniis*, bound prentise to their goods, as ^d Pliny; or, as Chrysostome, *servi divitiarum*, slaves and drudges to their substance; and we may conclude of them all, as ^e Valerius doth of Ptolemæus king of Cyprus, *he was in title a king of that island, but, in his minde, a miserable drudge of money*:

————— ^f Potiore metallis
Libertate carens ———

wanting his liberty, which is better than gold. Damasippus the Stoick (in Horace) proves that all mortal men dote by fits, some one way, some another, but that covetous men ^h are madder than the rest: and he that shall truly look into their estates, and examine their symptomes, shall find no better of them, but that they are all ⁱ fools, as Nabal was, *re et nomine* (1 Sam. 25): for, what greater folly can there be, or ^k madness, than to macerate himself when he need not? and

^a Quâ re non es lassus? lucrum faciendo. Quid maxime delectabile? lucrari.

^b Hom. 2. Aliud avarus, aliud dives.

^c Divitiæ, ut spinæ, animum hominis

timoribus, sollicitudinibus, angoribus, mirifice pungunt, vexant, cruciant. Greg. in

Hom. ^d Epist. ad Dauid. cap. 2. ^e Lib. 9. ep. 30. ^f Lib. 9. cap. 4. Inuolæ rex

titulo, sed animo pecunie miserabile mancipium. ^g Hor. 10. lib. 1. ^h Danda

est heliobori multa pars maxima avaria. ⁱ Luke 12. 20. Stulte, hac nocte eripiam

manum tuam.

^k Opes quidem mortalibus sunt dementia. Theog.

when (as Cyprian notes) ^a he may be freed from his burden, and eased of his pains, will go on still, his wealth increasing, when he hath enough, to get more, to live besides himself, to starve his genius, keep back from his wife ^b and children, neither letting them nor other friends use or enjoy that which is theirs by right, and which they much need perhaps: like a hog, or dog in the manger, he doth only keep it, because it shall do nobody else good, hurting himself and others; and, for a little momentary pelf, damn his own soule. They are commonly sad and tetric by nature, as Achab's spirit was because he could not get Naboth's vineyard (1 Reg. 21); and, if he lay out his money at any time, though it be to necessary uses, to his own childrens good, he brawls and scolds; his heart is heavy; much disquieted he is, and loth to part from it: *miser abstinet, et timet uti* (Hor.). He is of a wearish, dry, pale, constitution, and cannot sleep for cares and worldly business; his riches (saith Solomon) will not let him sleep, and unnecessary business which he heapeth on himself; or, if he do sleep, 'tis a very unquiet, interrupt, displeasing sleep, with his bags in his arms,

—— congestis undique saccis
Indormit inhians:

and, though he be at a banquet, or at some merry feast, he sighs for griefe of heart (as ^c Cyprian hath it), and cannot sleep, though it be upon a down bed; his wearish body takes no rest, ^dtroubled in his abundance, and sorrowful in plenty, unhappy for the present, and more unhappy in the life to come (Basil.). He is a perpetual drudge, ^e restless in his thoughts, and never satisfied, a slave, a wretch, a dust-worm; *semper quod idolo suo immolet, sedulus observat*; (Cypr. prolog. ad sermon.) still seeking what sacrifice he may offer to his golden god, *per fas et nefas*, he cares not how; his trouble is endless: *crecunt divitiæ; tamen curtæ nescio quid semper abest rei*: his wealth increaseth; and the more he hath, the more ^fhe wants, like Pharaoh's lean kine, which devoured the fat, and were not satisfied. ^gAustin therefore defines covetousness, *quarumlibet*

^a Ed. 2. lib. 2. Exonerare cum se possit et relevare ponderibus, pergit magis fortunis augmentibus pertinaciter incubare.

^b Non amicis, non liberis, non ipsi sibi quidquam impendit; possidet ad hoc tantum, ne possidere alteri liceat, &c. Hieron. ad Paulin. Tam deest quod habet, quam quod non habet. ^c Epist. 2. lib. 2. Supponit in convivio, bibat licet gemmis, et toto molliore marcidum corpus condiderit, vigiliat in pluma.

^d Angustatur ex abundantia, contristatur ex opulentia, infelix presentibus bonis, infelicior in futuris. ^e Illorum cogitatio nunquam cessat, qui pecuniis supplere diligunt. Guianer. tract. 15. c. 17.

^f Hor. 3. Od. 24. Quo plus sunt potest, plus siciantur aequis. ^g Hor. 1. 2. Sat. 6. O si angulus ille proximus accedat, qui nunc denormat agellum! ^h Lib. 3. lib. arbit. Immoritur studiis, et amore senescit labendi.

rerum inhonestam et insatiabilem cupiditatem, an unhonest and unsatiable desire of gain; and, in one of his epistles, compares it to hell, *“which devours all, and yet never hath enough, a bottomless pit*, an endless miserie; *in quem scōpulum avaritiæ cadaverosi senes ut plurimum impingunt*; and, that which is their greatest corrosive, they are in continual suspition, feare, and distrust. He thinks his own wife and children are so many theeves, and go about to cosen him, his servants are all false:

Et divū atque hominū clamat continuo fidem,
Rem suam periisse, seque eradicarier,
De se suo tigillo fumus si quā exit foras.

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

Timidus Plutus, an old proverb—as fearful as Plutus: so doth Aristophanes, and Lucian, bring him in fearful still, pale, anxious, suspitious, and trusting no man. *“They are afraid of tempests for their corn; they are afraid of their friends, lest they should ask something of them, beg or borrow; they are afraid of their enemies, lest they hurt them; theeves, lest they rob them; they are afraid of war, and afraid of peace, afraid of rich, and afraid of poor; afraid of all.* Last of all, they are afraid of want, that they shall dye beggers; which makes them lay up still, and dare not use that they have: (what if a dear year come, or dearth, or some loss?) and were it not that they are loth to ‘lay out mony on a rope, they would be hanged forthwith, and sometimes dye to save charges, and make away themselves, if their corn and cattel miscarry, though they have abundance left, as *“Agellius* notes. *“Valerius* makes mention of one, that, in a famine, sold a mouse for two hundred pence, and famished himself. Such are their cares, ‘griefes and perpetual feares. These symptomes are elegantly expressed by Theophrastus, in his character of a covetous man: *“lying in bed, he asks his wife whether she shut the trunks and chests fast, the capcase be sealed, and whether the hall door be bolted;*

* *Avarus vir inferno est similis, &c. modum non habet, hoc egentior quo plura habet.* *“Eram.* Adag. chil. 3. cent. 7. pro. 72. Nulli fidentes, omnium formidant opes; ideo pavidum malum vocat Euripides: metuunt tempestates ob frumentum, amicos ne rogent, inimicos ne lædant, fures ne rapiant; bellum timent, pacem timent, summos, medios, infimos.

“Hall Char. *“Agellius, lib. 3. c. 1.* Interdum eo aeleris perveniunt, ob lucrum ut vitam propriam commutent. *“Lib. 7. cap. 6.* *“Omnes perpetuo morbo agitantur; suspicatur omnes timidus, sibi que ob aurum insidiari putat, nunquam quiescens. Plin. Proem. lib. 14.* *“Cap. 18.* In lecto jaceas, interrogat uxorem an arcam probe clausit, an capsula, &c. E lecto surgens nudus, et absque calceis, accensa lucernā omnis obiens et iustrans, et viæ somno indulgens.

and, though she say all is well, he riseth out of his bed in his shirt, bare foot, and bare legged, to see whether it be so, with a dark lanthorn searching every corner, scarce sleeping a wink all night. Lucian, in that pleasant and witty dialogue called Gallus, brings in Micyllus the cobbler disputing with his cock, sometimes Pythagoras; where, after much speech *pro* and *con*, to prove the happiness of a mean estate, and discontents of a rich man, Pythagoras his cock in the end, to illustrate by examples that which he had said, brings him to Guiphon the usurers house at mid-night, and after that to Eucrates; whom they found both awake, casting up their accounts, and telling of their mony, * lean, dry, pale, and anxious, still suspecting lest some body should make a hole through the wall, and so get in; or, if a rat, or mouse did but stir, starting upon a sudden, and running to the door, to see whether all were fast. Plautus, in his *Aulularia*, makes old Euclio ^b commanding Staphyla his wife to shut the doors fast, and the fire to be put out, lest any body should make that an errant to come to his house: when he washed his hands, ^c he was loth to fling away the fowl water; complaining that he was undone, because the smoak got out of his roof. And, as he went from home, seeing a crow scrat upon the muck-hill, returned in all haste, taking it for *malum omen*, an ill sign, his mony was digged up; with many such. He that will but observe their actions, shall finde these and many such passages, not faigned for sport, but really performed, verified indeed by such covetous and miserable wretches; and that it is

—————^d manifesta phrenesis
Ut locuples moriaris, egenti vivere fato—

a meer madness, to live like a wretch, and dye rich.

SUBJECT. XIII.

Love of Gaming, &c. and Pleasures immoderate, Causes.

IT is a wonder to see, how many poor distressed miserable wretches one shall meet almost in every path and street, begging for an alms, that have been well descended, and sometimes in flourishing estate, now ragged, tattered, and ready to

^a *Caris extenuatus, vigilans, et secum supputans.* ^b *Cave, quemquam alienum in aedes intromiseris. Ignem extingui volo, ne causae quidquam sit, quod te quisquam quaeritet. Si bona Fortuna veniat, ne intromiseris. Occlude sis fores ambobus pesulâ. Discrucior animi, quia domo abundum est mihi. Nimis hercule invitus abeo; nec, quid agam, scio.* ^c *Plorat aquam profundere, &c. perit dum fumus de tigillo exit foras.* ^d *Juv. Sat. 14.*

be starved, lingring out a painful life, in discontent and griefe of body and minde, and all through immoderate lust, gaming, pleasure, and ryot. 'Tis the common end of all sensual Epicures and brutish prodigals, that are stupified and carryed away headlong with their severall pleasures and lusts. Cebes, in his table, St. Ambrose, in his second book of Abel and Cain, and, amongst the rest, Lucian, in his tract *de Mercede conductis*, hath excellent well decyphered such mens proceedings in his picture of *Opulentia*, whom he faigns to dwell on the top of a high mount, much sought after by many suters. At their first coming, they are generally entertained by *Pleasure* and *Dalliance*, and have all the content that possibly may be given, so long as their mony lasts; but, when their meanes fail, they are contemptibly thrust out at a back door, headlong, and there left to *Shame*, *Reproach*, *Despair*. And he, at first that had so many attendants, parasites, and followers, yong and lassy, richly array'd, and all the dainty fare that might be had, with all kinde of welcome and good respect, is now upon a suddain stript of all, a pale, naked, old, diseased, and forsaken, cursing his stars, and ready to strangle himself; having no other company but *Repentance*, *Sorrow*, *Griefe*, *Derision*, *Beggery*, and *Contempt*, which are his dayly attendants to his lives end. As the ^oprodigal son had exquisite musick, merry company, dainty fare at first, but a sorrowful reckoning in the end; so have all such vain delights and their followers. *Tristes voluptatum exitus, ut quisquis voluptatum suarum reminisci volet, intelliget*: as bitter as gaul and wormwood is their last; griefe of minde, madness it self. The ordinary rocks upon which such men do impinge and precipitate themselves, are cards, dice, hawks, and hounds, (*insanum venandi studium*, one calls it—*insanæ substructiones*) their mad structures, disports, playes, &c. when they are unseasonably used, imprudently handled, and beyond their fortunes.—Some men are consumed by mad phantastical buildings, by making galleries, cloysters, taraces, walks, orchyards, gardens, pools, rillets, bowers, and such like places of pleasure, (*inutiles domos*, ^aXenophon calls them) which howsoever they be delightful things in themselves, and acceptable to all beholders, an ornament, and befitting some great men, yet unprofitable to others, and the sole overthrow of their estates. Forestus, in his observations, hath an example of such a one that became melancholy upon the like occasion, having consumed his substance in an unpro-

^a Ventriconus, nudus, pallidus, lævâ pudorem occultans, dextrâ seipsum strangu-
lans. Occurrit autem exenti Pœnitentia, his miserum conficiens, &c. ^b Luke, 15;

^c Boethius.

^d In Oeconom. Quid si nunc ostendam eos qui magnâ vi argenti domus inutiles ædificant? inquit Socrates.

fitable building, which would afterward yeeld him no advantage. Others, I say, are ^aoverthrown by those mad sports of hawking and hunting—honest recreations, and fit for some great men, but not for every base inferiour person. Whilst they will maintain their falconers, dogs, and hunting nags, their wealth (saith ^bSalmutz) *runs away with hounds, and their fortunes flye away with hawks*: they persecute beasts so long, till, in the end, they themselves degenerate into beasts (as ^cAgrippa taxeth them), ^dActæon like; for, as he was eaten to death by his own dogs, so do they devour themselves and their patrimonies, in such ^eidle and unnecessary disports, neglecting in the mean time their more necessary business, and to follow their vocations. Over-mad too-sometimes are our great men in delighting and doating too much on it; ^fwhen they drive poor husbandmen from their tillage (as ^gSarisburiensis objects, *Polycrat. l. 1. c. 4.*), *fling down countrey farms, and whole towns, to make parkes and forests, starving men to feed beasts, and ^hpunishing in the mean time such a man that shall molest their game, more severely than him that is otherwise a common hacker, or a notorious thief.* But great men are some ways to be excused; the meaner sort have no evasion why they should not be counted mad. Poggius, the Florentine, tells a merry story to this purpose, condemning the folly and impertinent business of such kinde of persons. A physitian of Milan, (saith he) that cured mad men, had a pit of water in his house, in which he kept his patients, some up to the knees, some to the girdle, some to the chin, *pro modo insanix*, as they were more or less affected. One of them by chance, that was well recovered, stood in the door, and seeing a gallant pass by with a hawk on his fist, well mounted, with his spaniels after him, would needs know to what use all this preparation served. He made answer, to kill certain fowl. The patient demanded again, what his fowl might be worth, which he killed in a year. He replied, five or ten crowns; and when he urged him farther what his dogs, horse, and hawks, stood

^a Sarisburiensis, Polycrat. l. 1. c. 4. Venatores omnes adhuc institutionem redolent Centaurotorum. Raro invenitur quisquam eorum modestus et gravis, raro continens, et, ut credo, sobrius unquam.

^b Pancirol. Tit. 23. Avolant opes cum accipit.

^c Inignis venatorum stultitia, et supervacanea cura eorum, qui, dum nimium venationi insistent, ipsi, subiecta omni humanitate, in feras degenerant, ut Actæon, &c.

^d Sabin. in Ovid. Met.

^e Agrippa, de vanit. scient. Inanum venandi studium, dum a novatibus arcentur agricola, subtrahunt prædia rusticis, agricolis præcluduntur, sylvæ et præia pascuosis, ut augeantur pascua feris.—Majestas reus agricola, si gustarit.

^f A novatibus suis arcentur agricola, dum feræ habeant vagandi libertatem: istis ut pascua augeantur, prædia subtrahunt, &c. Sarisburiensis.

^g Feris quam hominibus aequiores. Cambd. de Gail. Conq. Qui 36. ecclesias matrices depopularis catad Forestam Novam. Mat. Paris.

him in, he told him four hundred crowns. With that the patient bade him be gone, as he loved his life and welfare; "for, if our master come and finde thee here, he will put thee in the pit amongst mad-men, up to the chin;" taxing the madness and folly of such vain men, that spend themselves in those idlesports, neglecting their business and necessary affairs. Leo Decimus, that hunting pope, is much discommended by ^aJovius in his life, for his immoderate desire of hawking and hunting, in so much, that (as he saith) he would sometimes live about Ostia weekes and moneths together, leave suters ^bunrespected, bulls and pardons unsigned, to his own prejudice, and many private mens loss: ^cand, if he had been by chance crossed in his sport, or his game not so good, he was so impatient, that he would revile and miscall many times men of great worth with most bitter taunts, look so sour, be so angry and waspish, so grieved and molested, that it is incredible to relate it. But, if he had good sport, and been well pleased on the other side, *incredibili munificentia*, with unspeakable bounty and munificence, he would reward all his fellow hunters, and denye nothing to any suter, when he was in that mood. To say truth, 'tis the common humour of all gamesters, as Galatæus observes: if they win, no men living are so jovial and merry; but, ^dif they lose, though it be but a trifle, two or three games at tables, or dealings at cards for two pence a game, they are so cholerick and tetty, that no man may speak with them, and break many times into violent passions, oaths, imprecations, and unbecoming speeches, little differing from mad-men for the time. Generally of all gamesters and gaming, if it be excessive, thus much we may conclude, that, whether they win or lose for the present, their winnings are not *munera fortunæ, sed insidiæ*, as that wise Seneca determines—not fortunes gifts, but baits; the common catastrophe is ^ebeggery: *ut pestis vitam, sic adimit alea pecuniam*; as the plague takes away life, so doth gaming goods; for ^f*omnes nudi, inopes et egeni*;

^a*Alea Scylla vorax, species certissima furti,
Non contenta bonis, animum quoque perfida mergit,
Fœda, furax, infamis, incers, furiosa, ruina.*

^a Tom. 2. de vitis illustrum, l. 4. de vit. Leon. 10.
perditæ studebat et aucupis.

^b Aut infelicitè venatos, tam impatiens inde, ut summos arpe viros acerbissimis contumeliis oneraret; et incredibile est, quali vulgus animique habitu dolorem iracundiamque præferret, &c.

^c Unicuique autem hoc a natura insitum est, ut doleat, sicubi erraverit aut deceptus sit. ^d Juven. Sat. 8. Nec enim loculis comitantibus atur Ad casum tabulæ; posita sed luditur arca. — Lemnius inst. c. 44. Mendaciorum quidem, et perjuriorum, et propteratim, mater est alea; nullam habens patrimonii reverentiam, quam illud effuderit, sensim in furta delabitur et rapinas. Saria. Polycrat. l. 1. c. 5. ^e Damboçerus. ^f Dan. Souter.

^a Petrar. dial. 27.

For a little pleasure they take, and some small gains and gettings now and then, their wives and children are wringed in the mean time; and they themselves, with the loss of body and soule, rue it in the end. I will say nothing of those prodigious prodigals, *perdendæ pecuniæ genitos*, (as ^a he taxed Anthony) *qui patrimonium sine ullâ fori calumniâ amittunt* (saith ^b Cyprian), and ^c mad Sybaritical spendthrifts, *quique unâ comedunt patrimonium mensâ*; that eat up all at a breakfast, at a supper, or amongst bawds, parasites, and players; consume themselves in an instant, (as if they had flung it into ^d Tiber) with great wagers, vain and idle expences, &c. not themselves only, but even all their friends; as a man desperately swimming drowns him that comes to help him, by suretyship and borrowing they will willingly undo all their associates and allies; ^e *irati pecuniis*, as he saith—angry with their money. ^f *What with a wanton eye, a liquorish tongue, and a gamesome hand*, when they have indiscreetly impoverished themselves, mortgaged their wits together with their lands, and entombed their ancestors faire possessions in their bowels, they may lead the rest of their dayes in prison, and many times they do, there repent at leasure; and, when all is gone, begin to be thrifty; but *sera est in fundo parsimonia*; 'tis then too late to look about; their ^g end is miserie, sorrow, shame, and discontent. And well they deserve to be infamous and discontent, ^h *catamidiari in amphitheatro*, (as by Adrian the emperours edict they were of old; *decoctores bonorum suorum*; so he calls them—prodigal fools) to be publicly shamed, and hissed out of all societies, rather than to be pittied or relieved. ⁱ The Tuscans and Bæotians brought their bankrupts into the market place in a bier, with an empty purse carryed before them, all the boys following, where they sat all-day, *circumstante plebe*, to be infamous and ridiculous. At ^k Padua in Italy, they have a stone called the *stone of turpitude*, near the senate house, where spendthrifts, and such as disclaim nonpayment of debts, do sit with their hinder parts bare, that, by that note of disgrace, others may be terrifyed from all such vain expence, or borrowing more than they can tell how to pay. The ^l civilians of old set guardians over such brain-sick prodigals, as they did over mad-men, to moderate their expences, that they should not so loosely consume their fortunes, to the utter undoing of their families.

^a Sallust. ^b Tom. 2. Ser. de Alec. ^c Plutus, in Aristoph. calls all such gamblers mad men; Si in iocunum hominem contigero.—Spontaneum ad se trahunt favorem: et os, et nates, et oculos, rivos faciunt furoris & diversoria, Chrys. hom. 71.

^d Paschasius Justus. l. 1. de alec. ^e Seneca. ^f Hall. ^g In Sat. 11. Sed deficiente crumena, et crescente gula, quis te manet exitus. . . . rebus in ventrem inersis?

^h Spartian. Adriano. ⁱ Alex. ab Alex. l. 6. c. 10. Idem Gerbelius, l. 5, Græ. lib. 4. ^k Finis Moris. ^l Justinian. in Digestis.

I may not here omit those two main agues and common dotages of humane kinde, wine and women, which have infatuated and besotted myriades of people. They go commonly together.

* Qui vino indulget, quemque alea decoquit, ille
In Venerem putris.

To whom is sorrow, saith Solomon, (Pro. 23. 29) to whom is wo, but to such a one as loves drink? It causeth torture, (*vino tortus et irā*) and bitterness of minde (*Sirac. 31. 20*). *Vinum furoris*, Jeremy calls it (*chap. 25*). wine of madness, as well he may; for *insanire facit sanos*, it makes sound men sick and sad, and wise men ^b mad, to say and do they know not what. *Accidit hodie terribilis casus* (saith ^c St. Austin): hear a miserable accident: Cyrillus son this day, in his drink, *matrem prægnantem nequiter oppressit, sororem violare voluit, patrem occidit fere, et duas alias sorores ad mortem vulneravit*—would have violated his sister, killed his father, &c. A true saying it was of him, *vino dari lætitiā et dolorem*; drink causeth mirth, and drink causeth sorrow; drink causeth *poverty and want*, (Prov. 21) *shame and disgrace*. *Multi ignobiles evasere ob vini potum, &c.* (Austin) *amissis honoribus, profugi aberrarunt*: many men have made shipwrack of their fortunes, and go like rogues and beggers, having turned all their substance into *aurum potabile*, that otherwise might have lived in good worship and happy estate; and, for a few hours pleasure (for their *Hilary* term's but short), or ^dfree madness (as Seneca calls it), purchase unto themselves eternal tediousness and trouble.

That other madness is on women. *Apostatare facit cor*, (saith the wise man) ** atque homini cerebrum minuit*. Pleasant at first she is (like Dioscorides Rhododaphne, that faire plant to the eye, but payson to the taste); the rest as bitter as worm-wood in the end, (Prov. 5. 4) and sharp as a two-edged sword (7. 27.) *Her house is the way to hell, and goes down to the chambers of death*. What more sorrowful can be said? They are miserable in this life, mad, beasts, led like ^e oxen to the slaughter: and (that which is worse) whoremasters and drunkards shall be judged; *amittunt gratiam, (saith Austin) perdunt gloriam, incurrunt damnationem æternam*. They lose grace and glory:

—————* brevis illa voluptas
Abrogat æternum cæli decus——

they gain hell and eternal damnation.

* *Potius, Sat. 11.* ^b *Potum quasi somno, in quo se per naufragium faciunt, jactant, non pœnitent tunc meritis.* Erasmus, in Prov. Celi um rorantes. chil. 4. cent. 7. Pro. 41. ^c *Ser. 83. ad fest. in Eremo.* ^d *Libere quous hunc insaniam æternos temporis tardio present.* ^e *Mement.* ^f *Prov. 7.* ^g *Martin. Cocc.*

SUBJECT. XIV.

Philautia, or Self-love, Vain-glory, Praise, Honour, Immoderate applause, Pride, over-much Joy, &c. Causes.

SELF-LOVE, pride, and vain-glory, ^a *cæcus amor sui*, (which Chrysostome calls one of the divels three great nets; ^b Bernard, *an arrow which pierceth the soule through, and slays it; a sly insensible enemy, not perceived*) are main causes. Where neither anger, lust, covetousness, feare, sorrow, &c. nor any other perturbation, can lay hold, this will slyly and insensibly pervert us. *Quem non gula vicit, philautia superavit* (saith Cyprian): whom surfeiting could not overtake, self-love hath overcome. *He that hath scorned all mony, tribes, gifts, upright otherwise and sincere, hath inserted himself to no fond imagination, and sustained all those tyrannical concupiscences of the body, hath lost all his honour, captivated by vain-glory.* (Chrysostom. *sup. Jo.*) *Tu solu animum mentemque peruris, gloria*: a great assault and cause of our present malady—although we do most part neglect, take no notice of it, yet this is a violent batterer of our soules, causeth melancholy and dotage. This pleasing humour, this soft and whispering popular ayr, *amabilis insania*, this delectable frensie, most irrefragable passion, *mentis gratissimus error*, this acceptable disease, which so sweetly sets upon us, ravisheth our senses, lulls our soules asleep, puffs up our hearts as so many bladders, and that without all feeling, ^c *in so much as those that are misaffected with it, never so much as once perceive it, or think of any cure.* We commonly love him best in this ^d malady, that doth us most harm, and are very willing to be hurt: *adulationibus nostris libenter favemus* (saith ^e Jerome): we love him, we love him for it: *O Bonciari, suave, suave fuit a te tali hæc tribui*; ^f *'twas sweet to hear it: and, as Pliny doth ingenuously confess to his dear friend Augurinus, all thy writings are most acceptable, but those especially that speak of us: again, a little after to Maximus, 'I cannot express how pleasing it is to me to hear my self commended. Though we smile to ourselves, at least ironically, when para-*

^a Hor. ^b Sagitta, quæ animam penetrat, leviter penetrat, sed non leve infligit vulnus. *sup. cent.* ^c Qui omium pecuniarum contentum habent, et nulli imaginationi ibius mundi se immiscuerint, et tyrannicas corporis concupiscencias sustineant, hi multoties, capti a vanâ gloriâ, omnia perdidissent. ^d Hæc correpti non cogitant de medelâ. ^e Distalem a terris avertite pestem. ^f Ep. ad Eustochium, de custod. virgin.

^g Lips. Ep. ad Bonciarium. ^h Ep. lib. 9. Omnia tua acriscripta pulcherrima existimo, maxime tamen illa quæ de nobis. ⁱ Expressere non possum, quam sit jucundum, &c.

sites bedawb us with false *encomiums*, as many princes cannot chuse but do, *quum tale quid nihil intra se reppererint*, when they know they come as far short, as a mouse to an elephant, of any such virtues; yet it doth us good. Though we seem many times to be angry, ^a and blush at our own praises, yet our soules inwardly rejoyce: it puffes us up; 'tis fallax suauitas, blandus dæmon, makes us swell beyond our bounds, and forget our selves. Her two daughters are lightness of minde, immoderate joy and pride, not excluding those other concomitant vices, which ^b Jodocus Lorichius reckons up—bragging; hypocrisie, peevishness, and curiosity.

Now the common cause of this mischief ariseth from our selves or others: 'we are active and passive. It proceeds inwardly from our selves, as we are active causes, from an overweening conceit we have of our good parts, own worth, (which indeed is no worth) our bounty, favour, grace, valour, strength, wealth, patience, meekness, hospitality, beauty, temperance, gentry, knowledge, wit, science, art, learning, our ^d excellent gifts and fortunes, for which (Narcissus like) we admire, flatter, and applaud our selves, and think all the world esteems so of us; and, as deformed women easily beleeve those that tell them they be faire, we are too credulous of our own good parts and praises, too well perswaded of our selves. We brag and venditate our ^c own workes, (and scorn all others in respect of us; *inflati scientiâ*, saith Paul) our wisdom, ^e our learning: all our geese are swans; and we as basely esteem and vilifie other mens, as we do over-highly prize and value our own. We will not suffer them to be in *secundis*, no not in *tertiis*; what! *mecum confertur Ulysses*? they are *mures*, *muscæ*, *culices*, *præ se*, nitts and flies compared to his inexorable and supercilious, eminent and arrogant worship; though indeed they be far before him. Only wise, only rich, only fortunate, valorous, and faire, puffed up with this tympany of self-conceit, as the proud ^f Pharisee, they are not (as they suppose) like *ather men*, of a purer and more precious metall: ^g *Soli rei gerendæ sunt efficaces* (which that wise Periander held of such): ^h *meditantur omne qui prius negotium*, &c. ⁱ *Novi quemdam* (saith ^k Erasmus) I knew one so arrogant that he

^a Hieron. Et, licet nos indignos dicimus, et calidus rubor ora perfundat, attamen ad laudem suam intrinsecus animæ lactantur. ^b Thesaur. Theo. ^c Nec enim nisi comæa fibra est. Pers. ^d E manibus illis, Nascentur violæ. Pers. 1. Sat. ^e Omnia enim nostra supra modum placent. ^f Fab. 1. 10. c. 3. Ridentur, mala qui componunt carmina: verum Gaudent scribentes, et se venerantur, et alio, Si facer, laudent quidquid scripsere, beati. Hor. ep. 2. 1. 2. ^g Luke 18. 10. ^h Auson. ep. ⁱ De meliore luto finxit præcordia Titan. ^k Chil. 3. sent. 10. pro. 97. Qui se crederet neminem ullâ in te præstantiorem.

thought himself inferior to no man living, like ^a Callisthenes the philosopher, that neither held Alexander's acts, or any other subject, worthy of his pen, such was his insolency; or Seleucus, king of Syria, who thought none fit to contend with him but the Romans; ^b *eos solos dignos ratus quibuscum de imperio certaret.* That which Tullie writ to Atticus long since, is still in force—*there was never yet true poet or orator, that thought any other better than himself.* And such, for the most part, are your princes, potentates, great philosophers, historiographers, authors of sects or heresies, and all our great schollars, as ^c Hierom defines: *a natural philosopher is glorys creature, and a very slave of rumour, fame, and popular opinion;* and, though they write *de contemptu gloriæ*, yet (as he observes) they will put their names to their bookes. *Vobis et famæ me semper dedi,* saith Trebellius Pollio, I have wholly consecrated my self to you and fame. 'Tis all my desire, night and day, 'tis all my study to raise my name. Proud ^d Pliny secunds him; *Quamquam O! &c.* and that vain-glorious ^e orator is not ashamed to confess in an Epistle of his to Marcus Lecceius, *ardem incredibili cupiditate, &c. I burn with an incredible desire to have my ^f name registred in thy book.* Out of this fountain proceed all those cracks and brags, —^g *speramus carmina fingi posse, linenda cedro, et lævi servanda cupresso.*—*Non usitatâ nec tenui ferar pennâ*—*nec in terrâ morabor longius. Nil parvum aut humillî modo, nil mortale, loquor.* *Dicar, quâ violens obstrepit Aufidus.*—*Exegi monumentum ære perennius.*—*Jamque opus exegi, quod nec Jovis ira, nec ignis, &c. cum venit illa dies, &c. parte tamen meliore mei super alta perennis astra ferar, nomenque erit indelebile nostrum.*—(This of Ovid I have paraphrased in English—

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

^a Tanto fastu acripit, ut Alexandri gesta inferiora scriptis suis existimaret. Jo. Vossius lib. I. cap. 9. de hist. ^b Plutarch. vit. Catonis. ^c Nemo unquam poëta aut orator, qui quemquam se meliorem arbitretur. ^d Consol. ad Pammachium. ^e Mundi philosophus, gloriæ animal, et popularis sorre et rumorum venale mancipium. ^f Epist. 5. Capitonî suo. ^g Diebus ac noctibus, hoc solum cogito, si quâ me possum levare humo. Id voto meo sufficit, &c. ^h Tullius. ⁱ Ut nomen meum scriptis tuis illustretur.—Inquires animas studio eternitatis noctes et dies angebatur. Heinsius, orat. funeb. de Scal. ^k Hor. art. Poët. ^l Qd. ult. l. 3. Jamque opus exegi.—Vade, liber felix! Palingen. lib. 18.

and that of Ennius,

Nemo me lacrymis decoret, neque funera fletu
Faxit: cur? volito vivu' per ora virum.—

with many such proud strains, and foolish flashes, too common with writers. Not so much as Democharis on the 'Topicks, but he will be immortal. Typotius, *de fama*, shall be famous; and well he deserves, because he writ of fame; and every trivial poet must be renowned,

—plausuque petit clarescere vulgi.

This puffing humour it is, that hath produced so many great tomes, built such famous monuments, strong castles, and Mausolean tombes, to have their acts eternized,

Digito monstrari, et dicier, "Hic est!"

to see their names inscribed, as Phryne on the walls of Thebes, *Phryne fecit*. This causeth so many bloody battels,

—et noctes cogit vigilare serenas;

long journeys,

Magnum iter intendo; sed dat mihi gloria vires—

gaining honour, a little applause, pride, self-love, vain glory—this is it which makes them take such pains, and break out into those ridiculous strains, this high conceit of themselves, to scorn all others, *ridiculo fastu et insolerando contemptu*, (as Palæmon the grammarian contemned Varro, *secum et natus et morituras literas jactans*) and brings them to that height of insolency, that they cannot endure to be contradicted, or hear of any thing but their own commendation, which Hierom notes of such kinde of men: and (as Austin well seconds him) 'tis their sole study, day and night, to be commended and applauded; when as indeed, in all wise mens judgements, *quibus cor sapit*, they are mad, empty vessels, fungus, beside themselves, derided, *et ut camelus in proverbio, querens cornua, etiam quas habebat aures amisit*; their workes are toys, as an almanack out of date, *auctoris pereunt garrulitate sui*; they seek fame and immortality, but reap dishonour and infamy; they are a common obloquy, *insensati*, and come far short of that which they suppose or expect. (ⁿ *O puer, ut sis vitalis,*

* In lib. 8.

* De ponte dejicere.

* Sueton. lib. de gram.

* Nihil

libenter audiant, nisi laudes suas.

* Epist. 56.

Nihil aliud dies noctesque cogitant, nisi ut in studiis suis laudentur ab hominibus.

* Quæ major dementia

aut dici aut excogitari potest, quam sic ob gloriam cruciari? Insaniam istam, Domine, longe fac a me. Austin. conf. lib. 10. cap. 37.

* Mart. 1. 5. 51.

* Hor. Sat. 1. 1. 2.

metuo.) Of so many myriades of poets, rhetoricians, philosophers, sophisters, (as Eusebius well observes) which have written in former ages, scarce one of a thousands workes remains: *nomina et libri simul cum corporibus interierunt*; their bookes and bodies are perished together. It is not, as they vainly think, they shall surely be admired and immortal: as one told Philip of Macedon insulting after a victory, that his shadow was no longer than before, we may say to them,

Nos demiramur, sed non cum deside vulgo,
Sed velut Harpyias, Gorgonas, et Furias:

We marvail too, not as the vulgar we,
But as we Gorgons, Harpy, or Furies see:

or, if we do applaud, honour, and admire—*quota pars*, how small a part, in respect of the whole world, never so much as hears our names! how few take notice of us! how slender a tract, as scant as Alcibiades his land in a map! And yet every man must and will be immortal, as he hopes, and extend his fame to our Antipodes, when as half, no not a quarter of his own province or city, neither knows nor hears of him: but, say they did, what's a city to a kingdome, a kingdome to Europe, Europe to the world, the world it self that must have an end, if compared to the least visible star in the firmament, eighteen times bigger than it? and then, if those stars be infinite, and every star there be a sun, as some will, and as this sun of ours hath his planets about him, all inhabited; what proportion bear we to them? and where's our glory? *Orbem terrarum victor Romanus habebat*, as he crackt in Petronius; all the world was under Augustus: and so, in Constantine's time, Eusebius brags he governed all the world: *universum mundum præclare admodum administravit*,—*et omnes orbis gentes imperatori subjectæ*: so of Alexander it is given out, the four monarchies, &c. when as neither Greeks nor Romans ever had the fifteenth part of the now known world, nor half of that which was then described. What braggadoicians are they and we then! *quam brevis hic de nobis sermo*? as he said: *pudebit aucti nominis*: how short a time, how little a while, doth this fame of ours continue! Every private province, every small territory and city, when we have all done, will yeeld as generous spirits, as brave examples in all respects, as famous as ourselves—Cadwallader in Wales, Rollo in Normandy—Robbin-hood and Little John are as much renowned in Sherwood, as Caesar in Rome, Alexander

* Lib. cont. Philos. cap. 1.

* Tull. tom. Scip.

* Boetius.

in Greece, or his Hephæstion. *ⁱ Omnis ætas omnisque populus in exemplum et admirationem veniet*: every town, city, book, is full of brave souldiers, senatours, schollars; and though *ⁱ* Brasidas was a worthy captain, a good man, and, as they thought, not to be matched in Lacedæmon; yet, as his mother truly said, *plures habet Sparta Brasidæ meliores*; Sparta had many better men than ever he was: and, howsoever thou admirest thyself, thy friend, many an obscure fellow the world never took notice of, had he been in place or action, would have done much better than he or he, or thyself.

Another kinde of mad-men there is, opposite to these, that are insensibly mad, and know not of it—such as contemn all praise and glory, think themselves most free, when as indeed they are most mad: *calcant, sed alio fastu*: a company of cynicks, such as are monkes, hermites, anachorites, that contemn the world, contemn themselves, contemn all titles, honours, offices, and yet, in that contempt, are more proud than any man living whatsoever. They are proud in humility; proud in that they are not proud; *sæpe homo de vana gloria contemptu vanius gloriatur*, as Austin hath it (*confess. lib. 10. cap. 38*): like Diogenes, *intus gloriantur*, they brag inwardly, and feed themselves fat with a self-conceit of sanctity, which is no better than hypocrisie. They go in sheepe russet, many great men that might maintain themselves in cloth of gold, and seem to be dejected, humble, by their outward carriage, when as inwardly they are swoln full of pride, arrogancy, and self-conceit. And therefore Seneca adviseth his friend Lucilius, *in his attire and gesture, outward actions, especially to avoid all such things as are more notable in themselves; as a rugged attire, hirsute head, horrid beard, contempt of money, coarse lodging, and whatsoever leads to fame that opposite way.*

All this madness yet proceeds from ourselves: the main engine which batters us, is from others; we are meerly passive in this business. A company of parasites and flatterers, that, with immoderate praise, and bumbast epithets, glozing titles, false eulogiums, so bedawb and applaud, gild over many a silly and undeserving man, that they clap him quite out of his wits. *Res imprimis violenta est laudum placenta*, as Hierom notes: this common applause is a most violent thing, (a drum, a fife, and trumpet, cannot so animate) that fattens men, erects and dejects them in an instant.

* Putean. Cisp. hist. lib. 1. * Plutarch. Lysurgos. * Epist. 5. Illud te admonet, ne eorum more, qui non proficere, sed conspici cupiunt, facias aliqua, quæ in habitu tuo, aut genere vite, notabilia sint. Asperum cultum, et intonsum caput, negligentiorē barbā, indictum argento odiū, cubile humi positum, et quidquid aliud laudem perversā viā sequitur, devita.

^a Palma negata macrum, donata reducit opimum.

It makes them fat and lean, as frost doth conies. ^b And who is that mortal man that can so contain himself, that, if he be immoderately commended and applauded, will not be moved? Let him be what he will, those parasites will overturn him: if he be a king, he is one of the nine worthies, more than a man, a God forthwith ^c (*edictum Domini Deique nostri*); and they will sacrifice unto him:

—————^d divinos, si tu patiaris, honores
Ultero ipsi dabimus, meritasque sacrabimus aras.

If he be a souldier, then Themistocles, Epaminondas, Hector, Achilles, *duo fulmina belli, triumviri terrarum*, &c. and the valour of both Scipios is too little for him: he is *invictissimus, serenissimus, multis tropæis ornatissimus, naturæ dominus*, although he be *lepus galeatus*, indeed a very coward, a milk sop, ^e and (as he said of Xerxes) *postremus in pugna, primus in fuga*, and such a one as never durst look his enemy in the face. If he be a big man, then is he a Sampson, another Hercules: if he pronounce a speech, another Tullie or Demosthenes (as of Herod in the Acts, *the voice of God, and not of man*): if he can make a verse, Homer, Virgil, &c. And then my silly weak patient takes all these eulogiums to himself: if he be a schollar so commended for his much reading, excellent style, method, &c. he will eviscerate himself like a spider, study to death:

Laudatas ostentat avis Junonia pennas:

peacock-like, he will display all his feathers. If he be a souldier, and so applauded, his valour extoll'd, though it be *impar congressus*, as that of Troilus and Achilles—*infelix puer*—he will combat with a gyant, run first upon a breach: as another ^f Philippos, he will ride into the thickest of his enemies. Commend his house-keeping, and he will begger himself: commend his temperance, he will starve himself.

—————^g laudataque virtus
Crescit; et immensum gloria calcar habet.

he is mad, mad, mad! no whoe with him;

Impatiens consortis erit;

^a Per. ^b Quis vero tam bene modulo suo metiri se novit, ut eum assidue et immodice laudationes non moveant? Hen. Steph. ^c Mart. ^d Strozzi. ^e Justin. ^f Livius. Gloria tantum elatus, non ira, in medios hostes irruere, quod, completis muris, conspici se pugnantes, a muro spectantibus, egregium dicebat.

he will over the *Alpes, to be talked of, or to maintain his credit. Commend an ambitious man, some proud prince or potentate: *si plus æquo laudetur*, (saith ^bErasmus) *cristas erigit, exuit hominem, Deum se putat*: he sets up his crest, and will be no longer a man, but a God.

——— ^cnihil est, quod credere de se
Non audet, quum laudatur, dis æqua potestas.

How did this work with Alexander, that would needs be Jupiter's son, and go, like Hercules, in a lions skin? Domitian, a God, (^d*Dominus Deus noster sic fieri jubet*) like the ^ePersian kings, whose image was adored by all that came into the city of Babylon. Commodus the emperour was so gulled by his flattering parasites, that he must be called Hercules. ^fAntonius the Roman would be crowned with ivy, carryed in a chariot, and adored for Bacchus. Cotys, king of Thræce, was married to ^gMinerva, and sent three severall messengers one after another, to see if she were come to his bed-chamber. Such a one was ^hJupiter Menecrates, Maximinus Jovianus, Dioclesianus Herculeus, Sapor the Persian king, brother of the sun and moon, and our modern Turkes, that will be Gods on earth, kings of kings, ⁱGod's shadow, commanders of all that may be commanded, our kings of China and Tartaria in this present age. Such a one was Xerxes, that would whip the sea, fetter Neptune, *stultâ jactantiâ*, and send a challenge to Mount Athos: and such are many sottish princes, brought into a fools paradise by their parasites. 'Tis a common humour, incident to all men, when they are in great places, or come to the solstice of honour, have done, or deserv'd well, to applaud and flatter themselves. *Stultitiam suam produnt*, &c. (saith ^jPlaterus) your very tradesmen, if they be excellent, will crack and brag, and shew their folly in excess. They have good parts; and they know it; you need not tell them of it; out of a conceit of their worth, they go smiling to themselves, and perpetual meditation of their trophies and plaudites: they run at the last quite mad, and lose their wits. Petrarch,

* I, demens, et sævas curæ per Alpes: Aude aliquid, &c. Ut pueris placeras, et declaratio fies. Juv. Sat. 10.

^b In moria Encom.

^c Juvenal. Sat. 4.

^d Sueton. c. 12. in Domitiano.

^e Arisæus.

^f Antonius, ab assentatoribus

evectus, Liberum se Patrem appellari jussit, et pro deo se vendidit. Redimitus hederâ, et coronâ velatus aureâ, et thyrsam tenens, cothurnisque succinctus, curru, velut Liber Pater, vectus est Alexandria. Pater. vol. post.

^g Minervæ nuptias

ambit, tanto furore percitus, ut satellites mitteret ad videndum num deus in thalamum venisset, &c.

^h Elian. lib. 12.

ⁱ De mentis alienat. cap. 3.

^j Sequiturque

superbia formam. Livius, lib. 11. Oraculum est, vivida sæpe ingenia, luxuriare hæc, et evanescere; multosque sensum penitus amisisse. Homines istum, ac si ipsi non essent homines.

(lib. 1. de contentu mundi) confessed as much of himself; and Cardan (in his fifth book of wisdom) gives an instance in a smith of Millan, a fellow citizen of his, ^aone Galeus de Rubéis, that, being commended for refinding of an instrument of Archimedes, for joy ran mad. Plutarch (in the life of Artaxerxes) hath such a like story of one Chamus a souldier, that wounded king Cyrus in battel, and grew thereupon so ^barrogant, that, in a short space after, he lost his wits. So, many men, if any new honour, office, preferment, booty, treasure, possession, or patrimony, *ex insperato* fall unto them, for immoderate joy, and continual meditation of it, cannot sleep, or tell what they say or do; they are so ravished on a suddain, and with vain conceits transported, there is no rule with them. Epaminondas, therefore, the next day after his Leuctrian victory, ^ccame abroad all squalid and submiss, and gave no other reason to his friends of so doing, than that he perceived himself the day before, by reason of his good fortune, to be too insolent, overmuch joyed. That wise and vertuous lady, ^dqueen Katharin, dowager of England, in private talk, upon like occasion, said, that ^eshe would not willingly endure the extremity of either fortune; but, if it were so that of necessity she must undergo the one, she would be in adversity, because comfort was never wanting in it; but still counsell and government were defective in the other: they could not moderate themselves.

SUBSECT. XV.

Love of Learning, or overmuch study. With a digression of the miserie of Schollars, and why the Muses are melancholy.

L EONARTUS Fuchsius (*Instit. lib. 3. sect. 1. cap. 1.*), Felix Plater (*lib. 3. de mentis alienat.*) Herc. de Saxoniâ (*Tract. post. de melanch. cap. 3.*), speak of a ^fpeculiar fury, which comes by overmuch study. Fernelius (*lib. 1. cap. 18.*) puts study, contemplation, and continuall meditation, as an

^a Galeus de Rubéis, civis noster, faber ferrarius, ob inventionem instrumenti, cochleæ olim Archimedis dicti, præ lætitiâ insanivit.

^b Insaniâ postmodum correptus, ob nimiam inde arrogantiam. ^c Bene ferre magnam diæc fortunam. Hor.—Fortunam reverenter habet, quicumque repente Dives ab exili progredere loco, Anonius.

^d Processit squalidus et submissus, ut hesterni diei gaudium intemperans hodie castigaret. ^e Uxor Hen. 8.

^f Neotrius se forinæ extremum libenter expulturam dixit; sed, si necessitas alterius subinde imponeretur, optare se difficilem et adversam; quod in hac nulli unquam defuit solutima, in alterâ multis consilium, &c. Lod. Vives. ^g Peculiaris furor qui ex literis fit.

^h Nihil magis augeat, ac assidua studia, et profundæ cogitationes.

especial cause of madness; and, in his 86 *consul.* cites the same words. Jo. Arculanus (*in lib. Rhasis ad Almansorem cap. 16*) amongst other causes, reckons up *studium vehemens*: so doth Levinus Lemnius, (*lib. de occul. nat. mirac. lib. 1. cap. 16*). ^a Many men (saith he) come to this malady by continual ^b study, and night-waking; and of all other men, scholars are most subject to it; and such (Rhasis adds) ^c that have commonly the finest wits (*Cont. lib. 1. tract. 9*). Marsilius Ficinus (*de sanit. tuenda, lib. 1. cap. 7*) puts melancholy amongst one of those five principall plagues of students: 'tis a common maul unto them all, and almost in some measure an inseparable companion. Varro (belike for that cause) calls *tristes philosophos et severos*. Severe, sad, dry, tetrick, are common epithetes to schollars: and ^d Patritius, therefore, in the Institution of Princes, would not have them to be great students: for (as Machiavel holds) study weakens their bodies, dulls their spirits, abates their strength and courage; and good schollars are never good souldiers; which a certain Goth well perceived; for, when his countrey-men came into Greece, and would have burned all their bookes, he cryed out against it, by all meanes they should not do it: ^e leave them that plague, which in time will consume all their vigour, and martial spirits. The ^f Turkes abdicated Cornutus, the next heir, from the empire, because he was so much given to his book; and 'tis the common tenent of the world, that learning dulls and diminisheth the spirits, and so, *per consequens*, produceth melancholy.

Two main reasons may be given of it, why students should be more subject to this malady than others. The one is, they live a sedentary, solitary life, *sibi et Musis*, free from bodily exercise, and those ordinary disports which other men use; and many times, if discontent and idleness concur with it (which is too frequent), they are precipitated into this gulf on a suddain: but the common cause is overmuch study; too much learning (as ^g Festus told Paul) hath made thee mad; 'tis that other extrem which effects it. So did Trincavellius (*lib. 1. consil. 12. et 13*) finde by his experience, in two of his patients, a yong baron, and another, that contracted this malady by too vehement study; so Forestus (*observat. l. 10. observ.*

^a Non desunt, qui ex jugi studio, et intemperata lucubratione, huc deveniunt: hi, præ cæteris, enim plerumque melancholiâ solent infestari.

^b Study is a continual and earnest meditation, applied to some thing with great desire, Tullie.

^c Et illi qui sunt subtilis ingenii et multæ præmeditationis, de facili incidunt in melancholiam.

^d Ob studiorum solitudinem, lib. 5. Tit. 5.

^e Gaspar Ens. Thesaur. Polit. Apoteles. 31. Græcis hanc pestem relinquit, quæ dubium non est quin brevi tempore his vigorem ereptura Martiorque spiritus exhaustura sit; at ad arma tractanda plane inhabiles futuri sint.

^f Knolles, Turk. Hist. ^g Acts 26, 24.

13) in a yong divine in Lovain, that was mad, and said *he had a bible in his head.* Marsilius Ficinus (*de sanit. tuend. lib. 2. cap. 1. 3. 4. et lib. 2. cap. 10.*) gives many reasons ^b why students dote more often than others: the first is their negligence: *other men look to their tools; a painter will wash his pencils; a smith will look to his hammer, anvil, forge; an husbandman will mend his plough-irons, and grind his hatchet if it be dull; a faulkner or huntsman will have an especial care of his hawks, hounds, horses, dogs, &c. a musician will string and unstring his lute, &c. only schollars neglect that instrument (their brain and spirits, I mean) which they dayly use, and by which they range over all the world, which by much study is consumed.* Vide (saith Lucian) *ne, funiculum nimis intendendo, aliquando abrumpas*: see thou twist not the rope too hard, till at length it ^a break. Ficinus in his fourth chapter gives some other reasons: Saturn and Mercurie, the patrons of learning, are both dry planets: and Origanus assigns the same cause, why Mercurialists are so poor, and most part beggers; for that their president Mercurie had no better fortune himself. The Destinies, of old, put poverty upon him as a punishment; since when poverty, and beggery are *gemelli*, twin-born brats, inseparable companions;

• And, to this day, is every schollar poor:

Gross gold from them runs headlong to the boor:

Mercurie can help them to knowledge, but not to money. The second is contemplation, ¹ which dryes the brain and extinguisheth natural heat; for, whilst the spirits are intent to meditation above in the head, the stomach and liver are left destitute; and thence comes black blood and crudities, by defect of concoction; and, for want of exercise, the superfluous vapours cannot exhale, &c. The same reasons are repeated by Gomesius (*lib. 4. cap. 1. de sale*), ² Nymannus (*orat. de Imag.*) Jo. Voschius (*lib. 2. cap. 5. de peste*): and something

^a Nimis studiis melancholicus evasit, dicens, se Biblium in capitis habere. ^b Cur melancholiâ assiduâ, crebrique deliramentis, vexentur eorum animi, ut desipere cogantur.

¹ Solers quilibet artifex instrumenta sua diligentissime curat, penicillos pictor; malleus incudisque faber ferrarius; miles equos arma; venator, aucup, aves, et canes; citharis citharædus, &c. soli Musarum mystæ tam negligentes sunt, ut instrumentum illud, quo mundum universon metiri solent, spiritum accipiet, penitus negligere videantur.

² Arcus, (et arma tuæ tibi sunt imitanda Dimæ) Si nunquam cesses tendere, molis erit. Ovid.

¹ Ephemer. ² Contemplatio cerebrum exsiccatur et extinguit calorem naturalem; unde cerebrum frigidum et siccum evadit, quod est melancholicum. Accedit ad hoc, quod natura, in contemplatione, cerebro prorsus, cordique intestis, stomachum hepatisque destituit; unde, ex alimentis male coctis, sanguis crassus et niger efficitur, dum nimio otio membrorum superflui vapores non exhalant.

³ Cerebrum exsiccatur, corpora sensu gracilescent.

more they add, that hard students are commonly troubled with gowts, cartarrhes, rheumes, *cachexia*, *bradypepsia*, bad eyes, stone, and cholick, * crudities, oppilations, *vertigo*, windes, consumptions, and all such diseases as come by over-much sitting: they are most part lean, dry, ill-coloured, spend their fortunes, lose their wits, and many times their lives; and all through immoderate pains, and extraordinary studies. If you will not beleieve the truth of this, look upon great Tostatus and Thomas Aquinas workes; and tell me whether those men took pains? peruse Austin, Hierom, &c. and many thousands besides.

Qui capit optatam cursu contingere metam,
Multa tulit, fecitque puer, sudavit et alsit.

He that desires this wished goal to gain,
Must sweat and freeze before he can attain,

and labour hard for it. So did Seneca, by his own confession (*ep. 8.*): *not a day that I spend idle; part of the night I keep mine eyes open, tired with waking, and now slumbering, to their continual task.* Hear Tullie (*pro Archia Poëta*): *whilst others loytered, and took their pleasures, he was continually at his book.* So they do that will be schollars, and that to the hazard (I say) of their healths, fortunes, wits, and lives. How much did Aristotle and Ptolemy spend (*unius regni pretium*, they say—more than a king's ransome) how many crowns *per annum*, to perfect arts, the one about his History of Creatures, the other on his *Almagest*? How much time did Thebet Benchorat employ, to find out the motion of the eighth sphere? forty yeares and more, some write. How many poor schollars have lost their wits, or become dizards, neglecting all worldly affaires, and their own health, wealth, *esse* and *bene esse*, to gain knowledge for which, after all their pains, in the worlds esteem they are accounted ridiculous and silly fools, ideots, asses, and (as oft they are) rejected, condemned, derided, doting, and mad. Look for examples in Hildesheim (*spicil. 2. de mania et delirio*): read Trincavellius (*l. 3. consil. 36. et c. 17*), Montanus (*consil. 233*), * Garcæus (*de Judic. genit. cap. 33*), Mercurialis (*consil. 86. cap. 25*), Prosper † Calenus in his book *de atrâ bile*): go to Bedlam, and ask. Or if they keep

* *Studiosi sunt cachectici, et nunquam bene colorati: propter debilitatem digestivæ facultatis, multiplicatur in ipsis superfluitas.* Jo. Veschius, *part. 2. cap. 5. de peste.*

† *Nullas mihi per otium dies exit: partem noctis studiis dedico, non vero somno, sed oculis, vigiliâ, fatigatos cadentesque, in operâ deinceps.* * Johannes Hamrichius Bohemus, nat. 1516, eruditus vir, nimis studiis in phrenesin incidit.

Montanus instanceth in a Frenchman of Tolosa. † Cardinalis Cæsius, ob laborem, vigiliam, et diuturna studia, factus melancholicus.

their wits, ^a yet they are esteemed scrubs and fools, by reason of their carriage: *after seven yeares study,*

^b ————— statu taciturnus exit
Plerumque, et risu populum quatit:

because they cannot ride an horse, which every clown can do: salute and court a gentlewoman, carve at table, cringe, and make congies, which every common swasher can do, *hos populus ridet*: they are laughed to scorn, and accounted silly fools, by our gallants. Yea, many times, such is their miserie, they deserve it: a meer schollar, a mere assé.

^c Obstipo capite, et figentes lamine terram,
Murmura cum secum et rabiosa silentia rodunt,
Atque exporrecto trutinantur verba labello,
Ægroti veteris meditantur somnia, gigni
De nihilo nihilum; in nihilum nil posse reverti,

————— who do lean awry

^d Their heads, piercing the earth with a fixt eye;
When by themselves, they gnaw their murmuring,
And furious silence, as 'twere ballancing
Each word upon their out-stretcht lip, and when
They meditate the dreames of old sick men,
As, out of nothing nothing can be brought,
And that which is, can ne'er be turned to nought.

Thus they go commonly meditating unto themselves, thus they sit, such is their action and gesture. Fulgosus (*l. 8. c. 7*) makes mention how Th. Aquinas, supping with king Lewis of France, upon a suddain knocked his fist upon the table, and cryed, *conclusum est contra Manichæos*: his wits were a wool-gathering (as they say), and his head busied about other matters: when he perceived his errour, he was much ^e abashed. Such a story there is of Archimedes in Vitruvius, that, having found out the meanes to know how much gold was mingled with the silver in king Hieron's crown, ran naked forth of the bath and cryed, *εὕρηκα*, I have found; ^f and was commonly so intent to his studies, that he never perceived what was done about him: when the city was taken, and the souldjers now ready to rife his house, he took no notice of it. S^t. Bernard rode all day long by the Lemnian lake, and asked at last where he was (*Marullus lib. 2. cap. 4*). It was Democritus carriage

^a Pers. Sat. 3. They cannot fiddle? but, as Themistocles said, he could make a small town become a great city.

^b Ingenium, sibi quod vanas desumpsit Athenas, Et septem studiis annos dedit, insensitque Libris et curis, statu taciturnus exit Plerumque, et risu populum quatit. Hor. ep. 2. lib. 2.

^c Pers. Sat.

^d Translated by M. B. Holiday.

^e Thomas, rubore confusus, dixit se de argumento cogitare.

^f Plutarch. vitæ Marcelli. Nec sensit urbem captam, nec

alone that made the Abderites suppose him to have been mad, and send for Hippocrates to cure him: if he had been in any solemn company, he would upon occasions fall a laughing. Theophrastus saith as much of Heraclitus, for that he continually wept, and Laërtius of Menedemus Lampsacenus, because he ran like a mad-man, *“saying, he came from hell as a spie, to tell the devils what mortal men did.* Your greatest students are commonly no better—silly, soft fellows in their outward behaviour, absurd, ridiculous to others, and no whit experienced in worldly business: they can measure the heavens, range over the world, teach others wisdom; and yet, in bargains and contracts, they are circumvented by every base tradesman. Are not these men fools? and how should they be otherwise, *but as so many sots in schools, when* (as ^b he well observed) *they neither hear nor see such things as are commonly practised abroad?* how should they get experience? by what means? *“I knew in my time many schollars,* saith Aeneas Sylvius (in an epistle of his to Gasper Scitick, chancellour to the emperour) *excellent well learned, but so rude, so silly, that they had no common civility, nor knew how to manage their domestick or publike affaires. Paglarensis was amazed, and said his farmer had surely cosened him, when he heard him tell that his sow had eleven pigs, and his asse had but one foal.* To say the best of this profession, I can give no other testimony of them in general, than that of ^c Pliny of Isæus—he is yet a schollar; than which kinde of men there is nothing so simple, so sincere, none better; they are, most part, harmless, honest, upright, innocent, plain-dealing men.

Now, because they are commonly subject to such hazards and inconveniencies, as dotage, madness, simplicity, &c. Jo. Vossius would have good schollars to be highly rewarded, and had in some extraordinary respect above other men, *“to have greater privileges than the rest, that adventure themselves and abbreviate their lives for the publike good.* But our patrons of learning are so far, now a dayes, from respecting the Muses, and giving that honour to schollars, or reward, which they deserve, and are allowed by those indulgent privileges of

^a Sub Fariæ larvâ circumvixit urbem, dictitans se exploratorem ab inferis venisse, et latum daemonibus mortalium peccata.

^b Petronius. Ego arbitror in scholis

studiosissimos fieri, quia nihil eorum, quæ in usu habentur, aut audiunt aut vident.

^c Novæ ægis diebus, plerosque studiis literarum deditos, qui disciplinis admodum abundabant: sed hi nihil civilitatis habebant, nec rem publ. nec domesticam regere norant. Stupuit Paglarensis, et furti villicum accusavit, qui suam factam undecim porcellos, asinam unum duntaxat pullum, enixam retulerat.

^d Lib. 1. Epist. 3.

Adhuc scholasticus tantum est; quo genere hominum, nihil aut est simplicius, aut sincerius, aut melius.

^e Jure privilegiandi, qui ob commune bonum abbreviant sibi vitam.

many noble princes, that, after all their pains taken in the universities, cost and charge, expences, irksome hours, laborious tasks, wearisome dayes, dangers, hazards, (barred *interim* from all pleasures which other men have, mewed up like hawks all their lives) if they chance to wade through them, they shall in the end be rejected, contemned, and (which is their greatest miserie) driven to their shifts, exposed to want, poverty, and beggery. Their familiar attendants are,

* Pallentes Morbi, Luctus, Curæque, Laborque,
Et Metus, et malesuada Fames, et turpis Egestas,
Terribiles visu formæ —

Griefe, Labour, Care, pale Sickness, Miseries,
Feare, filthy Poverty, Hunger that cries;
Terrible monsters to be seen with eys.

If there were nothing else to trouble them, the conceit of this alone were enough to make them all melancholy. Most other trades and professions, after some seaven yeares prentise-ship, are enabled by their craft to live of themselves. A merchant adventures his goods at sea; and, though his hazard be great, yet, if one ship return of four, he likely makes a saving voyage. An husbandmans gains are almost certain; *quibus ipse Jupiter nocere non potest* (tis ^b Cato's hyperbole, a great husband himself): only schollars, methinks, are most uncertain, unrespected, subject to all casualties, and hazards: for, first, not one of a many proves to be a schollar; all are not capable and docile; *ex omni ligno non fit Mercurius*: we can make majors and officers every year, but not schollars: kings can invest knights and barons, as Sigismond the emperour confessed: universities can give degrees; and

Tu quod es, e populo quilibet esse potest:

but he, nor they, nor all the world, can give learning, make philosophers, artists, oratours, poets. We can soon say, (as Seneca well notes) *O virum bonum! o divitem!* point at a rich man, a good, an happy man, a proper man, *sumtuose vestitum, calamistratum, bene olentem: magno temporis impendio constat hæc laudatio, o virum literatum!* but 'tis not so easily performed to finde out a learned man. Learning is not so quickly got: though they may be willing to take pains, and to that end sufficiently informed and liberally maintained by their patrons and parents, yet few can compass it: or, if they be docile, yet all mens wills are not answerable to their wits; they can apprehend, but will not take pains; they are either seduced by bad companions, *vel in*

* Virg. 6. Æn. * Plutarch. with ejus. Certum agricolationis lucrum, &c.

Quotannis sunt consules et proconsules: rex et poeta quotannis non necitur.

puellam impingunt, vel in poculum, and so spend their time to their friends griefe and their own undoings. Or, put case they be studious, industrious, of ripe wits, and perhaps good capacities, then how many diseases of body and minde must they encounter? No labour in the world like unto study. It may be, their temperature will not endure it; but, striving to be excellent, to know all, they lose health, wealth, wit, life, and all. Let him yet happily escape all these hazards, *cereis intestinis*, with a body of brass, and is now consummate and ripe; he hath profited in his studies, and proceeded with all applause: after many expences, he is fit for preferment: where shall he have it? he is as far to seek it, as he was (after twenty yeares standing) at the first day of his coming to the university. For, what course shall he take, being now capable and ready? The most parable and easie, and about which many are employed, is to teach a school, turn lecturer or curate; and, for that, he shall have faulkners wages, ten pound *per annum*, and his dyet, or some small stipend, so long as he can please his patron or the parish: if they approve him not (for usually they do but a year or two—as inconstant, as *they that cryed, "Hosanna"* one day, and *"Crucifie him"* the other) serving-man like, he must go look a new master: if they do, what is his reward?

• Hoc quoque te manet, ut pueros elementa docentem
Occupet extremis in vicis alba senectus.

Like an asse, he wears out his time for provender, and can shew a stum rod, *togam tritam et laceram*, saith *Hædus*, an old torn gown, an ensign of his infelicity; he hath his labour for his pain, a *modicum* to keep him till he be decrepit; and that is all. *Grammaticus non est felix*, &c. If he be a trencher chaplain in a gentlemans house, (as it befel *Euphormio*) after some seaven yeares service, he may perchance have a living to the halves, or some small rectory with the mother of the maids at length, a poor kinswoman, or a crackt chamber-maid, to have and to hold during the time of his life. But, if he offend his good patron, or displease his lady mistress in the mean time,

• Ducetur plantâ, velut ictus ab Hercule Cacus,
Poniturque foras, si quid tentaverit unquam
Hiscere—

as Hercules did by Cacus, he shall be dragged forth of doors by the heels, away with him. If he bend his forces to some

* Mat. 21. • Hor. ep. 20. l. 1. • Lib. 1. de contem. amor. • Satyricom.
• Juv. Sat. 8.

other studies, with an intent to be *a secretis* to some noble man, or in such a place with an embassadour, he shall finde that these persons rise, like prentises, one under another; and so, in many tradesmens shops, when the master is dead, the foreman of the shop commonly steps in his place. Now for poets, rhetoricians, historians, philosophers, ^a mathematicians, sophisters, &c. they are like grasshoppers: sing they must in summer, and pine in the winter; for there is no preferment for them. Even so they were at first, if you will beleeeve that pleasant tale of Socrates, which he told faire Phædrus under a plane tree, at the banks of the river Ismenus. About noon, when it was hot, and the grasshoppers made a noyse, he took that sweet occasion to tell him a tale, how grasshoppers were once schollars, musicians, poets, &c. before the Muses were born, and lived without meat and drink, and for that cause were turned by Jupiter into grasshoppers: and may be turned again, in *Tithoni cicadas, aut Lyciorum ranas*, for any reward I see they are like to have: or else in the mean time, I would they could live, as they did, without any viaticum, like so many ^b *manucodiatæ*, those Indian birds of Paradise, as we commonly call them—those, I mean, that live with the ayr and dew of heaven, and need no other food: for, being as they are, their ^c *rhetorick only serves them to curse their bad fortunes*; and many of them, for want of meanes, are driven to hard shifts; from grasshoppers, they turn humble-bees and wasps, plain parasites, and make the Muses mules, to satisfy their hunger-starved paunches, and get a meals meat. To say truth, 'tis the common fortune of most schollars, to be servile and poor, to complain pittifully, and lay open their wants to their respectless patrons, as ^d Cardan doth, as ^e Xylander, and many others; and (which is too common in those dedicatory epistles) for hope of gain, to lye, flatter, and with hyperbolical eulogiums and commendations, to magnifie and extol an illiterate unworthy ideot, for his excellent vertues, whom they should rather (as ^f Machiavel observes) vilifie and rail at downright for his most notorious villanies and vices. So they prostitute themselves, as fiddlers, or mercenary tradesmen, to serve great mens turns for a small reward. They are like ^g Indians; they have store of gold, but know not the worth of it: for I am of Synesius opinion, ^h *King Hieron got more by Simo-*

^a *Ars colit astra.* ^b *Aldrovendus, de Avibus l. 12. Genes, &c.* ^c *Literas habent, quæ sibi et fortunæ suæ maledicant. Sat. Menip.* ^d *Lib. de libris propriis, fol. 24.* ^e *Præfat. translat. Plutarch.* ^f *Polit. disput. Laudibus extollunt eos, ac si virtutibus pollerent, quos, ob infinita scelera, potius vituperare oportet.* ^g *Or, as horses know not their strength, they consider not their own worth.* ^h *Plura ex Simonidia familiaritate Hieron consequutus est, quam ex Hieronis Simonidea.*

nides acquaintance, than Simonides did by his: they have their best education, good institution, sole qualification from us; and, when they have done well, their honour and immortality from us; we are the living tombes, registers, and so many trumpeters of their fames: what was Achilles, without Homer? Alexander, without Arrian and Curtius? who had known the Cæsars, but for Suetonius and Dion?

* Vixerunt fortes ante Agamemnona
Multi: sed omnes illacrymabiles
Urgentur, ignotique, longa
Nocte, carent quia vate sacro.

They are more beholden to schollars, than schollars to them; but they under-value themselves, and so, by those great men, are kept down. Let them have all that Encyclopædia, all the learning in the world; they must keep it to themselves, *live in base esteem, and starve, except they will submit* (as Budæus well hath it) *so many good parts, so many ensigns of arts, vertues, and be slavishly obnoxious, to some illiterate potentate, and live under his insolent worship, or honour, like parasites, qui, tamquam mures, alienum panem comedunt.* For, to say truth, *artes hæ non sunt lucrative* (as Guido Bonat, that great astrologer could foresee) they be not gainful arts these, *sed esurientes et famelicæ*, but poor and hungry.

* Dat Galenus opes; dat Justinianus honores;
Sed genus et species cogitur ire pedes:

The rich physitian, honour'd lawyers, ride,
Whil'st the poor schollar foots it by their side.

Poverty is the Muses patrimony; and, as that poetical divinity teacheth us, when Jupiter's daughters were each of them marryed to the Gods, the Muses alone were left solitary, Helicon forsaken of all suters; and I beleeve it was, because they had no portion.

Calliope longum cœlebs cur vixit in ævum?

Nempe nihil dotis, quod numeraret, erat.

Why did Calliope live so long a maid?

Because she had no dowry to be paid.

Ever since, all their followers are poor, forsaken, and left unto themselves; in so much that, as ^d Petronius argues, you shall

* Hor. lib. 4. od. 9. ^b Inter inertes et plebeios fere jacet, nitidum locum habens, nisi tót artis virtutisque insignis, turpiter, obnoxie, apparitando facibus subjecerit: protervæ insolentisq; potentior. Lib. 1. de contempt. rerum fortuitarum.
* Buchanan. eleg. lib. ^c In Satyrico. Intrat senex, sed cultu non ita speciosus, ut facile appareret eum hac notâ literatum esse; quos divites odisse solent. Ego, inquit, poëta sum. Quare ergo tam male vestitus es? Propter hoc ipsum; amor ingenii neminem unquam divitem fecit.

likely know them by their clothes. *There came, saith he, by chance into my company, a fellow, not very spruce to look on, that I could perceive, by that note alone, he was a schollar, whom commonly rich men hate. I asked him what he was: he answered, a poet. I demanded again why he was so ragged: he told me, this kinde of learning never made any man rich.*

*Qui pelago credit, magno se fœnore tollit;
Qui pugnas et castra petit, præcingitur auro;
Vilis adulator picto jacet ebrius ostro;
Sola pruinosis horret tacundia pannis.*

A merchants gain is great, that goes to sea;
A souldier embossed all in gold:
A flatterer lyes fox'd in brave array;
A schollar only ragged to behold.

All which our ordinary students right well perceiving in the universities—how unprofitable these poetical, mathematical, and philosophical studies are, how little respected, how few patrons—apply themselves in all haste to those three commodious professions of law, physick, and divinity, sharing themselves between them, rejecting these arts in the mean time, history, philosophy, philology, or lightly passing them over, as pleasant toyes, sitting only table talk, and to furnish them with discourse. They are not so behoveful: he that can tell his mony, hath arithmetick enough: he is a true geometriician, can measure out a good fortune to himself; a perfect astrologer, that can cast the rise and fall of others, and mark their errant motions to his own use. The best opticks are, to reflect the beames of some great mens favour and grace to shine upon him. He is a good engineer, that alone can make an instrument to get preferment. This was the common tenent and practice of Poland, as Cromerus observed, not long since, in the first book of his history: their universities were generally base; not a philosopher, a mathematician, an antiquary, &c. to be found of any note amongst them, because they had no set reward or stipend; but every man betook himself to divinity, *hoc solum in votis habens, opimum sacerdotium*; a good parsonage was their aim. This was the practice of some of our near neighbours, as *Lipsius* inveighs; *they thrust their children to the study of law and divinity, before they be informed aright, or capable of such studies. Scilicet omnibus*

^a Petronius Arbitr.

^b Oppressus paupertate aniquus nihil eximium aut sublime cogitare potest. Amoenitates literarum, aut elegantiam, quoniam nihil præsidii in his ad vitæ commodum videt, primo negligere, mox odire, incipit. *Heins.*

^c Epistol. quest. lib. 4. Ep. 21.