



VVITS MISERIE,
and the VVorlds
Madneffe:

*Discovering the Dewils Incarnat
of this Age.*



LONDON,
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TO THE RIGHT

worshipfull brothers, *Nicholas Hare*
of Stow Bardolfe Esquire and Recorder of
Lyn, *Hugh Hare* Esquire, Bencher of the inward
Temple, and *John Hare* Esquire, Clarke of
her Maiesties Court of Wards, Tho. Lodge
Gentleman, wissheth health,
wealth, and heauen.



Ight Worshipfull, vn-
derstanding how like
Scilirus the Scythians
fagot you are all so tied
together with the bro-
therly bond of amitie,
that no diuision or diffention can depart
you; In memorie of your rare and v-
nited loues (the like whereof this bar-
ren age scarfely affordeth any) and in
regard you are three ornaments in this
Honourable Citie, whereof I esteeme
my selfe a member: To consecrate your
vertues with my fame, I haue boldlie

A iij made

The Epistle Dedicatorie.

made you the patrons of this my worke,
which both becommeth your grauities
to read, and your deuotions to thinke
vpon. Accept (I most humblie intreat
you) this deseruing kindnesse from a
gentleman, whose labours and curtesies
being well construed, shall embolden
him hereafter to aduenture on farre
greater. Till when, I most humblie
commend me: Written in hast,
from my house at Low-Laiton,
this 5. of Nouember.

1596.

Your Worships in

all kindnesse,

T. L.



To the Reader of either sort.



*Readers whatsoeuer (courteous I desire it, if otherwise I care not) I present you as subtile vintners are woont, with my quart at the end of a large reckoning, wherein though I strue to delight your tast, you must hold your selfe assured to pay for your pleasures; for books craue labour, and labour deserves money, pay therefore the Printer for his pains, and if you meet not Carpes in your dish, you may hap haue Gogins if you angle: You run sweating to a play though there want a spirit of wit, I meane meriment in it, then sticke not to giue freely for this, for my Commedie is pleasure, the world is my state and stage, and mine actors so well trained, that without a foole and a Deuill I passe nothing, (and thats no smal credit in a countrey towne where hornd beasts yeeld most pleasure and profit) Kind heart shall not show you so many teeth tipt with siluer in his Sunday hat, as I Deuils incarnate in clokes of the new fashion, But what Deuils say you? (for if Plato lie not, they are in the aire like Atomi in sole, mothes in the sonne.) Faith, earthly Deuils in humane habits, wherof some sit on your pillows when you sleepe, wait on
your*

To the Reader.

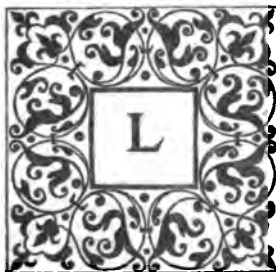
your tasters when you drinke, dresse ladies heads when they attire them, perfume courteurs when they trim them, and become Panders if you hire them: and if you know them not rightly, they may hap to leaue their horns behind them among some of you. Buy therefore this Christall, and you shall see them in their common appearance; and read these exorcismes aduisedly, & you may be sure to coniure them without crossings: but if any man long for a familiar for false dice, a spirit to tell fortunes, a charme to heale diseased, this only booke can best fit him, let him but buy it, read it, and remember it, and if he be not well instructed when he hath ended it, he shall be a Deuill himselfe on my conscience without ending. Farewell and thanke him that hath studied thee so much profit; if thou doest not I pardon thee because thou doest as the world teacheth thee. Farewell.

Thine in charitie and loue:

T. L.



THE DEVILS INCARNATE of this age.



Looking lately into the customes of these times, and coniecturing mens inward affections by their outward actions; I gather with IEROME, that this world is the house of confusion, & that the old Prouerbe in these dayes hath greatest probability and truth, that *Homo est homini daemon*, Man vnto man is a deuill. For who considereth wisely what hee seeth, and compareth that which should be, with that which is; may rightly say, that the Epicure conceited not so many Imaginary worlds, as this world containeth *Incar-nate deuils*. Incarnate deuils, quoth you? why there are none such: then are there no men, say I, that delight to be vicious; and that true sentence is frustrate, *Totus mundus in maligno positus est*, The whole world is set on mischief. Come, come, let vs take the painting from this foule face, pull off the couer from this cup of poyson, rip vp the couert of this bed of serpents, and we shall discover that palpably, which hath long time bene hidden cunningly: How? say you: Mary thus if you please: Compare things past, and you shall conceit harmes present.

B

When

Incarnate Deuils.

Apoc. 12.

When that old serpent the deuill (who with his tayle, drew vnto him the third part of the starres, and with his feuen heads and ten hornes, combated with MICHAEL and his Angels) was ouercome: knowing (like a wily foxe as hée is) that his power was limited by a greater, and himselfe restrained by the mighty: yet willing to become Gods Ape (whome in enuie hée could not ouercome) hée sent out feuen deuils to draw the world to capitall sinne, as God had appointed feuen capitall Angels (who continually minister before him) to infuse vertues into men, and reduce foules to his seruice. And as the feuen good are MICHAEL, GABRIEL, RAPHAEL, VRIEL, EUCHUDIEL, BARCHIEL, and SALTHIEL: So of Sathans ministers, LEUIATHAN is the first, that tempteth with Pride; MAMMON the second, that attempteth by Auarice; ASMODEUS the third, that seduceth by Lecherie: BEELZEBUB the fourth, that inciteth to Enuie; BAALBERITH the fift, that prouoketh to Ire: BEELPHOGOR the sixt, that moueth Gluttony: ASTAROTH the feuenth, that induceth Sloth and Idlenes.

These feuen capitall sinnes sent out into the world, wanted no allurements to bewitch the eie; no oratory, to seduce the eare; no subtilty, to affect the senses: so that finally, feazing on the hearts of men, and wedded to their thoughts, they haue brought forth many and pernicious children, to the generall mischiefe of all nature. Some like Centaures, begotten of clouds, (as AMBITION:) some like Serpents, nourished in corrupt dunghils, (as SENSUALITIE:) some like vapors, raised vp to be consumed, (as FLATTETRY.) Generally all so dangerous, that as rust deuoureth the iron, and the moth the garment, so do these sinnes our foules.

The

The fearfull race of *Lewiathan*, with
the generation of his Incarnate
breed.



LEWATHAN the eldest, after that (in the former
ages and infancie of the world) hée had per-
uerted NEMBROD, brought NINUS to confusi-
on, begun tyranny in the first, and monar-
chie in the next; when in the kingdoms of
the East hée had left no regall seate vnstain-
ed with blood; & in the West, the true faith
affronted by many heresies: at last waxing old (& more fruit-
full and subtile in doing mischiefe) hée raised vp these contenti-
ous spirits to peruert our world (which retaining now a daies
and that very scarcely the only memory of the temperance of
their forefathers, are wholly diuerted and turned from the
meane, and accustomed for the most part in the extreames of
all vertue and godlinesse.) His first sonne is VAINGLORY, who
seeing his father waxen old in complotting villanies, broken
by fatall contentions, spent by many poisons, and impouersish-
ed by meere excesse, hath preferred him to the mastership of
an hospitall, where hée now teacheth new paintings, to couer
ages wrinkles; strange pollicies, to supplant zealous procée-
dings; and subtile heresies, to infect the hearts of the simple.
This lustie yonker (taught to play the PROTHERUS by his old
Grandfire the deuill) appeareth in diuers shapes to men, ap-
plying himselfe to all natures and humors. To EUE hée appea-
red like a Serpent, *Et eritis sicut dii*, And you shall be as gods,
saide he: but in this world hée is Incarnate, meeting gentle-
men commonly at their ordinaries, schollers in their schools,
handicrafts men in their shops, soldiers in their exploits, shrou-
ding himselfe alwaies in the shadow of vertue, wheras in
truth he is but the effect of vice: he is backed with BOASTING his
familiar brother; grounded in DISCORD, a braunch of his
nature; attended by INOBEDIENCE, the fruit of presumption.

Greg ho. 16.

*Albertanus
lib. 1.*

B ij In

Incarnate Devils.

In chiefe places he appears not but in the coat of Singularity, reioicing vainly in those stratagemes, which at last are determined in his owne ruine: witnesse ALCIBIADES, who (as PLUTARCH reporteth) nourished in his vaine felicities, perished unhappily by inconsideration and incontinencie. Of late daies knowing that his grandfather determines to keepe ground Christ masses in hel, he hath insinuated himselfe into the city in these kind of furnitures & apparitions, to prouide him store of fuell to furnish Sathans house of Distresse, and common place of Confusion. In Powls hee walketh like a gallant Courtier, where, if hee meet some rich chuffes worth the gulling, at euery word he speaketh, hee makes a mouse of an elephant, he telleth them of wonders done in *Spaine* by his ancestors: where, if the matter were well examined, his father was but Swabber in the ship where Ciuill Oranges were the best merchandize: draw him into the line of history, you shall heare as many lies at a breath, as would breed scruple in a good conscience for an age: talke with him of trauels, ware thirty thousand crownes in eggeshels at a *Venetian* banquet: if any worthy exploit, rare stratageme, plausible pollicie, hath euer past his hearing, hee maketh it his owne by an oath: nay, to speake the whole pith of his commendations, truths are as rare in his mouth, as adulteries in *Sparta*. Touch me his hat, it was giuen him by HENRY the second of *Fraunce*, when hee kist the REINTGRAUES wife at his going into *Almaine*: commend the fashion of his beard, hee tels you it is the worke of a Turkish barber: his band was a prize gotten in *Transiluania*; where the truth is, he bought it in the Exchange for his mony: CHARLES the Emperour gaue his cloake: his sword was MOUNTDRAGONS, all that hee hath if you beleue him, are but gifts in reward of his vertue: where (poore asse as he is) were hee examined in his owne nature, his courage is boasting, his learning ignorance, his ability weakness, and his end beggery: yet is his smooth tongue a fit bait to catch Gudgeons; and such as faile by the wind of his good fortune, become Camelions like ALCIBIADES, feeding on the vanity of his tongue with the foolish credulity of their cares. Sometime like a Merchant he haunteth the Exchange; there
iets

Incarnate Deuils.

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iets hée in the dispoils of a Brokers shop, graue in lookes, courtly in behauiour, magnificent to the simple sort, affable to the wiser, now enquiring of newes from Tripoly, straight boasting of his commodities from Ozante, filling all mens ears with so great opinion of his wealth, that euery one holdeth him happy that trust him, till in the end, both hée and they, prooue bankrupts. In his hood and habit hée will prooue RAMUS to be a deeper Philosopher then ARISTOTLE, and presume to read the *Mathematiques* to the studious, when he knowes not what either *Axis*, *Equator*, or *Circulus* is: draw him to *Geometry*, hée will protest that *Dodechedron* is not a figure of twelue angles: vrge him in *Musike*, he will sweare to it, that he is *A per se* in it, where hée is skilleffe in Proportion, ignorant in Discord, negligent in Time, vnapt for Harmony, being both in soule & body a méere aduersary to all Science. For he that delighteth to challenge all things to himselfe, defraudeth his reason of Light, and his mind of Iudgement. Beware of this Deuill friends, for if you make him a souldier, you shall find a false heart, or howsoeuer you thinke him, a very ideot. A Father speaking of him, saith, *Et seipsum perdit, & alium inficit*, He loo- seth himselfe, and infecteth others. Those only that haue calculated his natiuity, say this of him, that if euer he be attached by good counsell, hee will hang himselfe: or if he be crost in his opinion, kill himselfe in despaire, that all the wiser sort may haue cause to laugh at him.

The next sonne LEUIATHAN presenteth, is AMBITION, catching at nothing but stars, climbing for nothing but crownes. This gallant Deuill moouing at the first (before his Incarnation) a mutiny in heauen among the Angels, hath now assumed a body to raise tumults on the earth, and breake *sacrum societatis vinculum*, the sacred bond of society. In former times it was he only that peruered lawes, neglected affinity, inuented conspiracie, circumuented authority, giuing those pens occasion to report his excéeding tragedies, who were resoluéd to ground their eternity on the happy peace earnestly affected among all ciuill pollicies. It was AMBITION at first that of DEIOCES a iust Iudge, made an vniust Mede, and a tyrant. It was hée that

B iij

brought

Incarnate Deuils.

✓ brought TARQUINIUS in hate amongst the Romans: it was hée
 that corrupted NERO, seduced CHABADES of *Perfia*, incensed TI-
 ✓ BERIUS and MAXIMINUS, prouoked POLICRATES to assault the *Sami-*
ans: and not content to worke these troubles on the Conti-
 nent, Sicilie standeth amazed at the murthers contriued by
 him, and the waues were an insufficient wall for the Isles of
 the midland sea, to keepe out adulteries, murthers, and ambi-
 tions. PHALARIS and AGATHOCLES grone vnder his burthens: and
 ✓ Gréece hath yet in memory, that hée alone made ATHANÆUS
 murder his sonne, and AIAX through euuie and emulation af-
 fault his friends: neither hath his sinister influence had wor-
 ✓ king only in mens hearts, but it inflamed women also, as SE-
 MIRAMIS, ATHALIA, AGRIPPINA in NEROS time, BRUNECCHILD in
 France: so that whofoeuer readeth the ancient and moderne
 Chronicles, shall scarcely find any memorable act, except it be
 either grounded, seconded, cōtinued, or ended in AMBITION. But
 since the obiect of the sence is a helpe to the memory, I will
 shew him particularly in his right coat, discouer him by his
 due circumstances, so that whofoeuer considerately weyeth
 how I describe him, shall be able to know him if hée meeteth
 him. If hée arise from obscurity, (as CHANGUIS a smith, who as
 LEWIS REGIUS witnesseth became Emperour of the *Tartars*) or
 from the potters furnace, as AGATHOCLES:) hée laboureth tooth
 and naile to be skilfull in those things which are most plausible
 to the greater fort, and tollerable among the commons: his stu-
 die is for ostentation, not vertues sake: his bookes like MANSO-
 LUS tombe, are comely without, but within nothing but rotten
 bones, corrupt practises: his apparell increaseth with his for-
 tune, and as the inconstancy of worldly affaires direct him, so
 suteth hée both fashions and affections: and as vainly he de-
 sireth all things, so miserably feareth hée all men. In his study
 hée affecteth singularity, and is more proud in being the author
 of some new sect or heresie, then a good man is humble in the ful-
 nesse of his knowledge: come hée into the eye of the world, hée
 créepeth into seruice with men of good credit, in féeding whose
 humors (hauing perhaps for want of some issue, made intrusion
 into some heritage) he matcheth not according to his birth, but
 the

Incarnate Deuils.

7

the increase of his fortune: and by hooke or crooke so stirreth in the world, that not only he attaineth preheminance in the city, but some place in Court: there begins hee with gifts to winne hearts, by fained humility to auoid emulation, by offices of friendship to bind his equals, by subtile insinuations to work his superiours, that he is both held worthy to be a statesman, or a state himselfe. Growne this step higher, the authoritie likes him not without the stile, wherein if any crosse him, look for poison in his cup, or conspiracy in his walks, or detractions among his equals: yea, so pestilent is his nature, that (like fire in the embers) he neuer sheweth but to consume both himselfe and others: if hee perceiue any that by ripe iudgement conceiteth his courtes, with him he ioineth as if he sought his only protection vnder the wing of his glory: but the very truth is, he hath no other intent but this, to impe the wings of his renowme for feare he flie beyond him. Will you know his method? mary this it is: if the nature of the noble man whom hee enuieth be flexible, he bringeth him in feare either of his faithfull seruants in his priuat family, or his trusty familiars that loue his honor, or (if hee hath but some inckling of suspect, or some mislike betwixt his Prince and him,) hee plaieth LUCIAN in lying, leauing no meanes vnsought, but (as the Oratour saith, *Omnem molens lapidem*) either to enforce feare or mooue hatred: this done, hee worketh on the contrary side, incensing the Prince by some probable surmises (sworne and confirmed by his flatterers and intelligencers,) till the Noble looseth either his land, authority, or place, and hee attaine both his stile and promotion. Then at his buriall who mourneth chiefly but hee? yet play he neuer so cunningly, as CORNELIUS GAL-
LUS saith:

*Certe difficile est abscondere pectoris æstus,
Panditur & clauso sæpius ore furor.*

If hee endeauour to strengthen himselfe, hee doth but auoid his owne daunger, that after his owne assurance, hee may be

Incarnate Deuils.

be more able in others mischiefes: to those he fauoureth, and such as further his proceedings, hee is a Patron to protect their writings, and a Iudge to dissemble their escapes: yea, if any of his traine hath offended the law, he writes as AGESILAUS did to HIDRIEUS CARES in the behalfe of NICIAS, *Nicias si nihil peccauit, dimitte; sin peccauit, nostri causa dimitte: omnino autem dimitte.* If NICIAS (saith he) hath offended nothing, dismisse him; if he be faulty, releafe him for my sake: howsoeuer it be, set him at liberty. If (according to MACHIAUELS doctrine) he haue a great State opposed against him to preuent his encrease, with him he plaieth as the Ape with his yong ones, he kils him with coaking him, he giues aime to his error, shewes patience if hee thwart him, encourageth him to dangers, vrgeth on his rashnes, and thus like a little worme, eateth through a great tree, and by obseruing times, winneth his triumph: of all things a likes not to heare of THEOPHRASTUS lesfon, that *cum viuere incipimus, tunc morimur*: when we begin to liue, then we die: for of all his suspects this is the greatest, that his actions in this world can not work felicity in another: yet with ALEXANDER in his life time he longeth to be flattered: and though in soule he knowes himselfe to be a Deuill, yet to the world forsooth he would be deified. Alas, how many are shipwrackt on this rock? (as that Atheist IULIAN the *Apostata*) how many of these forts (as CÆSAR, PHOCAS) in their age, CÆSAR BORGIA (otherwise called DUKE VALENTINIAN) CORRADINE in Naples, CHRISTIERNE of Denmarke, ERICUS of Swethland, haue vnhappily drowned theselues in this puddle?

But leaue we him as sufficiently discouered, and let vs see the third Diuel incarnate, which LEUIATHAN hath brought forth to corrupt and haunt this world: and who is he thinke you? Forsooth no begger, but a gallant of the first head, called BOSTING, who hath an impure CLEON flattering at his heeles (as had ALEXANDER) or a lasciuious MARTIAL (as DOMITIAN.) Hewith NABUCHODONOSER will boast that he hath builded Babilon, with the King of Tire vaunt that he is God, and with the prowd Pharise accuse the Publican, and iustifie himselfe. This is a lustie bruit amongst all other Diuels, his beard is cut like the spier of Grantham steeple, his eies turne in his head like the Puppets

Incarnate Diuels.

9

Puppets in a motion, he draweth his mouth continually awry in diffaine, and what day soeuer you meet him, he hath a fundrie apparell: Among Sectaries he walketh poorely, dawning his face with the white of Spaine to looke pale; fixing his eies still on heauen, as if in continuall contemplation; demeaning himselfe like an Anabaptist, (as SLEIDAN disciphereth them) to the end he may be reputed as mortified, and a contemner of the world: then backbiteth he the Cleargie, commending the simplicitie of his conscience, and getting PRESUMPTION, PERTINACITIE and CONTENTION, his sworne brothers, into his company, he maligneth all men that commend him not, sweares that Gospeller to be a dronckard whom he neuer knew, protests this Bishop to be a Nestorian, who notwithstanding with CIRILE and the Counsaile of *Ephesus* condemneth his saying, *Ego bimestrem & trimestrem haud quaquam confiteor deum*. He condemneth all mens knowledge but his owne, raising vp a Method of experience with (*mirabile, miraculoso, stupendo*, and such faburthen words: as FIEROUANTI doth) aboue all the learned Galienists of Italie, or Europe. Bring him to counsaile, he disturbeth the fathers: make him a Lawier, he nourisheth contentions: thwart him in his opinion, he will sweare that CAPITAN MUSCIO the Spaniard, was a moderate souldier, where in the expedition against the Turk (whē SEBASTIANO VENIERO was Generall of the Armie of the Venetians, and MARCO ANTONIO COLUMBINO Generall for the Pope, & Lieutenant of DON IOHN D'AUSTRIA) he and two of his companions, were hanged for sedition and insolence. Though he looke with a counterfeit eie, none must see further then he, and whatsoeuer he saith, must be held an Aphorisme, or he flings house out of the window with his boastings. If he heare any man praised, he either obscureth his fame by condemning him of dissolutenesse, or detracteth from his credite by vrging some report of intemperance. So that he wholly ascribeth desert to himself, and laies the burthen of imperfection on all others mens backs. In the Stationers shop he sits dailie, libing and flearing ouer euery pamphlet with Ironickall ieafts; yet heare him but talke ten lines, and you may score vp twentie absurdities: I am not as this

*Sleid. lib. 10.
de stat relig.*

C

man

Incarnate Deuils.

man is, is his common protestation, yet a more aranter Diuel is there not betwixt S. Dauis and London. Make him a schoolemaister and let him liue on his Accidence, no man passeth the same soord with him but he drownes him; PERSEUS is a foole in his stile, & an obscure Poet. STATIUS, *nimum tumidus*, too swelling. He hath an oare in euery mans boat; but turne him loose to write any Poeme, God amercie on the foule of his numbers: they are dead, dul, harsh, sottish, vnpleasant, yea ELDERTONS nose would grin at them if they should but equall the worst of his Ballads. But soft who comes here with a leane face; and hollow eies, biting in his lips for feare his tongue should leape out of his mouth, studying ouer the reuertions of an ordinarie, how to play the ape of his age? I know him wel, it is DERISION, a prettie Diuel I promise you, at his heeles waits RASH IUDGEMENT in a cloake of ABSURDITIES: Ho APELLES look to your pictures, for these Diuels will reprooue them; Sirha, cut not your meat with the left hand, spit not without the comely carriage of your head, speake not an accent amisse I charge you; for if DERISION catch you in one trip, Rash Iudgement shal condemn you, and he wil execute you. But how I pray you? Marry he will run ouer all his varietie of filthie faces, till he light on yours: beat ouer all the antique conceits he hath gathered, til he second your defect, and neuer leaue to deride you, till he fall drunke in a Tauerne while some grow sicke with laughing at him, or consult with Rash Iudgement how to delude others, that at the length hee proueth deformity himself. This cursed CAM cares not to mock his father; & as the Rabin HANANY faith, He neuer sitteth but in the chaire of Pestilence, his meereft profession is Atheisme: and as IOB faith, To mocke at the simplicitie of the iust: to be brieue with SENECA in MEDEA.

Iob. 12.

Nullum ad nocendum tempus angustum est malis.

No time too short for bad men to doe hurt.

It is meat and drinke to him when he is mocking another man: Christ his Sauior is a Carpenters sonne: Christians, Galileans in contempt: Nay such blasphemie vttereth he betwixt the Holy ghost and the blessed and Immaculate Virgine MARIE, as my heart trembleth to thinke them, and my tongue abhor-

Incarnate Deuils.

II

abhorreth to speake them.

Next him marcheth HYPOCRISIE in a long gowne like a scholler; how like his father LEUIATHAN he looks? But that his horns are not yet budded, because he moulted them verie lately, in the lap of an Harlot. Oh how ancient a Gentleman would hée be! he claimes from SIMON MAGUS his petigrée, and by discent tels of SILENE the Harlot his first by the mothers side, thē comes he to MENANDER the coniurer, from him reckons he to the Nicolaites, who held y^e axiome of ARISTOTLE in a sinister sence, *Bonum quo communius eo melius*, A good faire wench the commoner shee were, the better she were: Then CHERINTHUS, EBION, the one confirming that circumcision was necessary, the other, that Christ was not before his mother: next these the yeare 109 MARCION, denying God the creator to be the father of Christ: then VALENTINIAN, alleaging that Christ participated nothing with the Virgine MARIE: From them to the CATAPHRIGI, TATIANI and SEUERIAN; after these to FLORUS and BLASTUS in the time of ELEUTHERIUS the first. It were too long to reckon the whole of them, but this I am sure of, the last sectarie of his kin now aliue (as he saith) is a Brownist, and an Hereticke he is I warrant him. This Diuel (as most coniured by the constant and ghostly writings of our fathers and schoolemen,) I leaue to discouer, only this much of him as a true marke to know him by; he begins his innouations, because he is croft in his requests, as BLASTUS; neither is he fauored but by the ignorant and vnlettered, as by THEODOTUS a cobler: to be short, as AUGUSTINE saith, *Ad hoc hæreses finuntur esse ut probati manifesti fiant*, Therefore (saith he) are heresies suffred to florish, to the end that being proued they may be made manifest.

Nicephor. lib. 3. cap. 7. August in Psal. 67. vers. con-gregatio.

Another sonne hath he, and his name is CURIOSITIE, who not content with the studies of profite and the practise of commendable sciences, setteth his mind wholie on Astrologie, Negromancie, and Magicke. This Diuel prefers an EPHIMERIDES before a Bible; and his PTOLOMEY and HALI before AMBROSE, golden CHRISOSTOME, or S. AUGUSTINE: Promise him a familier, and he will take a flie in a box for good paiment: if you long to know this flauie, you shall neuer take him without a book of characters in his bosome. Promise to bring him to treasure-troue,

C ij he

Incarnate Deuils.

he will sell his land for it, but he will be coufened: bring him but a table of lead, with croffes (and ADONAI, or ELOHIM written in it) he thinks it will heale the ague, and he is fo bufie in finding out the houfes of the planets, that at laft he is either faine to house himfelfe in an Hospitall, or take vp his Inne in a prifon: he will not eat his dinner before he hath lookt in his Almanake: nor paire his nailes while Munday, to be fortunat in his loue: if he loofe any thing, he hath readie a fiue and a key; and by S. PETER and S. PAULE the fool rideth him: hee will fhew you the Deuill in a Chrifal, calculate the natiuitie of his gelding, talke of nothing but gold and filuer, Elixer, calcination, augmentation, citrination, commentation; and fwearing to enrich the world in a month, he is not able to buy himfelfe a new cloake in a whole yeare: fuch a Diuell I knew in my daies, that hauing fold all his land in England to the benefite of the coofener, went to Antwerpe with proteftation to enrich MONSIEUR the Kings brother of France, LE FEU ROY HARIE I meane; and miffing his purpose, died miferably in fpight of HERMES in Flufhing. Of this kind of Deuill there was one of late daies flourishing in Lions (a famous cittie in France) who was fo much befotted with ftarre gazing, that he credibly beleueed that there was a certaine Diuinitie in the Sunne, the Moone, and other Planets, faying that the Sonne was true God, which he tearmed the chiefeft light and *Supremum genus*, aboue all the Categories of ARISTOTLE, but after a little *Eleborus* had purged him, and reafon conuicted him, he recanted. This Diuell if he fall acquainted with you (as he did with the Arians) he ties you to MARTINET their familiar, maketh you honour Sathan in forme of a Bull, binding you to horrible and abhominable crimes, as firft to adore the Deuill as God, then to difauow your Baptifme, next to blaspheame your creator, fourthly, to facrifice to the Deuil, fifthly, to vow and dedicate your own children to his feruice, fixtly, to confecrate thofe that are vnborne, feuenthly, to feducer others to your power, eightly to fwear by the name of the Diuell, ninthly, to procure abortion to preuent Baptifme, tenthly, to eat your children before birth as HORACE writeth and partly infinuateth.

Neu

Incarnate Deuils.

13

Nex pransæ lamia viuum puerum extrabat alus.

Then teacheth he you to kill and poison, againe to rot cat-tell by charmes, then to raise stormes and tempests by inuocation of Diuels: what need more horror? Blasting of corne, inducing of famine, prodigious incests, the sonne with the mother, the daughter with the father, Magicall ingendrings betwixt the forcerer and the Diuell, called by the Hebrews LILITH; al this (as partlie CIPRIAN in his Recantation confesseth, *Malleus maleficorum*: and PRIERAS in his Booke *De demonum mirandis* wittenesse) are the fruits of CURIOSITIE, and the working of forceries, and the instructions of the Diuell. There are many in London now adaies that are besotted with this sinne, one of whom I saw on a white horse in Fléetstréet, a tanner knaue I neuer lookt on, who with one figure (cast out of a schollers studie for a necessary seruant at Bocardo) promised to find any mans oxen were they lost, restore any mans goods if they were stolne, and win any man loue, where, or howsoeuer he settled it; but his Iugling knacks were quickly discovered, and now men that in their opinions held him for a right confurer, dare boldly sweare that he is a rancke coufener.

Another sonne LUIATHAN hath that deserues discovering, for of all the children his father hath, he is most befriended & least suspected: hisnameisSUPERFLUOUS INUENTION, orasometearme him NOUEL-MONGER or FASHIONS. Sometimes he isa cooke, inuenting new sauces and banquets, sometimes deuising strange confections to besot an idolater of his bellie, sometimes for an irefull man he deuifeth strange reuenges, sometime for a fearfull, strong towers to keepe him in: he is excellent at billiment laces to deuise new, and for pouders to breake the cannon, and poisons to kill lingerlinglie, he yéelds neither place to FIEROUANTI nor any Italian. If Ladies lacke paintings and *Beletæ*, Venice affoords not the like; and if your mastership lacke a fashion, commend me to none but him. This is he who first found out the inuentions to curle, and to him it is ascribed the changing and dying of haire: For he could be no lesse then a Diuell in my opinin, that durst falsifie Gods words, where hee saith, *Non potes unum capillum facere album aut nigrum*, Yet dare he ad-
Matth. 5.

C iij

uenture

Incarnate Diuels.

uenture to know all. CLEOPATRA in her time was his dear friend, and in our age he is fought too both in Towne and Countrie. The chines of Béeſe in great houſes are ſcantled to buie chains of gold; and the almes that was wont to reléeue the poore, is huſbanded better to buy new Rebatoes: it is monſtrous in our opinion to ſée an old man become effeminate, but is it not more monſtrous to ſée the old woman made yoong againe! the Elephant is admired for bearing a litle caſtle on his back, but what ſay you to a tender, faire, young, nay a weakling of woman-kind, to weare whole Lordſhips and manor houſes on her backe without sweating? *Vestium luxus* (ſaith TULLY) *arguit animum parum ſobrium*, Alasse ſobrietie where ſhalt thou now bée fought, where all men affect pompe? The Plowman that in times paſt was contented in Ruſſet, muſt now adaies haue his doublet of the faſhion with wide cuts, his garters of fine ſilke of Granado to méet his SIS on Sunday: the farmer that was contented in times paſt with his Ruſſet Frocke & Mockado ſléeces, now ſels a Cow againſt Eaſter to buy him ſilken géere for his credit. Is not this FASHIONS a iolly fellow that worketh this?

jk
Conſtit. A.
poſt. lib. 1.
ca. 4. & 9.

Vrge the conſtitution of the Apoſtles to our gallants, *O homo mors aeterna tibi parata eſt, quoniam propter ornatum tuum illaqueaſti mulierem ut amore tui flagraret*, Man eternall death is prepared for thee, becauſe thou haſt allured women to ſinne by thy diſſolute garments. Tut ſay they, we ſtand not on credite nor on conſcience; and yet they lie too, for ſo long they ſtand on their credites that they vtterly fall by them. Crie out with them to the woman, and will her not paint her viſage; now I ſaith Sir foole (will ſhe ſay) helpe of nature is no ſinne, to pleaſe my huſband: Nay, whiſpers FASHION in her ears, if you be Gods works, you had the more reaſon to be adorned becauſe his. Impiety thus alwaies attending on this Deuill, he forgeth excuſes to diſpence with conſcience. It is a great matter ſaith TERTULIAN to ſée the vanitie of women in theſe daies, who are ſo trimd and trickt, that you would rather ſay they beare great ſorreſts on their necks, then modeſt and ciuill furnitures: Tut answers FASHION, it kéepes their faces in compaſſe; To weare wiers and great ruffes, is a comely cops to hide a long wrinckled face in. Boul-
ſters

Incarnate Deuils.

15

sters for crookt shoulders, who but FASHIONS first fold them in Venice? and since busks came in request, horne is growne to such a scarcitie, that LEUIATHAN hath cast his owne beakers of late to serue the market. There are boulsters likewise for the buttocks as wel as the breast, and why forfooth? The smaller in the waist, the better handled. Beléeue me, I thinke in no time IEROME had better cause to crie out on pride then in this, for painting now adaies is grown to such a custome, that from the swartfaste Deuil in the Kitchen to the fairest Damsel in the citie, the most part looke like Vizards for a Momerie, rather then Christians trained in sobrietie: O poore woman (cried the Father) canst thou lift vp thy face to heauē, cōsidering God knows théenot? Tutallthismoues not(quothe INUENTION OF NOUELTIES) we must haue more new Fashions: well be it so master Diuell, yet let your dames take this verse of MARTIALS for a conclusion:

Omnia cum fecit Thaida Thais olet.

Lib. 6. Epig.

When *Thais* hath done all, yet *Thais* smels.

But let vs leaue this Diuell at his cutting bord intentiue for new fashions against next Christmas, and see what Diuell and sonne of pride marcheth next, forfooth INGRATITUDE, carelesse both in apparrell and lookes: This is a generall fellow, and thinkes scorne to be vnseene in all the finnes of the world. If hēe receiue graces from God, it not his mercie that giueth them, but his owne industrie; he is a right PELAGIAN, presuming by naturall vertue (without the grace of God) to attaine Paradise: Giue him what you can, hēe condemnes you for your labor: he cals his maister old dunce that taught him learning; and to his father that brought him vp, he protests he knows him not poore groome, nay if he beg he scornes to relēue him: his benefactors might haue kept their money with a vengeance: and for his Lord (if he serue at any time) none but Ingratitude if hēe decay, will soonest sell him to a sergeant, he is the fittest instrument to hang his Maister, so that of PLAUTUS is verie aptly applied vnto them.

Si quid benefacias lenior pluma gratias.

Si quid peccatum est plumbeas iras gerunt.

Lighter then feather, thanks if thou befriendest.

But

Incarnate Deuils,

But leaden wrath they beare if thou offendest.

To be short with IEUENAL in his Satires.

Ingratos ante omnia pone sodales.

Of all men flie vngratefull friends.

Nihil augetur ingrato (saith BARNARD) *sed quod accipit, vertitur ei in perniciem*, To an vngratefull man nothing is encreased, and that which he receiueth, turneth to his destruction. PLINY in the Prologue of his naturall Historie calleth them *fures & infelices*, Theeues, and vnhappy, that acknowledge no benefites: and SENECA the Philosopher counteth them worser then Serpents, for Serpents (saith he) cast out their poison to other mens destruction, but vngratefull men without their owne disgrace cannot be vnthankfull. HERMES TRIMEGESTUS counteth the best sacrifice to God to be Thankfulnesse, it followeth then *à contrarijs* that the worst thing in his sight is Ingratitude. The commentter vpon ARISTOTLES Book *De animalibus* telleth a storie to this purpose: A certaine husbandman nourished an Aspis in his house, feeding him daily at his own table, and chearing him with his owne meat; it fortun'd a little while after that hee brought forth two yong ones, the one of which poisoned the husbandmans sonne, and brought sorrow to his household: The old breeder considering this (in the sight of the father) murdered the offender, and as if ashamed of his ingratitude, departed the house with the other. Behold fence of benefite in a Serpent, and will man be vnthankfull? The Lion that was healed by ANDRONICUS in the wood, did he not saue his life in the Theator? Man consider this, and to bring thee the more in hatred with this fiend, weigh this one example of SENECA written in his fourth Booke *De beneficijs*: A certaine souldior indangered by shipwracke, and floating (for the space of twentie daies) on a broken mast in a fore tempest, was at last cast a shoare in a Noblemans Lordship, by whom he was reléued with meat, clothes, and monie; This Nobleman comming to PHILIP of Macedon his King, and encountring a little after with this vnthankfull souldier, was by him accused of false Treason: and so much for the time did iniquitie preuaile, that not only he indangered the Noblemans life, but posselt his goods likewise, by the beneuolence

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17

lence of the King: notwithstanding truth (which according to SENECA in OEDIPUS, *odit moras*, hateth delay) being at last discovered, and the king ascertained of the wretched souldiors ingratitude, he branded him in the face with a burning yron, and dispoiling him of his ill gotten goods, restored the other: so deale you by this Diuell of our age, and beware of his subtilties, for if once he proue an intelligencer, he will helpe to hang you.

The next Harpie of this bréed is SCANDALE and DETRACTION. || This is a right malecontent Deuill, You shall alwaies find him his hat without a band, his hose vngartered, his Rapier *punto renuerso*, his lookes suspitious and heauie, his left hand continually on his dagger: if he walke Poules, he sculks in the backe Isles, and of all things loueth no societies: if at any time he put on the habite of grauitie, it is either to backbite his neighbor, or to worke mischief: well spoken he is, and hath some languages, and hath red ouer the coniuration of MACHIAUEL: In beleife he is an Atheist, or a counterfeit Catholicke; hating his countrie wherein hée was bred, his gracious Prince vnder whom he liueth, those graue counsaillors vnder whom the state is directed, not for default either in gouvernement, or pollicy, but of méere innated and corrupt villanie; and vaine desire of Innovation. He hath béene a long Traueller, and féene manie countries, but as it is said of the toad, that he sucketh vp the corrupt humors of the garden where hée kéepeth; so this wretch from al those Prouinces he hath visited, bringeth home nothing but the corruptions, to disturbe the peace of his countrie, and destroy his owne bodie and soule. If he studie, it is how to dispence and frustrate statutes, and (being grounded by ill counsel, and prepared for mischief) he laboureth (as the Legist saith) not to auoid the sinne, but the penaltie. This fellow spares neither Nobilitie, Clergie, nor Laetie, but (like that Roman Emperor, vnworthie the naming) desireth that the whole people and comminalltie had but one head, that he might cut it off at one stroake. Let him haue no cause, he wisheth VITELLIUS miserie to maiestie, and swears by no small bugs, that all the world is imprudent that imployes him not: This is hée that in priuie Conuenticles draws discontented Gentlemen to conspiracies,

D

and

Matth. 18.

*Mach. lib. 3
chap. 6.*

and hauing brought thē past the mercie of the law, he bewraies them first; bringing them to a violent end, and binding himselfe to perpetuall prison: But woe be vnto him (saith Christ) by whom the scandale and offence commeth, it were better for him that a millstone hung about his necke, and that he were cast into the bottome of the sea: It is a position in the Apophthegmes of the Rabins, that he that draweth many men to sin, can hardly fettle himselfe to repentance; then in what miserable estate is this wretch that delighteth in nought els but traiterous and deuillish stratagems? his daily companion in walke, bed, and bord, is rebellion and disobedience; and of the seed of this Serpent are raised so many monsters, that no cittie in Italie hath béene vnstained with them, and no Kingdome in Europe vn-molested by them. Ill would they obserue that golden sentence of CORNELIUS TACITUS registred by MACHIAUEL, who saith, That men ought to honour things past, and obey the present, desiring and wishing for good Princes, and howsoever they proue to endure thē: I but (answers SCANDALE) I neuer respect how things bée, but how I wish them to be: notwithstanding (sir Deuil) let this be your looking glasse, That neuer scandale or conspiracie hath ben raised, but the practiser hath at last rewd it. The little Spaniard that assailed FERDINANDO the wise king with a knife; DERUIS the Turkish Priest that assaulted BALAZETH, what end came they to? Either their enuie (to their shame) was discouered by their feare, or drowned in their blouds. The schoolemaster that betrayed the Phalerians children, was hée not whipt home by CAMILLUS? ANTIGONIUS, CÆSAR, and all these Monarchs, haue they not loued the Treason, but hated the Traitor? Read all the annals and obseruations of antiquitie, and there hath nothing begun in corruption, but hath ended in mischief. But for your detraction, SCANDALE, blush you not to vse it? No, say you, the Diuell delighteth in mischief; yet will I giue your Mastership short hornes since you are so curst a beast, that you may hurt no man: your course is you say to backebite superiors, to scandale the fathers and gouernors of the church, to bring Christians and Catholique Religion in hatred; but wretch as thou art, know this, that he that toucheth the credite
of

Incarnate Deuils.

19

of the Cleargie, toucheth the apple of Gods eie ; and who so lo-
 ueth to detract, is hateful to God: the wise man saith, that the
 detractor is *abominatio hominum*, the abomination of men: and
 GERSON saith, that detraction is gréeuoufer then theft. This Di-
 uell is fitly figured in that beast which DANIEL saw hauing thrée
 rancks of téeth, to whome it was said, Arise and eat much
 flesh: These thrée orders of téeth are thrée manners of detra-
 ction: The first is to deminish or misinterpret the action of a
 man, as if done vnder corrupt intention; or comparing one de-
 sert with another, to shew that the action was not done so ver-
 tuously as it ought, neither so perfectly as it might haue béene:
 The second maner, is (vnder an intent of defamation) to pub-
 lish a mans hidden defects, which by the law of charitie should
 bee hidden, and in reason may be wincked at: The third man-
 ner is the most mischieuous, which is to imagine treasons and
 impose them on innocents. These téeth PETER teacheth al Chri-
 stians to beat out when hee saith, Laying apart all malice,
 and deceit, simulation, enuie, and detraction, desire milke:
 And what milke is this? Trulie swéet, and charitable words,
 for it is the nature of the tongue to speake good and vertuous
 things; what otherwise it vttereth, it is but the corruptions of
 the heart. A detractor (as a father saith) may rightly be compa-
 red to CADMUS of Gréece, who sowed Serpents téeth on the
 earth, out of which arose men who slew one another: so
 the Detractor spreddeth nothing but corrupt and venomous
 féed, out of which spring contentions, warres, and discenti-
 ons among men. A Detractor likewise (saith HOLGOT) is like
 a stincking sepulcher, for as out of the one issueth foule and
 poysonous sauours, so out of the others mouth commeth
 sedious, and pernicious conspiraces. It is a conclusion of AU-
 STINES, that *Qui negligit famam crudelis est*, He that neglecteth his
 fame is cruell; and another Philosopher witnesseth, that hee
 that loofeth his credite, hath nought els to loofe. Beware
 therefore of this diuellish SCANDALE, Rebellion, and Detraction,
 and crosse you from this Deuill, least he crosse you in your
 walkes.

Zachar 2.
Romans 1.
Prou. 24.
Dan. 7.

1. Pet. 2.

Ouid. 4. Me-
tamorph.

Holgot in lib.
sapi.

D ij

Another

Incarnate Deuils.

Another Diuel of this age (and the sonne of LEUIATHAN) is ADULATION, who goes generally ietting in Noblemens cast apparel, he hath all the Sonnets and wanton rimes the world of our wit can afford him, he can dance, leape, sing, drinke vp-fefrise, attend his friend to a baudie house, court a Harlot for him, take him vp commodities, feed him in humors; to bee short, second and serue him in any villanie: If he meet with a wealthy yong heire worth the clawing, Oh rare cries he, doe hee neuer so filthily, he puls feathers from his cloake if hee walke in the street, kisseth his hand with a courtesie at euery nod of the yonker, bringing him into a fooles Paradise by applauding him; If he be a martiall man or imployed in some Courtly tilt or Tourney, Marke my Lord (quoth he) with how good a grace hee sat his horse, how brauelie hee brake his lance: If hee bee a little bookish, let him write but the commendation of a flea, straight begs he the coppie, kissing, hugging, grinning, & smiling, till hee make the yong Princocks as proud as a Pecoche. This DAMOCLES amongst the retinue caries alwaies the Tabacco Pipe, and his best liuing is carrying tidings from one Gentlemans house to another: some thinke him to be a bastard intelligencer but that they suspect his wit is too shallow. This is as courtlie an ARISTIPPUS as euer begd a Pension of DIONISIUS, and to speak the only best of him, he hath an apt and pleasing discourse, were it not too often fauced with *Hiperboles* and lies: and in his apparell he is courtly, for what foole would not be braue that may flourish with begging? The sword of a persecutor woundeth not so deepe as he doth with his tongue. Neither dooth the voice of a Syrene draw so soone to shipwrack as his words: yet (as ARISTOTLE and CICERO thinke) he is but a seruile fellow, and according to THEOPHRASTUS, he is an ant to the graine of good nature: Of al things he cannot abide a scholer, and his chiefeft delight is to keepe downe a Poet, as MANTUAN testifieth in these verses:

*Augustin.
Psal. 6. 9.*

*Cicero lib. 2.
Tuscul. quest.*

*Mant. in
Eglog.*

*Est & apud reges rudis, inuida, rustica turba.
Mimus, adulator, leno, assentator, adulter,
Histrio, scurra quibus virtus odiosa poetas.*

Mille

Incarnate Deuils.

21

*Mille modis abigunt: vt quande cadauera cerni.
Inuenere, fugant alias volucresque ferasque.*

There is in Princes and great mens courts (saith he) a rude, enuious, and rusticke troupe of men, ieasters, flatterers, bards, soothers, adulterers, plaiers, and scoffers, who hating all vertue find a thousand inuentions to driue Poets thence, like to Kar-
rion crowes, that hauing found a carkas, driue all other birds from it: and as the Culuer (as OVID saith) alwaies séeketh and haunteth the cleaneft Douecoate, so this flattering Diuel is stil conuerfant in the house of the mightie: and as in the fattest ground growes the rankest grasse, so with the men of greatest ability dwelleth the chiefeft flatterie (S. IEROME calls him a Domestical enemie.) This Κολακία as the Gréeke tearmes it, hath but litle difference from rauening, for if we beléeue CÆLEIUS RODEGINUS, & ERASMUS in his Apophthegmes, the only changing of a letter, will make CORACHAS & COLACHAS crowes & flatterers all one. ALEXANDER méeting with this Diuell in the person of ARISTOBULUS, coniured him quickly, for as POLITIAN writeth on SÜETONIUS, he not only scorned his flatteries, but cast his Chronicles into the riuier of Hidaspes, telling him that he deserued no lesse, who had so fabulously handled his victories: had HEROD done no lesse when the Tyrians cald him God, his pride had not béene notified to the world; neither strooken by an Angell, should hée haue béene deuoured by wormes. This feind is continually attended and accompanied with foure of his brethren, LIGHTNES OF MIND, Vaine Ioy, Singularitie, & Defence of a mans sins: Lightnes of mind, teacheth him to presume, Vaine Ioy swelleth him with temporall prosperities, SINGULARITIE makes him affect innouations to please, DEFENCE OF HIS SINNES groundeth him in his owne mischiefes; This sin is the only peruerter of friendship, and disturber of societie, and vnhappyly saith TULLY is that possession good, which is purchased by simulation & flatterie: so that great cause had both the fathers and Philosophers to detest this sin, because they knew that man is naturally apt to flatter himselfe, and is best pleased to heare his imperfections dissembled. The ancient Emperours desirous to auoid this error, and to banish this

*Aspicis vt
veniant ad
candida testā
columba?*

*Herome in
Pro. 1. super
illud si te la-
stauerit. Cal.
Rod. lib. 11.
Eras. Apop.
4. chap. 33.*

Cicer. offic. 3.

D iij

poison

Incarnate Deuils.

*Second. fel de
Messia lib.
2. cap. 117.*

poison from their pallaces, fought out the wisest men to be their Counsaillers, who most of all detested this vice, as SALOMON whowas aduised by NATHAN and SADOCH: CAROLUS PIUS the Emperour, by learned ALCUINUS: TRAIAN the iust, by learned PLUTARCH: NERO the vniust, by graue SENECA: ALEXANDER (though a conqueror) by ingenious ARISTOTLE: PTOLOMEY of Egypt, by the 70 interpreters. To conclude therefore the discourse of this Deuill, I will end with two notable actions of the Romanes, whereby you may perceiue by them, to make estimation of truth, and to grow in detestation of Flatterie and Falshood: The Emperour AUGUSTUS in his triumph ouer ANTHONIE and CLEOPATRA, led to Roome (amongst his other spoiles) a graue Egyptian Priest of sixtie yeares old, whose life was so full of continence, and words so stored with truth, that it was neuer heard of him in all his life time that hee had told vntruth, or vsed flatterie; for which cause it was concluded by the Senate, that hee should presently bee set free, and made cheife Priest, commanding (that among the statues of famous and renowned men) one in especiall should bee reared for him. SPARTIANUS on the contrarie side, sheweth an example quite opposite to this, and this it was: during the Empire of CLAUDIUS, there died a certaine Romane called PAMPHILUS, who as was clearely prooued, had not in all his life time spoke one true word, but wholly delighted in lying and flatterie: for which cause the Emperour commaunded that his bodie should bee left vnburied, his goods should bee confiscate, his house ouerthrown, and his wife and children banished Roome, to the end that the memorie of a creature so venomous, should not liue and haue residence in his Commonweale. In which two things MESSIA vseth this obseruation, that in the time that these first effects happened, the Romanes were mortall enemies of the Egyptians, for which cause it may easilie bee seene how powerfull the force of truth is, since the Romanes raised a statue to their Enemy, and depriued their homeborne sonne and Cittizen of buriall for being a flattering lier: Hetherto hee, and here conclude I the description of this fiend.

Behold

Incarnate Deuils.

23

Behold next I see CONTEMPT marching forth, giuing mee//
the Fico with this thombe in his mouth, for concealing him so
long from your eie sight: He was first nurfed by his owne si-
ster, CUSTOME TO SINNE, and therefore according to THOMAS A-
QUINE, *Magis peccat peccans ex habitu, quam aliter*, He sinneth more,
sinning in habitude then otherwise: CONTUMACIE hath steeld his
lookes, so that he disdaines his superiours, and RASHNESSE so con-
founds him with will and passion, that hee is wholly subiect to
headlong PRECIPITATION: ARROGANCIE maketh him sumptuous in
apparrell, loftie in gate, affecting in speech, and thus marcheth
forth this Incarnate Deuill, God blesse your eie sight. This is
he dare breake statutes, blab the lip at superiours, Mocke Prea-
chers, beat Constables, and resist Writs, nay, which is the sin
of the Deuils, contemne God. If a poore man salute him, hee
lookes as if he scorned him, and if he giue him but a becke with
his finger, hee must take it as an almes from an Emperour:
The wisest man is a foole in his tongue, and there is no Philoso-
phie (saith he) but in my Method and carriage: he neuer speaks
but hee first wags his head twise or thrise like a wanton mare
ouer hir bit, and after hee hath twinckled with his eies (as hee
would read his destinie in the heauens) and chewed the wordes
betweene his lips (as if nought but the flower of his Phrase
could delight or become him) out braies hee foorth so simple a dis-
course as would make a mas heart burst with laughing to hear
it: To the cobbler he saith, set me two semicircles on my suppedi-
taries; and hee answeres him, his shoes shall cost him two
pence: to his seruant hee chops the fragments of Lattin in eue-
rie feast of his phrase, My deminitiuie and defectiue slaue (quoth
hee) giue mee the couerture of my corpes to enscosse my per-
son from frigiditie; (and al this while he cals but for his cloak.)
Get him write letters to his friend, and marke mee his
Method: Sien of my Science in the Catadupe of my know-
ledge, I nourish the Crocodile of thy conceit; my wrath-ven-
ger (hee meanes his sword) shall annihilate their identities,
and seperate the pure of their spirits from the filthie of
their flesh, that shall frustrate thy forwardnesse, or
put

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put out the candel of thy good conceit towards me. Should I register the whole, it would rather waxe tedious then delightfull: and as his speech is extreemely affected and fond, his writing ridiculous and childish, so is his life so far out of square, that nothing can reforme him: Talke to him of obedience, he saith it is the seale of a bace mind: Tell him of good gouernment, it is the gift of fortune, not the fruit of consideration: Rip vp the successe of battels, he saies they were not well followed. In brieft, nothing can please him, who despiseth all things. If you say that (as PUBLIUS MIMUS saith) the smallest haire hath his shadow (& with Rabin BEN-AZAI) that no man liuing is to bee contemned, for euerie man shall haue his hower, and euerie thing hath his place; Hée will answere *aquila non capit muscas*, Euerie bace groome is not for my companie. Beware of this DÆMON, for though hée bee the last of LEUIATHANS race, yet is hée the arrantest and subtillest Atheist of all these Deuils. Hitherto haue I discouered pride and his children; now hauing taught you to know them, let me instruct you to auoid them.

August. E-
pist. 38.

August. ad
Diocor.

As euerie mischiefe is best auoided by opposing against him his contrarie, so arme your selues with Humilitie against Pride and his faction, and he shall not confound you: For as AUGUSTINE saith, Pride sinketh to Hell, and Humilitie leadeth to Heauen: Pride is the step to Appostasie, and being opposed against God, is the greatest sinne in man. All other vices (saith AUGUSTINE) are to bee taken heed of in sinnes, but this, in good doings, least those things that are laudably done, bee lost in the desire of praise. Follow Christ *quia mitis est*, and heare a Father crying to you, *Ecce habes humilitatis exemplum superbiae medicamentum*, Behold thou hast an example of Humilitie, and a medicine against Pride: Why swellest thou therefore Oh man? Thou lothsome and carrion skinne, why art thou stretched? Thou filthie matter, why art thou inflamed? Thy Prince is humble and thou prowd; *Caput humile, & membra superba*, The head humble, the members loftie, thus farre hee. Let vs resemble the Pecocke (according to

to the counsell of IEROME) which no longer delighteth in the brightnesse and beauty of her feathers, but whilst she beholdeth them, and seeing the deformitie of her feet, is confounded and ashamed: so let vs, considering our infirmities, be ashamed of our loftinesse, remembring daily that of SENECA:

Sequitur superbos victor à tergo Deus.

Reuenging God attends vpon the proud.

Amongst many other plagues of a proud man this is one, that *Dominus deridebit eos*, as the PSALMIST saith, Our Lord shall laugh them to scorne: where, of the iust and humble man it is said, *Lætabitur cum viderit vindictam*, He shall reioice when hee seeth the reuenge. Very rightly is a proud man compared to smoke, the which the more it ascendeth, the more it vanisheth: so the loftie and proud minds of this world, the more they are mounted, the more suddenly are they consumed. To be short, (and in a small lesson to shew a true remedie against Pride and all his followers) vse this: first, consider how God hath grievously punished that sinne: next, call to thy consideration mans mortall weaknesse and infirmity: thirdly, keepe in memorie the reward of Humilitie, and the hainousnesse of Pride, expressed in BOETIUS by these words, *Cum omnia vicia fugiant à Deo, sola superbia se ei opponit*, Whereas all vices flie from God, only Pride opposeth herselfe against him. And let this serue for a due conclusion set downe by SALOMON, that *Vbi superbia, ibi & contumelia est; vbi autem humilitas, ibi sapientia cum gloria*, Where pride is, there contumely is also; but where humility is, there is wisdom with glory.

Prou. 1.
*Et ego quod-
que in interi-
tu vestro ri-
debo.*

Tut preachers can better teach this (say you) returne you to your deuils: I confesse it my friends, absolue me therefore, and you shall heare me tell of strange deuils raised by AUARICE and cursed MAMMON: your silence saith, Doe, and therefore thus make I an entrance to my second discourse.

E

Of

Incarnate Deuils.

Of strange and miraculous Deuils ingendred by *Mammon*.



AVARICE which (as AUGUSTINE defineth it) is an insatiable & dishonest desire of enjoying every thing (our second ERYNNIS & MAMMON, the son of Satan) tormented & waxen old with intollerable desire, finding the world insufficient to satisfie his affections, by cold cathars of iealousie feeling his senses choked, and with a *Paralipsis* of feare, shaken almost one joint from another; betooke himselfe at last to his cause of suspicion, where he suffereth his evidences to be worm-eaten for want of opening, and his gold and siluer to rust for want of vse. Yet being loth the world should lack members to supply his office, or Satan want ministers to conduct soules to hell, in like sort as PALLAS is fained by the Poets to be begotten in the braine of IUPITER without mother, so did Auarice in y^e concavity of his codshed, beget seven Deuils, which after a belke of surfet hauing breathed into the world, it is necessary you knew them, y^t you might the better auoid them. The first of them is VSURY (a Deuill of good credit in y^e city) who hauing priuily stolne a sufficient stock from the old miser his father, hath lately set vp for himselfe, and hath foure of his brothers his apprentices. The first of them is HARDNESSE OF HEART, who bringing into his banke contempt of the poore, is set by him to beat beggers from his doore, & arrest his debtors by Latitats. The second is, VNMEASURABLE CARE, and TROUBLE OF MIND, who hath brought this portion to be imploid; destruction of the mind, neglect of Gods seruice, want of faith, iealousie of losse: he keepe the cash, and suffers not a mouse to enter, but he scores him. The third is VIOLENCE, & for him he hath bought a Sargeants office, who hath so many eies like ARGUS to watch, that no poore creditour can escape him: His stock is a bunch of writs, and a hanger, and ordinarily he weares his mace at his back in stead of a dagger. The fourth is RAPINE, and hee iets about the streets to steale for him, hee is a passing good hooker and picklock; and for a short knife & a horne thimble, turne him loose to all the fraternity: his stock is false keies, engines, & sword and

and buckler: Him hée imploies to rob from them hée hath lent money to, to the end they may be the fitter to commit a forfaiture. This VSURY is iumpe of the complexion of the Baboun his father; he is haired like a great Ape, & swart like a tawny Indian, his hornes are sometime hidden in a button cap (as TH. N. described him) but now he is fallen to his flat cap, because he is chiefe warden of his company: he is narrow browd, & Squirrileied, and the chiefeft ornament of his face is, that his nose sticks in the midft like an embosment in Tarrace worke, here & there embellished and decked with *veruca* for want of purging with Agarick; some Authors haue compared it to a Rutters codpiece, but I like not the allusion so well, by reason the tyings haue no correspondence: his mouth is alwaies mumbling, as if hée were at his mattens: and his beard is bristled here & there like a fow that had the lowfie: double chinned hée is, and ouer his throat hangs a bunch of skin like a mony bag: band weares hée none, but a welt of course Holland, & if you see it sticht with blew thréed, it is no workiday wearing: his trusse is the piece of an old packcloth, the marke washt out; and if you spie a paire of Bridges fatten sléeues to it, you may be assured it is a holy day: his points are the edging of some cast packfaddle, cut out sparingly (I warrant you) to serue him & his household for trussing leather: his iacket forsooth is faced with moth-eaten budge, and it is no lesse then Lisle Grogeram of the worst: it is bound to his body with a Cordeliers girdle, died black for comelines sake: & in his bosom he beares his handkerchiefe made of the reuerfion of his old tablecloth: his spectacles hang beating ouer his codpiece like the flag in the top of a maypole: his bréeches and stockings are of one péece I warrant you, which hauing serued him in pure Kersie for y^e tester of a bed some twenty yéeres, is by the frugality of a dier & the curtesie of a Tailor for this present made a scone for his buttocks: his shoes of the old cut, broad at the toes and crosse-buckled with brasse, and haue loop-holes like a scone for his toes to shoot out at: his gowne is futable, and as séemely as the rest, full of thréeds I warrant you, wherefoeuer the wooll is imploied, welted on the backe with the clipping of a bare cast veluet hood,

E ij

and

Incarnate Devils.

and faced with foines that had kept a widows taile warme twenty winters before his time. Thus attired, hée walkes Powls, coughing at euery step as if hée were broken winded, grunting sometime for the paine of the stone & strangury: and continually thus old, and seeming readie to die, he notwithstanding liues to confound many families. If you come to borrow money, hée will take no vfury, no mary will hée not; but if you require ten pound, you shall pay him forty shillings for an old cap, and the rest is yours in ready mony; the man loues good dealing. If you desire commodities at his hand, why sir you (shall haue them, but how? not (as the caterpillers wont to sell) at high prises, but as the best and easiest penyworth, as in conscience you can desire them: only this, at the insealing of the assurance, if you helpe him away with a chest of glasse for ten pound of ten shillings price, you shall command his warehouse another time. Tut he is for you at casuall marts, commodities of Proclamations, and hobby-horses, you shall haue all that you please, so hée receiue what he desires. It is a common custome of his to buy vp crackt angels at nine shillings the piece. Now sir if a gentleman (on good assurance of land) request him of mony, Good sir, (saith hée, with a counterfait sigh) I would be glad to please your worship, but my good mony is abroad, and that I haue, I dare not put in your hands. The gentleman thinking this conscience, where it is subtilty, and being beside that, in some necessity, ventures on the crackt angels, some of which can not flie for foldering, and paies double interest to the miser, vnder the cloake of honesty. If he failes his day, God forbid he should take the forfeiture, hée will not thriue by other mens curses, but because men must liue, and we are Infidels if we prouide not for our families, hée is content with this his owne; only a lease, a toy, of this or that manor, worth both his principall and ten times the interest, this is easie for the gentleman to pay, and reasonable in him to receiue. If a citizen come to borrow, my friend, quoth he, you must keepe day, I am glad to helpe young men without harming my selfe: then paying him out the mony and receiuing his assurance, he casts Iolly Robbins in his head how to coufin the simple fellow. If
 hée

hée haue a shop well furnished, a stocke to receiue out of the Chamber, possibility after the death of his father, all this hée hearkens after: and if he faile of his day, Well, faith he, for charitie sake I will forbear you, mine interest paid: meane while (vnknowne to the wretch) he sues him vpon the originall to an outlawry, and if the second time he faile (as by some flight incouragement hée causeth him to do) hée turnes him out a dores like a carelesse yong man, yet for christianity sake, he lets him at liberty, and will in charity content him with his goods, and as PLAUTUS faith in *Trinummo*:

Sapiens quidem pol, ipse fingit fortunam sibi.

A right ACHAB, hée will not loose NABOTHS vineyard for the catching after: and if an office fals, hée buies it to raise more profit in the sale therof: Hée hath false weights to sell all the wares hée retaleth: and if the reuerfion of an heritage fall in his laps, he will not let to poison him that is in possession. He is the only friend to a prison house, enriching it by his prisoners. As for his dore, there are more staues in hand to beat the beggers thence, then morcels sent out to relieue their necessity. Aske him why he hoords vp mony, forsooth faith hée, against age; and yet for euery tooth hée can shew me at these yéeres, I will promise him a kingdom. Aske him why he marries not? Oh, faith hée, I am of BIAS opinion, In youth it is too soone, and in age too late: promise him a great dowry, his answer is, *The saurum volo, non feminam*: The mony (man) for me, the wench likes me not. Let the learned counsell him to forsake the world & fall to rest, O faith he, with PERIANDER, *Bonares est quies, sed periculosa est temeritas*: Rest is good, but rashnesse is dangerous. Vrge him to hospitality, O faith hée, *Quam suavis parcimonia*? How sweet is frugality? On my conscience he had rather die lowlie with PHÆRECIDES, then buy a shirt to shift him with. At his repasts, hée weies the meat his mouth deuoureth, and hath more mercy of his mony then his body, for hée kéepes the one lockt vp safely from sunne and wind, but for his body he suffers it to be pinched with famine and winter, nay, to be subiect to all the inconueniences and tyrannies of nature. To conclude with CLAUDIAN:

*Diog. Laert.
lib. 1. in vita
Phærcid.*

E iij

Totumque

Incarnate Deuils.

—*Totumque exhausserit Hermum,
Ardebit maiore fiti.*

And though all Hermus he drinke vp at first,
Yet will he burne with far more greater thirst.

*Chrysost. ho.
in Mat.*

Neither ought we to maruell hereat, if we consider the reason: for (as CHRYSOSTOME saith) Vsfury may be compared to the venime of a certaine serpent, whose biting at the first is so swéet, that it ingendreth a desire to sléepe, and in sléepe, killeth. So hée that is delighted with vsury, or intangled in the nets of those that practise it; the one is slaine by the poison thereof, in the sléepe of his desire and insatiate affection; and the other thinking in the beginning to receiue some profit, slumbreth & drea-meth of his profit, and in the end (not acquitting himselfe of the principall) he is wholly consumed and confounded. Oh beware of this Deuill, for (as BALDUS saith) he resemblanceth a wor-me, which hauing made a hole in a trée wherein shée may turne her selfe, she ingendreth another wor-me of the same mallice, vntill all be consumed. Some compares it to that vulture which gnawes on TITIUS liuer. Some compare it to fire, which is so actiue and insatiate an element, that it consumeth all things it toucheth. CATO (as CICERO reporteth) compares an Vsfurer to a Homicide: and PAUSANIUS saith:

*Bald. lib. 3.
conf. 449.*

Hom. odyf. 11.

*Lib. 2. lib. 3.
Offic.*

Et velox inopes vsura trucidat.

And speedy vsury doth kill the poore.

*Plat. lib. 2.
de Legib.*

*Arist. lib. 1.
Polit. 4. ca. 7*

But to shew the villany of this Deuill more fitly, I will not only prooue that vsury is against the law of nature, but also against the law of God. That in the law of nature Vsfury was hatefull, it appeareth in this, that PLATO in his lawes hath forbidden the vse thereof; and PLUTARCH in a whole treatise hath purposely disprooued it: The Turke, the Moore, the Saracene, and Tartar, all these Enemies of the policied world of Christendome, do with horror detest it. It is contrary to nature, you know, for a barren thing to yéeld fruit: How can it then be possible, that mony (being a barren thing) should engender money. Another reason is this, Hée that selleth one thing twise, commit-

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committeth iniustice and larceny: but the Vfurur doth so (for in receiuing the summe, he receiueth siluer for siluer in the same equality, and then in exacting the surplufage, he selleth the vse, which is to sell twife) and the reason is (as BART. MEDINA writeth) that the vse can not be separated from the thing.

In 7. precep.
§. 23.

That Vfurur is against the law of God, it appeareth in the old Testament, *Exod. 22. Leuit. 25.* and in another place, Thou shalt lend neither gold, fruit, nor any other thing in vfury to thy brother. DAVID, EZECHIEL, and LUKE, all conclude in this: so that by Gods law how contemptible it is, it manifestly appeareth. Generall councils haue condemned it, as the Council of Vienna: the law *Gabinium* amongst the Romans taxed them: the Canon and Ciuill lawes disable them of offices and dignities, debar them of communicating, deny them Christian buriall, permit them not to make Testaments. A number more penalties may you find in PANORMITANE and others, too long for me to write, only fit for the curious, not the simple. For mine owne part, Master VSURY, I hope I haue indifferently handled you: if there grow any scruple or doubt in any mans mind to know him better, let him but giue me warning against the next Impression, I will make the old moulewarpe hang himselfe in his owne garters to see his villanies opened.

Deut. 23.
Psal. 14.
Ezech. 18.
Luk. 6.

4. quest. 7. ca.
iusur.

By your leaue, my masters, here marcheth forth another Deuil: by my faith if a man knew him not inwardly, he would take him for a handsome citizen: Would you know how I call him? Mary shall you: This is BROCAGE, a crafty Deuill is hee if you marke him: hee likewise hath three brothers to attend him, which be his apprentices: CRAFT, to keepe his shop, & corrupt his commodities: DECEIT, to take vp vpon trust, and neuer pay the principall: and PERIURY, to sweare to the prizes of euery commodity. CRAFT neuer returnes him lesse then a sute of Satten for a Capon: and DECEIT (a prety Scriuener) hath great commings in, for making false conueiances for him: only PERIURY hath of late daies ill fortune; for of meere good wil (a few Termes ago) swearing for his masters credit in y^e Star chamber, he was committed to the pillery: nay, this yeere 96 hath bin very fatall for all of them, for not so much as the whip but hath

had

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had a ierke at some of their back parts. This deuill at his first comming from his father was a poore knaue in a white coat, and some haue known him sell broomes for cony skins, though now he be a gentleman. Séé you his hat with the brooch in it? hée neuer paid for it: and all these gay garments which attire him, are but the fruits of one forfeiture. This dapper slaue when I knew him first, had neither credit nor beard, but well fare a woman for the first, and oft shauing for the next: do you wonder how hée growes so fat? why it is by eating on other mens charges: and what if his house be well furnished, and he pay not for it?

*Tibul. lib.
1. Eleg. 1.*

Parcite, demagno præda petenda grege.

Tut the wealthy citizen may well spare it: hée laughs at PYT-TACUS if hée bid him pay that he was trusted with: and his reason is, because the world is mistrustfull, hée will kéepe them in a liuely faith, and a stirring hope: *Crede quod habes & habes* (quoth the Clarke to the Bishop) and it is his ordinary motto, though scarce formall. This is hée that kéepe a Catalogue or Kalender of all the bawdy houses in a city, that is acquainted with all the vfurers in a country, that can commaund any knight of the post for a crowne and a breakfast, that reuels it in all companies to grow acquainted with gentlemen. At Powls you shall see him in the mid Isle, ready to discourse with all commers, and no sooner can a sufficient man let slip a word of want, but forth he steps and faith, I am for you sir: Will you borrow vpon pawnes? Its done for you (quoth he) because I loue you: & if he get fifty shillings on a faire cloake, the gentleman is content with forty, and I thanke you: but come the day of redée-ming, if the mony be tendered him, Faith my friend is not at home, quoth he, but your cloake is safe. The gentleman thinking him to be a man of his word, trusteth him, and lets it run vpon interest; and in the meane time the Broker and Vfurer consult, the cloake is forfeited, the mony shared, and the poore gentleman made a woodcock: if hée seeme agrieued and discontented at the losse, Alasse sir (quoth my companion) it is not my act, Ile bring you to the principall, and let him answer you. The gentleman thinking all good faith, accompanies him,
where

where Master Vſurer affures him that the firſt intereſt was paid him, and for default of the laſt hée made feaſure of the pawn, ſo that the Broker is not to be blamed: but ſir (quoth he) if I haue done you one wrong one way, I will right you another? And how, thinke you? Marrie he lets him haue a new vp-on truſt, on his owne bond and the Brokers, and of ſuch a price as hée may well crie ſie on the winnings: now if money comes with this commiditie, what followes then? The Broker for his paines hath his part of it, a part of the good cheare at the inſealing, a part of the gaines with the Vſurer, a part of the fées with the Scriuener, and the Gentleman himſelfe hath only left him the whole ſumme of miſerie. This théeſe in ſocietie (as I may rightly tearme him) hath as many ſhifts in his head, as CHRISIPPUS hath written volumes, (and yet hath he written of the parts of Logick no leſſe then thrée hundreth and eleuen volumes, beſides many of other kinds:) He can ſell walnut leaues for Tabacco, artificiall *Balfamo* and *Rhubarbe* for the right; and if any Marchant hath commodities ſcarce Marchandable by reaſon of wetting, maſter Broker will fit him with his price and a chapman. If he lack money himſelfe, he takes it vp on another mans name, and to the Merchant he proteſts hée doth it of charitie to helpe his friend, where in déed he doth it to reléue his owne neceſſity: you ſhall neuer find him without a counterſait chaine about him; Briſtow Diamonds ſet in gold in ſteed of right, and theſe puts he away at what rate he liſt to men that are in extremitie. Alaffe I had almoſt forgot my ſelfe; why firſt there is this couenant betwéene his brother Deuill the Vſurer and he, that whatſoeuer bond he enters into ſhal neuer be exacted at his hands. This is an only fellow to traine a man to an arreſt, & bidding him to breakfast, to thruſt him into the hands of a ſergeant: or to toule a yoncker to an harlot, & ſo helpe him to be conniecatch: trulie Campania hath not ſo many vices as this companion hath villanies: He is dog at recogniſances and ſtatutes, and let him but get thē ſealed by a ſufficient man, a hundreth pound to a pennie if they eſcape without forfeiture, for what with winding him into bonds for more money paiable on the ſame day, or falſe ſurniſhed aſſumpſits betwixt the Scri-

*Diog. laert.
lib. 8. de vita
Chriſip.*

F

uener

Incarnate Deuils.

*Plutarch in.
vita Martij.*

uener and him, he is as sure to be intangled as MARIUS at Min-
turnum to be imprisoned. Rightly therefore said DEMOSTHENES
in his first Oration against ARISTOGITON, that *Improbitas est audax
& alieni cupida*, and more rightly may a Gentleman say that
hath ben intangled in a Brokers lurches with him in *Eunucho*:

Malo ego nos prospicere quam ulcisci accepta iniuria.

I had rather we should foresee, then reuenge our iniuries.

I haue a whole Legend to write of this deuill, but that I am di-
stracted otherwise: wel maister Broker let this suffice you, you
are knowne for a deuillish companion, grumble not at this af-
fault, for the next will be the breach of your credit.

Numb. 22.

23. 2.

4. Reg. 5.

Act. 8.

2. Theff. 2.
*Miserium
iniquitatis
operator.*

Crosse your selues my maisters more Deuils are abroad, and
MAMMONS sons begin to muster: what! a fiend in a square cap,
a Schollers gowne! nay, more, in his hands a Testament! *Eho
miraculum dicis*; by my sooth sir it is SIMONY. This fellow is a bui-
er and seller of benefices, a follower of BALAAM, that sold the
gift of Prophecie to BAALAC, and of GIEZI that sold the gift of
health to the prince of *Siria*, NAAMAN SIRUS: nay, to speake more
plainlie, he is a right IUDAS that sold Christ for money; SIMONY
the purchaser is of the race of SIMON MAGUS, that wold buy the
gift of the Holyghost from PETER, to whom he said, *Pecuni tua ti-
bi sit in perditionem*, Fie vpon thee and thy money. This fellow
though he can scant réed, wil be a Noblemans chapleine, and at
chopping and changing benefices there is none like him. This
fiend hath twentie pound to giue the Chancelors man to nomi-
nate him for a parsonage: and for a little money and a written
Lattine sermon, can purchase to bée a Batcheler of Diuinitie:
he is practised to couenant with his Patron, and to suffer him
to reserue some pencion. And in election of Schollers hée
hath gold to pay for the preferment of his kinsman. In the
Chapter house hée takes order that any Cannon shall be ad-
mitted for money. To be briefe, the Mysterie of iniquitie now
breaketh out in him: This is the onely dispenser with lawes,
and corrupter of the puritie of the Cleargie. But I leaue
this Deuill to be coniured by the Bishops and the Preachers,
and onlie end with this curse of them published in the scripture:

Ve

Ve illis qui errore Balaam mercede effusi sunt, which is as much to say, I pray God mend all that is amisse among the Cleargie men. How say you my masters do I not conster pretily?

Who is this with the Spanish hat, the Italian ruffe, the French doublet, the Muffes cloak, the Toledo rapier, the Germane hose, the English stocking, & the Flemish shoe? Forfooth a sonne of MAMMONS that hath of long time ben a trauailer, his name is LYING, a Deuill at your commandement: if you talke with him of strange countries, why you bring him a bed, he wil hold you prattle from morningsberie to candle lighting; he wil tell you of monstres that haue faces in their breasts, and men that couer their bodies with their féet in stéed of a Penthouse, he will tell you that a league from Poitiers néere to Crontelles, there is a familie, that by a speciall grace from the father to the sonne, can heale the biting of mad dogs: and that there is another companie and sort of people called Sauueurs, that haue Saint Catherines Whéele in the pallate of their mouthes, that can heale the stinging of Serpents. Hée will tell you néere Naples of miraculous wels, and of a stone in Calabria that fell from heauen, and no sooner toucht the earth, but it became a faire chappell: if you put him to it, hée will sweare he hath taken Saint THOMAS by the hand in his tombe: nay, hée will offer you the earth which our Ladie sat on when Christ was borne, hée hath oile of Saint IAMES, Saint PETERS forefinger, Saint Annes skirt of her neckerchiefe, Saint Dunstons walking staffe, The stone the Deuill offered Christ to make bread on, the top of LUNGES speare, the barke of the trée of life in Paradice, a stone of TRAIANS Tombe, a piece of CÆSARS chaire wherein hée was slaine in the Senate house. Tell him of battels, it was hée that first puld off FRANCIS the first his spur, when hée was taken vp by the Emperor, and in the battell of *Lepante* he onely gaue DON JOHN DE AUSTRIA encouragement to charge a fresh after the wind turned; at Bullaine he thrust thrée Switzers thorow the bellie at one time with one Partizan, & was at the hanging of that fel-low that could drink vp a whole barrell of béere without a breathing: At the battell of *Serifoles* he will onely tell you that hée

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lent Marquis GUAUTO a horſe whē he fled from the Duke of An-iou, and retired to Alſt; and that he healed his ſhot in the knée, with only thrée dreſſings of his Baſſamo. There is no end of his falſhood except his tonge be cut out of his head, he will lie a-gainſt God, and miſinterpret the ſcriptures, he will falſifie hiſtorie, and verifie falſe miracles, hēe will ſwear to any inconue-nience to further his profit, and aſcribe honour to any man, let him but pay him for his commendations: he wil teſtifie a falſe-hood meruailous cunningly, and excuſe a ſinne as ſmoothly as is poſſible: This is the likeſt Diuell to his father as any of his kindred, for *Mammon mendax eſt*, and ſo is he. If SOLON ſay to him *mentiri noli*, lie not, he will anſwere him in a ſentence, *Veri-tas odium parat*: Truth procures hatred: *Quid plura?* He is as per-fideous and forſworn as TISAPHERNES: and if he were hanged for it, it were no matter. Soft ſwift (qd. maſter LIE-MONGER) you are too haſtie, you are too paſſionate, heare a litle reaſon: May not a man diſſemble to ſaue his life, uſe fraud for Gods honour, and praſtiſe ſubtile ſtratagems for the behalfe of his countrie? is not an obſequious lie lawfull, according to ORIGEN, CHRISOSTOME, IE-ROM, & CASSIAN, his Diſciple (eſpecially to auoid a greater euil, or to conceale a mans graces & vertues, to the end to auoid vaine-glorie) and like as Eleborus is wholeſome to thoſe that are at-tainted with the falling ſickneſſe, and hurtfull to thoſe that are healthful, ſo is not a lie profitable to auoid the danger that there is in ſpeaking truth, and pernicious when there is no preſent neceſſitie? Sir, ſir, you ſhall be anſwered & that quickly: Auant Sathan thou canſt not tempt vs, PAUL ſhall anſwere thēe, *Non ſunt facienda mala vt inde veniant bona*, Euill is not to be done that good may come of it; and ARISTOTLE aſſures thēe (though an Eth-nicke) that a lie (both according to eſſence and forme) is a ſinne, and that it admitteth no circumſtances: beware therfore of this Deuill my friend, for he is a right Priſcillianiſt, who held it lawfull to forſweare and lie for profit or ſecrecie ſake.

*Origen lib. 6.
ſermon.
Chriſoſt. de
ſacerd.
Hieron in E-
piſt. ad Gal.
Eaſ. lib. 16.
collat.
Rom. 3.*

Iura, periura, ſecretum, prodere noli.

Sweare and forſweare, diſcloſe no ſecret thing.

Nay

Nay this fauoureth of the Elchefaits heresie, who said it was lawfull to denie the faith by tongue, but not in heart; to auoid torments. Touching ORIGEN, since he was known to be superstitiously addicted to the opinion of PLATO, HERODOTUS, and MENANDER, we leaue him as a Cabalist condemned by GELASIUS, and a general counsaile: and touching CHRISOSTOME, IEROME and CASSIAN, as men they may, & did erre: for though they haue scripture that seemeth in part to fauor their opinion (That a man may let slip an vntruth to the end that good may come of it;) yet it is to bee marked that they erred in this, in consturing those things literally which should haue bene taken figuratiuely: for whereas IACOB told his father that he was ESAU the first borne, hee lied not; for in truth according to the disposition of the Diuine providence he was such, & destinate to enioy the right of the primogeniture or first begotten: and touching al other places of scripture, to anfwere with AUGUSTINE in a word, Veritie in the was concealed, and no lie committed; as in ABRAHAM calling SARA his sifter, &c. But Maister LIE-MONGER you shall not so scape, I haue a new fling for you, a rope is well bestowed to hang a theef that is past all reformation: Harke what an armie of authorities are brought to condemn thee, *Os quod mentitur* (saith the wise man) *occidit animam*, The mouth that lieth, slaieth the soule: and HOMER saith, That he that hath one thing in his heart, and another in his mouth, was more hateful vnto him then the gates of Hell: PHOCILIDES he saith, *Ne celes*, Hide not one thing in thy heart, and speake another by thy tongue. And touching CLEOBULUS and MENANDER, the one tels thee that a lie is abhominable, the other that false report is a plague of life. What saith SOPHOCLES? Lying hasteneth age. ARISTOTLE, PLATO in his *Timæo*, and 2. *De Repub.* CAIETANUS, & AQUINAS, all condemne it. Get thee backe therefore to Hell, thou fiend, for the world is too full of thee alreadie.

Sapient. 1.

The next of this progenie is VNLAWFULL LUCRE, looke what a handfome Mumpsimus shee is, will you know her profession? Forsooth shee keepe a baudie house, and her tapster that tendes the score is a shagdbeard slaue called COUSENAGE: This is shee that laies wait at all the carriers, for wenches new come vp to

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London,

Incarnate Deuils.

London: and you shall know her dwelling by a dish of stewd pruin in the window, & two or thrée fléering wenches sit knitting or sowing in her shop: She is the excellent of her age at a ring & a basket: & for a baudie bargain, I dare turne her loofe to CHAUCERS *Pādare*. She serued first as a seruāt in the house with LAIS foure yeare, and FLORA fiue more, and after shée had learnt al the subtilties of painting, dying, and furling, some thrée yeares in Venice, she was brought hether in an Argosie: and left behind by Italians, fell at last to set vp for her self in Shorditch. This old featherbed driuer can wéepe when shée list, and is so deuout in outward appearance, that shée will not sweare, no trulie will she not; and shée will doe as shée would be done vnto, by Gods grace, in obseruation of the commandements. Say you are a stranger, and pray her to bée your catter for the prouision of a mooneshine bancket, Now fie vpon you merrie man (saies she) your wife shall know it I warrant you, I will not cracke my credit with my neighbors for more then I speake on, goe séeke your flurts sir iacke, I am not for your mowing. Trust me, if it were not that she fumbles because her téeth are rotted out with eating swéet meats, it would bée a passing pleasure to heare her talke: Shée will reckon you vp the storie of Mistris SANDERS, and wéepe at it, and turne you to the Ballad ouer her chimney, and bid you looke there, there is a goodly sample: I wenches (saies she, turning hirselfe to hir maidens of y^e second scife) looke to it, trust not these dissimulation men, there are few good of thē, y^e there are not. But touch me hir with a pint a sack, & a French crowne, if you like any of hir frie; Wel (saith she) you sée me to be an honest gentleman, go prettie maid & shew him a chāber; now maux you were best be vnmanerly & not vse him well: There may you go to hell with a vengeance if you please, so you pay for your moūting. But if you hire hir to seduce some merchants wife, Lord how cunning she is! hir new worsted kirtle goes on I warrant you, & she hath as many rings on her finger, as kindheart hath téeth in his hat. If she find hir oportunitie, she is a sure hound to lay holdfast: & if y^e modest wife stand on termes of her honesty, she hath this kind of spéech to intice & allure hir, Now in faith mistris (but you must presup-

presuppofe y^e ſhe hath deliuered the gentlemans ring before ſhe ſpeakes) you muſt néeds take it, a ſin vnſeene is halfe quitted: I know you are fair & yong, freſh, & full as a pullet, & this is not to be loſt & laid vp niggardly: proue, proue the pleaſures of loue, on my conſciēce you wil blame your ſelf for deferring ſo long to inioy thē: I pray you ſwéet heart why was beauty made? what for copwebs to ouergrow it? Come, come, beléeue me for I haue experince, y^e gentleman is truſty & rich, & my houſe ſhall be at both your cōmandements. This is her manner of Oratory in beating bargains, and if ſhee win her purpoſe, LANCELOT gloried not ſo much in his conqueſts, as ſhe to her neighbors of her exploit. If ſhe méet a yong maid in the ſtrét ſhe hath lodging for her, & God forbid a Chriſtian ſhould want her helpe: but will you know the miſchiefe? the wench is fair & for her turne, & that knows ſhe before y^e next morning, for ſome ruſſian or other is ſure y^t night to bord hir. If ſome rich yong merchant fall in her laps, and ſéekeſ game to his diſaduantage, ſhe welcoms him in at firſt w^t, What doth it pleaſe your worſhip to haue for breakfast? If he call for a capon ſhe dreſſes two, and he hath ſoure ſauce to his raw fleſh I warrant him: y^e feaſt paſt & he heated with wine, if he ſtrive to coſture *Glycerium vitiat*, PAMPHILUS y^e wench giues him a watchword, thē vp ſtarts COUSENAGE w^t a bum dagger, ſhe w^t a hote ſpit, and out ſhe cries, villain ſlander my houſe, rauiſh my maid; nay, they put y^e poore fellow into ſuch a paſſion, y^t they riſe him ere he part of cloak, rings, & mony; ſo that he may cry wo the pie of his winning. If a married man fal into hir hell of cōfuſion, ſhe turns him looſe to a trull y^t hath new quickened, and finding him at his filthines, with ſome of her ſocietie, ſhe works out mony at that time, and when the harlot is brought abed, ſhe ſends her to his door, makes her ruſſians threatē him, ſo y^e poor fornicator though he neuer deferue it, and another got it, hée (leaſt his wife know thereof) both fathers the baſtard, and finds the whore, ſées the baud, and feaſts the villaine, beſides all other charges ſope and candle: were I not afraid that IULIUS SCALIGER ſhould haue cauſe to checke mée of teaching ſinne in diſcourſing and diſcouering it, it were impoſſible for you to thinke what practiſes of hers I could diſcouer: but ſince you know her dwelling
and

Incarnate Diuels.

and haue her picture so publickely shewed you, I doome you to CORNELIUS Tub if you trust him, and her to hell as shee deserues it.

*Arist. 4. Eth.
Ephes. 5.*

|| They say likewise there is a PLAIER Deuil, a handsome sonne of MAMMONS, but yet I haue not séene him, because he skulks in the countrie, if I chance to méet him against the next impressi-
on, hee shall shift verie cunningly, but Ile pleasantlie con-
iure him, and though hee hath a high hat to hide his huge
hornes, Ile haue a wind of Wit to blow it off spéedelie:
For all of that sect I say thus much, If they vse no o-
ther mirth but Eutrapelian vrbantie, and pleasure mix-
ed with honestie, it is to bee borne withall; but filthie
speaking, Scurrilitie, vnfit for chaste eares, that I wish
with the Apostle, that it should not bee named amongst Chri-
stians. Againe in stage plaies to make vse of Hystoricall
Scripture, I hold it with the Legists odious, and as
the Councill of Trent did, *Sess. § 4. Fin.* I condemne it. The
conclusion shall bee TULLIES, and good fellowes marke it: *Ni-
hil est tam tetrum, nihil tam aspernandum, nihil homine indig-
nius, quam turpitudine*, There is nothing more vild, nothing more
to bee despised, nothing more vnworthie a man, then villanie and
filthinesse, and if you will follow my counsaile therefore, write
this ouer your Theators:

*Iuuenal
Satir. 5.*

Nil dictu fædum visusque, hæc limina tangat.

Let nought vnfit to see or to be said,
Be toucht, or in these houses be bewraid.

|| The last sonne of MAMMON, and bréed of AUARICE, is a De-
uill called DICING, and DISHONEST SPORT, he like a gallant haunts
the cockpits, like a Gentleman followes the ordinaries; he is
at Bedlam once a day I dare assure you, and if hee scape the
bowling allie one day, hee will not come at the Church
a Moneth after for pure anger. This fellow is excellent
at a Bum Card, and without the helpe of BOMELIUS dog,
he can burne the knaue of clubs, and finde him in the stocke.
or

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or in his bosome, hée hath cards for the nonce for *Prima vista*, others for *Sant*, other for *Primero*; and hée is so cunning in shuffling & conueying his thumbe, that whensoever he deales, you shall be sure of no good dealing: As for Dice, he hath all kind of fortes, Fullams, Langrets, bard quater traies, hie men, low men, some stopt with quick siluer, some with gold, some ground; so that if you seeke for *hominem quadratum* amongst them, you may hap to loose your labour. This Deuill is well scene in blasphemie, and banquetting, in watching, and drunkennesse; and ere he wil want mony for Come-on-fue, he will haue it by fue and a reach, or hang for it. He stabs if you touch his stake; and stop me his dice, you are a villaine. At bowles if hée see you ouermatcht, hée will wager with you, being assured to winne; which kind of betting (by the Italians called *Scommesse*, and the Spaniard *Apuestas*) is both forbidden by the lawes and taxed to restitution: wife, children, all shall want, but this humour must be satisfied; lands, goods, and all must go, but fortune must be followed; hell, sudden death, and plagues will be had, if this be not considered.

You men that are endued with reason and professe Christianity, considering the force of this poison, touch it not: beware of this CÆRASTIS, for his sting is mortall, and banish him from your companies, by reason of these inconueniencies hée bréedeth. DICING causeth auarice in a man to desire his neighbours goods; next a corrupt will, to carry them away; thirdly lying, to deceiue the beléeuer; fourthly periury, to maintaine a wrong; fifthly, the corruption of youth, leading to prodigality; sixthly, contempt of loue, which vtterly forbiddeth it; seuenthly, losse of time, which is a precious treasure; eightly, a world of fraud and deceit; ninthly, wrath and debate; tenthly, it nourisheth & bréedeth idlenesse; eleuenthly, it causeth illiberality and nigardize, for (as ARISTOTLE saith) the gamester *Auarus est tenax*, Couetous and a holdfast: twelfthly, it giueth example of negligence, corrupts a family, seduceth children, making them set light by substance, which God by his prouidence hath imparted to man, not to nourish his passions, affections, and desires vainly, but to succour and relieue his neighbour mercifully: thir-

*Matthiel. lib.
6. cap. 11.*

*Arist. 4. Eth.
Alcator est
illiberalis.*

G

téenthly,

Incarnate Deuils.

téenthly, it prouoketh murthers and homicides, déepe wounds, & bitter strokes, causing an improuident gamefter to discharge the venime of his choller, on his wife, children, and feruants. How many blasphemies and periuries (eternall God) proceed from hence? how many thefts, frauds, and deceits? how many are they that after they haue loft their wealth, do desperately hang themfelues like IUDAS or ACHITOPHEL? Who can heare this without grieve? or conceit it without admiration? that a man formed according to the Image of God, and endued with reason, should fo farre forget himfelfe, that after hée had confumed himfelfe euen vnto his fhirt in gaming, was not afhamed to hazard his owne wife, and had not failed to haue prostituted and yéelded her to a lechers luft, had ſhe not bin hidden by her neighbours, as IOHN BENEDICTI in his *Somme de Peſches* witneſſeth. Nay, ſhall I tell you a true & certen ſtory, not reported as an act done in times paſt, but a thing freſh in memory, which happened within theſe twenty yéers in the city of Lyons in France; a matter worthy the noting, & not more worthie then certen?

A certaine gamefter and drunkard, drowned in prodigality & ſenſuality, (more vnthriftie then EPICCHARIDES the dwarfe, who in ſiue dayes ſpent all his patrimony in Athens; and like ETHIOPUS the Corinthian, who ſold all his poſſeſſions to ARCHIAS, that hée might follow diſhoneſt drinking) hauing conſumed his whole eſtate: One day (being vehemently incenſed by loſſe and miſcheiſe) in ſo bitter and terrible ſort beat his poore wife, (who came to ſéeke reléeſe from his hands, for her and her poor children) in y^e ſight of his ruffianly companions, that as he thought (and happily it had ſo fallen out) he left her dead, and paſt recovery. This deſolate wretch at laſt returning to her ſelfe, and repairing backe againe to her houſhold, behold, two her young babes, who grieuouſly oppreſſed with hunger, with teares in their eies (taught not to ſpeake by age, but miſery) required and deſired her of ſuſtenance; Mother, faith one, Meate, or I die: Mam, faith the other, and with ſignes ſpeakes the reſt. Alas, poore babes, faith the mother with bitter ſighes, Where ſhall I get it? your father hath loſt his patience, with his wealth; & we our hope, with his miſhap: Alas, alas, what ſhal become of me?

or

or who shall succour you my children? better it is to die with one stroke, then to languish in continuall famine. Pressed by these miseries, and brought to this dispaire, shee tooke a knife in her hand, and cut her childrens throats, setting her selfe downe purposely to die, & perish in her sorows. Her husband the same enening returning laden with wine, & more fit to take rest then examine these tragedies, cast himselfe on his bed, neither dreaming on his losses, nor her miseries: She vrged on by Satan, y^t euer watcheth opportunities, seeing him asleepe, y^t regarded not her sorrow, w^t the same knife wherewith she had kild her children, she cut his throat, the cause of her confusion; speaking thus boldly during y^e time of her execution: Thou shalt die thou negligent man, since thy ill gouernment hath bene the ruine of me and my children. Day & time discouering these murders, the woman was apprehended; & examined by the Iustice, confessed the fact. Finally, she was condemned, & dying with much constancy, left examples to wiues to beware of too much fury, & admonitions to husbands to be more circumspect. See here how this cursed inuention of the Lydians hath bene the occasion of the murder of foure persons: In reading therefore this history, be prouident to auoid and shun this Deuill.

Hauing thus described the children of MAMMON, let these motives draw you in hatred both w^t them & their father, consider y^t this AUARICE is a burning feuer, excéeing the flames of Aetna, nay likewise that it burneth the soules of miserable vsurers incessantly; wey this, that the couetous man hath as much need of that he hath, as of that he hath not, according to that of IEROME, *Tam deest auaro quod habet, qua quod non habet.* ARISTOTLE for this cause saith, that the desire of riches hath no end: and IUVENAL the Poet sings thus:

*Crescit amor nummi quantum ipsa pecunia crescit,
Et minus hunc optat qui non habet.—*

The more we haue the more we do require,
And who possesseth least doth least desire.

It were too long to reckon vp all other authorities of CICERO, VIRGIL, OUID, and HORACE, for this were but to heape vp reading and mooue no affection, I onely vrge to

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confi-

*Hieron. ad
Paul.
Polit. lib. 1.
Iuuen. satyr.
14.*

consideration, and by it to hatred of the sinne. Let vs therefore leaue foolish carking in this world, and remember we are made men to behold heauen, and not mowles to dig in the earth. Denounce (saith PAUL to TIMOTHY) to them that are rich in this world that they be not proud, neither fixe their hope on the incertenty of riches, but in the liuing God, who giueth vs all things abundantly whatsoeuer wee need. Let the Magistrate consider this, that as when the Moone appeareth in the spring time, the one horne spotted and hidden with a blacke and great cloud, from the first day of his apparition to the fourth day after, it is some signe of tempests and troubles in the aire the Sommer after: so if Secular and temporall Magistrates (who according to EC-CLESIASTES are changed like the Moone) shall haue their mindes spotted with the clouds of Auarice and earthly desires, it is a signe of subsequnt trouble amongst the people: For the Soueraignes couetousnesse is the oppression of the subiect. O worldling, looke as the interposition of the earth betwixt the Sunne and the Moone, is the cause of the Eclipse of the same; so the interposition of worldly goods betwixt our minds and God, is the cause of our blindnes in vnderstanding. Heare AUGUSTINE what he saith, *Amas pecuniam quam nunquam videbis, cæcus possides, cæcus moriturus es, quod possides hic relicturus es*: Thou louest money which thou shalt neuer see, blind thou possessest it, blind thou must die, and that which thou enioyest, thou must leaue behind thee. A couetous man is like him that is sick of the dropsie, who the more hée aboundeth in disordinate humors, the more excée-dingly he desireth and thirsteth; and the more he thirsteth, the more he drinketh, till at last he dieth: So the more stored a co-uetous man is with riches, which hée vseth not, the more ar-dently desires he the possession of more.

Ecclef. 27.

*Aug. lib. de
doctr. Christ.*

The Couetous man likewise is very rightly compared to hell, for with possessing in excesse, he is still infatiate. The co-uetous man buyeth earth, and sells his soule made for heauen: and looke as water (saith AUGUSTINE) is poured on the earth, so thirst they after the blood of their neighbours. All beasts of rauine do neuer prey on other till they be a hungry, and being fully satified, they refraine from further spoile: but the couetous
man

man doth euer desire and is neuer satisfied, he neither feareth God, nor regardeth man; he neither obeieth father, nor respecteth mother; to his friend he is vntrusting, to the widow iniurious, the fatherlesse he despiseth, the frée he brings in bondage, he corrupteth false witnessses, & occupieth the goods of the dead as if hée should neuer die. Oh what madnes is this for man to get gold, & to loofe heauen? The cure hereof is gotten by almes déed, according to that of ESAY, *Frangere esurienti panem tuum*: *May. 58.* Breake thy bread to the hungry: and it followeth, *Tunc erumpet quasi mane lumen tuum, & sanitas tua citius orietur*: Then shall thy light breake forth like the morning, and thy health shall quickly rise. I will trouble you no further: I feare me I preach too tediously, only let me end with this of MANILIUS:

Pudeat tanto bona velle caduca.

*Manil. lib. 4.
Ast.*

O be ashamd so much your hearts to stay,
On things so fraile that swiftly passe away.

The discouery of *Asmodeus*, and his lecherous race of Deuils Incarnate in our age.



O fooner came ASMODEUS into the world by Sathans direction, but presently procured he LOTHEs incest with his daughters, SEMIRAMIS vnlawfull whordome with her owne sonne, and DINAS vnhappy and fatall rauishment; he made THAMAR be enforced by her owne brother, and forced DAUID to commit murther on VRIAS, and adultery with BERSABE: PASIPHAE hée brought enamoured with a Bull, and XERXES with a Plantaine trée: hée caused a young Athenian to fall in loue with the luelesse picture of Fortune standing neare the *Pritaneum*, and to offer a great quantity of mony to the Senate to buy it from their hands; of which being denied, and for which wholly inraged, after embracing, kissing, (and such other ceremonies) he crowned the statue, & lamenting, slew himselfe: he made GLAUCA of Cythera to loue

G iij

a dog,

Incarnate Deuils.

a dog, a young Spartan to be besotted on a bird, XENOPHON to affect a hound, nay the better part of the Philosophers to be Sodomites: read PLUTARCHS booke of Loue, and hée will testifie for me: yet thinking these gaines too little in expression of his enuy, watching SARDANAPALUS one night, hée practised this monstrous villany: Hée assembled his hainoufest thoughts, & compacted them togitber, hée chained his loosest desires, to the inward workings and motions of the same; and after hée had drunke of *Letheo*, which (as the Poet saith) causeth forgetfulness,

Sil. Ital. 13.

Lætheos potat latices obliuia mentis.

He drinkes Læthean springs which mooues forget.

He slumbred awhile, and during sléepe, presented them to his Imagination; and Imagination forming them, he no sooner awoke, but from his eies (like corrupt raies which frō menstrual women infect glasses) out start these deuils, & made impression in mens hearts, & euer since haue bene incarnate, & now in our world are most pratchant & busie. The first of them is FORNICATION (a notorious lecher) hée goes daily appparelled like a lord though he be but a deuill, his haire frised & perfumed, y^t should VESPASIAN but smell him (as once hée did a knight in Rome, as SÜETONIUS reporteth) he would banish him his court for his labor: By day he walks y^e stréets & the Exchange, to spy out faire women; by night he courts them with maskes, consorts, and musicke; he will sigh like a dog that hath lost his master, if his mistres refuse him, & weepe like a Crocadile till he haue won himselfe credit: if his mistres saith, It is against her conscience, Tut (saith he) lechery is no sinne, find me one Philosopher that held simple fornication for offense. This is he that corrupts maidens to vnlawfull desires for mony, and calls Adultery by another name, A fit of good fellowship: This is the lord of all bawdy houses, & patron of Peticote-lane, one that would build an hospitall for decaied whores, but y^t he is loth to be at the charges. If he take vp commodities, it is Cock-sparrows, Potatos, and Herringes, and the hottest wines are his ordinary drink to increase his courage: his table talke is but of how many wenches he hath courted that weeke, and (BLINDNES OF HEART waiting like a page on his trencher) you shall heare him laugh at his
greatest

greatest villanies most heartily: when he rides you shall know him by his fan; & if he walke abroad, & misse his mistres fauor about his neck, arme, or thigh, he hangs the head like y^e soldier in the field y^e is disarmed: put him to a sonnet, DU PORTES cannot equall him; nay in y^e nice tearmes of lechery he exceeds him: at Riddles, he is good; at Purposes, better; but at Tales he hath no equall, for *Bandello* is more perfit w^t him then his Paternoster. Tell him y^e Turks & Iewes seuerely punish such sin, & admit no stewes: I, (saith he, like a cursed Atheist) that prooues thē stocks & no men. His care is for nothing but perfumes & Elixar, y^e one to make him smel sweet, y^e other to lengthen life, for of all things he will not heare of death. A fit companion is this man for such as be idle: & if any aske, what shall we do to passe the time after the end of an Ordinary: Faith (saith he) lets serch whorehouses, for thats y^e best exercise. If you talke to him of God, HARDNES OF HEART saies it concerns him not: If you counsell him to fast, hee commands his cook to make ready a fat capon for his supper: he is wholly y^e deuils, of whom he is begotten. Tell him he hath y^e pox, tut it is a gentlemens disease: & the cause of purging corrupt humors, are the effects of health. Such is this Deuil incarnate, who both deserues to be known & auoided, & the rather, by reasō of his page, BLINDNES OF HEART, for he it was y^t first made the Sodomites inwardly & outwardly blind: & he it was y^t corrupted y^e false Iudges to seduce SUSANNA: this is he y^t distracteth our eies lest we should see heauen, & blindeth our hearts, least we should behold Gods iust Iudgements. And therefore Antiquity in painting y^e god of loue, haue made him blind, because affectiō is blind, & maketh them blind that follow it. As therefore y^e eie of the soule (by which as PLATO witnesseth, we behold y^e essence of God) is a great blessing of y^e Holy ghost; so blindnes of vnderstanding his opposite (wherby we are tied to carnal desires) is y^e worst of many infirmities. PLATO in his Dialogues cōpares this cōcupiscēse to a sieue, into which y^e more water you poure, y^e more it spils, & yet in y^e end it is neuer filled. In like sort a man y^t thinks to satisfie himselfe in this Fornication, demeaneth himselfe like him that strues to fill a sieue with water. The Doctor GERSON speaking to this purpose, brings an example of him y^t is seased with a burning

Lib. 7. de rep.

*Ger. Par. 3.
tract. de di-
uers. temp.*

burning feuer, who if he drinke a glasse of freſh water, thinkes himſelfe ſufficiently cooled, but in leſſe then a quarter of an houre after he is more diſtempered then euer: As likewise one that is troubled with the Itch, the more he ſcratcheth the more his fleſh tinglcth; ſo the more a man ſeeketh to aſſwage LUST, the more it encreaſeth. The only conqueſt of this Deuill, is to flie him; and for that cauſe this is a Maxime held amongſt the Fathers, that *Facilius vincitur luxuria fugiendo, quam pugnando*: Lechery is better conquered in flying it, then reſiſting it. TULLIE (though an Ethnicke) entring into the conſideration of Fornication and Luſt, ſaith thus, that It cloſeth vp the eies of our ſoules, and hindreth Iudgement. And PLUTARCH reporting HANNIBALS follies at Cannas, holdeth Luſt and effeminate pleaſure to be the downfall of his fortunes. Why ſtand I ſo long on this Deuill, when a greater preaſeth forth, and preſents himſelfe? || And who is that but ADULTERY, an arranter knaue then his brother: Looke vpon his lips, the one is ſingle, the other double: and though he be apparelled like a Citizen, hee hath doings in all countries: This is he will let his wife want, to maintaine a harlot; and laugh at his childrens miſery, ſo his luſt be ſatiſſied: This fiend hath a concubine in euery corner, and ordinarily a whore in his houſhold: hee hath two of his owne kindred continually attending him, PRECIPITATION, and INCONSIDERATION; the one hindreth his prouidence and counſell, and without regard tranſports him with amorous paſſions: for where Blindneſſe of heart marcheth before, PRECIPITATION muſt needs follow to make him careleſſe in his actions: For (as PLATO ſaith) *Voluptas omnium inſolentiſſima eſt*, Pleaſure and Luſt is the moſt inſolent of all things: for it perturbeth our ſpirits, and taketh away the empire of liberty. This fellow peruerts memory, hurteth conſideration, kils prouidence, and treads downe aduice: The other, called INCONSIDERATION, hinders both reaſon and iudgement, by fleſhly delights; dulleth the memory in reſpect of God, breedeth an Apoplexie and benumbing of the ſoule. Furniſhed with theſe two followers, what impietie leaues ADULTERY vndone? his neighbour is made iealous, his wife a ſtrumpet, his doore is hourelly haunted with 'a Sumner, and catch him out of
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the Arches one tearme, hée will forfeit his vpper garment for default, his owne house is hell to him, a baudie house his heauen; and for his companions hée chooseth none but the arrantest dronckards in a countrey. Hée hath no spirit to goodnesse, neither is hée moued to godlinesse: his felicitie is the surfets of his flesh, and paine with him is no more thought of then it is felt: hée is readie at a iarre to set strife betwixt man and wife, and to this intent forsooth, that he may take possession of another mans freehold, and make a common of his neighbours inclosure. He spights him most that examines his proceedings, and will chafe till he sweat againe, if a man touch him with his infirmities. Speake ought that breeds a hate of sinne, it is a verie Hell to him: blesse your selfe out of this fiends companie, for these certaine and exemplar respects, that follow, First because adulterie is a greater sinne, and more hatefull (as some schoolemen say, in the sight of God) then periurie. Next, because Gods law forbids it, and example dissuades it. By the law adulterers were stoned to death. Before the law they were punished by death; as appeareth by IUDAS iustice on THAMAR: examples of the hainousnesse of this sinne appeareth in many places; thousands of men died in the fields of *Moab* for this fault, and sixtie thousand of the children of Israell were put to the sword for the onelie rauishing of a Leuites wife. Thirddie, for these respects is this adulterie to bee eschewed, first because it impugneth the law of nature, Next the law of countries; and last, for that it hath bene the ruine of manie Citties and kingdomes. If in the law of nature it had not bene odious, PHAROAH and ABIMELECH had not answered ABRAHAM, That had they supposed SARA for his wife, they had not taken her. Touching the lawes of countries, SOLON in his, adiudged the adulterer to die: the Locrensiens, Persians, Arabians, and Egyptians most cruelly punished it: PLATO consenteth with SOLON, the law of the twelue tables with both: By the Ciuile lawes, the husband adulterer looseth his marriage, and the adulteresse his wife the thirds of the goods of her husband,

Leuit. 20.

Deut. 21.

Gen. 12.

Panormit.

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Incarnate Diuels.

band. And as concerning the exemplarie miseries it hath fatally wrought, *Sodome* and *Gomorrah* were consumed with fire for adulterie and Sodomie: Troy a proud cittie made a plowd land.

Nunc seges est ubi Troia fuit.

And come now growes where Troy once stood.

AGAMEMNON for refusing to keepe to CLITEMNESTRA, and defiling himself with BRISEIS, was prosecuted by deadly hatred by his wife, and slaine in Treason by her adulterous paramour EGI-STUS. VLISSSES rather refused immortalitie at CALIPSOS hand, then to consent to this sin; and LEWIS of France as the Hystorian saith, *Maluit mori quam violare fidem suæ centhorali*, He had rather die then breake his faith to his espoused wife: it was the onely adulteries of the French that caused a Massacre of 8000 vpon the ringing of one Bell in the Isle of Sicilie, NECTABANUS & OLIMPUS loue, the miseries of vnhappy DALIDA, of TEREUS, & many others, might be here alleaged, but I will end with that in HORACE, touching the punishments of adulterers, and the rather to bring men in horror of the sinne:

Pulgos. lib. 6.

*Horace lib. 1.
sat 2.*

*Hic se præcipitem lecto dedit, ille flagellis
Ad mortem cæsus, fugiens hic decidit acrem
Prædonum in turbam, dedit hic pro corpore nummos,
Hunc perminxerant calones, quin etiam illud
Accidit, ut quidam testes, caudamq; salutem.
Demeteret ferro.*

This lecher from a window headlong skipt,
This, till he suffered death was soundly whipt;
He flying, fell in cursed fellows hands.
This, money gaue to ranome him from bands.
Him, clownes bepist; and this doth often hap,
That some leaud lechers caught in cunning trap,
Scornd and disdained (and worthy of the scoffe)
Haue both their saltie taile and stones cut off.

But herein some man perhaps will take occasion to reprove me, that describing adulterie with a double lip, I discouer not
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the cause why I present him so: to him let this reason suffice, which wanteth not his authoritie, I therefore giue adulterie a single and double lip, because there is a single and a double adulterie; that adulterie which is called single, is when as one of the two that commits the sinne is married, and the other is not; and the double, wherein man commits Bigamy, or both the offenders are coupled in marriage: touching two of these, I haue sufficiently discoursed (as I hope) before this; onely of Bigamy and Poligamie this much and so an end: both these (as against nature) the Ethnicks and Pagans despised: and that they are condemned by God it appeareth by his owne words, *Erunt duo in carne una*, They shall be two in one flesh: he saith not, three or four: by this place shamelesse LAMECH of the cursed race of CAM is condemned for beginning the pluralitie of wiues, and the lasciuious and sensuall Emperour VALENTINIAN, who coupled with his wife SENECA, a yong maiden called IUSTINE, whom he espoused as SOCRATES witnesseth. Genes. 1. 2.

Too long am I on this, behold another more hainous spirit incarnate in the bodie of a yeuthly & braue gallant, who comes freshly from the Tailers in a new sute of crimson Sattin, and must to Poules presently to meet with his *Pandare*: this fellow is called RAUISHMENT, an vnnaturall fiend, he weareth a feather in his beuer hat which is called the plume of Inconstancie, and howsoeuer that waueth, his wit wandreth: this is hee will giue a baud ten pound for the breaking vp of a wench, nay which is most horrible, before that nature enable her: he neuer walkes without a full purse, nor sleepest before a mischiese, nor weepes but for pure enuie: he may not smile nor laugh, but at the spoiles of chastity. He holds this axiome, That there is no pleasure swéet that is not accompanied with resist; and that no flowers are pleasant but those of the first gathering. He it was that rauished DANAE in a golden shewer, & MICA the chaste Virgine in the daies of ARISTOTIMUS. All worldly delights he hath to intangle innocency with, and his grandfir Sathan hath giuen it him from the cradle, to attempt the chafest: intertaine him to your guest, your Virgines are corrupted, your kindred defamed, your children pointed at, and that which is a great miserie

H ij in

Eth. 3.

*Chrisost. des
virg. cap. 80.*

in these miseries, he only publisheth your shame, & reioiceth at it: he is excellent at Italian, & I think he be one by y^e mothers side: be not of his fraternitie if you be afraid of a generall counsell, for the Elibertine Sinode cōdemns & excommunicates him. If you would know a baud male, or female, you shal find thē by him: for with none else is he acquainted: one marke he hath, his beard is cut after y^e Turkish fashion, & he is lame of one leg like AGESIL-
US, & that he brake leaping in Florence out of a window. These tokens being sufficient to know him by, let these reasons serue to bring him in hate: Things they say the more rarer they be, the more dearer they be, Now then since that Virginitie and chastitie is rare, and by that reason deare, how great reason haue we to hate him that despoileth vs of y^t ornamēt? vnwor-
thy is he y^e name of a man y^t doth y^e work of a beast, nay most de-
testable of al men is y^e rauisher, who destroieth y^t which God can not repair. According to y^e opinion of ARISTOTLE in his Ethicks, & IEROM vpon AMOS, flie therefore this Hidra, this hateful to God & man: & since according to CHRISOST: *Pudicitia & virginitas imbecillis est*, Modesty & virginity is weak, let vs banish y^e sin frō our so-
cieties y^t is likest to disturbe & attempt it. Another spirit there is incorporated very cūningly which in al apparitiōs I euer could
|| see him in, hath his face couered w^t a vaile, & in it is writtē INCEST,
& he it was y^t made HEROD abuse his sisters wife, and I feare me
plaies y^e deuil couertly in our countrey, if I may chance to know
it, he may be sure I wil vnmaske him. Another fiend there is, but
he hants not our country, but trauaileth Flanders & y^e low coun-
tries like a fouldior this diuel robs churches, rauisheth religious
women, scorns the Clergie, beats down bels & steeple, & cōmit-
teth filthy absurdities in y^e churches, whom I only name in this
place because I wish the ports might be laid if he attempt to ar-
riue here, for of al chaffare he sels best a challice, cope, & commu-
niō cup; & if he be permitted to enter among vs, no minister shal
saue him a surples to say seruice on sunday in. But what visiō is
| this, inough to affright the world? SELFE-LOUE, the idolater of his
| body, an infernal & master angell; accompanied w^t LOUE OF THIS
| WORLD, y^t loaths to hear of piety: HATE OF GOD (in y^t he prohibits
sin) & Horror of the World to Come, in y^t he feareth iudgemēt: these
fourē lothsome ministers, bring in a thrée headed & vgly mōster;

nature walks apart & hides her face in her hands for feare to behold him, y^e first head is MOLLITIES inuventing voluntary pollution: the second SODOMY, peruerting the order of nature; y^e third BESTIALITY, called by y^e schoolmen (*crimen pessimū*): this monsters eies are stil hanging down, as if ashamed to behold y^e light, & in his brows are written, *signū reprobationis*, the mark of reprobatiō; the first head whispers in mine ear y^t HER & ONAN were slain by an angel through his corruptiō. The secōd tels me y^t Italy can best teach me if I would know his qualities; alas chaste eares, I dare not name it, thogh I fear it is to much vsed, I dare not think it, *Pedraſtia*, SOCRATES fin. The third tels me he is a monster getter, and hath followers amongst men are vnworthy naming: wretches auant, you brood of hel, you causes of the general Cataclisme and deluge, flie from these bounds of Christendome, I am afraid to name you, I cōiure you by my praiers frō my country, y^e infernal poures theſelues in their copy of sin, hate you, & haue oftentimes slain those y^t haue béene exercised in your villanies. That very night Christ was born, al your sodomitical crue perished, & depart you to darknes whilst I discouer your fathers villanies. God be thanked y^e monsters are vanished, saw you not one of the kissing a sow, another dallying w^t a boy, another vsing voluntary pollutiō, fie away w^t the they are damned villaines: come lets examin the workings of their father, & arm our selues against him, stand forth you pocky deuil ASMODIUS for I mean to swinge you.

Ob voluntariam pollutionem.

AUGUSTIN discoursing vpon y^e effects of lechery & lust, hath this notable saying, *Luxuria est inimica deo, inimica virtutibus, perdit substantiam, & ad tempus voluptatem diligens, futuram non sciunt cogitare paupertatem*, Lust (saith he) is an enemy to God, an enemy to vertue, it consumeth wealth, & louing pleafure for a while, it suffereth vs not to think of our future pouertie: approving hereby in a few words, and they effectually, that he who is intangled in the snares of desires, is distracted from God, forsaken by vertue, drowned in sensuality, and besotted with inconsideration. This spiritual infirmitie is compared to the disease of leprosie, which proceedeth from corrupt and disordinate heat; and as the leprosie is an incurable disease, euen so is lust an irremediable mischief: With this infirmitie was SALOMON infected,

Lib. de de: christ.

3. Reg. 8.

H iij

who

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who had seuentie Quéenes and thrée hundreth concubines, so that euen in his age his heart was depraued: and whereas in al other sinnes their venome is not contracted by societie, in lust a man by conuersation may be corrupted: so that neither the wife mans wit, neither the strong mans armes, nor the holy mans meditation is defenced against lust, but as IEROME saith, *ad Paulum & Eustochaim, Ferreas mentes libido domat,*

Lust conquereth the most vntamed minds. As soon saith GREGORIE, as lust hath possessiō of the mind, it scarcely suffereth it to conceiue any good desires, and in that the desires therof are vicious by the suggestion thereof riseth corrupt thought, and of thought the like affection, & of affection delectation, & of delight consent, & of cōsent operation, & of operatiō custome, & of custome desperation, and of desperation, defence of sinne and glorieng therein, and of glorying in sinne, damnation. Luxurious men haue outwardly the Deuill suggesting them; and inwardly concupiscence incensing them; and of these two, al carnal sinnes are begotten. It is likewise to be noted, that the word of God, is two waies indemnified by lasciuious men, the one way is *conculcator a transeuntibus*, It is troden downe by them as they passe by it: This treading downe and oppression of the word of God, is the custome of euill thoughts, whereby the Gospell is oppressed: The second is, that it is deuoured of birds; which deuouring is the suggestion of the Deuill. Against these defects there are likewise two remedies, the first is, that we fence in the inclosure of our hearts, with the thornes of the memorie of the passion of Christ, according to that of the wise man, *Popule sepi aures tuas spinis*. For there is no greater remedie saith ORIGEN, nor better means against euill cogitations, then the remembrance of Christs passion. The second remedie is, to fatten this inclosure of our hearts with the vertue of charitie; for of it it is said, That it couereth the multitude of sinnes. To conclude a sea of matter in a short circle of admonition, refraine lust and her progenie for these causes, First it destroyeth the infused graces of God, and the gifts of the holie ghost: Secondly, it consumeth the foure cardinall vertues: Thirdly, it weakeneth the body, infeebleth the spirit, and hardeneth the heart against all deuotion.

The

Ecclef. 28.

The armor against this enuie, is, The cōsideration of his deformitie, The auoidance of occasions and motions of desire, The tempering and moderation of our corrupt bodies, The continuall thought of impendent death, The imagination of Gods continuall preſence, The conſideration of thoſe infirmities where-with it cloieth the ſpirit: Laſtly in aſſaults, The office of praier; which as CASSIANUS ſaith, is a ſufficient buckler againſt all the aſſaults of the world. I haue diſcouered the fore, and giuen a plaifter, I beſhrow thoſe that are wounded if they make not uſe of it.

*Caff. lib. 12.
Inſt. cap. 27.*

Of the great Deuill *Belzebub*, and
what monſtrous and ſtrange Deuils he
hath bred in our age.



BELZEBUB the enuious, grand God of flies, Archduke of Grecian fantasies, and patron of the Pharisees, thou Prince of Deuils, I muſt ſtraine your patience a little to reckon vp your pedigree: and though your infecting CAIN, peruerting ESAU, ſeducing SAUL, incenſing ABSOLON, and gathering al the heresies in the church were enough to condemne your hornes to be ſawed off of your head for villanie: yet it ſhall ſuffiſe mee to find out the beginning of your ſinfull progenie. Your wife I trow was IEALOUSIE the daughter of a corrupt ſpirit, who could neuer find in her heart to dreſſe her ſelfe, for feare a pin ſhould kill her; nor look into the aire, for feare ſhe ſhould be blaſted; nor drink of water, in doubt ſhe ſhould be poiſoned: God amercy for that nod hornd beaſt for it ſhowes thy confeſſion. Wel then, IEALOUSIE thy wife, how were thy childrē gotten? forſooth it fortunēd (as ſome poetical humor inſpires me) that being vexed with a feuer & paſſion of the ſplēen, thou wert by the aduice of WRATH (the Phiſition in ordinary in thy houſhold) let blood on the back of thy hand, in that vaine which is next the little finger, out of which hauing gathered much bloud, IEALOUSIE (that was ſtill afraid of

Luca. 11.

thée,

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thée, and shunned thy company for feare in lubberlepping her thou shouldst presse her to death) drunke vp this corrupt excrement fasting, & after one stolne kisse from thy mouth, fell in such sort a swelling, that within the space of one month at one birth (now the deuill blesse them) brought thée forth these fons as I orderly describe thē. The first by Sathan (his grandfire) was called HATE-VERTUE, or (in words of more circumstance) Sorrow for another mans good successe) who after he had learnt to lie of LUCIAN, to flatter with ARISTIPPUS, & coniuere of ZOROASTES, wandered a while in France, Germanie, & Italy, to learn languages & fashions, & now of late daies is stoln into England to deprauē all good deseruing. And though this fiend be begotten of his fathers own blood, yet is he different frō his nature, & were he not sure y^e IEALOUSIE could not make him a cuckold, he had long since published him for a bastard: you shall know him by this, he is a foule lubber, his tongue tipt with lying, his heart steeled against charity, he walks for the most part in black vnder colour of grauity, & looks as pale as the Vifard of y^e ghost which cried so miserably at y^e Theator like an oister wife, *Hamlet, reuenge*: he is full of infamy & slander, infomuch as if he ease not his stomach in detracting somewhat or some man before noontide, he fals into a feuer that holds him while supper time: he is alwaies deuising of Epigrams or scoffes, and grumbles, murmures continually, although nothing crosse him, he neuer laughes but at other mens harmes, briefly in being a tyrant ouer mens fames, he is a very TITIVS (as VIRGIL saith) to his owne thoughts.

Titijqs vultur intus

Qui semper lacerat comestiqs mentem.

The mischief is that by graue demeanure, and newes bearing, hée hath got some credite with the greater sort, and manie fooles there bée that because hée can pen prettilie, hold it Gospell what euer hée writes or speakes: his custome is to preferre a foole to credite, to despight a wise man, and no Poet liues by him that hath not a flout of him. Let him spie a man of wit in a Tauerne, he is an arrant dronckard; or but
heare

Incarnate Diuels.

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heare that he parted a fray, he is a harebrained quarreller: Let a scholler write, Tush (saith he) I like not these common fellowes: let him write well, he hath stollen it out of some note booke: let him translate, Tut, it is not of his owne: let him be named for preferment, he is insufficient, because poore: no man shall rise in his world, except to feed his enuy: no man can continue in his friendship, who hateth all men. Diuine wits, for many things as sufficient as all antiquity (I speake it not on flight surmise, but considerate iudgement) to you belongs the death that doth nourish this poison: to you the paine, that endure the reproofe. LILLY, the famous for facility in discourse: SPENCER, best read in ancient Poetry: DANIEL, choise in word, and inuention: DRAITON, diligent and formall: TH. NASH, true English Aretine. All you vnnamed professours, or friends of Poetry, (but by me inwardly honoured) knit your industries in priuate, to vnite your fames in publike: let the strong stay vp the weake, & the weake march vnder conduct of the strong; and all so imbattell your selues, that hate of vertue may not imbase you. But if besotted with foolish vain-glory, emulation, and contempt, you fall to neglect one another, *Quod Deus omen auertat*, Doubtles it will be as infamous a thing shortly, to present any book whatsoever learned to any MÆCENAS in England, as it is to be headsmen in any free citie in Germanie:

Claudite iam riuos pueri sat prata uiuerunt.

The meane hath discoursed, let the mighty preuent the mischief. But to our Deuill, by his leaue, we can not yet shake him off: hearke what MARTIAL saith to thee, thou depraue:

Omnibus inuideas, inuide nemo tibi.

Enuy thou all men, let none enuy thee.

And why thinkest thou, wishest hee thus? Mary to the end thou maist be the more tormented. Thou, vice of nature; thou error without excusation: though it nothing profiteth me to speake truth against thee, yet shall it hinder thy venime to molest & poison many. Know thou (scum of imperfections) that

I

howsoever

howfoeuer thou defraudeft other of praife, thou bewraieft thine owne infirmities: and although I am paft hope to reforme thee by my iuft reason, yet (falle deuill as thou art) I leaue thee to the martyrdome of thy thoughts, and fince example exprefeth imperfection, Ile tell the world a ftorie wherein with LIRA I will prettily difcouer thy nature.

A great and mighty Lord defirous to know the difference betwixt an enuious & couetous man commāded a feruant of his to bring one of both forts to his prefence: to whom (after fome courtly falutations) he made this offer, that afke what they would he would grant it them, on that condition, that he might giue the fecond the double of that the firft demanded: thefe two vnderftanding the fumme of the Noblemans intent, fell at debate betwixt themfelues which of them fhould wifh firft; the couetous, defiring to wifh laft, by reason of the commoditie depending thereon, and the enuious difdaining the other fhould haue more then he. At laft the Nobleman feeing their contenti- on without end, & defirous to fee the ifue of his expectation, cō- manded the enuious to begin, referuing the couetous the latter choice; But what defired he thinke you, being preferred to this election? Forfooth, nought els but that one of his eies might bee pulled out, to the end the other might loofe both his, chufing rather the loffe then the profit, to the end that he whom he enui- ed might haue mifchiefe with the aduantage: whereby wee may eafilie vnderftand, in what blindneffe and error that miserable man is, that fuffereth himfelfe to bee conquered by this curfed humor: to conclude with IOB, this fort of maligning enuie killeth a foole, I wifh therefore that all wife men fhould flie it.

Iob. 5.

The next Deuill incarnate of this bréed is MALITIOUS HATRED, whose felicity is to reioice at other mēs harms, giuing affliction to thofe y^t are troubled w^t affliktiō. This fellow ftill walks with his hat ouer his eies, confirming that of IOHN, He y^t hateth his brother liueth in darknes. If a man offend him, he admits no reconcilement. Hée was a perfecutor in the primitiue Church, when blindnes of heart was executioner of the faine: and to caufe any mans confufion is his chiefeft felicitie. It was hée drew

Ioh. 3.

drew the French king to inuade Cicilie, Italie, and Naples: and some say his counsell made the Spaniard enter into Nauar. It was he that fleft the Turke vpon the Christians, and wrought that deadly debate betwixt the Tarter & Muscouite: when he heares of peace, then is he penfiue, and if he want credit with y^e mighty, he fals at working among the comminalty: he neuer coulors with any man, but to betray him; nor lends any man mony but to vndoe him, nor contriues any stratagem without murther, or dwels by any neighbor, but to hurt him: he hath a caufe at law in euery court, and prefer him conditions of accord, he will fret himfelfe to death. His enuies the older they be, the better they please him, for inueterate wrath fill boileth in his breaft: if he counfel any man in his owne humor, he laboreth him to miftake all courtesies, to mifconfure all reconcilements: if a man falute him, it is in mockerie; if a man falute him not, he is prowde and fhall be puld lower: if a man aduife him in worldly affaires, he infinuates; to be brieft, nothing can please him but to heare of other mens perdition. Flie this fiend and his humor, you that loue peace or looke for felicitie, for he y^t loueth not (faith IOHN) remaineth in death: follow the courfe of the Hermit AGATHON, who neuer fleep in anger, nor to his power fuffered any difpleafed man to part from him without reconciliation: rather make thine enemy afhamed by thy courtesies, thē incensed by thy hatreds; & being thy felfe mortal, let not thy hate be immortal. The laft deuil of this race (for IEALOUSIE is barren, but in increafing hir own mifchiefs) is WORLDLY FEAR, he neuer walks abroad but in fufpition, if a butchers hook do but catch him by the fléeue, he cries out, At whose fute? he is ftill in iealoufie that euery man wil excéed him, & attēpteth nothing in vertue, through y^e fufpect of his corrupt nature: becaufe he wanteth charity, he is ftill in dread, & the only fée of his fortune is the fufpect of his ability: he hath courage inough to aduerture on any finne, but touching the damages of his bodie, there is not an arranter coward. He trusts no man for feare he deceiue him, if he heare of any of his equals in election of an office, he trembles like an aspen leafe, in doubt that his aduancement fhould be a hinderance to him: according to that in CLAUDIAN,

I ij

Eß

Est malus interpret rerum metus, omne trahabat

Augurum peiore vid.—

Feare misseinterprets things, each Augury

The worser way he fondly doth imply.

And that of TULLIE in his Epistle to TORQUATUS, *Plus in metuendo est mali, quam in eo ipso quod timetur*: There is more euill in fearing, then in that which is feared. This fiend was he that possessed DI-ONYSIUS the elder, giuing him a greater hell by his suspicion, then danger by his enemies hatred. Of all other deuils let good men blesse them from this; for though he séeme contemptible in his owne abiectiues, yet whatfoeuer mind hée feazeth vpon, (as GRANATENSIS saith) hée shewes himselfe to be a powerfull perturbation, making of litle things, great; and of great, monstrous. The children of BEELZEBUB thus briefly brought in knowledge, let vs with some consideration examine the workings, & giue remedie against the assaults of the father. ENUIE in his nature is agriued at the prosperity of another man; he enuieth y^e great, since he can not equall them: hée enuieth the weake, dreading they should compare themfelues with him: finally, he enuieth his equals, because he were very loth they should be his companions. In Kingdoms, Common-weales, Princes courts, and priuat families, he is still working; no man hunteth after honour, but he affronts him: only the miserable man he maligneth not, because he suspects not his risings; yet hath he a scorne for him, such as PHALARIS had to heare PERILLUS groning and roaring in his brasen Bull. This capitall sin of all other is of most antiquity, and shall be of longest continuance. Griuous were the warres raised by this fiend betwixt the Romans and Carthaginians, and as fatall those betwixt CÆSAR and POMPEY, who contended not vpon iniuries but vpon enuies. Hée it was that poisoned SOCRATES, slew CRASSUS, destroied DARIUS, ouerthrew PYRRHUS, brought CYRUS to his end, made CATALINE infamous, and SOPHOMY be vnfortunate. HERMOCRATES the tyrant of Cicely knowing the venim of this vice, gaue his sonne this last, and not the least instruction: That he should not be enuious, (adding thereunto this consequence) But do thou (saith hée) such déeds, that others may enuy thée: for to be enuiéd is the token
of

Incarnate Deuils.

61

of good deserts; but to be enuious, the signe of a corrupt nature. It is TULLIUS in his *Orator*; that the most flourishing fortune is alwaies enuied: agréeing with that in OUID,

Summa petit liuor, perflant altissima venti:

Hate climes vnto the head: winds force the tallest towers.

This infirmite is compared to a simple feuer, that is now hot, straight cold; for now doth the enuious man reioice at the aduersitie of the good, now waxe sad at the prosperitie of the righteous. CAIN was sicke of this disease, enuying the prosperitie of ABEL: RACHEL enuied the fecunditie and fruitfulness of LEA; SAUL, the felicity of DAUID. To conclude, the fall of y^e world, and the death of Christ, was wrought by this sinne. Wisely saith CASSIODORUS, *Quicquid ex inuidia dicitur, veritas non reputatur*: For who hath enuy in his heart, is neuer without lying in his tōgue. There is no man rightly enuieth another mans knowledge, but hée that suspecteth his owne. The remedie of this vice (as ALBERTANUS saith) Is the loue of God, and of our neighbour: and in ascribing all things to the goodnes of God, we shall haue nothing to maligne at, which is good in his creatures. Besides, if we hate death (as a thing most contrary and grievous to nature) we must needly hate Enuie, that first brought it into the world. The blessed soules (saith GREGORY) do as much reioice at the felicitie of others, as their owne. It is then consequently an act of the cursed, to be agrieved at any mans prosperity. Not to detain you long, with this I end with TULLY, *Est huius seculi labes quædam & macula virtuti inuitere*, It is a certaine infirmite and deformity of this world, to enuy vertue. And not to forget

*Cic. pro L.
Cornel.*

Oda. 24. li. 3.

HORACE,

Virtutem incolumen odimus,

Sublatum ex oculis quærimus inuidi.

Vertue assignd we enuy cursedly,

But rest from vs, we seeke for greedily.

I iij

The

The incarnate monsters begotten
by the Arch-Deuill *Baalberith*.



Mongst all the monstrous ingendrings, and wonders of nature, (set downe by PLINY, ARISTOTLE, and ELIAN in his histories) the begetting of BAALBERITHS children is the most miraculous: for touching procreation by mouth, by eares, and by other parts, they are confirmed by knowledge & experience; but for y^e heart to be a place of conception, I hold it a thing impossible, except it be in a Deuill. Yet as impossible as it is, true it is, and in a Deuill it was; and thus BAALBERITH became a father: When by those tyrannies that ranged in the Primitiue Church from AU-RELIUS to VALERIAN, this cursed spirit of wrath, rather augmented then dismembred the faithfull, he sate him downe in a méere agony, and began to imagine in his thoughts how to destroy Patience in mens hearts, which is an opposed enemy to all his procéedings. Hereon inflaming his heart (by the hot cholerick and swift blood which he sent out of his vaines by *cava vena* to it) there rose certaine spéedy and vehement spirits encountring with his sinister thoughts, that (forced out by his beating and heauy lungs) tooke passage with his breath, and no sooner entred the aire but attained bodies, in which they worke, and by which they are known. Tee first of them became a Ruf-fian, a Swashbuckler, and a Bragart, they call him BRAW-
LING CONTENTION; his common gate is as proud as a Spaniards, his ordinary apparell is a little low crownd hat with a fether in it like a forehorse; his haire is curld, and full of elues-locks, and nitty for want of kemming; his eies are still staring, and he neuer lookes on a man but as if he would eate him: his doublet is of cast Satten, cut sometime vpon Taffata, but that the
bumbast

bumbast hath eaten through it, and spotted here and there with pure fat, to testifie that he is a good trencher man: his common course is to go alwaies vntruff, except when his shirt is a washing, & then he goes woolward: and his bréeches are as desperate as himselfe, for they are past mending: his weapons are a basket hilted sword, and a bum dagger; and if hée kéepe these from pawne, he is sure of a liuing: his praiers in the morning are, Gogs wounds hostesse one pot more: and his daily exercife is to be champion in a bawdy house: you shall haue him for tweluepence to braue and brawle with any man liuing: and let any men fall together by the eares; to the field (cries hée) Ile sée faire play: he hath a Punck (as the Pleasant SINGER calls her) that finds him spending mony; and if she prouide not his drinking penny, shée is sure of the bastinado: giue him the lie, hée strikes you suddenly; and call him lesse then a gentleman souldier, zownds you are a villaine. He is a passing good railer, specially if an old bawd anger him; and let him but looke into a vawting house, he shall play his tricks without charges. In Terme time he is a Setter, to further horse-stealers; and to cunnycatch a countreyman, he shall giue place to none in Newgate. In a fray in Fléetsstréet you shall daily sée him foremost, for but in fighting, chiding, and scolding, hée hath no countenance. You shall hire him for a speciall baily if you come off with an angell; and sometimes he may carry a ring in his mouth, if hée haue a cast liuery for his labour. Hée is the only man liuing to bring you where the best licour is, and it is his hat to a halfepenny but hée will be drunke for companie. Then let the host crosse him, out goes his dagger; let the hostesse intreat him, shée is a whore for her labour, and though hée drinke beyond his stocke, thats but a custome. Tut (mine host, cries hée) skore it vp, it is the credit of your ale-house. Bring a Sargeant and him together, you shall heare villanie with a vengeance: and if they conspire any mans arrest, gogs wounds hée will haulfe him. This is a chiefe caterpillar in a citie, and too much winckt at: hée hath alreadie infected the most part of the suburbs, it were great pittie to graunt him harbour in the citie. ISIDORUS faith
of

*Rixofus à
ricfo canino
dictur.
Iſidd. lib. 10.
Ethy. cap. 15.*

*Chryſoſt. ſup.
Alath. 8. cap.*

Matth. 13.

Prouerb. 6.

of this Deuill that he is ſubiect to thrée euill conditions of a dog: Firſt, he is alwaies ready to Quarrell: ſecondly, he taketh his beſt pleaſure in Strife & Debate: thirdly, he prouoketh others vnto Diſcord. Of all BAALBERITHS bréed, there can not be an arranter or more currish villaine, and peruerter of peace; and his impatience in iniury, commeth of his carnall mind. Of all companions there is none that more deſerueth the auoiding then hée; for whoſoeuer falleth into his humor of impatience, he preſently becommeth the diſciple of the Deuill, and fit and apt for all euill things. Nay, whoſoeuer delighteth in contentions and debates, ſeemeth wholly to contradict his naturall inclination and being: for (as CHRYSOSTOME ſaith) *Non eſt creatus cum cornibus, vt Ceruus, Tygris, aut Centaurus, &c.* He is not created with hornes, as the Hart, Tyger, and Centaure, that with them he ſhould gore another man; neither with a hard and hornie hoofe, like a horſe, to kicke at another man: neither with a ſharpe fang, as the Woolfe, Dog, and Lion, to bite any man, neither with a ſharpe bill, or crooked and ſtrong nailes, to the end hée ſhould teare, or prey vpon another man; as the Falcon, the Herne, the Hawke, and the Eagle: but hée is created with all his members, very competent and humble, to the end he ſhould behaue himſelfe iuſtly and humbly in all things towards his neighbour: whereupon it is to be inferred, that a brauling and contentious fellow, is a beaſt amongſt men. *Comparatus eſt mimentis inſipientibus ſimilis factus eſt illis*, He is compared to bruit beaſts, and is made like vnto them: and not only is the contentious quarreller like the ſauadge beaſt, but he reſembleth likewise the deuill himſelfe. For as the one ſoweth cockle among the corne, ſo the other ingendreth contentions among ſocieties. The Wiſe man calſ him an Apoſtata, and vnprofitable; adding this, *In omni tempore iurgium ſeminat*, He continually ſoweth debate. Herupon GREGORY ſaith, That if they be the ſonnes of God, that ſeeke peace and enſue it; they truly are the ſonnes of Sathan, that peruert peace, and deſtroy ſociety. Let not therefore this deuill haue any title among you, for hée is beneficiall to none but foure: to the Vittailer, for ridding his drinke; to the Surgean, for curing his wounds; to the Phiſiti-
an,

an for purging his disease, and the earth for féeding it with dead bodies. As this Deuill only haunteth the suburbes, and sildome but skulkingly and in companie entereth the cittie; so is there another Deuill of his race that haunts both court, cittie, and countrie, nay there is none so priuate méeting, none so sollemne disport, but he is there for a stickler to increase the multitude of sins: this Deuill is called BLASPHEMY, that is continually clamorous, ready to swell in enuie, prone and forward in indignation, he cares not to sweare God his maker and gouernor from top to toe like the French man, and curse al his creatures in dishonor of their creator; his delight is hourelly to make idols of euery vaine thing he féeth fretting, chafing, and perplexing himself if he want othes to disiest his displeasure. He haunts ordinaries, and places of exercise, schooles and houses of learning, nay I fear me (would God it were a lie) there are more othes sworn in Poules in a day, then deuout praiers said in it in a month: euery shop hath one at least, beside the maister, to sweare to the price, and without an oth now adaies there is no buieng or chaffare: faith and troth are the least hazard; yea and nay is a puritane. This fiend accounts it an impeach of his honour if any outswear him, and a token of cowardise, if hée want othes to repleie with: he is a man that day he coines some lothsome ieast out of the scripture; and is neuer so little croft, but (if he wants a fit English oth to put in) he will vp with *Cancro, vienne la bosie, la peste t'esfranglo, la diable, le rage te puisse emporter*: if he want French blasphemie, *Pota d'iddio, putana d'iddio*, cries he with the Italian Atheist: if you talke of Diuine iustice, he saith there is no God: if he by sicknesse and plagues be forced to confesse him; he cals him tyrant, vniust, and without equitie: if another man be preferred before him, he saith God doth wrong to his honor: if he sling the dice (after the losse of two or thrée hazards,) In spight of God he will now cast in: and though hée bée iustly accused of an offence, I forsake God (saith he) and I did it. Let any man promise him a familiar to further him in gaming, hée will vow that Deuils know all things, that the thoughts of mens hearts are open vnto them, that they may faue and giue man Paradise. Hire him to write a comedie, he is as arrant an

K

Atheist

Incarnate Deuils.

Atheist as RABELAIS in his Pantagruel, so that it is wonder y^t (with THEODECTUS the Poet) he is not strokē blind, & by deuine iustice loose his ences as THEOPOMPUS did for many months: and not only in this habite breaketh forth BLASPHEMY in our age and nation; but amongst the Iewes and Rabins he hath béene more impious: saying that God roareth thrée times a day like a lion, Alasse, alasse, alasse, woe is me, that I haue destroied my people: and in their Peruchines and expositions vpon the sixt chapter of Genesis they say that God hath reprobued himself for creating fíue things; First, the Chaldeans; secondly, the Isma-lites; thirdly, Originall sinne and concupiscence; fourthly, Idolatry; fifthly, that he suffered the captiuitie of the children of Is-raell in Babilon. It was he that taught them in their Talmud to excommunicate God for taking R. ELIEZERS part against them: and incensed that cursed lim of their sinagogue to say, That entering Paradice by subtilty, he deceaued both God and the Deuill. I dare not write further of those impieties I haue read, not onely in these reprobates, but also in the liues of manie Christians in profession, Deuils in déed, who led by this spirit, haue like IULIAN, BLASTUS, and FLORINUS, and many others, filled their times with impieties: Onely let mee persuade you by these examples to gather the lothfomenesse of this sinne, and flie it in all your speeches and conuersation. Among the Grecian gods and Idolatrous Oracles, contempt had his punishment, as it appeared in DAPHIDES. And MISCEUE, for threatening the gods with warre, was vtterly subuerted: SENACHERIB for blaspheming the true Immortall god, had eight hundreth thousand men defaied in one night by the Angels: ANTIOCHUS, NICANOR, and HOLOPHERNES, the one was deuoured with wormes, the next had his tongue pluckt out and cast vnto the foules; the third had his head cut off by a woman, and all for blasphemie: HIMINCEUS, and ALEXANDER, were pos-sest by the Deuill: OLIMPIUS the Arrian, was slaine by lightning: PHERÆCIDES was consumed with vermine: nay a yong child (as CIRILE reporteth) was fecht away by the Deuils, for blaspheming the name of God. Let all forts
consider

confider on this, and gouerne that little member their tongue, leaft Iuftice that hath forborne long time, ftrike home at laft to their confufion. What malecontent is this that followes him; Looking fufpitiouſlie, as fearing to bee apprehended; ſcattering Libels in Court, Weſtminſter, and London? By his apparell hee ſhould be a Frenchman, but his language ſhowes him to bee Engliſh. Oh I know him now, it is SEDITION the Trouble world; This Deuil detected for ſome notable villanie in his countrie, or after the lewd and prodigall expence of his liuing, flying vnder colour of Religion beyond the ſeas, is lately come ouer with ſeditious bookes, falſe intelligences, and defamatorie Libels, to diſgrace his Prince, detract her honourable counſell, and ſeducer the common fort: This fellow in Poules takes vp all the malecontents, telling them wonders of the entertainment of good wits in other countries, and calls them fooles for liuing ſo long heere, where men of good wits are moſt neglected. In the countrie, hee ſtormes, and railes, againſt incloſures, telling the huſbandmen that the pleaſure of their Lords, eates away the fat from their fingers; and theſe rackt rents (which in good ſooth authoritie might wiſelie looke into) are the vtter ruine of the yeomanrie of England: the concluſion of his talke alwaies is infurrection, and commotion; for faith hee the world will neuer bee mended with the poore whileſt theſe carmorants bee hanged higher. This is hee that faith that warre is a good tree, and bringeth forth good fruit, namely ſtore of good crownes: and it is a paradox of his, That it is better liue a Rebelle then die a begger. If anie miſlike his talke, and threaten to bring him in queſtion, My friend (quoth hee) I doe but trie the natures of men how they are inclined, that they may bee lookt into by the better fort, whoſe intelligencer I am. This is a peſtilent fiend, and the more ſecret hee lurketh, the more harme hee worketh, the whole ſcope of his diſcourſe is the cauſe of much inconuenience, for there-through on euerie ſide groweth hate, and of hate faith

K ij

MACHIAVELL

MACHIAUELL come deuifions, and of deuifions fefts, and of fefts ruin. Another method of SEDITION is this, to innouate in religion, to detract the pollicie of the Cleargie, to difgrace the reuerend fathers & eies of religion, our Bifhops, obiecting againft them thofe corruptions, which as they neuer thought, fo they neuer practifed. Of this race was MARTINE MARPRELAT, who had he been attached with a writ of *Capias Hangvillaine*, he had not troubled the world, nor left fuch fraternities of his feft in England. DRACOS lawes written in blood were fit for them, who only ftir vp feditions to spill innocent blood. BIESIUS in his booke *De Repub.* (setting down the difference betwixt good and euil) faith, That fuch things as maintain vs in euil, or change our goodnes to wickednes, are rightly called euill; but fuch as maintaine or encrease our felicities are rightly tearmed good: this confidered what fhall wee account thefe feditious libertines but wicked, who maintaine the inferiors in euill thoughts toward their fuperiors, and alter the fimplicitie and good affection of the fubieft toward his Prince, to the fubuerfion of themfelues, and the hate both of their countrie, and ruine of their kingdome? CONSTANTINUS the Emperour (feeing the inconueniences that arife by thefe fort of men) in his Epiftle to the Alexandrians, caufeth them to be punifhed feuerely. And one of the haftners on of the deftruction of Ierufalem was the feditions and factions within the cittie: as IOSEPHUS witneffeth. The nobility amongft the Iewes liftening to whifperers, and detractors of their equals, would fubfcribe to no election or fuperioritie, fo that (in the time that ANTIOCHUS EPIPHANES fought with PROLOMEY for Siria) the whole countrey had like to be fubuerted, (as NICEPHORUS witneffeth.) Princes in authoritie, nobles, and counfailes of Commonweales, Citizens and fubiefts in each countrie, beware of thefe feditions; for they deferue trust on neither fide. For how can a forraine king in reafon trust thofe who are falfe to their countrie? or fuppofe them faithfull, who (only feruing for profit and maintainance with them) will more willing (vpō affurance of life and liuelihood) difcouer your practifes to their naturall Prince? And how can their lawfull and rightfull Prince trust them, who hauing once paff the limits of honeftie are in TULLIES opinion

*Lib. 4. tri-
part. hift.
cap. 32.*

*Lib. 1. Ecclef.
hift. cap. 6.*

opinion past recouerie?

Hauiug thus far brought you in knowledge of the fatall enemy of societies, called SEDITION, now looke vpon this other side a little, and marke what Deuill marcheth there: Forfooth it is WAR, in one hand bearing a brand to set cities on fire, in y^e other a sword bathed and embrued with bloud; This fiend soweth a spice of tyrannie wheresoeuer he marcheth, hauing Feare, Clamor, Sorrow, Mourning, Crying, Groning, continually attending his chariot; of whose effects LUCAN most heroically singeth in his second booke of ciuill warres, in these verses:

*Nobilitas cum plebe perit, luteqs vagatur
Ensis, & ænullo reuocatum est pectore ferrum.
Stat cruor in templis, multaq; rubentia corde
Lubrica sax amadent, nulli sua profuit ætas
Non senis extremum pigint seruentibus annis
Præcipituisse diem, nec primo in limine vitio
Infantis miseri nascentiam rumpere fatæ:
Crimene que parui cædem potuere mereri?
Sed satis est vani posse mori.*

The nobles with the common sort are slaine,
Each where the conquering sword vnſheathed smites
And from no breast his furie doth containe:
The temples streame with gore by bloudie fights.
The slipperie stones are moist and crimson red,
No age was spar'd, nor tooke the sword remorse,
These troublous times, of old mans siluer head;
Ne left he lateborne infants to inforce,
How could yong babes deferue this cruelty?
But now t'is well to haue the power to die.

This fiend is the bolster of Ambition, and serueth only the crowned sort to disiest their millikes & perturbations: & not only with his entrance, but also with his feare bringeth he calamitie, for no sooner draweth he his forces into any place, but before any assault or violence be offered, the fields are forsaken, husbandry is giuen ouer, marchandise cease, & feare triumphs:

K iij

the

Incarnate Deuils.

the expectation of his intent, is the perturbation of those that expect him, and whofoeuer serues him, is bound to obay his necessities: the laws of iustice are peruerterd by him, and vaine-glorie that begot him is oftentimes the cause of his ouerthrow, This deuill is the scourge of God, the son of wrath, the plague of nations, the poison of peace, and BARTAS thus learnedly describes him in his effects,

*La guerre vient apres, casse-loix, casse-meurs
Raze-fortes, verse-sang, brusle-hostels, aime-pleurs,
Defus ses pieds d'arrain croulle toute la terre, &c.*
Next marcheth war, breake-law, and custome-breaker,
Race-fort, spil-bloud, burne-hoftry, louing-teares.
Vnder hir brafon feet stoops all the earth,
His mouth a flaming brand, his voice a thunder:
Each finger of his hand a canon is,
And each regard of his a flaming lightning flash.
Disorder, feare, dispaire, and speedy flight,
Doe raged march before his murthering host:
As likewise, burning, pride, impietie,
Rage, discord, faccage, and impunitie,
Horror, and spoile, ruine, and crueltye,
Each where attends, where barbarous he walkes,
Mone, solitude, with feare, doe still accost
The bloody steps of his vndanted host.

Wonderful are the mischiefs that this fiend hath raised in the world, in leauing countries desolate, cities dispoiled, and flourishing Realms vtterly wasted: many are the examples & wofull the histories that intreat hereof, & nature hath receiued y^e greatest wounds by this enuie: let vs therefore flie it with prudence. For thou prowde wretch y^t desirest change for thy profit as thou supposdest; know this, that war is blind in his cruelty, & respects not what thou wilt, but where thou art: all forts perish by his sword, he regards not religion, affection, desert, al is one to him in intending execution; let vs therefore loue peace and pursue it, for as OUID saith,

*Lib. 3. de ar-
te Amand.*

Candida par homines trux decit ira fera,
Peace is for men, and wrath for fellow beasts.

AUGUSTINE

Incarnate Deuils.

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AUGUSTINE speaking in commendation of peace faith, that it is so good a thing that amongst all created things nothing is heard of, with more delight; nothing desired for, with greater affection, and nothing possessed with more profit. Christ knowing the commodities and perfection of this peace, not onlie in word but also in example, not onelie in life and death, but also after death, taught vs to embrace it. In life hée taught it vs, for at his birth the Angels soong, Peace bée to men on earth. In life hée taught his Disciples to preach it, saying, Into what house foeuer you come, say first of all, Peace bée vnto this house. Hée commended it in his death, when hée suffered himselfe to bée taken, whipt, crucified, and slaine, that he might reduce vs to Peace with God. Hée commended peace vnto vs after his death; For after his resurrection (and in his visiting the Apostles) his first salutation was, Peace bée among you: who therefore is an enemie of peace, is an enemie of God, who liued, suffered, and arose from death to life, to establish and forme our peace. *Nihil est tam popolare* (saith TULLY) *quam pax, &c.* Nothing is so popular as peace, for not onlie they to whom nature hath giuen fence, but euē y^e houses & fields seem to me to reuiue therat. And to conclude, not only let al men eschew this fatall Deuill of war, and entertaine the swēet benefit of Ciuill peace in their societies, but let them get them the true peace also, which (as LEO saith) is not deuided from Gods will, but onely delighted in those things which are of God: for when sensuality resisteth not our will, & our will in no part contradicteth reason, then haue we the clearnesse, serenitye, & peace of mind, and then is the kingdome of God.

Next WAR followeth a froward furie called VENGEANCE: if you long to know him he hath these marks, his face pale, his eies inflamed, his browes bent, his hand shaking, his nostrils yawing, his passion expressed with othes, & satisfied with blood; he wil not stand lawing to disieft his iniuries, but a word and a blow with him; no man must abuse him, no man controule him: hée is generallie blind in his owne affaires, and harebrained in all his actions, his custome is either to purchase the galloves by murthers, or to bée beggered by the law: Bée not acquainted

acquainted with him in any case, for he that feeds on REUENGE, respecteth not reason; PLATO knowing the force of this infirmity, being displeased with his seruant who had gréeuouſly offended him, would not puniſh him himſelfe, but gaue him to bee corrected by his friend TENOCRATES with theſe words; Chafſtice mee this boy (ſaith hée) for in that I am angrie I cannot puniſh him: SENECA reporteth the ſame of SOCRATES, and Saint IEROME of ARCHITAS TARENTINUS, and all ſuch like actions of memorie are worthie to bee regiſtred. For (to accord with Philoſophie and Poeſie) REUENGE is but an abieſt thing, an infirmity of the ſpirit, a default in iudgement, which becomes not THALES or CHRISIPPUS, (as IUVENAL ſaith) but rather an intemperate and diſſolute THAIS: where contrariwiſe clemencie, and remiſſion, and forgiueneſſe of iniurie, it is an act of pietie; wherein CÆSAR (though otherwiſe an vſurper) gloried, telling one (and ſwearing it by the immortall gods) that in no act of his he more iuſtly deſerued glorie, or more perfectly delighted himſelfe, then in pardoning thoſe who had offended him, and in gratifieng thoſe who had ſerued him. To make ſhort, whoſoeuer Reuengeth, is ſure of Gods vengeance, for the law of God eſpecially interdicted and forbiddeth it, in theſe words, Séeke not reuenge; neither remember thou the iniuries which thy neighbors haue done vnto thée. The Philoſophers likewiſe accorded herein, as appeareth by SOCRATES and PLATO, who in his firſt of his Common weale ſaith thus, that *Reſerre iniuriam, eſt inferre*, To render and do iniurie is all one.

Juuenal. Satir. 13.

Leuit. 19.

But leaue we this fiend to the tyranny of his owne thought, for here marcheth forward the ſpirit of IMPATIENCE now incarnate, a fleſhlie fiend I warrant him: This is he will beat his wife, lame his children, breake his ſeruants backes, vpon euerie light occaſion; hée will not dine for anger if his napkin haue a ſpot on it, nor pray if hée haue not that granted him which at the firſt he requireth: he will not ſtay to hear an anſwere whileſt a man may excuſe himſelfe, nor endure any reading if it fit not his purpoſe, nor affect anie learning that féedes not his humor: hée will beat his Phiſitian
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if his purge worke not presently; and kill his horse, if he gallop not when he commands him: he is like capitaine CLOUX foole of Lyons that would néeds die of the fullens, because his master would entertaine a new foole besides himselfe: this deuill is an arrant swearer, a swift striker, a short liuer, thrée good marks to know him by, and of all his imperfections this is not the least, that if he be detracted he stormeth, be it either iustly or vniustly, not considering what an honour it was for ZERXES, CÆSAR, DOMITIAN, TITUS, TRAIAN, and TIBERIUS, who being certified that a certaine man had spoken ill of him, answered, That tongues are free in a city. For to heare a mans fault is wisdom, but to be flattered is méere misery. A certaine Emperour confirming the lawes of THEODOSIUS, ARCADIUS, and of HOMER, said thus: If any one not knowing the law of modesty, so far forth forget himselfe to speake ill of vs, our will is, that he be not punished for the same, for if it procéed of lightnesse of spirit, and readinesse of tongue, it is to be neglected: if it procéed of folly or choller, it is to be pitied: and if it procéed of iniury, it is to be pardoned: A golden saying, and worthy an Emperour, which if you follow my friends, you haue a sufficient spell about you, to coniure the spirit of Impatience from you. Thus haue I briefly shewed you the whelpes of WRATHES litter: now for a conclusion, let vs a litle canuase this cursed fiend BAALBERITH. To discourse therefore of this immoderate passion (procéeding from the sensetive appetite, as AQUINE saith) it is the increase of the gall (according to the Phisitians) but the decrease of all modesty, by the law of reason: for he that is affected with this short madnesse (according to SENECA) is angry with his quill if it deliuer not inke; with his dice, if he play and loose, and then he bites them: his gesture is inconstant, he looks red in the gills like a Turkie cocke, his eie lids are deprest, his lips tremble, his tongue stutters, and he is vnquiet in all his body. Sometimes from words he breaketh into cries, from cries into slaunders, from slaunders into contumely, from contumelies into cursings, from cursing into blasphemies. Sometime like an ague it seafeth the whole body, & sometimes

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like a frensie, peruerteth the mind: sometime it lifteth vp the hand to hurt another man, sometimes himselfe: somtimes hée heares not, eates not, speakes not, but is his owne plague. What shall I say? this Deuill in all men darkeneth reason, & confoundeth memory: and as smoke driueth a man out of his house, so wrath expelleth the Holy-Ghost from our hearts. Those that write of Ire, dissuade and debar men from the vse thereof for thrée causes: First, because it iniureth God; next, their neighbours; and lastly themselues. For from God it taketh the effect of his power; from our neighbour it taketh the affect of due beneuolence; and from mens selues it taketh the aspect of reason and vse of intelligence. For first of all, it behoueth God in respect of his power, iudicially to reuenge and punish sinne, spiritually to inhabite the good, and liberally to bestow his benefits on them. But the Irefull man is contrarious to God in all these things: first, hée taketh from God his reuenge, because Ire is a disordinate appetite of reuenge; and God saith, To me belongeth reuenge, *Et ipse retribuum*. For God hath referued two things vnto himselfe, glory, & reuenge; and the proud man robbeth him of the one, and the irefull man of the other; secondly, an Irefull man iniureth God, because he expelleth him from the rest of his habitation: *In pace factus est locus eius*, His place is made in peace: but according to the Prouerbs, An Irefull man prouoketh brawles, *ergo* he displaceth God of that habitation wherein hée would dwell, by corrupting his heart with contentions: thirdly, God is iniured, in that the peace he sent into the world, is by the irefull man disturbed. Secondly, Ire taketh from our neighbor the affect of due beneuolence, for we are bound to defend him in substance, fame and person: and contrariwise this Ire compelleth vs to hurt him in rauishing his substance, impeaching his fame, and killing his person. ARISTOTLE (a great searcher into nature) saith, that as soone as the Bée looseth her sting, shée dieth: and so fareth it (if we morrally allude) with the Irefull and reuenging man; for whilst either indéed or word he exerciseth his mallice on his neighbour, hurting him in his substance, person, or fame, he first of all spiritually killeth himselfe, according to that of IOB, *Virum stultum interficit*

Rom. 13.

Arist. lib. 3.
de animal.

Iob. 5.

terficit iracundiam: Ire killeth the foolish man. Thirdly, wrath drowneth & destroyeth in a mans owne selfe three kind of goods: For first of all, it subuerteth the honesty of corporall disposition: secondly, it hindreth reason: and thirdly, shorteneth life. That it destroyeth the honesty and comeliness of mans disposition, it appeareth, because how faire soeuer a man be, it deformeth his lookes, it discolours his face, it altereth his gesture, it transporteth his tongue, and euery way disgraceth him. And therefore SENECA saith, Nothing more profiteth an Irefull man then to behold his owne deformity: and therefore another Philosopher said, that it was requisite for a wrathfull man to see his owne face in a myrrour, to the end, that by the reflexion thereof, hee might behold his vnnaturall alteration. It is said of MINERUA, that being delighted in the musicke of a cornet, she once plaid by a transparant and cristall fountaines side, wherein spying her cheekes mightily puffed and swollen with winding, shee cast away her instrument, and repined the further vse of it: As it happened to MINERUA the goddess of wit, so fortuneth it often times to many wise men subiect to indignation, who sometimes distracted with Ire, and perceiuing in the cleere fountaine of their iudgement, the vndecencie and error thereof, vtterly disclaime it: secondly wrath hindreth the power of reason, according to CATOS saying:

Impedit ingenium ne possit cernere verum,

It hindreth the iudgement and vnderstanding, least it should discern truth: and for that cause the Deuill behaueth himselfe like a cunning fisherman, who purposing to catch and insnare the fish more cunningly, troubleth the waters, to the end, that blinding their sight, they may the sooner fall in his net. In like manner doth the Deuill demeane himselfe, who struing to draw men to sinne, hee stirreth perturbation, strife, and dissentions among them, to the end they may the sooner fall into sinne, and be seduced by his mallice. ARISTOTLE in the first of his Topiques saith, that Ire neuer subuerteth reason, but when the mind and soule is peruerse and froward: and euen as it is the craft of the Sophister (as the same Philosopher saith) to prouoke his aduersary to Ire, to the end he may hinder his iudgement, so it is the

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pollicle of the Deuill to blinde our vnderstanding with wrath, least we would discern his villany: thirdly, Ire shorteneth life, as may appeare in beasts, which being naturally chollericke, haue but short time of continuance; as namely, in the dog, and that in *Ecclesiastes* it is approoued, where it is said, *Zelus & iracundia minuent dies, & ante tempus senectam adducent*, Zeale and wrath shorten life, end hasten age. It is said of the Onyx (a stone gathered in India and Arabia) that it tieth spirits, presenteth dolefull visions, multiplieth strife, & causeth brawles: The like may be said of Wrath, for it banisheth all good thoughts from the heart, filleth the imagination with vntoward visions, and increaseth enuy, wrong, and contention: and as the stone *Sardius* hindreth the properties thereof, so doth Patience mollifie & pacifie trouble: according to that of the Wise man, *Responsio mollis frangit iram*, A soft answer putteth downe strife. SENECA in his third booke *de Ira* saith, If it be a friend that offended, hee did that he would not: if an enemy, he did as he ought: So howsoeuer displeasures come, if they be wisely construed, they are easily digested. Wrath by the Schoolemen likewise is compared to a burning feuer, which as it hath two accidents (according to CONSTANTINE) continuall heat, and great thirst; so a wrathfull man vpon euery froward word in gesture, words, and lookes, is drawne into a great heat, and afterward is seased with a great thirst of reuenge. A wrathfull man likewise is compared to a beast called *Abbane*, which being a creature of the bignesse of a Hart, yet (against the custom of all other beasts) hath her gall in her eare: so a wrathfull man (although he be kindly spoken to) yet taketh he all things in bitternesse: and according as he intetpreteth words, so giueth hee short and crosse answers. Thus far haue I drawn a line, to square the foundation against the assaults and battery of BAALBERITH. Now with GALLEN I will mortifie some chiefe stones of the building, and leaue the rest to your finishing: and thus saith he in a certaine treatise of his, That from our tender youth we ought to tame this passion of choller, and not attend till our yéeres be ripened; at which time hauing taken root, it is the harder to be weeded out: for if wee yéeld this headstrong fury one foot, it will take two, and by litle and

*Lib. 7. orat.
cap. de caus.*

*Arist. 2. de
Animal.*

*Gal. de cog-
noscendis cu-
randisque a-
nimi affecti-
bus. Ber. Do-
nato interp.*

and litle will in such sort créepe and attaine to the seignurie of the heart, that by no meanes or medicine it will be vnseated therefrom. The heauen (said GALLEN) hath so much fauoured me, that I had a iust, good, and courteous father, & no waies oppressed with passion and choller; whose good precepts and instructions, I haue euer retained: for at no time, in what choller soeuer he hath béene, haue I séene him transported so farre, as to strike any man, but (which more is) hée had alwaies a custome to reprehend those, that beat and stroke their subiects and seruants. But if I were fortunate in a father (said he) I was lesse fortunate in a mother, for I had one the most chollericke and troublefome woman liuing vpon the earth, shée was alwaies at the staffes end with my father, to whome shée was no lesse troublefome, then was earst XANTIPPE to her SOCRATES: she neuer ceased to raile against him, continually filling the house wth tumult, yea, choller had such power in her from her youth, that when she entred into any discontents, she flung, stampt, strooke, yea so far forgot her selfe, that she strooke her chambermaids. The same author saith likewise, that the first time he began to detest that vice, was, that being a young lad he beheld a man seased with this passion, who was so far disguised by choller, that hée séemed rather a monster then a man, for hée had his countenance changed, his eies staring, his haire bristling on his head, his lookes furious, and all the rest of his body trembling, and agitated with fury; he cried, he stamped, he threatned, he fomed at the mouth like a bore, and to conclude, he shewed such strange, insolent, and prodigious countenances, that hée gaue manifest euidence that this brutall passion, brings a man besides himselfe, and makes him like vnto beasts. Thus farre GALLEN, by whose counsell if wée propose vnto our selues the image and picture of a distempered and wrathfull man, no doubt but the obscene, filthy, and lothsome behauiour which he vseth, will bring vs in detestation of his vice, and determination to auoid and conquer such like perturbations and affections.

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The intemperate and vnnaturall Deuils
raised by *Beelphogor*, Prince of
belly-cheere.



N that time that GETA the Emperour had made his festiuall of thrée daies long, and his messes were serued in according to the order of an Alphabet; BEELPHOGOR gorged with multitude of dishes, and dead drunke with varietie of wines, at last fell fatally sicke of an extreame surfet. SLEEPE his Phisitian was sent for, but hée could not digest it; Manna, Rubarb, and the best easie & pure drugs were ministred, but they wrought nothing in his gorged stomacke. His brother Deuils loth to loose so kind a friend, and necessary member of the commonweale of confusion, sent to *Persia* for the high priest of BEL who was held a great Magitian and a Phisitian. This holy father, faced like the North wind of a map, mounted on a horned Deuill instead of a Spanish Gennet, speedily posted to his court, and was at last admitted to his presence, where after sight of his vrine and féeling of his pulse, with a bitter sigh (as terrible as a Ternado on the coast of Spaine) he began in these words to tell his opinion: Palsgraue of the pipes of wine, Grand disposer of delicates, it is no receipt of the Hipocratists, nor potion of the Gallenists, can dissolue the crudities and surcharging humors of your stomacke: but as among the Barbarians and Cannibals the priests are phisitians and neuer faile of their cure, so the patient thinke them able, & the thing possible; so I, the priest in your rights & sacrifices, (if so your great Bellyship haue a good opinion of my experience) am both able, and will rid you of your surfet without paine or trouble. BEELPHOGOR glad of this, poured a tun of Gréeke wine downe his throat for his good counsell, and assuring him that he confidently trusted in his cunning, our cure-deuill at last began his Incantation. Long had he not mübled in a great cane, which he had brought in

in his wide fléeue, and washt the patients temples in a Fat of vnpurged Malmsey, but BEELPHOGOR began to cast or discharge, (let it please chaff cares to let slip this vnreuerent word) and in stead of voiding corrupt fleame, Aduft choller, and other indigested excrements, he sent forth (oh procreation incredible to be thought of) fūe fiends, dull winged like Bats, spirits of the elements next neighbouring the earth, who in clouds of fogges and mists, hauing haunted Asia, Africa, and Europe: for the most part haue by a Southerne wind of late daies béene blown into England, and become incarnate after this maner following (yet reseruing those names to thēselues which their grand-fire Sathan gaue them.) The first is DULNESSE OF SPIRIT, and he dwels in an English man late come out of Germany, who hauing béene an apprentice to drunkenness since the yéeres of his discretion, is lately arriued, to make a dearth of Sacks in England. If you marke his gate in the stréets, it is saufages and neats tongues: he shawmes like a cow had broke her forelegs: you shall euer see him sweating, and his landresse, I know, hath a good master of him, for the very pure grease of his handkerchiefe, is sufficient to find her candles for a winter time: his eies are full of cathars, and had he not a vent by them to discharge his head, his braines long since had sunk in a quagmire: hée hath chéekes droppe proffe, and a nose, such a nose as neuer nose was greater: from the waist to the foot of equall proportion: his necke drowned in his head and shoulders, his body in his buttocks, and his buttocks in his calves: all pure beefe of twenty pence a pound, a dog would not eat it. This Deuill of a drunkard hath no felicity but in a tauerne, and for euery day if he make not a man drunke, he hath spent much idle time: he hath all the tearmes of art set downe by T. N. in his Supplication to the Deuill, *Primum ad fundum, secundum bis medium, tertium ut primum, sic debes bibere vinum.* He hath a saufage alwaies in his pocket to driue downe drinke, and in stead of the stories of the nine worthies, he hath painted in a booke in their antiques, all the faithfull drunkards of his age: he hath killed himselfe with Aquauita, another with Rennish wine and Oysters, another with Heringes and pickeld herrings: he hath all
their

Incarnate Deuils.

their names (and Epigrams to them) of the best maker of this age. Of all nations and citizens he can not abide a Romane: aske him why, Fie on them (quoth he) the slaues kill their wiues for drunkenesse. Draw him but into the common place of wine, he will weary the whole company (with one quart & a morcell more, and so God be at your sport M. TARLTON:) first he saith that it is *vitis, quasi vita*, a man were as good misse his life as wine: againe, that (in Almaine and France) wine is the most honourable present to strangers: he alledgeth you these verses out of RALBLAIS (but with this breathing point, One pottle more of that next the doore NED,)

*Furiens est de bon sens ne iouist,
Qui boit bon vin & ne s'en reioiist.*

Mad is the knaue and his wits haue the collicke,
That drinckes good wine and is not frolicke.

After the company hath drunke carouse about, and sung Chorobent, and *Gaude plurimum*, forward goes he, By gots hundred towfand ton a deuels, all CÆSARS armie had bene lost without wine: and the only medicine for the flegme is (in his knowledge) three cups of Charnico fasting: he hath the Prouerbe of the old Phisitians (*post crudum purum*) a gallon of wine to an apple is pure simetry and proportion in drinking: fill his cup againe of Madera wine, and let him wipe his eies after his fashion, you shall haue stories too, as true as the voiage of PANTAGRUEL. I was (will he say) somtime in a Tauerne, and it was with some of my neighbours that it was (this drinckes too flat IOHN, fill better, saith he, and carousing in stead of a full point he prosecutes his matter,) and it chanced as we were a drinking: I saw mine host carry two pitchers full of water into his wine-seller, hauing two other carried after by his apprentice full of good wine (as I supposed:) now Sir, (suspecting some knauery) I thrust my head out of the window, and cried mainly with a full throat, Fire, fire, fire; By reason it was somewhat towards night (now a bit, & then a cup more) I was quickly heard, so that at the last, the Tauerne was full of all sorts of people, some bringing water, (as the contrary to fire,) others oile, (good to quench lightning,) some ladders to clime the house top,

top, some vineger to lay on scalding: The people entring into the chamber where I was, and seeing neither fire, nor smoake, fearefully aske mee where the fire was? I also hoarse with crying, at last answered them that it was in the seller, and I was sure of it, and for prooffe thereof (quoth I) I saw the host very now carrie down store of water. They hearing this, sodainly ran downe into the seller, where they found the Ta-uerner with his prentice mingling wine and water together, all the companie detesting his knauerie, one cast his paille of water at his head, another his oile, another his vineger, another broke a sticke out of his lather, and all to bebeat him: the host souced in souce like a pickled herring, ran away to save himselfe, the people fell a drinking til they left him neuer a drop in his seller, and I (a pottle more of Charnico, Edward) without paying pennie for my Wine, went away with the goblet, (and I drinke to you good man Pouling) this last period is a pottle at least, and how say you by my tale-teller? Will you haue yet more? Take him fro this his dailie exercife, he is as dead as a doore naile, hee hath no more fence then a shoat in pickle: Get him to church, hee sleepest out the sermon: persuaide him to abstinence, tut faith hee it ingenders Cathars, & nourisheth the Megrim; examine him in his worldly affairs, talke of that to morrow: the onely meanes to wake him is to tell him the Vintage is come home, for against that time hee makes him a doublet a quarter wider in the waist then the first, because hee will walke and drinke easilie. It would make a good wit druncke to dreame of his qualities, I will therefore here leaue him, and as I haue painted him out to the eie, so will I commit his detestable course by reason. First maketh hee that which was ordained to bee the temple of the Holy-ghost a den of Deuils, next drowneth hee that spirit which was created for heauenly contemplations, in earthly and transitorie pleasures, then by his Gastimargia and Epicurisme, he dulleth his conscience with an apoplexy & numbnes, so that it hath no power to distinguish mortall finnes, from heauenly & intellectuall delights; lastly by detesting continency, he suffereth the plagues of excesse, and loofeth the benefites of abstinence, which maintaine the soule in his harmonie, and the

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bodie

Incarnate Deuils.

bodie in health and temperature, and as HORACE saith,

*Satura. 2.
lib. 2.*

—*Quin corpus onustum*
Heflernis vitijs animum quoq̃s pergrauat vna,
Atq̃s adfigit humi diuinæ particulam auræ.
 A bodie loaden with the nights excesse,
 At once the mind with dulnesse doth oppresse.
 Affixing to the earth by dull desire,
 The heauenbread foule that should to heauen aspire.

Prouerb. 20.

Gene. 6.

Of all detestable finnes dronkenneffe is most vildest, for it breédeth lothfomenesse in those that most delight in it; It is a a luxurious thing as the wise man saith, and the immoderate vse of wine hurteth a man foure kind of waies: first it is the cause of thraldome, secondly the confusion of honestie, thirdlie, the complement of vice and voluptuousnesse, fourthly, the signe of follie: The first is manifest in this, because the originall root and occasion of disgrace was in wine, whereby NOE became the slaue of dronkenneffe, and the scorn of his sonne CAM: That it is the confusion of honestie it appeareth, because whofoeuer is accustomed therein, hée is banished the societie of good men, and subiect to mightie discredits; What is more filthie then a droncken man, saith INNOCENTIUS? who hath stench in his mouth, trembling in his bodie, follie in his tongue, and want of secrecie in his heart: his mind is alienated, his face is deformed, and no secret can bée had where ebrietie is soueraigne. And SENECA saith, That the mind intangled by dronckenneffe, hath no power of it selfe; and if it bée rightlie considered of, it is but a voluntarie madnesse. ALEXANDER transported with this sinnne, slew CLITUS his faithfull friend at a banquet, and after hée had recovered himselfe, hée would haue murdered and stabd himselfe for sorrow. The Romans figuring out the image of Ebrietie, painted it in this sort; First, they set downe the image of a boy, and next they painted a horne in his hand, and on his head they set a crowne of glasse: A child they painted him, in signe that it maketh a man

man childifh and paff his fence or gouvernement: They gaue him a horne in his hand, in token that hée alwaies foun-
deth and publiſheth ſecrets whatſoeuer, and they crow-
ned him with glaſſe, becauſe the dronckard reporteth
himſelfe a glorious and rich man, where hée is as poore
as IRUS: *Pauperior iro*, as the Poet ſaith. VALERIUS in his
fixt Booke and ſecond Chapter reporteth this Hyſtorie: A
certaine innocent and guiltleſſe woman, was condemned
by PHILIP King of Macedon in his drunkenneſſe, who
confident and aſſured of her owne Innocencie, cried out,
I appeale from PHILIP drunken, to PHILIP ſober. The
King aſhamed at this reprehension, ſhakt of ſléepe, re-
couered his ſences, and gaue more diligent regard to the
cauſe, and at laſt finding right on her ſide, reuerſed the Iudge-
ment, and acquitted the woman. By which it appeareth,
that the ſhaking off of dronkenneſſe, is the eſtabliſhing of rea-
ſon, and the cuſtome thereof the deſtruction of honeſtie:
That it is the complement of voluptuouſneſſe and pleaſure it
appeareth likewiſe, for modeſtie reſtraineth manie men
from ſinne, and where it is taken away and ſubdued by wine,
the pleaſure that lies hidden in the heart, is diſcouered without
ſhame. Wherevpon SENECA ſaith, *Plures pudore peccandi quam
bona voluntate prohibiti ſunt à peccato & ſcelere*, More men are pro-
hibited from offence and wickedneſſe by the ſhame of ſinne, then
by good intention and will; but where the mind is poſſeſſed with
too much force of wine, whatſoeuer euill lurked in the heart, is
diſcouered by the tongue. That Wine likewiſe is the 'experi-
ment and ſigne of follie it is manifeſt, becauſe if a man bée in-
clined to any euill whatſoeuer, a triall and experience of the
ſame muſt bée made in his drunkenneſſe, and therefore the
Germanes neuer conſult before they drinke, perhaps allu-
ding and relying on that of Eccleſiaſtes, *Vinum corda ſuperbi-
rum arguit*, Wine openeth and argueth the ſecrets of prowd
men: vpon all which premifes I inferre, that drunkenneſſe
and all diſordinate riot, is hurtfull to all eſtates, for if it
feize the poore man, hée ſhall not bée rich, if it depriue
the

Eccleſ. cap.
31.

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Orig. hom 5.
in Gen.

the rich man, his substance shal be consumed; if it distraught the yong man, hee will not bee instructed; if it take hold on the old man, it makes him a foole: For this cause ORIGEN vpon Genesis speaking of LOT faith, *Ebrietas peior fuit quam Sodoma, quia quem Sodoma non decepit illa cepit.* Dronkenness was worse then *Sodome*, for when *Sodome* could not deceiue, hee ouertooke: These considered, let this fiend be auoided, if not in regard that he defameth vs in this world, yet in respect that hee keepe and excludeth vs out of heauen.

The second fiend of this race is IMMODERATE and DISORDINATE IOY, and he became incorporate in the bodie of a iester, this fellow in person is comely, in apparell courtly, but in behauiour a very ape, and no man: his studie is to coine bitter iests, or to shew antique motions, or to sing baudie sonnets and ballads: giue him a little wine in his head, he is continually flearing and making of mouthes: he laughes intemperately at every litle occasion, and dances about the house, leaps ouer tables, out-skips mens heads, trips vp his companions heeles, burns Sacke with a candle, and hath all the feats of a Lord of misrule in the countrie: feed him in his humor, you shall haue his heart, in meere kindnesse he will hug you in his armes, kisse you on the cheek, and rapping out an horrible oth, crie Gods Soule Tum, I loue you, you know my poore heart, come to my chamber for a pipe of Tabacco, there liues not a man in this world that I more honor; In these ceremonies you shall know his courting, and it is a speciall marke of him at the table, he sits and makes faces: keep not this fellow company, for in iugling with him, your Wardropes shall be wasted, your credits crackt, your crownes consumed, and time (the most precious riches of the world) vterly lost. *Nemo saltat sobrius*, faith the Prouerbe, A wise man neuer danceth: flie therefore this Deuill, except you long to be fooles with him, and vnfortunately end in your dancing (like LEWIS Archbishop of Magdeburge) who in treading his laultos and corrantos with his mistresse, in trying the horsetrick broke his necke: remember your selues likewise of this verse in the old Poet,

Post

Post flores fructus post maxima gaudia luctus,

Fruits followes flowers, and sorrow greatest ioy.

Beside consider what SENECA writeth of worldly ioy, where he saith it is the messenger of future miserie; Flie it therefore, for it is alwaies seconded by some sorrow or mischief. Another sonne of this race is MULTIPLICATION OF WORDS, and he first incarnated himselfe in the bodie of an Intelligencer, this is a notable knauish fiend to intangle any man; for he neuer ceaseth to giue occasion in his cups for men to ouershoot themselues, he will of purpose cast out suspitious words of his Prince, to see how men are affected, & talke of forbidden bookes to get some man confesse if hee conceale any of them: I would you should well know hee hath beene a traailer, and can play the Nullifidian as well as any of Sathans succession: whittle him a little (like the King of France his Switzer when he had drunk vp the bottle of Greeke wine) hee will tell you the secrets of all the Commonweales of Christendome, he is an inward man in the Emperours estate, and dare assure you that he hath nothing of the Empire but certain summes of mony which he receiueth annually of the imperiall townes, and of certaine Gentlemen that hold their lands immediately of the Empire; and if you draw him to computation, he saith it is about some 200 thousand Florins by yeare; As for that in Boheme and *Moravia*, and places appertaining to the said Realm, he gathereth no more in them then 700 thousand Florins annually: Touching Silesia, Laufatia and Hungary, he saith they hold all in fee of the Empire. He can assure you that Denmarke, Sueuia, Hungary, and Boheme are electiues; and that in Wallachia the Turke ordaineth the gouernors, yet Christians necessarily, because al the nation follow the Greeke church. Bring him into Poland, he is able to say thus much of that kingdome, that the King hath for reuenue but six or seuen hundredth thousand Dollers for the intertainment of his house, and that when he maketh war, it is vpon the expence of the country, without the consent of whom hee can otherwise do nothing. And if you inquire of his forces, he thinks the countrey may well bring 140 thousand furnisht horse into the field vpon occasion of seruice. If you fall in question of the Turke

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his knowledge is this that he hath alwaies in prest for the war 130 thousand Timariste, (who are waged by lands which the Turke hath giuen them, to the end they should entertain so many horse at his command) he hath beside them 14 thousand Ianisaries, and 36 thousand Spaies, continually waged by mony: Besides all those that goe into the war or haue any place or dignity vnder him, are either Apostataes, or the sonnes of Renegados; as for the Turks by race, they are alwaies kept in seruitude and pouertie, either exercised in Marchandise or seruing in the Temples. Touching his reuenue hée hath nine millions of gold, (besides the presents which his officers send him, and the lands of his owne demeasne,) besides he hath Daces or taxes of the Iews and Christians euery one paying him a Shik in a year. And touching his gouernors, he saith they are Basshawes, and that the continuance of their authorities is but from thrée yeares to thrée yeares. Bring the Pope in question, he can tell you this (for perhaps he hath knowne his benenolence) that hée built the Seminary of the Iesuits of an hospital, contrary to the will of the dead; and how he hath taken thrée hundred crownes of pencion lately from them, so that now they haue but sixe hundred to maintaine themselves: he is séeen in many other things likewise which I must not speake of, but beware of multiplying words with him, for though hée butt not with his horns because he will not bée thought a cuckold, hée will giue a shroud wound with his tongue, that may bring a man to his necke-verse: hée hath continually a warrant in his pocket, and vnder colour of attaching Traitors, troubles and spoiles many honest men. Blesse your selues from him Maisters, for though he hath a smooth tongue, his heart is deceitful. Of his race was SINON that betrayed Troy, and of his faction be all such most to bée feared and fled from,

Qui Curios simulant & Bacchanalia viuunt,
That seeme graue men but are lasciuious knaues.

Wonderfull it is to sée his course, he is generall and open in discourse, but vnder intent to deceaue, he will play the good fellow

low but to make make profite of any man, he will speake in ferious matter, though he shew himselfe a foole, and conclude vpon any thing though it be without reason: & though the course of intelligence (according to MACHIAUELL) be necessary in an estate, and worthy the execution of a considerate and good man (for his countries sake) yet the Sparta being laid on his shoulders that hath no honestie, maketh that estate odious, which otherwise would be honest: Thus much in description of a disordinate babler, now let vs heare somewhat against the incontinencie of language, and the vnbounded babble of the tongue. He that kéepeth his tongue (saith SALOMON) kéepeth his soul, and he that is inconsiderate in his spéech shall find mischiefe: he that hath not offended in his words is a wise and perfect man, and according to CATO it is the chiefeest vertue to set a hatch before the dore of our tongues, SOLON, SIMONIDES, and ZENOCRATES, being demanded why they spake so little, answered that they neuer repented themselves that they had held their peace, but contrariwise in speaking and returning answers. It was noted by AESCHILUS the Tragedian, that God in our bodies hath planted two eies, two eares, two nostrils, and the braine about the tongue, to giues vs to vnderstād, that we ought rather sée, hear, and conceiue, then speake: IEREMIE in his Lamentations written in verse; hath (contrary to the order of the Hebrew Alphabet put the Letter *Pe*, before *Ghain*, (as RABBI SALOMON saith) to aduertise vs to speake nothing which we haue not heard, (for *Pe* in Hebrew signifieth the mouth, and *Ghain* signifieth the eies.) It is written of the Philosopher ANACHARSIS, that hée saide that two members of the bodie ought carefully to bée kept, namely the tongue, and the parts vndecent to be named, for néereft (saith hée) approch they to God that can moderate them both; and HORACE saith,

Prouerb. 13.
Lac. 3.

Plutarch
Diogenes.
Laertius.

Lib. 1. Epist.
ad Scruam.

*Sed tacitus pasci si posset coruus, haberet
Plus dapis & rixæ multo minus, inuidiæq.*
If so the crow could feast him without prate,
More meat he should receiue, lesse braule, and hate.

Let

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Let therefore this fiend and furie of the tongue bée banished from vs, for as BARNARD saith, *Non est capillus de capite, nec momentum de tempore, de quo rationem non reddemus*: There is not a haire of our heads nor a moment of time, of which we shall not yeeld account: and as AUGUSTINE saith, *Exigetur a nobis omne tempus impensum, qualiter fuerit expensum*, Wee shall haue an account exacted at our hands how we bestowed the time, which hath beene granted vs to liue in. And as the Rabine saith, The eie of God séeth, and his ear heareth, and al our works are written in his book: let therefore loquacitie be banished, and let CATOS words be considered, that

Proximus ille deo est qui scit ratione tacere,
The man is wise can wisely hold his peace.

For the vanity of words sheweth the flightnes of wit; & inconsideration, breaketh no waies out sooner then by the tongue; by it hates are increased, blasphemies published, and (being but the least member) it is the onely key that openeth the dores of hell. By it we wrong our neighbour, breake commandements, depraue Magistrates, accuse innocents, seduce Virgines, corrupt yong men, mocke age: briefly, if it be not gouerned in man (I meane his tongue) it is able to kindle a greater fire (as the Philosopher saith) then the whole world shall be able to quench.

// Let this suffice for babling, for here marcheth forth SCURILITIE, (as vntoward a Deuill as any of the rest) the first time he lookt out of Italy into England, it was in the habite of a Zani: This is an onely fellow for making faces, shewing lasciuious gestures, singing like the Great Organ pipe in Poules, counterfainting any deformitie you can deuise, and perfect in the most vnchristian abhominations of Priapisme: hée hath ieafts to set an edge on lust, and such bitter liibes, as might driue a CATO to impatience; if hée sée an old man march in the stréet, hée returns him a *nichil habet*; by a light hufwife he dare say, y^e she is as rotten as an openarfe: hée that longs to know more of him let him read BOUCHETS *Serees*, and if hée find a lease without a grosse ieaft hée may burne the Book I warrant him. And if he require further insight into the filthy nature of this fiend, in Artine in his mother NANA, RABLAIS in his Legend of Ribaudrie, and BONAVENTURE

BONAVENTURE DE PERRIERS in his Nouels, he shall be sure to loose his time, and no doubt, corrupt his soule. I could amplifie this title as largely as any, and point out with the finger many Epicures of this age, that are excellent in this abomination; but I feare me to corrupt in reporting corruptions, and to infect good & chaste eares, with that which many of this godles world earnestly affect. Pitty it is that toward wits should be enchanted with such wickednes, or that great mens studies should entertaine that, which Philosophers schooles shamefully hift away. In a word, let the Apostles counsell be entertained amongst them, where he saith, *Fornicatio autem & omnis immunditia, aut auaritia, &c.* Fornication, and all vncleannesse or auarice, let it not so much as be named among you, as it becommeth saints, or filthinesse, or foolish talke, or scurrilitie, being to no purpose: but let men so season their behauiours and discourfes, that MENANDERS words may be falsified in them, That the vanity of the tongue hath bene the ruine of many men.

Ephes. 5.

The last Erinnis of this line, is SLOUENLINES & VNCLEANNES: this spirit at first became incorporate in the person of an Italian, who, banished Padua for buggery, trauelleth here and there in England to meet with more of his fraternity: he is a meere enemy to the Sopemakers, for he washeth not a shirt in a twelue-month, & at that time for frugality sake, hee buies not another, but lies in bed till y^e first be washed: he neuer washes his hands and face, because he saith that *Solvrit puriora*, The sunne burneth and tanneth the purest: neither weares hee apparell, except it come of beneuolence; for (saith he) *Bene venit, quod gratis venit*, It comes well, that comes of free cost. In wearing his apparell he is a Cinicke, for brushing (saith he) weareth away the wooll; beating driues the dust in a mans eies, and the heauier the garment is, the better it weares: he is as free as the king in a bawdy house, and so his belly be full and lust satisfied, *Cucullus non facit monachum*, A man of worth is not knowne by his good apparell: he shifts his lodging euery moneth, partly for necessity sake, partly for his pleasure: and his whole delight is to haue a well faced boy in his company: hee is a great acquaintance of the Brokers, and will not sticke to bring a man to a harlot:

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he hath a heauy looke, a thréed bare cloake, a long foxe coloured haire, and his mouth is like a Barbary purfe full of wrinkles; he is the secretary to the spittle whores, and a mortall enemie to all that disdaine an Alehouse: he wild scold pretily, but a very boy may swinge him; but for lying, cogging, surfetting, whordome, blasphemy, scurrilitie, gluttony, and more then these, the Epicure is a continent man in comparison. Of all men let a scholler beware of this infecting spirit, for if a man of good parts be bewitched with this beastlinesse, no man will waxe more deformed then he, especially let him flie dishonest and filthy women, that are able to infect nature by their societie: otherwise I may say as MARTIAL said to OPPIAN:

*Mart. lib. 6.
Epigram. 42.*

Illotus morieris Oppiane.

Sir you shall die a filthy flouen.

It resteth now (according to course) that I speake somewhat of the deformity of BEELPHOGOR the father, since I haue in part scored out the vncleannesse of his children. Gluttony (as the Schoolemen write) is (both according to the habitude and act) a disordinate delight in eating and drinking, a mortall enemy of the vertue of temperance; offending both in quantity, quality, time, and manner. It was first introduced from Asia into Rome, where (corruptions commonly being the swiftest in springing) it became from a seruile thing, the delight of the soueraignes: so that APICIUS (an abiect cooke that profest the art of cookery in the kitchin) was not ashamed afterward to step into the schoole, and declaime in praise of it, whome for his insatiable abuses and inuentions, PLINY (and that rightly) called the Gulfe of prodigality. To this sinne MILO CROTONIATES and TAGON (the belly-god) were so addicted, that the one bare an Oxe on his shoulders, and after deuoured it; and the other (at the table of AURELIAN the Emperor) eat a Goat, a Hog, and drunke a Tierfe of wine, and far more in boast of his intemperance. ALBOINUS and MAXIMINUS Emperours, yeelding nothing in sensuality to this; for y^e one deuoured at a supper an hundred Peaches, ten Pepins, fise hundred figs, beside diuers other things: the other, in one day eat forty pound
of

of flesh, and dronke a whole vessell of nine gallons of wine, to digest it. And now a daies our world rather superior then inferior to other ages, in these kind of infirmities, neglecteth nothing in sensuality: our bankets are sauced with surfets, so that BEELPHOGOR may (I feare me) claime as many followers and fautors in our age, as either he had in Persia, Rome or Media: for our bankets excéed nature, and where our fathers were content with bread and water, which at first nourished mans life after the creation of the world: now neither the fruit of trées, nor the variety of corne, nor the roots of hearbs, nor the fishes of the sea, nor the beasts of the earth, nor the foules of the aire, can satisfie our intemperance: but (as INNOCENTIUS saith) paintings are sought for, spices are bought, foules are nourished, & cookes hired, to please appetite: one stampes and straines, another infuseth and maketh confections; turning the substance into the accident, and nature into art. For which cause SENECA (deriding the variety of banquets) saith, *Vna filua pluribus Elephantibus sufficit, homo vero pascitur terra & mari.* One wood suffiseth to nourish diuers Elephants, but man feedeth both on sea and earth. And in his tenth booke of his Declamations, he saith, Whatsoever bird flieth, whatsoever fish swimmeth, whatsoever beast runneth, is buried in our bodies: all which in the truth of things is both against nature and Art: for both Art and nature, forbiddeth that contraries should be mixt together: which notwithstanding in our festiuals are often done. But if we consider how hurtfull it is to our bodies, and damnable for our soules, doubtlesse except wee be blinded in heart, wee shall quickly detest it. In many meates (saith ECCLESIASTES) there is much infirmity; and (according to SENECA) wee therefore die suddenly, because we liue vpon dead things. Why then should we delight in that which causeth our detriment? POLICRATES saith, that the intemperancy of meate subuerteth manners, and preiudizeth mans health: and HIPPOCRATES maintaineth this, that grosse and fat bodies, growen beyond measure, except by letting blood, they be somewhat abated, become numme and insensible, and fall into most dangerous diseases. CHRYSOSTOME saith, that excesse of meat consumeth and rotteth

Lib. de vilitat. huma. condit.

Epist. 8.

Lib. 1. Rhet. 10. lib. 8. cap. 6.

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mans body by continuall sicknes, and at last bringeth cruell death. GALEN (the interpreter of HYPOCRATES) saith, That they that are grosse fed, can not be long time healthfull: concluding, that those soules can not meditate or conceiue celestiaall things, whose bodies are ouergrown with blood, flesh, and fat. It is reported of DIONYSIUS the tirant, that being too much swallowed vp by surfet and drunkenesse, he lost his eie sight; for there is nothing sooner dulleth the eie, then excesse: because (as PORTUMINUS saith) *Edacitas cibos terit, sed oculos vorat*, Gluttony spendeth meat, but deuoureth the eies. MACROBIUS in his Saturnals, propoeth a very pretty and disputable question; namely, whether vniforme and simple meat, be better and easier of digestion, then diuers and different? and to this a certaine Philosopher answereth, that diuers and different meat is the hardest of digestion for these causes: first it appeareth in beaſts, which because they feed on a simple and pure nutriment, are most healthfull; and if any of them be diseased, it is when by variety of medicine and mans folly, they are nourished against the course of their nature: secondly, because all simple meat is more easily digested; in signe whereof, euery Phisitian recouereth and ministreth to his patient in one kind of food, that nature may more easily conuert the simple meat into her selfe: thirdly, because as the variety of wine, hurteth more then one sort of wine in the same quantity, in like sort doth the variety of meat: fourthly, because he that obserueth one kind of simple diet, may more easily iudge and gesse at the cause of his infirmitie (if at any time he feele himselfe distempered) and consequently can more easily auoid such kind of food: whereas if hee should haue vsed diuers, he should vtterly be ignorant, to which of many he should impute the cause of his sicknesse: fiftly, because in the stomacke, the nature of diuers meats is very different, therefore (nature working vniformitie for her owne part) certaine are sooner digested then other, (the rest remaining in the stomacke being crude) and consequently that rots which is afterwards to be digested: by which reasons it followeth, that these rich men vsing diuers kind of dishes, do by that means shorten their owne liues. But perhaps to particularize diseases will be held more forcible

forcible argumenes, I will therefore tell you what infirmities surfet breedeth. First (as AUCICEN saith) it hindreth the braine, the liuer, and the nerues, it causeth conuulsions, fowndings, Epilepsies, the falling sicknesse, and the palsey: it ingenders the lamenesse in the legges, the gout, the Sciatica, the Apoplexie, and a thousand defluxions, cathars, and crudities of the stomacke, which procéed from nought els, but from the insatiable desire of drinking and eating. All philosophie will confesse vnto me, that the more a man stuffes and chargeth his stomacke, the more he gréeueth it; for first of all it is necessary that he surmount and excéed the nutriment and meat, and digest it also; and in the surmounting he must strue, and in struing he wearieth himselfe, and in wearying himselfe he waxeth feeble, and in waxing feeble he finally consumeth, and then his cooke (I meane his stomacke) vnable to worke or boile, it followeth of necessity that he must die. But leaue we this to Phisicians to decide, and like Christians let vs learne to say with SENECA (though a Pagan) *Maius sum, & ad maiora natus sum, quam ut fiam mancipium corporis mei*, I am greater, and borne to greater things, then to become the bondslaue of mine owne body. Briefly, (since according to AUGUSTINE) Gluttony marcheth neuer but accompanied with other vices: and (in his fourth booke *ad Sacras virgines*) since Ebrietie is the mother of all vice, the trouble of the head, the subuersion of the sense, the tempest of the tongue, the storme of the body, the shipwracke of sanctity, and the soule; let vs conquer this monster by our abstinence, liuing according to the examples of PAUL, the first Hermite HILARIUS, MACHARIUS, and others; that that saying may be truly verified in vs, that *In carne esse, &c.* To be in the flesh and not to liue after the flesh, is rather the life of Angels then men. And thus far for GLUTTONY and BEELPHOGOR, whome (I hope) I haue so coniured, as he shall haue little welcome to those that haue any sparke of piety: the vantgard and battell are already discomfited, now ASTAROTH looke to your rereward, for I assure my selfe to discomfit you.

*Lib. 4. de
Baptis. cont.
Donatist.*

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The

The lumpish and heauie fiends begotten by the Arch-Deuill *Astaroth*.



Ndustrious Labour, that hast thus long kept me from IDLENESSE, guiding the sailes of my conceit through the Seas of reason; now helpe to arange my squadrons, to describe & confound him: lead me a path vntracted by courser spirits, that I may beare downe enuy by desert, & puzzle detraction in his deprauing knowledge. It is not vnknown to men of reading, how ASTAROTH after hée had receiued many sacrifices by the Israe- lites (as appeareth in the booke of Iudges) and perswaded SALOMON (the wisest of Kings) in his old and retired yéeres to build him an Altar, was (by the praiers and perswasions of many Prophets) at last banished from the chosen nations: so that enforced to liue in exile, he ranged vp and downe Media, Persia, and Armenia, and at last spred his renowme in Rome: whence banished by the busie affaires of Princes from their Courts, and from other places of Spaine, France, and Italy; he at last retired himselfe to the Northern parts: Amongst whom finding contentions in the Clergie, and affectation of glory and armes in Prince and subiect; he tooke his Idle wings and flew to the Southerne and lately discovered land, where honoured by the Brasilians, that greatly delighted in Idlenes, he hath yet a sufficient signiory and dominion to maintaine himselfe: Yet willing that the Ciuill world (which hée deadly hateth) should be infected with his humor, he hath lately vpon an Indian Negro begotten fve sonnes at one clap: and (the sooner to practise his mallice) hath procured their abortion and vntimely birth, to the end they might with the more speed be sent into Europe. The first is, DESPERATION, the second PUSILLANIMITY, the third Dulnesse of the Spirit, the fourth NEGLIGENCE, the fifth SLEEPINESSE. These fve well instructed and better prouided for,

for, he shipt in a Brasile man for Ciuill, but the ship being vn-
 fortunately taken by an English man, they were brought into
 England, and no sooner set foot on land, but ran away from their
 Captaine. Now sir, hauing all languages perfectly, they follow
 strange directions, not tying their spirits to one determinate
 body, but flying here and there, and infecting all places, and ex-
 empting themselues from no persons: yet as subtile as they
 are, I haue founded them out; and that I know them, I will
 resolue you if you please to read their descriptions. The eldest
 of them DESPERATION (a peculiar vice proceeding frō IDLENES, but
 not y^t which is the sin against the Holy-ghost,) is such a sin, that
 if he méet w^t a rich man, he makes him distrust himselfe for get-
 ting vp on his horse without helpe; he causeth him forbear the
 reading of bookes in suspect of his vnderstanding, he driues him
 to be dainty of his meats, telling him his stomach is squeasie; he
 feedeth him in his dreams with terrible visions, he driues him to
 mistrust himselfe in whatsoever he pretendeth, inforcing such a
 diffidence in himselfe, that both he maketh him an enemy to his
 body, and the ruine of his owne soule. He perswades the Mer-
 chant not to traffique, because it is giuen him in his natiuity to
 haue losse by sea; and not to lend, least he neuer receiue againe.
 He makes the Scholler loath to read bookes if they be long,
 carelesse to heare lectures, because he vnderstands not at the
 first. He causeth a louer to lie sighing in his bed, and rather die
 sicke of the fullens then tell his griefe. The poore man he tea-
 cheth to curse his birth, and desperately to giue ouer labour,
 where otherwise if he would shew diligence, he might be relie-
 ued. He tels a Lady it is best kéeping her bed, when the Phisi-
 cians assure her the disease is cured with exercise: and let him
 but light on a feeble heart, he will die first before he take a medi-
 cine. If a friend intreateth his friend to speake in his behalfe,
 out steps he, and counsels him to forbear the demand, for feare
 he be denied: and if a husbandman haue a good crop, in the
 midst of his haruest hee teacheth him this tetch of vnthanke-
 fulnesse, I would I were a beast, so I were rid of this
 trouble. How say you by this spirit of darkenesse? Is
 hee not cunning and subtile? Are not his treasons coloured
 and

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and plausible? Is not his perswasion conformable to weake nature? If you say nay, you erre; if you confesse it, then learne thus to preuent him: First, remember that *Volenti nihil difficile*, A good will winneth all things: and to condemne our owne abilitie in good things, is to suspect Gods mercifull prouidence in furtherance of iustice and vertue: obserue that lesson in SE-NECA,

Qui nihil potest sperare, desperet nihil.

Who nothing hopes, let him despaire in nought.

Let the rich know this, that he that feareth a litle frost of infirmity, shall haue a great snow fall vpon him: let him consider, that to helpe nature, winneth ease; and that to endeaour willingly, is halfe the meane to attaine happily: let him remember this, that God openeth the vnderstanding, if we offer the endeaour; and commanding vs temperance, killeth the feare of excesse; and being all in all things, is defectiue in nothing that is vertuous. Let the superstitious Merchant trust the creator, and he shall not superstitiously be tied to creatures; and succour his neighbours necessities with good intent, and God shall reward him. Let the scholler know, that the harder he is to conceiue, the surer he is to retaine: and as no way is too long to him that seeketh a place desired; so no booke can be too tedious that leads any path to knowledge. Let the poore labour to preuent need, and he may be assured to find no cause to suspect necessities. Let the Lady fast in continence, she shall not languish in excesse: and let all men build on God, and desperation shall not hurt them. Let vs draw neerer this fiend, and coniure him more cunningly: he hath more motiues in man, & let vs therefore examine them. Saith he, fasting killeth worldly comfort, and therefore it is to be fled. Answer him boldly, that it is transitory, and momentary which delighteth, but eternall that mortifieth. If he say, thy sinnes are great; tell him, Gods mercie is greater: If he induce desperation by thy often fall, oppose Christs words against his suspect, *Non dico tibi vsque septies, sed vsque septuagies septies*, I say not to thee, seuen times, but seuentie times seuen times. And remember that of LEO, *Misericordiae Domini nec mensuras possumus ponere, nec tempora definire*, Wee can neither

Mat. 18.

neither measure the mercies of God, nor define the time: and (to giue a sword vtterly to confound this furie) vse hope, which (though euery waies thou be assaulted) will maintaine thy constancie; And conclude thus (when troubles or doubts distraught thee,) with OUID,

Magna tamen spes est in bonitate dei,
Yet in Gods goodnesse is our hope increast.

The second furie (now adaies ranging vp and downe our countrie, and infecting fraile and inconstant hearts) is PUSAILA-NIMITIE and WORLDLIE FEARE, who (wherefoeuer he lurketh,) is knowne by these tokens; hee maketh the eie inconstant, the colour come and goe, the heart beat, the thought fuspitious, he kills weake desire, by fuspitious feares; and as a little water (as ARISTOTLE saith) is sooner corrupted then a great deale; so with this abastardizing spirit, the weaker minds are sooner attainted the great. This fiend maketh easie thinges impossible by mistrust, and so transporteth affections that they can claime no title in their owne natures. This is a temporall and foolish kind of feare, rising either from the loue of transitorie things, or the supposed difficulties of life. The ordinarie seate of this humor is in the sensualitie of the heart: With this weaknesse of spirit was ANTHONIE the Romane seafd, who seeing the increase of CÆSAR, when his meanes of resist were sufficient, retired himselfe to his Timoneum, leauing both CLEOPATRA and his busines, as destitute of all hope, before the assurance of his danger: mortall is this sinne if it bee accompanied with the consent of the will, the Apostle writing to the Colossians saith, Fathers prouoke not your children vnto indignation, least they become weake in mind, and loose their courage, (according to the Syriak:) noting hereby, that this infirmitie accompanieth for the most part those that are of the weakest abilitie and Iudgement. This deiection of spirit likewise is an effeminate and womanish disease, expresse often by foolish hufwives in these words, Good God what shal I do? How shal I dresse my house? Make ready my children? Doe this, and do that? being things

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easie and rediculous to bee forced. Against this infirmitie, and inuenoming spirit of feare, I will applie that of DOCTOR GERSON, where hee sayth, That there are diuers that thinke they offend by dispaire, which offend not: For this procéedeth from a certaine Pusillanimitie of their hearts, or of emotiue or féeling of dispaire, which they esteeme to bee a consent, but it is not. For whatsoeuer féeling they may haue, (yea, although it presse so farre as that they thinke themselues almost attained with this temptation) they lose not charitie, as long as they are sorrowfull, and the reason is contrarie and consenteth not thereto: So that the spirit of a man is ouercome by the enemye, except there bee consent of the will: For the fence maketh not the sinne, but the consent. You that are or may happen to bee intangled in these briars, and assailed by this temptation, make your generall recourse to God, saying with the Apostle, *Omnia possum in eo qui me confortat*: I can doe al things by the grace of him that comforteth mee. To conclude, let no man hide his Talent whatsoeuer, which God hath bestowed on him to trafficke and profite his neighbour, least hee incurre this vice of PUSILLANIMITIE; but let vs all cleaue vnto MAGNANIMITIE his opposite, considering this of TULLIES, *Qui magno animo est & forti; omnia quæ cadere in hominem possunt despicit, & pro nihilo putat*. Hee that hath a noble and resolute mind, despiseth all miifortunes that are incident to man, holding them of no reckoning. And that of LUCANS,

—*Fortissimus ille est,
Qui promptus metuenda pati si cominus insent.*
Most strong is he when dangers are at hand,
That liues prepared their furie to withstand.

DULNESSE OF SPIRIT (the next borne to Pusillanimitie) hath great conformitie with him, for PUSILLANIMITIE hinders the beginning and enterprise of a good worke, and this fiend letteth the performance of it whē it is begun, & maketh a man giue ouer in the midst of his busines. This monster hath thrée heads wherfoeuer he

he seafeth one body: the first is IDLENESSE, (slack to performe any thing, and a poifon that confoundeth many men;) the second is SLOWNESSE, that deferreth to follow vertue, or conuerfion from finne: the third is TEPIDITIE, which caufeth a man do his worke coldly, without courage or feruor in his bufines. This fiend haunteth moft commonly among thofe fort of men, that are too much fubieft to their flefh, and being bondflaues to their fenfual lufts, haue their reafons obfcured, and their defires dulled: they hate Mufike, defpife Arts, accounting their excellence to be in ignorance; if they fpeake, it is fo abruptly and lothfomly, as it mooueth not; and if they be filent, they rather looke like fome blind ftatues of marble, then liuing and moouing men. If they write, it is *Inuita Minerva*, fo coldly and without conceit, as they (like the vntunable ring of Bels) rather fill the ears with iarring and noife, then delight or reafon. Many & too many are poffeffed with this fpirit, and this fpirit is incarnate in them. For they only like beafts refpect prefent things, hauing no care of that which is to come: you fhall fee a flouen fleeping in his bed, that for want of rifing lofeth the commodity of preferment: another fo cold in his enterprifes, that he is vnfortunate in all bufines. Whatfoeuer commeth from fuch men, feemeth to be enforced, (fo is the eie of their iudgements blinded in perceiuing that which beft behoueth them.) I knew one of this factiō in Oxford, who (after he had ftudied feuen yeres, & often beaten ouer the Predicables,) at laft thanked God y^t he had a litle fight in *Genus*. This was as flouently a lout as euer I lookt vpon, who often found in his heart to loofe his breakfast for want of fetching: come into his ftudy, you fhould ftill fee him fleeping ouer his booke. In all exercifes he was alwaies the laft: & in all difputations fo cold, & duncicall, that neither any man vnderftood him, nor he, himfelfe. With this fpirit was thofe two Seruing men feafed, the firft of which being asked by his mafter fitting at dinner, what hee had brought from the Sermon? In faith Sir, (faid he) your hat and cloake, and nothing els. The fecond examined in the like manner, answered thus: Faith I markt not the beginning, I was afleepe in the midft, and came away before the end. This is a daungerous fiend wherefoeuer

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Incarnate Devils.

Plutarch.

he gets footing, causing men to make shipwracke of their time, which being short and swift once past is irrecoverable, & which lost (saith BIAS and THEOPHRASTUS) a great treasure is lost. This made certaine discontented (as TIMON and APERMANTUS) waxe careles of bodie and soule, fretting themselues at the worlds ingratitude, and giuing ouer all diligent indeuor, to serue the fury of their vnbridled minds. The stories registred by learned men are full of men thus affected, and who so considereth the most pollices and Commonweals of Christians, shall I fear me (and let me write it with grieve) find more oportunitie lost by coldnesse, slacknes, and delay, then consideration can remedy with many yeares heart break and studie. By delay and protraction, enemies wax strong, and lingering hate giueth preuention a diliger eie; and though AFFRICANUS admitteth not officious diligence, yet am I so contrarie to him, that I dare boldly auow, that the most stratagems that are done happily, are done suddenly: yet desire I not to bee misconstrued in this, for before action, I admit counsel, and secrecie: But matters once intended, I hold all time lost till they be executed; for delay giueth the enemy oportunitie of intelligence, weakeneth the heart of the souldior, generally more seruent in the first exploits, and afflicteth the heart of the gouernor till the issue be discovered. To conclude, as waters without stirring & mouing, wax corrupt; so without diligence all affaires are either lost or weakened.

But leaue we this (yet not as impertinent to this place, but as such a thing if well lookt into, deserues a whole volume) and let vs now haue an eie to the next fiend of this breed, which Sathā first named NEGLIGENCE. NEGLIGENCE incarnate in our world, hath generally a running head, he is full of rancor, and replenished with idlenesse; INSTABILITY, and MUTABILITIE, continually attend vpon him; so that he beginneth many things, but endeth nothing: he will execute no office by reason of trouble, keepe no house least he take too much care for his family: put him in trust with a message, hee forgets it: and commit your affaires to his handling, all comes to nought: reading good bookes troubles his wits, but for PALMERINE, thats a prettie storie, and why, because it teacheth him no wit: This fiend lets his books bee couered with

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with duſt for want of looking too, his garments fall in pieces for want of amending, his haire ouergrow his ſhoulders, for want of barbing, his face couered with duſt for want of waſhing, and he walks generally vntruſt, not for exerciſe ſake, but for idlenes: he is ſtill thinking and deuifiſing on things, but he executeth nothing, and (like a lunaticke perſon) runs into ſtrange imaginations, and only ſpeaks them without effecting them: he deſers in al that he doth, and thereby loſeth the moſt of his thrift; and in neglecting to ſollicite his friends, hee loſeth & ſmothereth his fortunes; ſo that OCCASION may rightly ſay and crie to him out of AUSONIUS,

*Tu quoq; dum recitas dum per contando moraris,
Elapſam dices me quoq; de manibus.*

*Auſonius
lib. Epigra.*

And whileſt thou aſkeſt and asking doeſt delay,
Thou wilt confeſſe that I am ſlipt away.

ISODORE (in his booke of Etimologies, writing of this ſin) ſaith that the negligent man is called *negligens, quaſi nec eligens*; that is, negligence, becauſe he hath no choice in any thing: for who ſo is ſubiect to this infirmitie, is void of all election, by reaſon that he wanteth conſideration: for a conſiderate man in foreſeeing preuenteth, which preuention is the death of negligence. This fiend my friends muſt be earneſtly auoided, for by him ANTHONY dallying in delights with CLEOPATRA, gaue CÆSAR oportunitie in many victories; And HANNIBAL lying idle at Cannas, corrupted both his ſouldiors, and ſtrengthned his enemies. It is a Cinicks life not a Chriſtians, which is ouerpaſt in negligence, and nothing worſe becommeth a man, then to be careleſſe and improvident: For as fruits vnlookt vnto, are for want of turning ſoone rotten, ſo minds for lacke of vertuous meditation, become corrupt and polluted: memorie without uſe decaieth, and the bodie without exerciſe becommeth lothſome, negligence therefore is fitly compared to a ſleepe, for as in it man reſteth and is deprived of al that he hath, ſo in the ſleepe of negligence and ſinne, al vertues are diſpoiled: which is very prettily figured in the ſleepe of IONAS, of whom it is ſaid, That he fled from the face of our Lord in Tharſis, and entring into a ſhip fell into a profound ſleep, and there aroſe a great wind, and the tempeſt increaſed, and the ſhip

*Iſodore. lib.
Etimol.*

*Diogen. La-
ertius.*

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was in danger; Finally, IONAS was cast into the sea, where falling into the belly of a Whale, hée lost his haire of his head, and became bald. On which place the glosse saith, That the great and heauie sléepe of the Prophet signifieth a man loaden and drowied in the sléepe of error, for whom, it sufficeth not to flie from our Lord, but furthermore (ouerwhelmed with a certaine carelesnesse) hée is ignorant of Gods wrath and seculie sléepe, and at last is cast into the Whales bellie, which is the bosome of hell. For as the Whale dwelleth in the déepest flouds, and profoundest seas; so Hell is said to bée in great obscuritie, and in the depth of the earth. Wherevpon in the Gospell it is said, To be in the heart of the earth: For as the heart is in the midst of a creature, so is Hell in the midst of the earth. At the last hée is made bald and spoild of his haire, that is, deprived of his vertues and graces. And where it is said, IONAS sléeeping the winds arose; it implieth thus much, that a man sléeeping in idlenesse, negligence, and carelesnesse, the winds and stormes of temptations suddainlie and vehementlie arise: For then are wée most suddainlie surprised with error, when wée are most intangled with improvidence and negligence. And as CÆSAR in his Senate house was assailed when hée least suspected, by his conspirators, so men in their securities are soonest subdued by the assaults of wickednesse; which conspireth the death of the soule. The Poets faine thus of the Syrenes which haunt about Sicily (and of late daies haue appeared in the Sea in India) That with their swéet tunes they draw the Marriners asléepe, that whilest they sléepe soundly, they may sincke their ship. The like may bée said of the Deuill, who lullet vs in the lap of inconsiderate securitie, and singeth vs asléepe with the notes of NEGLIGENCE, till he sincke the ship of our soule, which is our bodie, in the bottomlesse seas of confusion, which is Hell.

Let vs flie from NEGLIGENCE therefore, as being the first cause of the downfall both of men and Angels, let vs bée forward in curing our corrupt natures, let vs not resemble the foolish buffard in HORACE, who because hée could not
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fée as cleare as Linx, would not annoint his eies with Collirium; but let vs féeke out of celestially heritages, not negligently (as those of the tribe of DAN, sent out to search the promise land,) but diligentlie, like those that brought backe the fat thereof, that wee may bee worthy the heritage. Fie how farre haue I wandred when SLEEPINESSE the last Deuill of this bréed hath ouertooke me to intreat of his nature: Sit downe drowsie fiend, I will dispatch thee presently.

SOMNOLENCE and SLEEPINESSE lurketh continually with vnfortunate persons, and the excesse thereof sheweth the spirit hath small working: he is a fiend that (wheresoeuer hée inhabiteth) dulleth the senses, maketh the head heauie, the eies fwolne, the bloud hote, corrupt, and excessiue, the face pufft, the members vnlustie, the stomacke irkesome, the féet féeble: Looke in a morning when you see a fellow stretching himselfe at his window, yawing, and starting, there bee assured this Diuell hath some working: This is a shrowd spirit wheresoeuer hée gets seafure, for hée liueth by the expence of life, and hée that entertaines him, hath rhewms, catthars, defluxions, repletions, and opilations, as ordinarily about him, as euerie substance hath his shadow. This fiend and his brother NEGLIGENCE are of one nature, and where DULNESSE OF SPIRIT, and these méet, God, nature, law, counsell, profit, soule, bodie, and all are neglected.

This considered, let this Deuill incarnate (too ordinarie a guest in this cuntry) bee banished from our societie, least being corrupted by his example, wee fall into the same sinne wherewith hée is intangled: for as PLATO sayth, *Dormiens est nullius prætijs*, A sleepe man is of no worth; and in the feuenth of his lawes, hée thus writeth, *Somnus multus, nec animis, nec corporibus, nec rebus preclare gerendis, aptus est à natura*, Excessiue sleepe is neither good for the soule or bodie, or auailable in any vertuous or laudable action: For hée that sleépeeth, is no more accounted of then hée that is dead: and truly I am of this opinion, that hée tooke this custome and law from HOMER, and no other, who sayth, That sleépe is the brother of death: The same allusion also vsed DIOGENES, who

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who when he had slept said, *Frater fratem inuist*, The brother hath visited his brother, that is, sleepe hath visited death: the same likewise intimateth OUID in this verse,

Stulte quid est somnus gelidæ nisi mortis imago?
Foole what is sleepe but image of chil death?

The like consideration likewise had the Doctors of Israel: so that one amongst them (called RABI-DOSA the son of HARKINAS) writeth, The mornings sleepe, and the euenings dronkenesse, shorten a mans life: corporal sleepe likewise oftentimes ingendred the sleepe of the soule, which spirituall sleepe is farre more dangerous then the other, and therefore CATO dissuadeth youth from it.

—*Somno ne deditus esto,*
Nam diuturna quies vitij's alimenta ministrat.
Be not addict to sleepe, for daily rest
Yeelds food to vice and nurseth sinne in feast.
And that diuine PETRARCH most wittily singeth,
La gola il somno, & l'otiose piume,
Hanno dol mundo ogni virtus bandita.
Incontinence, dull sleepe, and idle bed,
All vertue from the world haue banished.

So that humane nature is wandred from his scope, and ouercome by euill custome. There is another Poet (as I remember it is OUID) that saith it is sufficient for children to sleepe seuen houres: and another contemplatiue father saith, that to repose fve houres, is the life of saints; to sleepe fixe, is the life of men; but to slug seuen, is the life of beasts: Saist thou thus O father? Oh that thou couldest haue liued to haue scene this age, wherein if thy wordes sound truth, thou shouldest find (whatsoever way thou seekest) as manie reasonable beasts as there bee motes in the Sunne, thinking eight, tenne, twelue houres, but a Method of Moderation. These are they that sleepe in their beds of Iuorie, and play the wantons

Amos. 6.

the wantons on their soft couches: *Pauca verba*, this is a subiect for a Preacher. Let me therefore draw to my conclusion, and finish both my booke, and the discouery of further wretchednes, in shewing the detestable effects of ASTAROTH, adding certaine dissuasions to the same.

DAMASCENE (defining this sinne) saith, That it is a spirituall heauinesse, which depressoeth and weigheth downe the soule so much, that it taketh no delight or tast in executing goodnesse. TULLY he defines it to be a wearines and tediousnes of the spirit, by which a man groweth in lothing of that good he hath begun. So that by them it is to be gathered that SLOTH is a languishing infirmity of the spirit, a dulnes of the mind, a diffidence of Gods helpe, a distrust of our owne strength. The sinnes it maketh those subiect too that are intangled therewith, are forgetfulness of God, carelesnes of our estates, obscurity of our soules, loathsomnesse of our bodies, and irrecoverable losse of time. This sin (by the Fathers) is compared to the disease (called by the Philosophians) *Paralysis*, with which, whosoever is seased, his members are dissolued, his vitall powers and naturall faculties are weakened, and he himselfe is wholly not himselfe, neither being able to mooue, nor master his owne lims. So fareth it by a slothfull man, who looseth by this sicknes the light of his mind, the vse of his vnderstanding, y^e good affections that are the props and pillars of the same, and becommeth but the image of that which in effect he is not: and as this infirmity is healed by very hot Pulsesies and inward potions, so except the heat of charity, and the remembrance of hell fire, be applied to the wounds and dulnes hereof, it remaineth wholly incurable. Besides, this sinne is against nature, for as the bird to flie, the fish to swim, the floure to grow, the beast to feed, so man was ordained to labour; which if he do not, he wrongs nature, wrongs his bodie, and which worse is, dams his soule. *Noli esse piger*, (saith AUGUSTINE) Be not slow, labour earnestly and God will giue thee eternal life. HELINANDUS in his Chronicles reporteth, that when a certaine Bishop (called PHILIPPUS BELUACENSIS) was for a night lodged in their Monastery, hee slept so long, that hee was neither present at Gods seruice, neither ashamed to let the sunne (it being

*Damas. lib. 2.
Ortho. ca. 14.*

*Serm. 2. de
tim. lib. 6.*

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Incarnate Deuils.

ing then Winter time) to behold him sleeping, which when HELINANDUS perceaued, and saw no man readie or bold enough to tell him of his fault, hée confidentlie stept neare vnto his bed, and in brieft spake thus vnto him, Sir the Sparrows haue long since forsaken their nests to salute God, and wil a Bishop yet lie sleeping in his chamber? Consider (father) what the Psalmist saith, Mine eies haue preuented the day; and that of AMBROSE, It is vncomely for a Christian that the beame of the Sunne should behold him idle; and let this persuaue you to cast off your slugginesse: The Bishop (rowled with these wordes all in rage) said vnto him, goe wretch as thou art and loue thyselfe, I disdain thy counsailes: to whom the Moncke answered in a pleasant manner, Take heed father least your wormes kill you, for mine are alreadie flaine: hée meant the worme of conscience, which shall at last bite them, who are giuen ouer to their sensualities. I haue read also a prettie storie in an old dunce called PETRUS DE LAPIARIA, which because of the pithie allusion I will not sticke to tell you. A certaine King (saith hée) hauing thrée sonnes, and being well stept in yeares, resolu'd to make his Testament, certifying his children, that which of them was most slothfull, on him hée would bestow his kingdome; to whom the first said to me belongs the kingdome, for I am so sluggish, that as I sit by the fire I rather suffer my shinnes to bee burnt, then to draw them from the flame: the second hée said, the crowne in all reason belongs to mee, since I am farre more slothfull then thou art, for hauing a rope about my necke, and being readie to bee hanged, and a sword in my hand, sufficient to cut the same, yet am I so slothfull, that I will not stretch out my hand to saue my life: after him the third stept vp, and in these wordes made his claime, nay saith hée I alone ought to raigne, for I excell you all in slothfulness, For lying continually on my backe, water stilleth vpon mine eies, yet I for sloth sake forsake not my bed, neither turne to the right nor to the left hand: and on this sonne the King bestowed his Crowne and kingdome. To yeeld this a Morall interpretation

tation, these thrée finnes are thrée sorts of idle persons; The first that cares not for fire, signifieth him, that being in the companie of euill and luxurious men, will not forsake them: The second, (knowing himselfe hanged in the snare of the Deuill, as the couetous man) yet hauing and knowing the sword of Praier sufficient to cut the rope, neuerlesse hee will not vse it: The third (that will neither turne his eie to the right or to the left hand) signifieth him that neither considereth the paines of Hell, nor the rewards of Heauen, So that neither for feare of punishment, nor hope of reward, hee will rise againe from sinne: On him the Deuill his father (who as IOB saith, is the King ouer the children of pride) bestoweth the kingdome of Hell, where no order but continuall horror inhabiteth. And trulie to the idle and slothfull person Hell doth most iustly appertaine, because hauing eies to see his infirmitie hee blindeth them; a mind to vnderstand his remedie, hee disdaineth it; and times made for labour, yet refuseth it: but as SALOMON saith, *Omnis piger in egestate erit*, The slothfull man shall liue in pouertie, and Hell iustly shall bee his inheritance that negligently forbeareth to labor for heauen. Oh thou slothfull man if this persuaide thee not, looke further; the male storke senteth the adulteries of the female, except shee wash her selfe, doth not God then both see and will punish thy sinne except thou mend thy selfe? The Lion smelleth the filthinesse of his adulteresse, and will not hee thinke you looke into the offences of his creatures, yet assuredly he that seeth all things beholdeth thy wickednesse, and except thou repent thee, will do iustice on thy negligence.

Hauing alreadie heard the deformities of this monster, now at the last let vs consider the remedies against him. First, let vs intentiuely ponder and weigh how much our Sauour hath laboured and trauailed for the saluation of mankind: It is said that hee past the nights in praier, after whose example if wee desire to bee his, wee must (with the holie Martyrs of the

P ij

pri-

Incarnate Diuels.

Primitiue Church) mortifie our earthly members, and follow him in the like exercife: fecondly, (in that this Sinne of Idlenes hindreth both foule and body, and by that meanes is the occafion of many mifchiefes, as well corporall as fpiritual.) It hath bene as well detefted both in holy fcriptures, as in fathers of the Primitiue Church, as appeareth by IOHANNES CLYMACHUS, where he faith, Idlenes is a diffolution of the fpirit, an abieft feare in all good exercifes, an hatred and grieve of any godly profeffion. He faith likewise that worldly men are happy, he fpeaketh ill of God, accounting him cruell, and without humanity; he maketh a man aftonifhed in heart, and weake in praier; more hard then iron in the feruice of God, & both flothfull and rebellious to trauell with his hands, or to do obedience. Behold the right effects of deuillifh ASTAROTH: confider likewise what fruites fpring from this curfed fiend. Thirdly, one of the beft meanes to refift the craft of this fiend, is to trauell and to be alwaies doing fomewhat, to the end we be not furprized fuddenly, as SAINT IEROME counfelleth. To this purpofe, the ancient monks of Egypt, had alwaies thefe words in their mouthes, That he which occupieth himfelfe in any good exercife, is not tempted by the Deuill; but hee that doth nothing, but liueth Idly, is tormented and poffeffed with diuers. And if the Heauens, the Sunne, the Moone, and other planets, the birds, beafts, and fifhes, are in continuall motion, and without ceafing apply thofe offices for which they were created; what ought man to do, who is created for trauell, and whose foule is defined by the Philofopher to be a perpetuall motion? Let the Idle go to fchoole to the Ant (as faith SALOMON) and learne of her to be-haue him felfe: and let him take heed that hee prooue not that vnfruitfull tree, which muft be caft into eternall fire, and that barren figtree which Chrift curfed. Let him alwaies remeber y^t Idlenes is the nurfe of all euils, & that it is & hath bin the ouerthrow of many millions of foules. Let him confider y^t by labour we obtaine reward; by negligence, loofe our felues. It is reported of CYRUS the King of the Perfians, that being willing to in- kindle the hearts of the common fort to war againft the Medes, he vfed this pollicy and stratageme: He led his army to a cer-
taine

*Caff lib. 10.
cap. 23.*

*Arist. lib. de
animal.
Prouerb. 6.*

*Bal. Sex. lib.
1. Brata. c. 41.*

Incarnate Deuils.

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taine wood, where, for the whole day, he occupied the people in cutting downe the wood, and in continuall toile in lopping the trées. But the next day, he caused very sumptuous feasts to be prepared, & commanded his hoast to feast, sport, and make holy day with gladnes; and going to euery company in the midst of their sports, he asked them which of those two daies best liked them: who answered, that the second was more pleasant then the first. To whom he replied in this sort: As by yesterdaies labor you came together and were assembled to this daies banquet, so can you not be happy and blessed, till first of all you ouercome the Medes. So (in alluding to this after a morrall meaning) we can not attaine to blessednesse, except we ouercome in this world the Medes, which are the deuils, by vertuous actions; neither can we be admitted to the banquet, except by labour in this life time. AGAMEMNON, VLYSSES, and HERCULES the one besieged and rased Troy; the other, subdued and ouercame POLYPHEMUS; the third atchieued twelue incredible labours for glories sake: Let not vs therefore refuse labour for heauens sake. The Angels are not idle, but sing praises; the celestiall bodies (as I say) are not Idle, but obserue their motions; all airie, earthly, and watry creatures, are in continuall exercise: aire is continually tossed by the wind; water continually ebbes and flowes. If therefore all creatures detest SLOTH, and imbrace Labour, to giue man example; let vs forsake lothsome Idlenesse, for many foretold and these set down by OUID:

*Adde quod ingenium longa rubigine læsum
Torpet, & est multo quam fuit ante minus:
Fertilis assiduo si non remouetur aratro
Nil nisi cum spinis gramen habebit ager,
Tempore qui longo steterit malecurrit, & inter
Carceribus missus ultimus ibit equus:
Vertitur in teneram Cariem rimisque dehiscet,
Si qua diu solitis cymba vacabit aquis.*

Which courtly and hastily I haue thus translated,
The wit long hurt because not vsed more,
Growes dull, and far lesse toward then before.

P iij

Except

Incarnate Deuils.

Except the plow prepare the field for corne,
 In time it is oregrown with grasse or thorne.
 Who long hath rested can not run apace:
 The fettered horse is hindmost in the race.
 The boat consumes and riuies in euery rim,
 If on long beaten seas he cease to swim.

As therefore all things waxe worse for want of exercise & vse, and study refineth both Arts and all maner knowledge whatsoever, let vs detest ASTAROTH, flee his breed, tie our selues to exercises both of mind and body, vse the practise of THEMISTOCLES, occupy our heads when we walke solitary, and so dispose of all our actions, that the Enemy of all vertue find vs not Idle, who thinketh that fort easily woon, where the watchman sleepe; & that mind quickly ouercome, that entertaineth Idleness. Let vs follow PAUL, who wrought with his hands, least he should be troublesome to his brethren. Let exercise neuer forsake vs, either of mind or of body: for the Deuill (as IEROME saith) is like a thiefe, who finding a horse idle in the fields, gets vpon the backe of him, where contrary of those that labour, he can catch no holdfast. Idleness (saith BERNARD) *Est mater nugarum, nouerca virtutum*, Is the mother of toies, and the stepdame of vertue: for it casteth the strong man headlong into offence, and choking vertue, nourisheth pride, and squareth out the path to hell. If the castle be vnwalled, the Enemie enters; if the earth be vnmanured, it bringeth forth thornes; if the vine be neglected, it groweth fruitlesse: So if our bodies and minds be vnexercised, they are the sooner seduced and distracted.

The conclusion of this booke to the
 courteous Reader.



Thus far with regard to profit, & desire to please, I haue drawn my discourse and employed my readings: what my paine hath bene, you may recompence with your acceptance. For as to the traueiler the hope of rest maketh his iourney seeme light; so to the studious, the expectation of profit

Incarnate Deuils.

III

profit and good respect, lesseneth the tedioufnesse of labour, and long watchings. It fareth now with me as with shipwrackt sailers that espie their port, and weary pilgrimes that are in sight of Ierusalem; for my present Ioy drowneth my passed Trauell, and after I haue finished my iourney, I hang vp my offerings at the shrine of your curtesies: If you accept them, it satisfieth my labour, and sheweth your thankfulness. I am not of CAIUS LUCILLIUS opiniō, That no man should read my writings; for I had rather be misinterpreted then thought negligent. Accept my good intent (I pray you) and it shall encourage my endeauour; for a Father faith, The giuing of thanks, is an augmentation of desert. The desire is tedious that hath no end, and the labour loathsome that is misconstrued. You buy that cheape, which cost me deare; and read that with pleasure, which I haue written with trauell: Only if you pay me with the seed of acceptance, you make me forward toward another haruest: and in giuing me thanks, you shall loose nothing, For (as TULLY faith) he that giueth it hath it, and he that hath it, in that that he hath, restoreth it. You haue the aduantage of my goods, they are already in your hands: if you pay me that you owe me, I may hap trust you with a greater summe of Science. Farewell, and wish me no worfe, then I am carefull to increafe thy knowledge.

F I N I S.



Hunterian Club

LVII—SEVENTH YEAR.

A
LOOKING GLASSE
OF
LONDON AND ENGLAND

BY
THOMAS LODGE
AND
ROBERT GREENE

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A LOOKING

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Made by Thomas Lodge

Gentleman, and *Robert Greene.*

In Artibus Magister.



L O N D O N

Printed by Thomas Creede, and are to be folde
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Gratious streete.

1 5 9 8.

18. 2

Chrysomelidae



A Looking Glasse, For

London and England.

Enters Rasni king of Niniuie, with three kings of Cicilia, Creet, and Paphlagonia, from the ouerthrow of Ieroboam, King of Ierufalem.



O pace ye on triumphant warriors,
Make *Venus* Lemmō armd in al his pomp,
Basthat the brightnesse of your hardy lookes,
For you the *Viceroyes* and the Causalires,
That wait on *Rasnies* royall mightinesse:
Boast pettie kings, and glorie in your fates,
That stars haue made your fortunes clime so
Togiue attend on *Rasnies* excellency. (high,

Am I not he that rules great *Niniuie*,
Rounded with *Lycas* siluer flowing streames,
Whose Citie large *Diametri* containes,
Euen thrée daies iournies length from wall to wall,
Two hundreth gates carued out of burnisht brasse,
As glorious as the portoyle of the Sunne,
And for to decke heauens battlements with pride,
Six hundreth Towers that topleffe touch the cloudes:
This Citie is the foote stoole of your King,
A hundreth Lords do honour at my fēete,
My scepter straineth both the poralels,
And now to t'enlarge the highnesse of my power,
I haue made *Iudeas* Monarch flee the field,
And beat proud *Ieroboam* from his holds,
Winning from *Cades* to *Samaria*,

A 3

Great

A looking Glasse, for

Great *Iewries* God that foild stout *Benhadab*,
Could not rebate the strength that *Rafni* brought,
For be he God in heauen, yet Viceroyes know,
Rafni is God on earth and none but he.

Cicilia. If louely shape, feature by natures skill,
Passing in beautie faire *Endymions*,
That *Luna* wrapt within her snowy brests,
Or that swéet boy that wrought bright *Venus* bane,
Transformde vnto a purple *Hiacynth*,
If beautie *Nunpareile* in excellence,
May make a King match with the Gods in grée,
Rafni is God on earth, and none but hée.

Creet. If martiall lookes wrapt in a cloud of wars
More fierce then *Mars*, lightneth fro his eyes
Sparkling reuenge and dyre disparagement:
If doughtie déedes more haughtie then any done,
Seald with the smile of fortune and of fate,
Matchlesse to manage Lance and Curtelex.
If such high actions grac'd with victories,
May make a King match with the Gods in grée,
Rafni is God on earth, and none but he.

Paphlag. If *Pallas* wealth.

Rafni. Viceroyes inough, *Paphlagon* no more,
Sée wheres my sifter faire *Remilia*,
Fairer then was the virgin *Dania*,
That waits on *Venus* with a golden shew,
She that hath stolen the wealth of *Rafnes* lookes,
And tide his thoughts within her louely locks,
She that is lou'd, and loue vnto your King,
Sée where she comes to gratulate my fame.

*Enters Radagon with Remilia, sifter to Rafni,
Aluia wife to Paphlagon, and other Ladies,
bring a Globe seated in a ship.*

Remilia. Victorious Monarch, second vnto *Ioue*,
Mars vpon earth, and *Neptune* on the Seas,

Whofe

London and England.

Whose frowne stroyes all the Ocean with a calme,
Whose smile, drawes *Flora* to display her pride,
Whose eye holds wanton *Venus* at a gaze,
Rafni the Regent of great *Niniuie*,
For thou hast soyld proud *Ieroboams* force,
And like the mustering breath of *Æolus*,
That ouerturnes the pines of *Libanon*,
Hast scattered *Iury* and her vpstart groomes,
Winning from *Cades* to *Samaria*,
Remilia gréets thee with a kinde salute,
And for a present to thy mightineffe,
Giues thee a Globe folded within a ship,
As King on earth, and Lord of all the Seas,
With such a welcome vnto *Niniuie*
As may thy sisters humble loue afford.

Rafni. Sister. The title fits not thy degré,
A higher state of honour shall be thine,
The louely Trull that *Mercury* intrapt,
Within the curious pleasure of his tongue,
And she that basht the sun-god with her eyes,
Faire *Semele* the choise of *Venus* maides,
Were not so beautious as *Remilia*.

Then swéeting, sister shall not serue the turne,
But *Rafnes* wife, his Lemmon and his loue.
Thou shalt like *Iuno* wed thy selfe to *Ioue*,
And fold me in the riches of thy faire,
Remilia shall be *Rafnes* Paramour.
For why if I be *Mars* for warlike déeds,
And though bright *Venus* for thy cleare aspect,
Why should not from our loynes issue a sonne,
That might be Lord of royall foueraigntie?
Of twentie worlds, if twentie worlds might be,
What faist *Remilia*, art thou *Rafnes* wife?

Remilia. My heart doth swell with fauour of thy
The loue of *Rafni* maketh me as proud (thoughts,
As *Iuno* when she wore heauens Diademe.

Thy

A looking Glasse, for

Thy sister borne, was for thy wife by loue,
Had I the riches nature locketh vp,
To decke her darling, beautie when she smiles,
Rafni should prancke him in the pride of all.

Rafni. Remelias loue, is farre more either prifde,
Then *Ieroboams* or the worlds subdue,
Lordings, ile haue my weddings sumptuous,
Made glorious with the treasures of the world,
Ile fetch from *Albia* shelues of Margarites,
And strip the Indies of their Diamonds,
And *Tyre* shall yeeld me tribute of her gold,
To make *Remelias* wedding glorious,
Ile send for all the Damosell Quéenes that liue
Within the reach of *Rafnies* gouernment,
To wait as hand maides to *Remelia*,
That her attendant traine may passe the troupe
That gloried *Venus* at her wedding day.

Creete. Oh my Lord, not sister to thy loue,
Tis incest and too foule a faët for Kings,
Nature allowes no limits to such lust. (Lord,

Rada. Presumptuous Viceroy, darst thou check thy
Or twit him with the lawes that nature loues,
Is not great *Rafni* aboue natures reach,
God vpon earth, and all his will is law.

Creet. Oh flatter not, for hatefull is his choise,
And sisters loue will blemish all his worth.

Radag. Doth not the brightnesse of his maiestie,
Shadow his déeds from being counted faults.

Rafni. Well hast thou answered within *Radon*,
I like thee for thy learned Sophistri,
But thou of *Creet*, that countercheckst thy King,
Packe hence in exile, giue *Radagon* thy Crowne,
Be thee Vicegerent of his royaltie?
And faile me not in what my thoughts may please,
For from a begger haue I brought thee vp,
And gracst thee with the honour of a Crowne,

Ye

London and England.

Ye quandam king, what féed ye on delaies?

Creete. Better no King then Viceroy vnder him
That hath no vertue to maintaine his Crowne.

Rafni. *Remilias*, what faire dames be thofe that wait
Attendant on my matchleffe royaltie?

Remilia. Tis *Aluia*, the faire wife to the king of *Paphlagonia*.

Rafni. Truft me ſhe is a faire: thou haſt *Paphlagon* a Iewell,
To fold thee in ſo bright a ſwéetings armes.

Rad. Like you her my Lord?

Rafni. What if I do *Radagon*?

Rada. Why then ſhe is yours my Lord, for marriage
Makes no exception, where *Rafni* doth command.

Paphla. Ill doſt thou counſell him to fancy wiues.

Rada. Wife or not wife, what ſo he likes is his.

Rafni. well answered *Radagon*, thou art for me,
Feed thou mine humour, and be ſtill a king.

Lords go in tryumph of my happie loues,

And for to feaſt vs after all our broiles,

Frolicke and reuell it in *Niniue*.

Whatſoeuer beſitteth your conceited thoughts,

Or good or ill, loue or not loue my boyes,

In loue, or what may ſatiſſie your luſt,

Aſt it my Lords, for no man dare ſay no.

Smith. *Deneſum imperium, Cum Ioue nunc teno.*

Exeunt.

*Enters brought in by an Angell Oſeas the Prophet, and ſet
downe ouer the Stage in a Throne.*

Angell. Amaze not man of God, if in the ſpirit
Th'art brought from *Iewry* vnto *Niniue*,
So was *Elias* wrapt within a ſtorme,
And ſet vpon mount *Carnell* by the Lord,
For thou haſt preacht long to the ſtubborne Iewes,
Whoſe flintie hearts haue felt no ſwéet remorſe,
But lightly valuing all the threats of God,
Haue ſtill perſeuerd in their wickedneſſe.

B

Loe

A looking Glasse, for

Loe I haue brought thée vnto *Niniue*,
The rich and royall Cittie of the world,
Pampred in wealth, and ouergrowne with pride,
As *Sodome* and *Gomorrha* full of sin,
The Lord lookes downe and cannot sée one good,
Not one that couets to obey his will,
But wicked all, from Cradle to the Church.
Note then *Oseas* all their gréeuous finnes,
And sée the wrath of God that paies reuenge.
And when the ripenesse of their sin is full,
And thou hast written all their wicked through,
Ile carrie thee to *Iewry*, backe againe,
And seate thee in the great *Ierusalem*,
There shalt thou publish in her open stréetes,
That God sends downe his hatefull wrath for sin,
On such as neuer heard his Prophets speake,
Much more will he inflict a world of plagues,
On such as heare the fwéetnesse of his voice,
And yet obey not what his Prophets speake,
Sit thée *Oseas* pondring in the spirit,
The mightinesse of these fond peoples finnes,
Oseas. The will of the Lord be done.

Exit. Angell.

*Enters the Clowne and his crew of Ruffians,
to go to drinke.*

Ruffian. Come on Smith, thou shalt be one one of the crew, because thou knowest where the best Ale in the Towne is.

Smith. Come on, in faith my colts, I haue left my M. striking of a heat, and stole away, because I would kéep you company.

Clowne. Why, what shall we haue this paltrie Smith with vs?

Smith

London and England.

Smith. Paltry Smith, why you incarnatiue knaue, what are you, that you speak pettie treason against the Smiths trade?

Clowne. Why flaue, I am a gentleman of *Niniuie*.

Smith. A Gentleman good fir, I remember you well and al your progenitors, your father bare office in our towne, an honest man he was, and in great discredit in the parish, for they bestowed two squires liuings on him, the one was on workingdayes, and then he kept the towne stage, and on holidiaies they made him the Sextens man, for he whipt dogs out of the Church. Alas fir, your father, why fir mée-thinks I see the Gentleman stil, a proper youth he was faith, aged some foure & ten, his beard Rats colour, halfe blacke, halfe white, his nose was in the highest degree of noses, it was nose *Autem glorificam*, so set with Rubies, that after his death it should haue bin nailed vp in Copper-smiths hall for a monument. Well fir, I was beholding to your good father, for he was the first man that euer instructed me in the mysterie of a pot of Ale.

2. Well said Smith, that crost him ouer the thumbs.

Clowne. Villaine were it not that we goe to be merrie, my rapier should presently quit thy opproprious termes.

O *Peter, Peter*, put vp thy fword I prithie heartily into thy scabbard, hold in your rapier, for though I haue not a long reacher, I haue a short hitter. Nay then gentlemen stay me, for my choller begins to rise against him: for mark the words of a paltry Smith, Oh horrible sentence, thou hast in these words I will stand to it, libelled against all the sound horses, whole horses, sore horses, Courfers, Curtalls, Iades, Cuts, Hacknies, and Mares: wherevpon my friend, in their defence, I giue thee this curse, thou shalt be worth a horse of thine owne this seuen yeare.

1. *Clowne.* I prithie Smith is your occupation so excellent? A paltry Smith, why ile stand to it, a Smith is Lord of the foure elements, for our iron is made of the earth, our bellows blowe out aire, our flore holdes fire, and our forge water. Nay fir, we reade in the Chronicles, that there was a God of our occupation.

A looking Glasse, for

Clowne. I, but he was a Cuckold.

That was the reason sir he cald your father coufin, paltry smith, why in this one word thou hast defaced their worshipful occupation.

Clowne. As how?

Marrie sir I will stand to it, that a Smith in his kinde is a Phisition, a Surgion and a Barber. For let a Horfe take a cold, or be troubled with the bots, and we straight giue him a potiō or a purgation, in such phisicall maner that he mends straight, if he haue outward diseases, as the spuing, splent, ring-bone, windgall or fashion, or sir a galled back, we let him blood & clap a plaister to him with a pestilence, that mends him with a verie vengeance, now if his mane grow out of order, and he haue any rebellious haire, we straight to our sheeres and trim him with what cut it please vs, pick his eares and make him neat, marry indēd sir, we are flouens for one thing, we neuer vse any musk-balls to wash him with, & the reason is sir, because he can woe without kissing.

Clowne. Well sirrha, leaue off these praises of a Smyth, and bring vs to the best Ale in the towne.

Now sir I haue a feate aboue all the Smyths in *Niniue*, for sir, I am a Philosopher that can dispute of the nature of Ale, for marke you sir, a pot of ale consists of foure parts, *Imprimis* the Ale, the Toast, the Ginger and the Nutmeg.

Clowne. Excellent.

The Ale is a restoratiue, bread is a binder, marke you sir two excellent points in phisicke, the Ginger, oh ware of that: the philosophers haue written of the nature of ginger, tis expulsiue in two degrees, you shal here the sentēce of *Galen*, it wil make a man belch, cough, & fart, and is a great comfort to the heart, a proper poesie I promise you, but now to the noble vertue of the Nutmeg, it is faith one *Ballad*, I think an English Roman was the authour, an vnderlayer to the braines, for when the Ale giues a buffet to the head, oh the Nutmeg that keepest him for a while in temper.

Thus you see the discription of the vertue of a pot of Ale, now sir
to

London and England.

to put my phisicall precepts in practife follow me, but afore I step any further.

Clowne. Whats the matter now?

Why séeing I haue prouided the Ale, who is the puruaior for the wenches, for maisters take this of me, a cup of Ale without a wench, why alasfe tis like an egge without salt, or a red hering without musterd.

Lead vs to the Ale, wéele haue wenches inough I warrant thée.

*Ofeas. Iniquitie seekes out companions still,
And mortall men are armed to do ill:
London looke on, this matter nips thee neere,
Leaue off thy ryot, pride and sumptuous cheere.
Spend lesse at boord, and spare not at the doore,
But aid the infant, and releue the poore.
Else seeking mercy, being mercilesse,
Thou be adiudged to endlesse heauinesse.*

*Enters the Vsurer, a yoong Gentleman, and
a poore man.*

Vsurer. Come on, I am every day troubled with those néedie companions, what newes with you, what wind brings you hither?

Gent. Sir I hope how far soeuer you make it off, you remember too well for me, that this is the day wherein I should pay you money that I tooke vp of you alate in a commoditie.

Poore man. And sir, firreuerence of your manhood and genterie, I haue brought home such mony as you lent me.

Vsurer. You yoong Gentleman, is my mony readie?

Gentle. Trulie sir, this time was so short, the commoditie so bad, and the promise of friends so broken, that I could not provide it against the day, wherefore I am come to intreat you to stand my friend, and to fauour me with a longer time, and I will make you sufficient consideration.

Vsurer. Is the winde in that doore, if thou hast my mony so it is, I will not defer a day, an houre, a minute, but take the forfeit

B 3 of

A looking Glasse, for

of the bond.

Gent. I pray you sir consider that my losse was great by the commoditie I tooke vp, you knowe sir I borrowed of you forty pounds, whereof I had ten ponnds in money, and thirtie pounds in Lute strings, which when I came to sell againe, I could get but fiae pounds for them, so had I sir but fiftéene pounds for my fortie: In confideration of this ill bargaine, I pray yon sir giue me a month longer.

Vfurer. I answered thée afore not a minute, what haue I to do how thy bargaine prooued, I haue thy hand set to my book, that thou receiuedst fortie pounds of me in money.

Gent. I sir it was your deuice that, to colour the Statute, but your confcience knowes what I had.

Poore. Fréend, thou speakest hebrew to him, when thou talkest to him of confcience, for he hath as much confcience about the forfeyt of an Obligation, as my blind Mare God bleffe her, hath ouer a manger of Oates.

Gent. Then there is no fauour sir?

Vfurer. Come to morrow to mée, and fée how I will vse thée.

Gent. No couetous Caterpillar, know, that I haue made extreame shift rather then I would fall into the hands of such a rauening panthar: and therefore here is thy mony and deliuer me the recognifance of my lands.

Vfurer. What a spite is this, hath sped of his Crownes, if he had mist but one halfe houre, what a goodly Farme had I gotten for fortie pounds, well tis my curfed fortune. Oh haue I no shift to make him forfeit his recognifance.

Gent. Come sir will you dispatch and tell your mony?

Strikes 4. a clocke.

Vfurer. Stay, what is this a clocke foure, let me fée, to be paid between the houres of thrée and foure in the afternoone, this goes right for me: you sir, heare you not the clocke, and haue you not a counterpaine of your Obligation? the houre is past, it was to bee paid betweene thrée and foure, and now the clocke hath strooken
foure,

London and England.

four, I will receiue none, Ile stand to the forfeyt of the recognifance.

Gent. Why fir, I hope you do but iest, why tis but four, and will you for a minute take forfeyt of my bond? if it were so fir, I was here before four.

Vfurer. Why didst thou not tender thy mony then? if I offer thee iniuriat, ake the law of me, complaine to the iudge, I will receiue no mony.

Poore. Well fir, I hope you will stand my good maister for my Cow, I borrowed thirtie shillings on her, and for that I haue paid you 18. pence a weeke, and for her meate you haue had her milke, and I tell you fir, she giues a pretie soape: now fir here is your mony.

Vfurer. Hang beggerly knaue, comest to me for a Cow, did I not bind her bought and sold for a peny, and was not thy day to haue paid yestarday? thou getst no Cow at my hand.

Poore. No cow fir, alasfe that word no cow, goes as cold to my heart, as a draught of small drinke in a frostie morning. No cow fir, why alasfe, alasfe, M. Vfurer, what shal become of me, my wife, and my poore childe?

Vfurer. Thou getst no cow of me knaue, I cannot stand prating with you, I must be gone.

Poore. Nay but heare you M. Vfurer, no cow, why fir heres your thirtie shillings, I haue paid you 18. pence a weeke, & therefore there is reason I should haue my cow.

Vfurer. What pratest thou, haue I not answered thee thy day is broken?

Poore. Why fir alasfe, my Cow is a common-wealth to mee, for first fir, she allowes me, my wife and sonne, for to banket our selues withall, butter, chéese, whay, curds, creame, fod milke, raw-milke, sower-milke, swéete-milke, and butter-milk, besides fir, she saued me euery yeare a peny in almanakes, for shee was as good to me as a Prognostication. if she had but set vp her taile and haue galladt about the meade, my little boy was able to say, oh father there will be a storme: her very taile was a Kalender to me, & now to loose my cow, alas M. Vfurer, take pittie vpon mee.

Vfurer.

A looking Glasse, for

Vfurer. I haue other matters to talke on, farewell fellowes.

Gent. Why but thou couetous churle, wilt thou not receiue thy mony and deliuer me my recognifance?

Vfurer. Ile deliuer thee none, if I haue wronged thee, feeke thy mends at the law.

Gent. And fo I will infatiable pefant.

Poore. And fir, rather then I will put vp this word no Cow, I will laie my wiues beft gowne to pawne. I tell you fir, when the flauie vttered this word no Cow, it strooke to my heart, for my wife fhall neuer haue one fo fit for her turne againe, for indeed fir, fhie is a woman that hath her twidling strings broke.

Gent. What meaneft thou by that fellow?

Poore. Marre fir, firreuerence of your manhood, fhie breakes winde behinde, and indeed fir, when fhie fat milking of her Cow and let a fart, my other Cowes would start at the noife, and kick downe the milke and away: but this Cow, fir the gentleft Cow, my wife might blow whilst fhie burft: and hauing fuch good conditions, fhall the Vfurer come vpon me with no cow? Nay fir, before I pocket vp this word no Cow, my wiues gowne goes to the Lawier, why alasse fir, tis as ill a word to me, as no Crowne to a King.

Gent. Well fellow, go with me, and ile helpe thee to a Lawyer.

Poore. Marrie and I will fir: No Cow, well the world goes hard.

Exeunt.

Ofeas.

Ofeas. Where hatefull vſurie
Is counted husbandrie,
Where mercileſſe men rob the poore,
And the needie are thruſt out of doore.
Where gaine is held for conſcience,
And mens pleaſures is all on pence,
Where yoong Gentlemen ſolſeit their lands
Through riot, into the Vfurers hands:
Where pouertie is deſpiſed & pittie baniſhed
And mercy indeed utterly vaniſhed.

Where

London and England.

Where men esteeme more of money then of God,
Let that land looke to feele his wrathfull rod.
For there is no sin more odious in his sight,
Then where vsurie defraudes the poore of his right.
London take heede, these sins abound in thee:
The poore complaine, the widowes wronged bee.
The Gentlemen by subiltie are spoilde,
The plough-men loose the crop for which they toild.
Sin raignes in thee o London every houre,
Repent and tempt not thus the heauenly power.

*Enters Remilia, with a traine of Ladies
in all royaltie.*

Remilia. Faire Quéene, yet handmaids vnto *Rafnes* loue,
Tell me, is not my state so glorious
As *Iunoes* pomp, when tyred with heauens despoyle,
Clad in her vestments, spotted all with starres?
She croft the filuer path vnto her *Ioue*,
Is not *Remilias* far more beautious,
Rich with the pride of natures excellencie?
Then *Venus* in the brightest of her shine?
My haire surpasse they not *Apollos* locks?
Are not my Treffes curled with such art,
As loue delights to hide him in their faire?
Doth not mine eye shine like the morning lampe,
That tels *Aurora* when her loue will come?
Haue I not stolne the beautie of the heauens,
And placest it on the feature of my face?
Can any Goddesse make compare with me?
Or match her with the faire *Remilia*?

Aluida. The beauties that proud *Paris* saw from *Troy*,
Mustering in *Ida* for the golden ball,
Were not so gorgious as *Remilia*.

Remilia. I haue trickt my tramels vp with riches balme,
And made my perfumes of the purest Myrre:
The precious drugs that *Egypt*s wealth affoord,

C

The

A looking Glasse, for

The costly painting fetcht fro curious *Tyre*,
Haue mended in my face what nature mist.
Am I not the earths wonder in my lookes?

Alui. The wonder of the earth and pride of heauen.

Remilia. Looke *Aluida* a haire stands not amisse,
For womens locks are tramels of conceit,
Which do intangle loue for all his wiles.

Aluid. Madam, vnlesse you coy it trick and trim,
And plaie the ciuill wanton ere you yéeld,
Smiting disdaine of pleasures with your tongue,
Patting your princely *Rasni* on the chéeke,
When he presumes to kisse without consent:
You marre the market, beautie nought auails.
You must be proud, for pleasures hardly got,
Are swéete, if once attainde.

Remilia. Faire *Aluida*,
Thy counsell makes *Remilia* passing wise.
Suppose that thou weart *Rasnes* mightinesse,
And I *Remilia* Prince of excellence.

Aluida. I would be maister then of loue and thée.

Remil. Of loue and me? Proud and disdainfull king,
Dar'st thou presume to touch a Deitie,
Before she grace thée with a yéelding smile?

Aluida. Tut my *Remilia*, be not thou so coy,
Say nay, and take it.

Remilia. Carelesse and vnkinde,
Talkes *Rasni* to *Remilia* in such fort
As if he did enioy a humane forme?
Looke on thy Loue, behold mine eies dinine,
And dar'st thou twit me with a womans fault?
Ah *Rasni* thou art rash to iudge of me,
I tell thee *Flora* oft hath wooed my lips,
To lend a rose to beautifie her spring,
The sea-Nymphs fetch their lillies from my chéeques.
Then thou vnkind, and hereon would I wéepe.

Alui. And here would *Aluida* resigne her charge,

For

London and England.

For were I but in thought *Thaffirian* King,
I needs must quite thy teares, with kisses swéete,
And craue a pardon with a friendly touch,
You know it Madam though I teach it not,
The touch I meane, you smile when as you think il.

Remi. How am I pleas'd to hear thy pritty prate,
According to the humor of my minde?
Ah Nymphs, who fairer then *Remilia*?
The gentle windes haue woode me with their sighes,
The frowning aire hath cléerde when I did smile,
And when I tract vpon the grasse,
Loue that makes warme the center of the earth,
Lift vp his crest to kisse *Remilas* foote,
Iuno still entertaines her amorous *Ioue*
With new delights, for feare he looke on me,
The *Phunix* feathers are become my Fanne,
For I am beauties *Phænix* in this world.
Shut close these Curtaines stright and shadow me,
For feare *Apollo* spie me in his walkes,
And scorne all eyes, to see *Remilias* eyes.
Nymphes, Knancks, sing for *Mauors* draweth nigh,
Hide me in Clofure, let him long to looke,
For were a Goddesse fairer then am I,
Ile scale the heauens to pull her from the place.

*They draw the Curtaines, and Musicke
plaies.*

Aluida. Beléeue me, tho she say that she is fairest,
I thinke my pennie siluør bo her leaue.

*Enter Rasni with his Lords in pomp, who make a
ward about him, with him the Magi
in great pomp.*

Rasni. *Magi* for loue of *Rasni* by our Art,
By Magicke frame an Armour out of hand,
For faire *Remilia* to disport her in.
Meane-while, I will bethinke me on furth, a pomp.

Exit.

C 2

The

A looking Glasse, for

*The Magi with their rods beate the ground, and from under
the same riseth a braue Arbour, the King retur-
neth in an other fute while the Trum-
pets founde.*

Rafni. Bleft be ye man of Art that grace me thus,
And blessed be this day where *Himan* hies,
To ioyne in vnion pride of heauen and earth.

*Lightning and thunder wherewith Remelia
is strooken.*

What wondrous threatning noife is this I heare?
What flafhing lightnings trouble our delights?
When I draw neare *Remilias* royall Tent,
I waking, dreame of sorrow or mishap.

Rada. Dread not O King, at ordinary chance,
These are but common exalitations,
Drawne from the earth, in substance hot and drie,
Or moift and thicke, or Meteors combuft,
Matters and causes incident to time,
In kindling in the fire region firft.
Tut, be not now a Romane *Angurer*,
Approach the Tent, looke on *Remelia*.

Rafni. Thou haft confirmd my doubts kinde *Radagon*.
Now ope ye folds where *Quéene* of fauour fits
Carrying a Net within her curled locks,
Wherein the Graces are intangled oft:
Ope like th' imperiall gates where *Phæbus* fits,
When as he meanes to wooe his *Clitia*.
Necternall cares, ye blemishers of bliffe,
Cloud not mine eyes whilst I behold her face,
Remilia my delight, she answereth not.

*He drawes the Curtaines and findes her strooken
with Thunder, blacke.*

How pale? as if bereau'd in fatall méedes,
The balmy breath hath left her bosome quite.

My

London and England.

My *Hesperus* by cloudie death is bent,
Villaines away, fetch Sirrops of the *Inde*,
Fetch *Balsomo* the kind preferue of life,
Fetch wine of *Greece*, fetch oiles, fetch herbes, fetch all
To fetch her life, or I will faint and die.

They bring in all these and offer, nought preuailes.

Herbes, Oyles of *Inde*, alas! there nought preuailes.
Shut are the day-bright eyes, that made me see,
Lockt are the Iems of ioy in dens of death,
Yet triumph I on fate, and he on her.
Malicious mistresse of inconstancie,
Damd be thy name, that hath obscur'd my ioy,
Kings, Viceroy, Princes, reare a royall tombe
For my *Remelia*, beare her from my sight,
Whilst I in teares, weepe for *Remilia*.

They beare her out.

Rada. What maketh *Rafni* moodie? Losse of one?
As if no more were left so faire as she?
Behold a daintie minion for the nonce,
Faile *Aluida* the *Paphlagonian* Quene,
Wooe her, and leaue this weeping for the dead.

Raf. What wooe my subiects wife that honoureth me?

Rada. Tut, Kings this *mourne* should not know.
Is she not faire? Is not her husband hence?
Hold, take her at the hands of *Radagon*.
A pretie peate to driue your mourne away.

Rafni. She smiles on me, I see she is mine owne.
Wilt thou be *Rafnes* royall Paramour?

Rad. She blushing yeelds consent, make no dispute?
The King is sad, and must be gladdened straight.
Let *Paphlagonian* King go mourne meane-while.

He thrust the King out, and so they Exeunt.

Ofeas. Pride hath his iudgement, London looke about,
Tis not enough in shew to be deuout:
A furie now from heauen to lands unknowne,
Hath made the Prophet speake, not to his owne.

C 3

Flie

A looking Glasse, for

*Flie wanton flie, this pride andvaine attire,
The seales to set your tender hearts on fire.
Be faithfull in the promise you haue past,
Else God will plague and punish at the last.
When lust is hid in shroude of wretched life,
When craft doth dwell in bed of married wife.
Marke but the Prophets, we that shortly shewes,
After death expect for many woes.*

*Enters the poore man and the Gentleman,
with their Lawier.*

Gent. I need not fir discourse vnto you, the dutie of Lawiers in tendering the right cause of their Clients, nor the conscience you are tied vnto by higher command. Therefore suffise the Vsurer hath done me wrong, you know the case: and good fir, I haue strained my selfe to giue you your fees.

Lawier. Sir if I should any way neglect so manifest a truth, I were to be accused of open periury, for the case is euident.

Poore. And trulie fir, for my case, if you helpe me not for my matter, why fir, I and my wife are quity vndone, I want my mease of milke when I goe to my worke, and my boy his bread and butter when he goes to schoole. M. Lawier pitie me, for surely fir, I was faine to lay my wiues best gowne to pawne for your fees, when I lookt vpon it fir, and saw how handsomly it was dawbed with statute lace, and what a faire mockado Cape it had, and then thought how handsomely it became my wife, truly fir my heart is made of butter, it melts at the least persecution, I fell on weeping, but when I thought on the words the Vsurer gaue me, no Cow: then fir, I would haue stript her into her smocke, but I would make him deliuer my Cow ere I had done, therefore good M. Lawier stand my friend.

Lawier. Trust me father, I will doo for thee as murh as for my selfe.

Poore. Are you married fir?

Lawier. I marry am I father.

Poore. Then goods Benifon light on you & your good wife,
and

London and England.

and send her that she be neuer troubled with my wiues diseafe.

Lawier. Why whats thy wiues diseafe?

Poore. Trulie fir, she hath two open faults, and one priuie fault, fir the first is, she is too eloquēt for a poore man, and hath he words of Art, for she will call me Rascall, Rogue, Runnagate, Varlet, Vagabound, Slaue, and Knaue. Why alasse fir, & these be but holi-day tearmes, but if you heard her working-day words, in faith fir, they be ratlers like thunder fir, for after the dewe folloves a storme, for then am I sure either to bee well buffeted, my face scratcht, or my head broken, and therefore good M. Lawyer, on my knées I aske it, let me not go home again to my wife, with this word, No Cow: for then shee will exercise her two faults vpon me with all extremitie.

Lawier. Feare not man, but what is thy wiues priuy fault?

Poore. Truly fir, thats a thing of nothing, alasse she indéede irreuerence of your maisterfhip, doth vse to breake winde in her sleepe. Oh fir, here comes the iudge, and the old Catife the Vfur-

rer

Enters the Iudge, the Vsurer, and his attendants.

Vsurer. Sir here is fortie Angels for you, and if at any time you want a hundreth pound or two, tis readie at your command, or the féeding of thrée or foure fat bullocks: whereas these néedie slaues can reward with nothing but a cap and a knée, & therefore I pray you fir fauour my case.

Iudge. Feare not fir, Ile do what I can for you.

Vsurer. What maister Lawier, what make you here, mine aduerfary for these Clients?

Lawier. So it chanceth now fir.

Vsurer. I know you know the old Prouerbe, He is not wise, that is not wise for himselfe. I would not be disgracft in this acti on, therefore here is twentie angels say nothing in the matter, and what you say, say to no purpose, for the Iudge is my friend.

Lawier. Let me alone, Ile fit your purpose.

Iudge. Come, where are these fellowes that are the plain-tifes, what can they say against this honest Citizen our neighbour, a man of good report amongst all men?

Poore.

A looking Glasse, for

Poore. Trulie M. Iudge, he is a man much spoken off, marry euery mans cries are against him, and especially we, and therefore I thinke we haue brought our Lawier to touch him with as much law as will fetch his lands and my Cowe, with a pestilence.

Gent. Sir, I am the other plaintife, and this is my counselour, I beseech your honour be fauourable to me in equitie.

Iudge. Oh *Signor Misaldo*, what can you say in this Gentlemans behalfe?

Lawier. Faith sir as yet little good, sir tell you your owne case to the iudge, for I haue so many matters in my head, that I haue almost forgotten it.

Gent. Is the winde in that doore? why then my Lord thus: I tooke vp of this cursed Vsurer, for so I may well tearme him, a commoditie of fortie poundes, whereof I receiued ten pound in mony, and thirtie pound in lute-strings, wherof I could by great friendship make but fiue pounds: for the assurance of this badde commodity, I bound him my land in recognisance, I came at my day and tendred him his mony and he would not take it, for the redresse of my open wrong, I craue but iustice.

Iudge. What say you to this sir?

Vsurer. That first, he had no Lute-strings of me, for looke you sir, I haue his owne hand to my booke for y^e receit of fortie pound.

Gent. That was sir, but a deuise of him to colour the Statute.

Iudge. Well he hath thine owne hand, and we can craue no more in law: but now sir, he saies his mony was tendred at the day and houre.

Vsurer. This is manifest contrary s^r, and on that I will depose, for here is the obligation, to be paid betwéen thrée and foure in the after noone, and the Clocke strooke foure before he offered it, and the words be betweene thrée and foure, therefore to be tendred before foure.

Gent. Sir, I was there before foure, & he held me with brabbling till the Clocke strooke, and then for the breach of a minute he refused my money, and keepe the recognisance of my land for so
small

London and England.

small a trifle: Good *Signor Misaldo* speak what is law, you haue your fee, you haue heard what the case is, and therefore do me iustice and right: I am a yoong Gentleman, and speake for my patrimony.

Lawier. Faith sir, the Case is altered, you told me it before in an other maner, the law goes quite against you, and therefore you must plead to the iudge for fauour.

Gent. O execrable briberye.

Poore. Faith sir Iudge, I pray you let me be the Gentlemans Counsellour, for I can say thus much in his defence, that the Vfurers Clocke is the swiftest Clocke in all the Towne, tis sir like a womans tongue, it goes euer halfe an houre before the time: for when we were gone from him, other Clocks in the Towne strooke foure.

Judge. Hold thy prating fellow, and you yoong gentleman, this is my ward, looke better an other time both to your bargains and to the paiments, for I must giue flat sentence against you: that for default of tendering the mony betweene the houres, you haue forfeited your recognifance, and he to haue the land.

Gent. O inspeakeable iniustice.

Poore. O monstrous, miserable, moth-eaten Iudge.

Judge. Now you fellow, what haue you to say for your matter?

Poore. Maister Lawier, I laide my wiues gowne to pawne for your fees, I pray you to this geere.

Lawier. Alasse poore man, thy matter is out of my head, and therefore I pray thee tell it thy selfe.

Poore. I hold my Cap to a noble, that the Vfurer hath giuen him some gold, and he chewing it in his mouth, hath got y^e toothache that he cannot speake.

Judge. Well sirrha, I must be short, and therefore say on.

Poore. M. maister Iudge, I borrowed of this man thirtie shillings for which, I left him in pawne my good Cow, the bargaine was, he should haue eighteen pence a weeke, and the Cowes milk for vsurie: Now sir, assoone as I had gotten the mony, I brought it him, and broke but a day, and for that he refused his mony, and

D

kéepe

A looking Glasse, for

kéepeſ my Cowe fir.

Iudge. Why thou haſt giuen ſentence againſt thy ſelfe, for in breaking thy day, thou haſt loſt thy Cowe.

Poore. Maſter Lawier, now for my ten ſhillings.

Lawier. Faith poore man, thy Caſe is ſo bad, I ſhall but ſpeake againſt thee.

Poore. Twere good then I ſhuld haue my ten ſhillings again.

Lawier. Tiſ my ſée fellow for comming, wouldſt thou haue me come for nothing?

Poore. Why then am I like to goe home, not onely with no Cowe, but no gowne: this geare goes hard.

Iudge. Well you haue heard what ſauour I can ſhew you, I muſt do iuſtice, come M. *Misaldo*, and you fir, go home with me to dinner.

Poore. Why but M. Iudge, no cow, & M. Lawier no gowne, Then muſt I cleane run out of the Towne.

How chéere you gentleman, you crie no lands too, the Iudge hath made you a knight for a gentleman, hath dubd you fir Iohn lack-land.

Gent. O miſerable time wherein gold is aboue God.

Poore. Feare not man, I haue yet a fetch to get thy lands and my cow againe, for I haue a ſonne in the Court, that is eyther a King or a Kings fellow, and to him wil I go and complain on the Iudge and the Vfurer both.

Gent. And I will go with thee and intreat him for my Caſe.

Poore. But how ſhall I go home to my wiſe, when I ſhall haue nothing to ſay vnto her, but no Cow. Alaffe fir, my wiues faults will fall vpon me.

Gent. Feare not, lets go, Ile quiet her ſhalt ſée.

Exeunt.

Oſeas. *Flie Iudges flie, corruption in your Court,
The Iudge of truth, hath made your iudgement ſhort.
Looke ſo to iudge, that at the latter day,
Ye be not iudg'd with thoſe that wend aſtray.
Who paſſeth iudgement for his private gaine,
He well may iudge, he is adiudg'd to paine.*

Enter

London and England.

Enters the Clowne and all his crew drunke.

Clowne. Farewell gentle Tapster, maisters, as good ale as euer was tapt, looke to your fêete, for the ale is strong: well farewell gentle Tapster.

1. *Ruffian.* Why firrha slaue, by heauens maker, thinkest thou the wench loues thée best, because she laught on thée, giue me but such an other word, and I will throw the pot at thy head.

Clowne. Spill no drinke, spill no drinke, the Ale is good, Ile tell you what, ale is ale, and so Ile commend me to you with hartie commendations: farewell gentle Tapster.

2. Why wherfore pefant scornst thou that the wench should loue me, looke but on her, and ile thrust my dagger in thy bosome

1. *Ruffian.* Well firrha well, thart as thart, and so ile take

2. Why what am I? (thée.

1. Why what thou wilt, a slaue.

2. Then take that villaine, and learne how to vse me another time.

1. Oh I am slaue.

2. Thats al one to me, I care not, now wil I in to my wench and call for a fresh pot.

Clowne. Nay but heare ye, take me with ye, for the ale is ale, cut a fresh toast Tapster, fil me a pot here is mony, I am no beggar, Ile follow thée as long as the ale lasts: a pestilence on the blocks for me, for I might haue had a fall: well if we shal haue no Ale ile sit me downe, and so farewell gentle Tapster.

Here he fals ouer the dead man.

Enters the King, Aluida, the King of Cilicia, and of Paphlagonia, with other attendant.

Rafni. What slaughtred wretch lies bléeding here his last?
So neare the royall pallace of the King,
Search out if any one be biding nie,
That can discourse the manner of his death,
Seate thée faire *Aluida*, the faire of faires,
Let not the otrict once offend thine eyes,

L. Heres one sits here a sléepe my Lord.

Rafni. Wake him, and make enquirie of this thing.

D 2

Lord.

A looking Glasse, for

Lord. Sirrha you, hearest thou fellow?

Clowne. If you will fill a fresh pot, heres a penny, or else fare-well gentle Tapster.

Lord. He is drunke my Lord.

Rafni. Wéele sport with him, that *Aluida* may laugh.

L. Sirrha thou fellow, thou must come to the King.

Clowne. I will not do a stroake of worke to day, for the ale is good ale, and you can aske but a peny for a pot, no more by the statute.

L. Villaine, heres the King, thou must come to him.

Clowne. The King come to an Ale-house? Tapster, fil me thrée pots, wheres the King, is this he? Giue me your hand sir, as good Ale as euer was tapt, you shall drinke while your skin cracke.

Rafni. But hearest thou fellow, who kild this man?

Clowne. Ile tell you sir, if you did taste of the Ale, all *Niniuia* hath not such a cup of Ale, it floures in the cup sir, by my troth I spent eleuen pence beside thrée rafes of ginger.

Rafni. Answer me knaue to my question, how came this man flaine?

Clowne. Slain, why ale is strong ale, tis hufcap, I warrant you twill make a man well. Tapster ho, for the King a cup of ale and a fresh Toast, heres two rafes more.

Aluida. Why good fellow the King talkes not of drinke, he would haue thée tell him how this man came dead.

Clowne. Dead nay, I thinke I am aliue yet, and will drinke a full pot ere night, but here ye, if ye be the wench that fild vs drink, why so: do your office, and giue vs a fresh pot, or if you be the tapsters wife, why so, wash the glasse cleane.

Aluida. Hee is so drunke my Lord, there is no talking with him.

Clowne. Drunke, nay then wench I am not drunke, thart a shitten queane, to call me drunke, I tell thée I am not drunke, I am a smith.

Enters the Smith, the Clowns maister.

Lord. Sir, here comes one perhaps that can tell.

Smith. God saue you maister.

Rafni.

London and England.

Rafni. Smith canst thou tell me how this man came dead?

Smith. May it please your highnesse, my man here and a crue of them went to the ale-house, and came out so drunke, that one of them kild another: and now sir, I am faine to leaue my shop, and come to fetch him home.

Rafni. Some of you carrie away the dead body, drunken men must haue their fits, and sirrha Smith, hence with thy man.

Smith. Sirrha you, rise come go wth me.

Clowne. If we shall haue a pot of Ale, lets haue it, heres mony: hold Tapster take my purse.

Smith. Come then with me, the pot stands full in the house.

Clowne. I am for you, lets go, thart an honest Tapster, wéele drinke six pots ere we part.

Exeunt.

Rafni. Beautious, more bright then beautie in mine eyes,
Tell me faire swéeing, wants thou any thing?
Conteind within the thrée-fold circle of the world,
That may make *Aluida* liue full content.

Aluida. Nothing my Lord, for all my thoughts are pleafde,
When as mine eye surfets with *Rafnes* sight.

Enters the King of Paphlagonia, male-content.

Rafni. Looke how thy husband haunts our royall Courts,
How still his sight bréeds melancholy stormes,
Oh *Aluida*, I am passing passionate,
And vext with wrath and anger to the death:
Mars when he held faire *Venus* on his knée,
And saw the limping Smith come from his forge,
Had not more déeper sorrowes in his brow,
Then *Rafni* hath to see this *Paphlagon*.

Alui. Content thée swéet, ile salue thy sorrow straight,
Rest but the ease of all thy thoughts on me,
And if I make not *Rafni* blyth againe,
Then say that womens fancies haue no shifts.

Paphla. Shamst thou not *Rafni* though thou beest a King,
To shroude adultry in thy royall seate,
Art thou arch-ruler of great *Ninivie*,

D 3

Who

A looking Glasse, for

Who shouldst excell in vertue as in state,
And wrongst thy friend by kéeping backe his wife,
Haue I not battaild in thy troupes full oft,
Gainst *Egypt, Iury*, and proud *Babylon*,
Spending my bloud to purchase thy renowme,
And is the guerdon of my chiuallrie,
Ended in this abusing of my wife?
Restore her me, or I will from thy Courts,
And make discourse of thy adulterous déeds.

Raf. Why take her *Paphlagon*, exclaime not man,
For I do prize mine honour more then loue.
Faire *Aluida* go with thy husband home.

Alui. How dare I go, sham'd with so déepe misdéed,
Reuenge will broile within my husbands brest,
And when he hath me in the Court at home,
Then *Aluida* shall féele reuenge for all.

Rafni. What saist thou King of *Paphlagon* to this?
Thou hearest the doubt thy wife doth stand vpon,
If she haue done amisse it is my fault,
I prithie pardon and forget all.

Paphla. If that I meant not *Rafni* to forgiue,
And quite forget the follies that are past,
I would not vouchsafe her prefence in my Courts,
But she shall be my Quéene, my loue, my life,
And *Aluida* vnto her *Paphlagon*
And loued, and more beloued then before.

Rafni. What sayst thou *Aluida* to this?

Alui. That will he sweare it to my Lord the king,
And in a full carouse of Gréekish wine,
Drinke downe the malice of his déepe reuenge,
I will go home and loue him new againe.

Rafni. What answeres *Paphlagon*?

Paphla. That what she hath requested I will do.

Alui. Go Damofell fetch me that fwéet wine,
That stands within thy Clofet on the shelfe,
Powre it into a standing bowle of gold,

But

London and England.

But on thy life taste not before the King.
Make hast, why is great *Rafni* melancholy thus?
If promise be not kept, hate all for me.
Here is the wine my Lord, first make him sweare.

Paphla. By *Niniuies* great gods, and *Niniuies* great king.
My thoughts shall neuer be to wrong my wife,
And thereon heres a full carowfe to her.

Alui. And thereon *Rafni* heres a kisse for thee,
Now maist thou freely fold thine *Aluida*.

Paphla. Oh I am dead, obstructions of my breath,
The poison is of wondrous sharpe effect,
Curfed be all adultrous quéenes say I,
And cursing so, poore *Paphlagon* doth die.

Alui. Now haue I not salued the sorrows of my lord?
Haue I not rid ariually of thy loues,
What saist thou *Rafni* to thy Paramour?

Rafni. That for this déed ile deck my *Aluida*,
In Sendall and in costly Suffapine,
Bordred with Pearle and India Diamond,
Ile cause great *Eol* perfume all his windes,
With richest myrre and curious Amber gréece,
Come louely minion, paragon for faire,
Come follow me swéet goddesse of mine eye,
And taste the pleasures *Rafni* will prouide.

Exeunt.

Oseas. *Where whordome raines, there murther follows fast,
As falling leaues before the winter blast,
A wicked life, trainde up in endlesse crime,
Hath no reward vnto the latter time.*

*When Letchers shall be punisht for their lust,
When Princes plagued, because they are vniust.
Foresee in time, the warning bell doth towle,
Subdue rhe flesh, by praier to saue the soule.
London behold the cause of others wreacke,
And set the sword of iustice at thy backe.
Deferre not off, to morrow is too late,
By night he comes perhaps to iudge thy state.*

Enter

A looking Glasse, for

Enter Ionas Solus.

Ionas. From forth the depth of my imprisoned soule,
Steale you my sighes, testifie my paine,
Conuey on wings of mine immortall tone,
My zealous praiers, vnto the starrie throne:
Ah mercifull and iust, thou dreadfull God,
Where is thine arme to lay reuengefull stroakes
Vpon the heads of our rebellious race?
Loe *Israell* once that flourisht like the vine,
Is barraine laide, the beautifull increase
Is wholly blent, and irreligious zeale
Incampeth there where vertue was inthroan'd,
Ah-lasse the while, the widow wants reliefe,
The fatherlesse is wronged by naked need,
Deuotion sleepe in finders of contempt,
Hypocrisie infects the holy Priest.
Aye me for this, woe me for these misdéeds,
Alone I walke to thinke vpon the world,
And sigh to see thy Prophets so contemn'd:
Ah-lasse contemn'd by curld *Israell*.
Yet *Ionas* rest content, tis *Israels* sinne
That causeth this, then muse no more thereon,
But pray amends, and mend thy owne amisse.

An Angell appeareth to Ionas.

Angel. *Amithais* sonne, I charge thee muse no more,
(I am) hath power to pardon and correct,
To thee pertains to do the Lords command.
Go girt thy loines, and hast thee quickly hence,
To *Niniue*, that mightie Citie wend,
And say this message from the Lord of hqasts,
Preach vnto them these tidings from thy God.
Behold thy wickednesse hath tempted me,
And pierced through the ninefold orbes of heauen:
Repent, or else thy iudgement is at hand.

The

London and England.

This said, the Angell vanisheth.

Jonas. Prostrate I lye before the Lord of hostes,
With humble eares intending his behest,
Ah honoured be *Iehouahs* great command,
Then *Jonas* must to *Niniue* repaire,
Commanded as the Prophet of the Lord,
Great dangers on this iourney to awaight,
But dangers none where heauens direct the course,
What should I deeme, I see, yea sighing see,
How *Israell* sinne, yet knowes the way of truth,
And thereby growes the by-word of the world,
How then should God in iudgement be so strickt?
Gainst those who neuer heard or knew his power,
To threaten vtter ruine of them all:
Should I report this iudgement of my God,
I should incite them more to follow sinne,
And publish to the world my countries blame,
It may not be, my conscience tels me no.
Ah *Jonas* wilt thou prooue rebellious then?
Consider ere thou fall, what errour is,
My minde misgiues, to *Ioppa* will I flee,
And for a while to *Tharsus* shape my course,
Vntill the Lord vnfret his angry browes.

Enter certaine merchants of Tharsus, a Master, and some Sailers

M. Come on braue merchants, now the wind doth serue,
And sweetly blowes a gale at West, Southwest.
Our yards a crosse, our anchors on the pike,
What shall we hence and take this merry gale?

Mar. Sailers conuey our budgets strait aboard,
And we will recompence your paines at last,
If once in safetie we may *Tharsus* see,
M. wee le feast these merry mates and thee.

M. Mean-while content your selues with silly cates,
Our beds are boordes, our feasts are full of mirth.

E

We

A looking Glasse, for

We vse no pompe, we are the Lords of sée,
When Princes swet in care, we swincke of glée.
Orious shoulders and the pointers serue,
To be our Load-stars in the lingring night,
The beauties of *Arcturus* we behold,
And though the Sailer is no booke-man held,
He knowes more Art then euer booke-men read.

Sailer. By heauens well said, in honor of our trade,
Lets sée the proudest scholler stir his course
Or shift his tides as Silly failers do.
Then will we yéeld them praise, else neuer none.

Mer. Well spoken fellow in thine owne behalse,
But let vs hence, wind tarries none you wot,
And tide and time let slip is hardly got.

M. March to the Hauen marchants, I follow you.

Ionas. Now doth occasion further my desires,
I finde companions fit to aid my flight,
Staie sir I pray, and heare a word or two.

M. Say on good fréend, but briefly if you please,
My passengers by this time are aboard.

Ionas. Whither pretend you to imbarke your selues?

M. To *Tharsus* sir, and here in *Ioppa* hauen
Our ship is prest and readie to depart.

Ionas. May I haue passage for my mony then?

M. What not for mony? pay ten siluerlings,
You are a welcome guest if so you please.

Ionas. Hold take thine hire, I follow thée my friend.

M. Where is your budget let me bare it sir.

Ionas. To one in peace, who faile as I do now,
Put trust in him, who succoureth euery want.

Exeunt.

Ose. When Prophets new inspir'd, presume to force
And tie the power of heauen to their conceits,
When feare, promotion, pride, or simony,
Ambition, subtile craft, their thoughts disguise,
Woe to the flocke whereas the shepheards fold,

For

London and England.

*For to the Lord at vnawares shall plague
The carelesse guide, because his flocks do stray:
The axe already to the tree is set,
Beware to tempt the Lord ye men of art.*

*Enters Alcon, Thrafibulus, Samia,
Clefishon a lad.*

Clefi. Mother, some meat or else I die for want.

Samia. Ah little boy how glad thy mother would
Supply thy wants, but naked need denies:
Thy fathers slender portion in this world,
By vfury and false deceit is lost,
No charitie within this Citie bides:
All for themselues, and none to helpe the poore.

Clefi. Father, shall *Clefishon* haue no reliefe?

Alcon. Faith my boy, I must be flat with thee, we must feed
vpon prouerbes now. As necessitie hath no law, a churles feaft is
better then none at all: for other remedies haue we none, except
thy brother *Radagon* helpe vs.

Samia. Is this thy slender care to helpe our childe?
Hath nature arme thee to no more remorse?
Ah cruell man vnkinde and pittilesse:
Come *Clefishon* my boy, ile beg for thee.

Clefi. Oh how my mothers mourning moueth me.

Alcon. Nay you shal pay me interest for getting the boy (wife)
before you carrie him hence. Ah-lasse woman what can *Alcon*
do more? Ile pluck the belly out of my heart for thee sweet *Samia*,
be not so waspish.

Samia. Ah filly man, I know thy want is great,
And foolishly I do craue where nothing is.
Haste *Alcon* haste, make haste vnto our sonne,
Who since he is in fauour of the King,
May helpe this haplesse Gentleman and vs.
For to regaine our goods from tyrants hands.

Thra. Haue patience *Samia*, waight your weale from heauen,
The Gods haue raisd your sonne I hope for this,

E 2

To

A looking Glasse, for

To succour innocents in their distresse

Enters Radagon, Solus.

Lo where he comes from the imperiall Court,

Go, lets prostrate vs before his fête.

Alcon. Nay by my troth, ile neuer aske my sonne blessing, che
trow, cha taught him his lesson to know his fathex, what sonne

Radagon, yfaith boy how doest thée?

Rada. Villaine disturbe me not, I cannot stay.

Alcon. Tut sonne ile helpe you of that diseafe quickly, for I
can hold thée, ask thy mother knaue, what cunning I haue to ease
a woman, when a qualme of kindnesse come too neare her sto-
macke? Let me but claspe mine armes about her body and saie
my praier in her bosome, and she shall be healed presently,

Rada. Traitor vnto my Princely Maiestie,
How dar'st thou lay thy hands vpon a king?

Samia. No Traitor *Radagon*, but true is he,
What hath promotion bleared thus thine eye,
To scorne thy father when he visits thée?
Ah-lasse my sonne behold with ruthfull eyes,
Thy parents robd of all their worldly weale,
By subtile meanes of Vfurie and guile,
The Iudges eares are deasse and shut vp close,
All mercie sleepes, then be thou in these plunges
A patron to thy mother to her paines,
Behold thy brother almost dead for foode,
Oh succour vs, that first did succour thée.

Rada. What succour me, fals callet hence auant?
Old dotard pack, moue not my patience,
I know you not, Kings neuer looke so low.

Samia. You know vs not. Oh *Rada* you know,
That knowing vs, you know your parents then,
Thou knowst this wombe first brought thée forth to light,
I know these paps did foster thée my sonne.

Alcon. And I know he hath had many a péece of bread & chéepe
at my hands, as proud as he is, that know I.

Thracib. I waight no hope of succours in this place,

Where

London and England.

Where children hold their fathers in disgrace.

Rada. Dare you enforce the furrowes of reuenge,
Within the browes of royall *Radagon*?

Villaine auant, hence beggees with your brats,
Marshall, why whip ye you not these rogues away?
That thus disturbe our royall Maiestie.

Clefishon. Mother I see it is a wondrous thing,
From base estate for to become a King:
For why mee think my brother in these fits,
Hath got a kingdome, and hath lost his wits.

Rada. Yet more contempt before my roialtie?
Slaues fetch out tortures worse then *Titius* plagues,
And teare their toongs from their blasphemous heads.

Thrafi. Ile get me gone, the woe begon with griefe,
No hope remaines, come *Alon* let vs wend.

Ra. Twer best you did, for feare you catch your bane.

Samia. Nay Traitor, I will haunt thee to the death,
Vngracious sonne, vntoward and peruerse,
Ile fill the heauens with ecchoes of thy pride,
And ring in euery eare thy small regard,
That dost despise thy parents in their wants,
And breathing forth my soule before thy seete,
My curses still shall haunt thy hatefull head,
And being dead, my ghost shall thee pursue.

*Enter Rafni King of Affiria, attended on by his
sooth-sayers and Kings.*

Rafni. How now, what meane these outcries in our Court?
Where nought should sound, but harmonies of heauen,
What maketh *Radagon* so passionate?

Samia. Iustice, O King, iustice against my sonne.

Rafni. Thy sonne: what sonne?

Samia. This curst *Radagon*.

Rada. Dread Monarch, this is but a lunacie,
Which griefe and want hath brought the woman to,
What doth this passion hold you euery Moone?

E 3

Samia

A looking Glasse, for

Samia. Oh polliticke in sinne and wickednesse,
Too impudent for to delude thy Prince.
Oh *Rafni*, this same wombe brought him foorth,
This is his father, worne with care and age,
This is his brother, poore vnhappy lad,
And I his mother, though contem'd by him,
With tedious toyle we got our little good,
And brought him vp to schoole with mickle charge:
Lord how we ioy'd to see his towardnesse,
And to our selues, we oft in silence said,
This youth when we are old may succour vs.
But now preferd and lifted vp by thee,
We quite destroyed by cursed vsurie,
He scorneth me, his father, and this childe.

Clesi. He plaies the Serpent right, describ'd in *Aesopes* tale,
That foughtt the fosters death, that lately gaue him life.

Alcon. Nay and please your maiestie-ship, for prooffe he was my
childe, search the parish booke: the Clarke will sweare it, his god-
fathers and godmothers can witnesse it, it cost me fortie pence in
ale and cakes on the wiues at his christning. Hence proud King,
thou shalt neuer more haue my blessing.

He takes him apart.

Rafni. Say sooth in secret *Radagon*,
Is this thy father?

Rada. Mightie King he is,
I blushing, tell it to your Maiestie.

Raf. Why dost thou then contemne him and his friends?

Rada. Because he is a base and abiect swaine,
My mother and her brat both beggarly,
Vnméete to be allied vnto a King,
Should I that looke on *Rafnes* countenance,
And march amidst his royall equipage,
Embace my selfe to speake to such as they?
Twere impious so to impaire the loue
That mightie *Rafni* beares to *Radagon*.
I would your grace would quit them from your sight,

That

London and England.

That dare presume to looke on *Ioues* compare.

Rafni. I like thy pride, I praise thy pollicie,
Such should they be that wait vpon my Court.

Let me alone to answere (*Radagon.*)

Villaine, seditious traitors as you be,
That scandalize the honour of a King,
Depart my Court, you staies of impudence,
Vnlesse you would be parted from your limmes,
So base for to intitle father-hood,
To *Rafnes* freënd, to *Rafnes* fauourite?

Rada. Hence begging scold, hence catiue clogd with
On paine of death reuisit not the Court. (yeares,
Was I conceiu'd by such a scurvie trull,
Or brought to light by such a lump of dirt:
Go Loffell trot it to the cart and spade,
Thou art vnméete to looke vpon a King,
Much lesse to be the father of a King.

Alcon. You may see wife, what a goodly peece of worke you
haue made, haue I taught you *Arfmetry*, as *additioni multiplicac-*
rum, the rule of threë, and all for the begetting of a boy, and to be
banished for my labour. O pittiful hearing. Come *Clesiphon* fol-
low me.

Clesi. Brother beware, I oft haue heard it told, (old.
That sonnes who do their fathers scorne, shall beg when they be

Exit Alcon, Clesiphon.

Radagon. Hence bastard boy for feare you taste the whip.

Samia. Oh all you heauens, and you eternall powers,
That sway the sword of iustice in your hands,
(If mothers curses of her sonnes contempt,
May fill the ballance of your furie full)
Powre downe the tempest of your direfull plagues,
Vpon the head of curfed *Radagon*.

*Vpon this praier she departeth, and a flame of fire appeareth
from beneath, and Radagon is swallowed.*

So you are iust, now triumph *Samia*.

*Ext. Samia.
Rafni.*

A looking Glasse, for

Rafni. What exporcing charme, or hatefull hag,
Hath rauished the pride of my delight?
What tortuous planets, or maleuolent
Conspiring power, repining destenie
Hath made the concaue of the earth vnclose,
And shut in ruptures louely *Radagon*?
If I be Lord-commander of the cloudes,
King of the earth, and Soueraigne of the seas,
What daring Saturne from his fierie denne,
Doth dart these furious flames amidst my Court?
I am not chiefe, there is more great then I,
What greater then *Th'assirian Satrapos*?
It may not be, and yet I feare there is,
That hath bereft me of my *Radagon*. (uinces,

Soothsaier. Monarch and Potentate of all our Pro-
Mue not so much vpon this accident,
Which is indéed nothing miraculous,
The hill of *Scicely*, dread Soueraigne,
Sometime on sodaine, doth euacuate,
Whole flakes of fire, and spues out from below
The smoakie brands that *Vulueus* bellowes driue,
Whether by windes inclosed in the earth,
Or fracture of the earth by riuers force,
Such chances as was this, are often scéne,
Whole cities suncke, whole countries drowned quite,
Then muse not at the losse of *Radagon*.
But frolicke with the dalliance of your loue.
Let cloathes of purple set with studdes of gold,
Embellished with all the pride of earth,
Be spred for *Aluida* to sit vpon.
Then thou like *Mars* courting the Quéene of loue,
Maist driue away this melancholy fit.

Rafni. The prooffe is good, and philosophicall,
And more, thy couusaile plaufible and swéete.
Come Lords, though *Rafni* wants his *Radagon*.
Earth will repaie him many *Radagons*,

And

London and England.

And *Alvida* with pleasant lookes reuiue,
The heart that droupes for want of *Radagon*.

Exeunt.

Oscas. When disobedience raigneth in the childe,
And Princes eares by flattery be beguilde.
When lawes do passe by fauour, not by truth,
When falshood swarmeth both in old and youth.
When gold is made a god to wrong the poore,
And charitie exile from rich mens doore.
When men by wit, do labour to disproue,
The plagues for sinne, sent downe by God aboue.
Where great mens eares are slopt to good aduice.
And apt to heare those tales that feed their vice.
Woe to the land, for from the East shall rise,
A lambe of peace, the scourge of vanities.
The iudge of truth, the patron of the iust,
Who soone will lay presumption in the dust.
And giue the humble poore their hearts desire
And doome the worldlings to eternall fire.
Repent all you that heare, for feare of plagues,
O London, this and more doth swarme in thee,
Repent, repent, for why the Lord doth see.
With trembling pray, and mend what is amisse,
The sword of iustice drawne already is.

Enter the Clowne and the Smiths wife.

Clowne. Why but heare you mistresse, you know a womans eies are like a paire of pattens, fit to saue shoo-leather in summer, and to keepe away the cold in winter, so you may like your husband with the one eye, because you are married, and me with the other, because I am your man. Alasse, alasse, think mistresse what a thing loue is, why it is like to an ostry faggot, that once set on fire, is as hardly quenched, as the bird Crocodill driuen out of her nest.

Wife. Why *Adam*, cannot a woman wink but she must sleepe, and can she not loue, but she must crie it out at the Crosse? know

F

Adam,

A looking Glasse, for

Adam, I loue thee as my selfe, now that we are together in secret.

Clowne. Mis, these words of yours, are like a Fox taile, placed in a gentlewomans Fanne, which as it is light, so it giueth life. Oh these words are as sweete as a lilly, whereupon offering a borachio of kisses to your vnscemely personage, I entertain you vpon further acquaintance.

Wife. Alasse my husband comes.

Clowne. Strike vp the drum, and say no words but mum.

Smith. Sirrha you, and you huswife, well taken together, I haue long suspected you, and now I am glad I haue found you to gither.

Clowne. Truly sir, and I am glad that I may do you any way pleasure, either in helping you or my mistresse.

Smith. Boy here, and knaue you shall know it straight, I will haue you both before the Magistrate, and there haue you surely punished.

Clowne. Why then maister you are iealous?

Smith. Iealous knaue, how can I be but iealous, to see you euer so familiar together? thou art not only content to drink away my goods but to abuse my wife.

Clowne. Two good qualities, drunkenness and leachery, but maister are you iealous?

Smith. I knaue, and thou shalt know it ere I passe, for I will beswindge thee while this roape will hold.

Wife. My good husband abuse him not for he neuer proffered you any wrong,

Smith. Nay whore, thy part shall not be behinde.

Clowne. Why suppose maister I haue offended you, it is lawfull for the maister to beate the seruant for all offences?

Smith. I marry is it knaue.

Clowne. Then maister wil I prooue by lodgick, that seeing all finnes are to receiue correction, the maister is to bee corrected of the man, and sir I pray you, what greater sinne is, then iealousie? tis like a mad dog that for anger bites himselfe. Therefore that I may doe my dutie to you good maister, and to make a white sonne

London and England.

fonne of you, I will bewinge iealousie out of you, as you shall loue me the better while you liue.

Smith. What beate thy maister knaue?

Clowne. What beat thy man knaue? and I maister, and double beate you, because you are a man of credit, and therefore haue at you, the fairest of fortie pence.

Smith. Alasse wife, helpe, helpe, my man kils me.

Wife. Nay, euen as you haue baked, so brue, iealousie must be driuen out by extremities.

Clowne. and that will I do, mistresse.

Smith. Hold thy hand *Adam*, and not onely I forgiue and forget all, but I will giue thee a good Farme to liue on.

Clowne. Be gone Peasant, out of the compasse of my further wrath, for I am a corrector of vice, and at night I wil bring home my mistresse.

Smith. Euen when you please good *Adam*.

Clowne. When I please, marke thy words, tis a lease parol, to haue and to hold, thou shalt be mine for euer, and so lets go to the ale-house.

Exeunt.

Oseas. *Where seruants gainst maisters do rebell,
The Common-weale may be accounted hell.
For if rhe fete the head shall hold in scorne,
The Cities state will fall and be forlorne.
This error London, waiteth on thy state,
Seruants amend, and maisters leaue to hate.
Let loue abound, and vertue raigne in all,
So God will hold his hand that threatneth thrall.*

*Enter the Marchants of Tharsus, the M. of the ship, some
Sailers, wet from sea, with them the Gouver-
nour of Ioppa.*

Gouer. Iop. What strange encounters met you on the sea?
That thus your Barke is battered by the flouds,
And you returne thus sea-wrackt as I see.

F 2

Mar.

A looking Glasse, for

Mer. Most mightie gouernor the chance is strange,
The tidings full of wonder and amaze,
Which better then we, our M. can report.

Gouer. M. discourse vs all the accident.

M. The faire *Triones* with their glimmering light
Smil'd at the foote of cleare *Rootis* a raine,
And in the wrath distinguishing the houres,
The Laod-starre of our course dispearst his cleare,
When to the seas with blithfull westerne blasts,
We saild amaine, and let the bowling flie?
Scarce had we gone ten leagues from sight of land,
But lo an hoast of blacke and sable cloudes,
Gan to eclips *Lucinas* filuer face,
And with a hurling noise from forth the South,
A gust of winde did raise the billowes vp,
Then scantled we our sailes with speedie hands,
And tooke our drablers from our bonnets straight,
And seuered our bonnets from our courses,
Our topsailes vp, we trusse our spritsailes in,
But vainely striue they that resist the heauens.
For loe the waues incence them more and more,
Mounting with hideous roarings from the depth,
Our Barke is battered by incountring stormes,
And welny stemd by breaking of the fouds,
The steers-man pale, and carefull holds his helme,
Wherein the trust of life and safetie lay,
Till all at once (a mortall tale to tell)
Our sailes were split by *Bisas* bitter blast,
Our rudder broke and we bereft of hope,
There might you see with pale and gasty looks,
The dead in thought, and dolefull marchants lifts,
Their eies and hands vnto their Countries Gods,
The goods we cast in bowels of the sea,
A sacrifice to swage proud *Neptunes* ire,
Onely alone a man of *Israell*,
A passenger, did vnder hatches lie,

And

London and England.

And slept secure, when we for succour praide:
Him I awooke, and said: why slumbereft thou?
Arise and pray, and call vpon thy God,
He will perhaps in pittie looke on vs.
Then cast we lots to know by whose amisse
Our mischiese come, according to the guise,
And loe the lot did vnto *Jonas* fall,
The Israelite of whom I told you last,
Then question we his Country and his name,
Who answered vs, I am and Hebrue borne
Who feare the Lord of Heauen, who made the sea,
And fled from him for which we all are plagu'd,
So to assuage the fury of my God,
Take me and cast my carkasse in the sea,
Then shall this stormy winde and billow cease.
The heauens they know, the Hebrues God can tell,
How loth we were to execute his will:
But when no Oares nor labour might suffise,
We heaued the haplesse *Jonas* ouer-boord.
So ceast the storme, and calmed all the sea,
And we by strength of oares recouered shoare.

Gouer. A wondrous chance of mighty consequence.

Mer. Ah honored be the god that wrought the same,
For we haue vowd, that saw his wondrous works,
To cast away prophaned Paganisme,
And count the Hebrues God the onely God.
To him this offering of the purest gold,
This mirrhe and Cascia freely I do yeeld.

M. And on his alters perfume these Turkie clothes,
This gassampine and gold ile sacrifice.

Sailer. To him my heart and thoughts I will addict,
Then suffer vs most mightie Gouvernour,
Within your Temples to do sacrifice.

Gouer. You men of *Tharsus* follow me,
Who sacrifice vnto your God of heauen,
And welcome freends to *Ioppais* Gouvernor. *Exeunt a sacrifice.*

F 3

Ofeas.

A looking Glasse, for

*Ofeas. If warned once, the Ethnicks thus repent,
And at the first their errour do lament:
What senselesse beasts deuoured in their sinne,
Are they whom long perswasions cannot winne.
Beware ye westerne Cities, where the word
Is daily preached both at church and boord:
Where maiestie the Gospell doth maintaine,
Where Preachers for your good, theselues do paine.
To dally long, and still protract the time,
The Lord is iust, and you but dust and slime:
Presume not far, delay not to amend,
Who suffereth long, will punish in the end.
Cast thy account & London in this case,
Then iudge what cause thou hast, to call for grace.*

Jonas the Prophet cast out of the Whales belly vppon the Stage.

*Jonas. Lord of the light, thou maker of the word,
Behold thy hands of mercy reares me vp,
Loe from the hidious bowels of this fish,
Thou hast returnd me to the wished aire,
Loe here apparant witnesse of thy power,
The proud Leniathan that scoures the seas,
And from his nostrils shoures out stormy flouds,
Whose backe resists the tempest of the winde,
Whose presence makes the scaly troopes to shake,
With humble stresse of his broad opened chappes,
Hath lent me harbour in the raging flouds.
Thus though my sin hath drawne me down to death,
Thy mercy hath restored me to life.
Bow ye my knées, and you my bashfull eyes,
Wéepe so for grieffe, as you to water would:
In trouble Lord, I called vnto thee,
Out of the belly of the deepest hell,
I cride, and thou didst heare my voice O God:*

Tis

London and England.

Tis thou hadst cast me downe into the déepe,
The seas and flouds did compasse me about,
I thought I had béene cast from out thy sight,
The wéeds were wrapt about thy wretched head,
I went vnto the bottome of the hilles,
But thou O Lord my God hast brought me vp.
On thée I thought when as my soule did faint,
My praiers did prease before thy mercie seate.
Then will I pay my vowes vnto the Lord,
For why, saluation commeth from his throane.

The Angell appeareth.

Angel. *Ionas* arise, get thée to *Niniue*,
And preach to them the preachings that I bad:
Haste thée to sée the will of heauen perform'd.

Depart Angel.

Ionas. Iehouah I am Priest to do thy will.
What coast is this, and where am I arriu'd?
Behold sweete *Licas* streaming in his boundes,
Bearing the walles of haughtie *Niniue*,
Whereas thrée hundred towns do tempt the heauen.
Faire are the walles pride of *Affria*,
But lo thy finnes haue pierced through the cloudes.
Here will I enter boldly, since I know
My God commands, whose power no power resists.

Exit.

Ofeas. You Prophets learne by Ionas how to liue
Repent your finnes, whilst he doth warning giue.
Who knowes his maisters wil ank doth it not,
Shall suffer many stripes full well I wot.

Enter Aluida in rich attire, with the King of
Cilicia, her Ladies.

Aluida. Ladies go sit you downe amift this bowre,
And let the Eunicks plaie you all a fléepe:
Put garlands made of Roses on your heads,

And

A looking Glasse, for

And plaie the wantons whilst I talke a while.

Lady. Tho beautifull of all the world we will.

Enter the bowers.

Aluid. King of *Cilicias* kinde and courteous,
Like to thy selfe, because a louely King,
Come lay thee downe vpon thy mistresse knée,
And I will sing and talke of loue to thee.

King Cili. Most gracious Paragon of excellence,
It fits not such an abiect Prince as I,
To talke with *Rafnes* Paramour and loue.

Al. To talke sweet friend? who wold not talke with
Oh be not coy, art thou not onely faire? (thee?)
Come twine thine armes about this snow white neck,
A loue-nest for the great *Affirian* King,
Blushing I tell thee faire *Cilician* Prince,
None but thy selfe can merit such a grace.

K. Ci. Madam, I hope you mean not for to mock me:

Al. No king, faire king, my meaning is to yoke thee.
Heare me but sing of loue, then by my sighes,
My teares, my glauncing lookes, my changed cheare,
Thou shalt perceiue how I do hold thee deare.

K. Ci. Sing Madam if you please, but loue in iest,

Aluid. Nay, I will loue, and sigh at euery rest.

Song.

Beautie alas, where wast thou borne?

Thus to hold thy selfe in scorne:

When as beautie kist to wooe thee,

Thou by Beautie doest vndo mee.

Heigho, despise me not.

I and thou in sooth are one,

Fairer thou, I fairer none:

Wanton thou, and wilt thou wanton

Yeeld a cruell heart to plant on?

Do me right and do me reason,

Crueltie is cursed treason.

Heigho I loue, heigho I loue,

Higho, and yet he cies me not.

King.

London and England.

King. Madam your song is passing passionate.

Alui. And wilt thou not then pittie my estate?

King. Aske loue of them, who pittie may impart.

Alui. I aske of thee swéet, thou hast stole my heart.

King. Your loue is fixed on a greater King.

Alui. Tut womens loue, it is a fickle thing.

I loue my *Rasni* for my dignitie.

I loue *Cilician* King for his swéete eye.

I loue my *Rasni* since he rules the world.

But more I loue this kingly little world. *Embrace him.*

How swéete he lookes? Oh were I *Cishias Pheere*,

And thou *Endimion*, I should hold thee déere:

Thus should mine armes be spread about thy necke.

Embrace his necke.

Thus would I kisse my loue at euerie becke.

Kisse.

Thus would I figh to see thee swéetly sleepe,

And If thou wakest not soone, thus would I weepe.

And thus, and thus, and thus: thus much I loue thee.

Kisse him.

King. For all these vowes, bethrow me if I proue you:

My faith vnto my King shall not be fals'd.

Alui. Good Lord how men are coy when they are crau'd?

King. Madam, behold our King approacheth nie.

Alui. Thou art *Endimion*, then no more, heigho for him I die.

Faints. Point at the King of Cilicia.

Enter Rasni, with his Kings and Lords.

What ailes the Center of my happinesse,

Whereon depends the heauen of my delight?

Thine eyes the motors to command my world,

Thy hands the axier to maintaine my world.

Thy smiles, the prime and spring-tide of my world.

Thy frownes, the winter to afflict the world.

Thou Quéene of me, I King of all the world.

Alui. Ah feeble eyes liftvp and looke on him. *She riseth as out*
Is *Rasni* here? then droupe no more poore heart, *(of a trance.*

G

Oh

A looking Glasse, for

Oh how I fainted when I wanted thée?

(Embrace him.

How faine am I, now I may looke on thée?
How glorious is my *Rafni*? how diuine?
Eunukes play himmes, to praise his deitie:
He is my *Ioue*, and I his *Iuno* am.

Rafni. Sun-bright, as is the eye of summers day,
When as he futes *Spenori* all in gold,
To wooe his *Leda* in a swanlike shape.
Seemely as *Galbocia* for thy white:
Rose-coloured, lilly, louely, wanton, kinde,
Be thou the laborinth to tangle loue,
Whilest I command the crowne from *Venus* crest:
And pull *Onoris* girdle from his loines,
Enchast with Carbunkles, and Diamonds,
To beautifie faire *Aluida* my loue.
Play Eunukes, sing in honour of her name,
Yet looke not slaues vpon her woing eyne,
For she is faire *Lucina* to your King,
But fierce *Medusa* to your baser eye.

Alui. What if I slept, where should my pillow be?

Rafni. Within my bosome Nimph, not on my knée,
Sléepe like the smiling puritie of heauen,
When mildest wind is loath to blend the peace,
Meane-while thy blame shall from thy breath arise,
And while these closures of thy lamps be shut,
My foule may haue his peace from fancies warre.
This is my *Morane*, and I her *Cephalus*.
Wake not too soone swéete Nimph, my loue is wonne:
Catnies, why staie your straines, why tempt you me?

*Enter the Priest of the sun, with the miters on
their heads, carrying fire in their hands.*

Priest. All haile vnto *Th'assirian* deitie.

Raf. Priests why presume you to disturbe my peace?

Priest. *Rafni*, the destinies disturbe thy peace.

Behold

London and England.

Behold amidst the addittes of our Gods,
Our mightie Gods the patrons of our warre.
The ghost of dead men howling walke about,
Crying *Ve, Ve*, woe to this Citie woe.
The statutes of our Gods are throwne downe,
And streames of blood our altars do distaine.
Aluida. Ah-lasse my Lord, what tidings do I heare?
Shall I be slaine?

She starteth.

Rafni. who tempteth *Aluida*?
Go breake me vp the brazen walles of dreames,
And binde me curfed *Morpheus* in a chaine,
And fetter all the fancies of the night,
Because they do disturbe my *Aluida*.

A hand from out a cloud, threatneth a burning sword.

K. Cili. Behold dread Prince, a burning sword from heauen,
Which by a threatning arme is brandished.

Rafni. What am I threatned then amidst my throan?
Sages? you Magic speake: what meaneth this?

Sages. These are but clammy exhalations,
Or *retrograde*, coniunctions of the starres,
Or oppositions of the greater lights.
Or *radiatrous* finding matter fit,
That in the starrie Spheare kindled be,
Matters betokening dangers to thy foes,
But peace and honour to my Lord the King.

Rafni. Then frolicke Vicerioies, kings & potentates,
Drive all vaine fancies from your feeble mindes.
Priests go and pray, whilst I prepare my feast,
Where *Aluida* and I, in pearle and gold,
Will quaffe vnto our Nobles, richest wine,
In flight of fortune, fate, or destinie.

Exeunt.

Ofeas. Woe to the traines of womens foolish lust,
In wedlocke rights that yeeld but little trust.

G 2

That

A looking Glasse, for

*That vow to one, yet common be to all,
Take warning wantons, pride will haue a fall.
Woe to the land, where warnings profit nought,
Who say that nature, Gods decrees hath wrought.
Who build on fate, and leaue the corner stone,
The God of Gods, sweetest Christ the onely one.
If such escapes & London reigne in thee:
Repent, for why each sin shall punisht be.
Repent, amend, repent the houre is nie,
Defer not time, who knowes when he shall die?*

Enters one clad in diuels attire alone.

Longer liues a merry man then a sad, and because I meane to make my selfe pleafant this night, I haue put my selfe into this attire, to make a Clowne afraid, that passeth this way: for of late there haue appeared many strange apparitions, to the great feare and terror of the Citizens. Oh here my yoong maister comes.

Enters Adam and his mistresse.

Adam. Fear not mistresse, ile bring you safe home, if my maister frowne, then will I stamp and stare, and if all bee not well then, why then to morrow morne put out mine eyes cleane with fortie pound.

Wife. Oh but *Adam*, I am afraid to walke so late because of the spirits that appeare in the Citie.

Adam. What are you afraid of spirits, armde as I am, with Ale, and Nutmegs, turne me loose to all the diuels in hell.

Wife. Alasse *Adam*, *Adam*, the diuell, the diuell.

Adam. The diuell mistresse, flie you for your safegard, let mee alone, the diuell and I will deale well inough, if hee haue any honestie at all in him, Ile either win him with a smooth tale, or else with a toast and a cup of Ale.

The Diuell sings heere.

Diuell. Oh, oh, oh, oh, faine would I bee,
If that my kingdome fulfilled I might see.
Oh, oh, oh, oh.

Clowne. Surely this is a merry diuell, and I beléeue hee is
one

London and England.

one of Lucifers Minstrels, hath a swéet voice, now surely, surely, he may sing to a paire of Tongs and a Bag-pipe.

Diuell. Oh thou art he that I séeke for.

Clowne. *Spiritus sanctus*, away from me fatan, I haue nothing to do with thee.

Diuell. Oh villaine thou art mine.

Clown. *Nominus patrus*, I blesse me from thée, and I coniure thée to tell me who thou art?

Diuell. I am the spirit of the dead man that was slaine in thy company when we were drunke together at the Ale.

Clown. By my troth fir, I cry you mercy, your face is so changed, that I had quite forgotten you, well maister diuell we haue toft ouen many a pot of ale together.

Diuell. And therefore must thou go with me to hell.

Clowne. I haue a pollicie to shift him, for I know hee comes out of a hote place, and I know my selfe, the Smith and the diuel hath a drie tooth in his head, therefore will I leaue him asleepe, and run my way.

Diuell. Come art thou readie.

Clowne. Faith fir my old fréend, and now goodman diuell, you know, you and I haue béene tossing many a good cup of ale, your nose is growne very rich, what say you, will you take a pot of ale now at my hands, hell is like a Smiths forge full of water, and yet euer a thrust.

Diuell. No Ale villaine, fpirits cannot drinke, come get vp on my backe, that I may carrie thée.

Clowne. You know I am a Smith fir, let mee looke whither you be wel shod or no, for if you want a shoe, a remoue, or the clinching of a naile, I am at your command.

Diuell. Thou hast neuer a shoe fit for me.

Clowne. Why fir, we shooe horned beafts as well as you, Oh Good Lord, let me sit downe and laugh, hath neuer a clouen foot, a diuell quoth he, ile vse *spritus sanctus*, nor *nominus patrus* no more to him, I warrant you, Ile do more good vpon him with my cudgell, now will I sit me downe and become Iustice of peace to the diuell.

A looking Glasse, for

Diuell. Come art thou readie?

Clowne. I am readie. And with this cudgell I will coniure thée.

Diuell. Oh hold thy hand, thou kilst me, thou kilst me.

Clowne. Then may I count my selfe I think a tall man, that am able to kill a diuell. Now who dare deale with me in the parish, or what wench in *Niniue* will not loue me, when they say, there goes he that beat the diuell.

Enters Thrafibulus.

Thrafi. Loathed is the life that now inforc'd I lead,
But since necessitie will haue it so,
(Necessitie it doth command the Gods)
Through euery coast and corner now I prie.
To pilfer what I can to buie me meate.
Here haue I got a cloake not ouer old,
Which will affoord some little sustenance,
Now will I to the broaking Vfuror,
To make exchange of ware for readie coine.

Alcon. Wife bid the trumpets sound a prize, a prize, mark the posie, I cut this from a new married wife, by the help of a horne thombe and a knife, fixe shillings foure pence.

Sinia. The better lucke ours, but what haue we here, cast apparell? Come away man, the Vfuror is neare, this is dead ware, let it not bide on our hands.

Thrafi. Here are my partners in my pouertie,
Inforc'd to seeke their fortunes as I do.
Ah-lasse that fewe men should possesse the wealth,
And many foules be forc'd to beg or steale.

Alcon well met.

Alcon. Fellow begger whither now?

Thrafi. To the Vfuror to get gold on commoditie.

Alcon. And I to the same place to get a vent for my villany, see where the old crust comes, let vs salute him. God speed sir, may a man abuse your patience vpon a pawne?

Vfuror.

London and England.

Vfurer. Friend let me fee it.

Alcon. *Ecce signum*, a faire doublet and hofe, new bought out of the pilferers fhop, a hanfome cloake.

Vfurer. How were they gotten?

Thrafs. How catch the fifher-men fifh? M. take them as you thinke them worth, we leaue all to your confcience.

Vfurer. Honeft men, toward men, good men, my fréends, like to prooue good members, vfe me, command me, I will maintaine your credits, there's mony, now fpend not your time in idlenesse, bring me commoditie, I haue crownes for you, there is two fhillings for thée, and fix fhillings for thée.

Alcon. A bargaine, now *Samia* haue at it for a new fmocke, come let vs to the fpring of the beft liquor, whileft this lafts, trillill.

Vfurer. Good fellowes, proper fellowes, my companions, farwell, I haue a pot for you.

Samia. If he could fpare it.

Enters to them Ionas.

Repent ye men of *Niniue*, repent,
The day of iudgement comes.
When gréedie hearts shall gluttéd be with fire.
When as corruptions vailde, shall be vnmaskt.
When briberies shall be repaide with bane.
When whoredomes shall be recompenc'd in hell.
When riot shall with rigor be rewarded.
When as neglect of truth, contempt of God,
Disdaine of poore men, fatherleffe and sicke
Shall be rewarded with a bitter plague.
Repent ye men of *Niniue*, repent.
The Lord hath fpoke, and I do crie it out.
There are as yet, but fortie daies remaining,
And then shall *Niniue* be ouerthrowne.
Repent ye men of *Niniue*, repent.
There are as yet but fortie daies remaining,
And then shall *Niniue* be ouerthrowne.

Exit.

Vfurer.

A looking Glasse, for

Vsur. Confus'd in thought, oh whither shall I wend? (*Exit.*

Thras. My conscience cries that I haue done amisse. (*Exit.*

Alcon. Oh God of heauen, gainst thee haue I offended. (*Exit.*

Samia. Asham'd of my misdeeds, where shall I hideme? (*Exit.*

Cleft. Father me thinks this word repent is good,

He that punish disobedience.

Doth hold a scourge for euery priue fault.

(*Exit.*

Ofeas. Look London looke, with inward eies be-
What lessons the euent do here unfold. (*hold,*

Sinne growne to pride, to miserie is thrall.

The warning bell is rung, beware to fall.

Ye worldly men whom wealth doth lift on hie,

Beware and feare, for worldly men must die.

The time shall come, where least respect remains,

The sword shall light vpon the wisest braines.

The head that deemes to ouer-top the skie,

Shall perish in his humaine pollicie.

Lo I haue said, when I haue said the truth,

When will is law, when folly guideth youth.

When shew of zeale is pranked in robes of zeale,

When Ministers powle the pride of comon-weale?

When Law is made a laborinth of strife,

When honour yeelds him freend to wicked life.

When Princes heare by others eares their follie,

When Vsury is most accounted holie.

If these should hap, as wold to God they might not,

The plague is neare, I speake although I write not.

Enters the Angell.

Angell. *Ofeas.*

Ofeas. Lord.

An. Now hath thine eies perus'd these hainous sins,

Hatefull vnto the mightie Lord of hostes,

The time is come, their sinnes are waxen ripe,

And though the Lord forewarnes, yet they repent not:

Custom

London and England.

Custome of sinne hath hardened all their hearts,
Now comes reuenge armed with mightie plagues,
To punish all that liue in *Niniue*,
For God is iust, as he is mercifull,
And doubtlesse plagues all such as scorne repent,
Thou shalt not see the desolation
That falles vnto these cursed *Niniuites*.
But shalt returne to great *Hierusalem*,
And preach vnto the people of thy God,
What mightie plagues are incident to sinne,
Vnlesse repentance mitigate his ire:
Wrapt in the spirit as thou wert hither brought,
He seate thee in *Iudeas* prouinces,
Feare not *Oseas* then to preach the word.
Oseas. The will of the Lord be done.

Oseas taken away.

*Enters Rasni with his Viceroyes, Aluida and
Ladies, to a banquet.*

Rasni. So Viceroyes you haue please mee passing
These curious cates are gracious in mine eye. (well,
But these Borachious of the richest wine,
Make me to thinke how blythsome we will be.
Seate thee faire *Iuno* in the royall throne,
And I will serue thee to see thy face,
That feeding on the beautie of thy lookes,
My stomacke and mine eyes may both be fild.
Come Lordings seate you, fellow mates at feast,
And frolicke wags, this is a day of glée,
This banquet is for brightsome *Aluida*.
He haue them skinckt my standing bowles of wine,
And no man drinke, but quaffe a full carouse,
Vnto the health of beautilous *Aluida*.
For who so riseth from this feast not drunke,
As I am *Rasni*, *Niniues* great King,
Shall die the death as traitor to my selfe,

H

For

A looking Glasse, for

For that he scornes the health of *Aluida*.

K. Cili. That will I neuer do my Lord.
Therefore with fauour, fortune to your grace,
Carowfe vnto the health of *Aluida*.

Rafni. Gramercie Lording, here I take thy pledge.
And *Creete* to thée a bowle of Gréeckish wine,
Here to the health of *Aluida*.

Creete. Let come my Lord, Iack scincker fill it ful,
I pledge vnto the health of heauenly *Aluida*.

Rafni. Vassals attendant on our royall feasts,
Drinke you I say vnto my louers health,
Let none that is in *Rafnes* royall Court,
Go this night safe and sober to his bed.

Enters the Clowne.

Clowne. This way he is, and here will I speake with him.

Lord. Fellow, whither pressest thou?

Clowne. I presse no bodie sir, I am going to speake with a
friend of mine.

Lord. Why flauce, here is none but the king and his Vice-
royes.

Clowne. The King, marry sir he is the man I would speake
withall.

Lord. why calst him a friend of thine?

Clowne. I marry do I sir, for if he be not my friend, ile make
him my friend, ere he and I passe.

Lord. Away vassaile-be gone, thou speake vnto the king.

Clowne. I marry will I sir, and if he were a King of veluet, I
will talke to him.

Rafni. Whats the matter there, what noife is that?

Clowne. A boone my Liege, a boone my Liege.

Rafni. What is it that great *Rafni* will not grant
This day, vnto the meanest of his land?
In honour of his beautious *Aluida*?

Come hither swaine, what is it that thou crauest?

Clowne. Faith sir nothing, but to speake a few sentences to
your worship.

Rafni.

London and England.

Rafni. Say, what is it?

Clown. I am sure fir you haue heard of the spirits that walke in the Citie here.

Rafni. I, what of that?

Clown. Truly fir, I haue an oration to tel you of one of them, and this it is.

Alui. Why goest not forward with thy tale?

Clowne. Faith mistresse, I feele an imperfection in my voice, a diseafe that often troubles mee, but alasse, easily mended, a cup of Ale, or a cup of Wine, will serue the turne.

Alui. Fill him a bowle, and let him want no drinke.

Clowne. O what a pretious word was that, and let him want no drinke. Well fir, now ile tell you foorth my tale. Sir as I was comming alongft the port ryuale of *Niniue*, there appeared to me a great diuell, and as hard fauoured a diuell as euer I saw: nay fir, he was a cuckoldy diuell, for hee had hornes on his head. This diuell, marke you now, presseth vppon me, and fir indéed, I charged him with my pike staffe: but when that wold not serue, I came vpon him with *spyrus santus*, why it had bin able to haue put Lucifer out of his wits, when I sawe my charme would not serue, I was in such a perplexitie, that sixe penny-worth of Iuni-per would not haue made the place swéete againe.

Alui. Why fellow wert thou so afraid?

Clowne. Oh mistresse, had you béene there and féene, his very fight had made you shift a cleane smocke, I promise you though I were a man, and counted a tall fellow, yet my Landresse calde me slouenly knaue the next day.

Rafni. A pleasaunt slaue, forward firrha, on with thy tale.

Clown. Faith fir, but I remember a word that my mistresse your bed-fellow spoake.

Rafni. What was that fellow?

Clowne. Oh fir, a word of comfort, a pretious word: and let him want no drinke.

Rafni. Her word is lawe: and thou shalt want no drinke.

H 2

Clowne

A looking Glasse, for

Clowne. Then fir this diuell came vpon mee, and would not be perfwaded, but he would needs carry me to hell, I proffered him a cup of Ale, thinking because he came from so hotte a place, that he was thirstie, but the diuell was not drie, and therefore the more sory was I, well, there was no remedie, but I must with him to hell, and at last I cast mine eye aside, if you knew what I spied, you would laugh, fir I lookt from top to toe, and he had no clouen féete. Then I ruffled vp my haire, and set my cap on the one side, & fir grew to be a Iustice of peace to the diuell. At last in a great fume, as I am very choloricke, and sometime so hotte in my fustin fumes, that no man can abide within twentie yards of me, I start vp, and so bombasted the diuell, that fir he cried out, and ranne away.

Alui. This pleasant knaue hath made me laugh my
Rafni, now *Aluida* begins her quaffe, (fill
And drinckes a full carouse vnto her King.

Rafni. I pledge my loue, as hartie as great *Ioue*
Drunke, when his *Iuno* heau'd a bowle to him.
Frolicke my Lord, let all the standerds walke.
Ply it till euery man hath tane his load. (you?
How now firrha, what chéere: we haue no words of

Clown. Truly fir, I was in a broune study about my mistresse.

Alui. About me, for what?

Clowne. Trulie mistresse, to thinke what a golden sentence
you did speake: all the philosophers in the world could not haue
saïd more: what come let him want no drinke. Oh wife spéech.

Alui. Villaines, why skinck you not vnto this fellow?
He makes me blyth and merry in my thoughts.
Heard you not that the King hath giuen command,
That all be drunke this day within his Court,
In quaffing to the health of *Aluida*?

Enters Ionas.

Ionas. Repent, repent, ye men of *Niniue* repent.
The Lord hath spoken, and I do crie it out,
There are as yet but fortie daies remaining,
And then shall *Niniue* be ouerthrowne.

Repent

London and England.

Repent ye men of *Niniue*, repent.

Rafni. What fellow is this, that thus disturbs our feasts,
With outcries and alarms to repent?

Clowne. Oh fir, tis one Goodman *Ionas* that is come from *Iericho*, and surely I thinke hee hath séene some spirit by the way, and is fallen out of his wits, for he neuer leaues crying night nor day, my maister heard him, and he shut vp his shop, gaue me my Indenture, and he and his wife do nothing but fast and pray.

Ionas. Repent ye men of *Niniue*, repent.

Rafni. Come hither fellow, what art, & from whence comcest

Ionas. *Rafni*, I am a Prophet of the Lord, (thou?
Sent hither by the mightie God of hostes,
To cry destruction to the *Niniuites*,
O *Niniue*, thou harlot of the world,
I raise thy neighbours round about thy bounds,
To come and see thy filthinesse and sinne.
Thus saith the Lord, the mightie God of hoste,
Your King loues chambering and wantonneffe,
Whoredome and murther do distaine his Court,
He fauoureth couetous and drunken men.
Behold therefore all like a strumpet soule,
Thou shalt be iudg'd and punish't for thy crime:
The foe shall pierce the gates with iron rampes,
The fire shall quite consume thee from aboue.
The houses shall be burnt, the Infants slaine.
And women shall behold their husbands die.
Thine eldest Sister is *Lamana*.
And *Sodome* on thy right hand seated is.
Repent ye men of *Niniue*, repent.
The Lord hath spoke, and I do crie it out.
There are as yet but fortie daies remaining,
And then shall *Niniue* be ouerthrowne.

Exit. Offered.

Rafni. Staie Prophet, staie.

Ionas. Disturbe not him that sent me,
Let me performe the message of the Lord.

Exit.

Rafni.

H 3

A looking Glasse, for

Rafni. My soule is buried in the hell of thoughts.
Ah *Aluida*, I looke on thee with shame.
My Lords on suddaine fixe their eyes on ground,
As if dismayd to looke vpon the heauens.
Hence *Magi*, who haue flattered me in sinne.

Exit. His Sages.

Horror of minde, disturbance of my soule,
Makes me agast, for *Niniuius* mishap.
Lords see proclaym'd, yea see it straight proclaim'd,
That man and beast, the woman and her childe,
For fortie daies in sacke and ashes fast,
Perhaps the Lord will yeeld and pittie vs.
Beare hence these wretched blandishments of sinne,
And bring me sackcloth to attire your King.
Away with pompe, my soule is full of woe:
In pittie looke on *Niniue*, O God.

Exit. A man.

Alui. Affaild with shame, with horror ouerborne,
To forrowes fold, all guiltie of our sinne.
Come Ladies come, let vs prepare to pray,
Ah-lasse, how dare we looke on heavenly light,
That haue dispisde the maker of the same?
How may we hope for mercie from aboue,
That still despise the warnings from aboue?
Woes me, my conscience is a heauie foe.
O patron of the poore opprest with sinne,
Looke, looke on me, that now for pittie craue,
Affaild with shame, with horror ouerborne,
To forrow fold, all guiltie of our sinne.
Come Ladies come, let vs prepare to pray.

Exeunt.

*Enter the Vfuror, solus, with a halter in one
hand, a dagger in the other.*

(crimes,

Vfuror. Groning in conscience, burdened with my
The hell of forrow haunts me vp and downe.

Tread

London and England.

Tread where I list, mée-thinkes the bléeding ghostes
Of those whom my corruption brought to noughts,
Do serue for stumbling blocks before my steppes.
The fatherlesse and widow wrongd by me.
The poore oppressed by my vsurie,
Mée-thinkes I sée their hands reard vp to heauen,
To crie for vengeance of my couetousnesse.
Where so I walke, Ile sigh and shun my way.
Thus am I made a monfter of the world,
Hell gapes for me, heauen will not hold my soule.
You mountaines shrowde me from the God of truth.
Mée-thinkes I sée him sit to iudge the earth.
Sée how he blots me out of the booke of life.
Oh burthen more then *Atna* that I beare.
Couer me hills, and shroude me from the Lord.
Swallow me *Licas*, shield me from the Lord.
In life no peace: each murmuring that I heare,
Mée-thinkes the sentence of damnation foundes,
Die reprobate, and hie thée hence to hell.

The euill angell tempteth him, offering the knife and rope.

What fiend is this that tempts me to the death?
What is my death the harbour of my rest?
Theu let me die: what second charge is this?
Mée-thinke, I heare a voice amidst mine eares,
That bids me staie: and tels me that the Lord
Is mercifull to those that do repent.
May I repent? oh thou my doubtfull soule?
Thou maist repent, the iudge is mercifull.
Hence tooles of wrath, staies of temptation,
For I will pray and sigh vnto the Lord.
In sackcloth will I sigh, and fasting pray:
O Lord in rigor looke not on my sinnes.

*He sits him down in sack-cloathes, his hands
and eyes reared to heauen.*

Enters

A looking Glasse, for

Enters Aluida with her Ladies, with dispiersed looks.

Alui. Come mournfull dames lay off your brodred locks,
And on your shoulders spread dispiersed haire,
Let voice of musicke cease, where sorrow dwels.
Cloathed in sackcloaths, sigh your sinnes with me.
Bemone your pride, bewaile your lawlesse lusts,
With fasting mortifie your pampered loines:
Oh thinke vpon the horror of your sinnes. /
Think, think, with me, the burthen of your blames,
Woe to thy pompe, fall, beautie, fading flowre,
Blasted by age, by sicknesse, and by death.
Woe to our painted chéekes, our curious oyles,
Our rich array, that fostered vs in sinne.
Woe to our idle thoughts that wound our soules.
Oh would to God, all nations might receiue,
A good example by our gréeuous fall. (dwels,

Ladies. You that are planted there where pleasure
And thinke your pompe as great as *Niniues*,
May fall for sinne as *Niniue* doth now.

Alui. Mourn, mourn, let moane be all your melodie,
And pray with me, and I will pray for all.

Lord. O Lord of heauen forgiue vs our misdéeds.

Ladies. O Lord of heauen forgiue vs our misdéeds.

Vsurer. O Lord of light forgiue me my misdéeds.

*Enters Rasni, the kings of Assiria, with his nobles
in sackcloth.*

K. Cilicia. Be not so ouercome with gréepe O king,
Least you indanger life by sorrowing so.

Rasni. King of *Cilicia*, should I cease my gréepe,
Where as my swarming sinnes afflict my soule?
Vaine man know, this my burthen greater is,
Then euery priuate subiect in my land:
My life hath béene a loadstarre vnto them,
To guide them in the laborinth of blame,
Thus I haue taught them for to do amisse:

Then

London and England.

Then must I weepe my freende for their amisse,
The fall of *Niniue* is wrought by me:
I haue maintaind this Citie in her shame.
I haue contem'd the warnings from aboue.
I haue vpholden incest, rape, and spoile.
Tis I that wrought thy sinne, must weepe thy sinne.
Oh had I teares like to the siluer streames,
That from the *Alpine* Mountaines sweetly streame,
Or had I sighes the treasures of remorse,
As plentiful as *Aeolus* hath blasts,
I then would tempt the heauens with my laments,
And pierce the throane of mercy by my sighes.

K. Cil. Heauens are prepitious vnto faithful praiers.

Rafni. But after our repent, we must lament:
Least that a worser mischiefe doth befall.
Oh pray, perhaps the Lord will pitie vs.
Oh God of truth both mercifull and iust,
Behold repentant men with pitious eyes,
We waile the life that we haue led before.
Oh pardon Lord, O pitie *Niniue*.

Omnes. O pardon Lord, O pitie *Niniue*.

Rafni. Let not the Infants dallying on the tent,
For fathers sinnes in iudgement be opprest.

K. Cil. Let not the painfull mothers big with child,
The innocents be punisht for our sinne.

Rafni. O pardon Lord, O pittie *Niniue*.

Omnes. O pardon Lord, O pittie *Niniue*.

Rafni. O Lord of heauen, the virgins weepe to thee.
The couetous man sorie for his sinne.
The Prince and poore, all pray before thy throane.
And wilt thou then be wroth with *Niniue*?

K. Cil. Giue truce to praier O king, and rest a space.

Rafni. Giue truce to praiers, when times require no truce?
No Princes no. Let all our subiects hie
Vnto our temples, where on humbled knees,
I will expect some mercy from aboue. *Enter the temple Omnes.*

Enters Ionas, solus.

Ionas. This is the day wherein the Lord hath said.

I

That

A looking Glasse, for

That *Niniue* shall quite be ouerthrowne.
This is the day of horror and mishap,
Fatall vnto the curfed *Niniuites*.
These stately Towers shall in thy watery bounds,
Swift flowing *Licas* find their burials,
These pallaces the pride of *Affurs* kings,
Shall be the bowres of defolation,
Where as the solitary bird shall sing,
And Tygers traine their yoong ones to their nest.
O all ye nations bounded by the West,
Ye happie Iles, where Prophets do abound,
Ye Cities famous in the westerne world,
Make *Niniue* a president for you.
Leaue leaud desires, leaue couetous delights.
Flie vsurie, let whoredome be exilde,
Least you with *Niniue* be ouerthrowne.
Loe how the sunnes inflamed torch preuailes,
Scorching the parched furrowes of the earth.
Here will I sit me downe and fixe mine eye
Vpon the ruines of yon wretched Towne,
And lo a pleafant shade, a spreading vine,
To shelter *Ionas* in this sunny heate,
What meanes my God, the day is done end spent.
Lord shall my Prophecie be brought to nought?
When falles the fire? when will the iudge be wroth?
I pray thee Lord remember what I said,
When I was yet within my country land,
Iehouah is too mercifull I feare.
O let me flie before a Prophet fault,
For thou art mercifull the Lord my God,
Full of compassion and sufferance,
And doest repent in taking punishment.
Why staies thy hand? O Lord first take my life,
Before my Prophecie be brought to noughts.
Ah he is wroth, behold the gladfome vine
That did defend me from the sunny heate,
Is withered quite, and swallowed by a Serpent.

A serpent deuoureth the vine.

Now

London and England.

Now furious *Phlegon* triumphs on my browes,
And heate preuailles, and I am faint in heart.

Enters the Angell.

Angell. Art thou so angry *Ionas*? tell me why?

Ionas. *Iehouah*, I with burning heate am plungd,
And shadowed onely by a filly vine.
Behold a Serpent hath deuoured it.
And lo the funne incenst by Eafterne winde,
Afflicts me with *Cariculer* aspect,
Would God that I might die, for well I wot,
Twere better I were dead, then rest aliue.

Angell. *Ionas* art thou so angry for the vine,

Ionas. Yea I am angry to the death my God.

Angell. Thou hast compassion *Ionas* on a vine,
On which thou neuer labour didst bestow,
Thou neuer gauest it life or power to grow,
Bud suddainly it sprng and suddainly dide.
And should not I haue great compassion
On *Niniue* the Citie of the Lord,
Wherein there are a hundred thousand soules,
And twentie thousand infants that ne wot
The right hand from the left, besides much cattle.
Oh *Ionas*, looke into their Temples now,
And see the true contrition of their King:
The subiects teares, the sinners true remorse.
Then from the Lord, proclaime a mercie day,
For he is pittifull as he is iust.

Exit, Angelus.

Ionas. I go my God to finish thy command,
Oh who can tell the wonders of my God:
Or talke his praises with a feruent toong.
He bringeth downe to hell, and lifts to heauen.
He drawes the yoake of bondage from the iust,
And lookes vpon the Heathen with piteous eyes,
To him all praise and honour be ascribed.
Oh who can tell the wonders of my God,
He makes the infant to proclaime his truth,

I 2

The

A looking Glasse, for

The affe to speake, to faue the Prophets life.
The earth and sea to yeeld increafe for man.
Who can describe the compasse of his power?
Or testifie in termes his endlesse might?
My rauisht spright, oh whither doest thou wend?
Go and proclaime the mercy of my God.
Relieue the carefull hearted *Niniuites*.
And as thou weart the messenger of death,
Go bring glad tydings of recouered grace.

*Enters Adam solus, with a bottle of beer in one
shop, and a great peece of beefe in an other.*

Wel good-man *Jonas*, I would you had neuer come from *Iury* to this Country, you haue made me looke like a leane rib of roast béefe, or like the picture of lent, painted vpon a read-herings cob. Alasse maisters, we are commanded by the proclamation to fast and pray, by my troth I could prettely so, so, away with praying, but for fasting, why tis so contrary to my nature, that I had rather suffer a short hanging, then a long fasting. Marke me, the words be these. Thou shalt take no maner of foode for so many daies. I had as léue he should haue said, thou shalt hang thy selfe for so many daies. And yet in faith I néed not finde fault with the proclamation, for I haue a buttry, and a pantry, and a kitchin, about me, for proofe, *Ecce signum*, this right sloop is my pantry, behold a manchets, this place is my kitchin, for loe a peece of béefe. Oh let me repeat that swéet word againe: For loe a peece of béef. This is my buttry, for sée, sée, my friends, to my great ioy, a bottle of béere. Thus alasse, I make shift to weare out this fasting, I driue away the time, but there go Searchers about to seeke if any man breakes the Kings command. Oh here they be, in with your victuals *Adam*.

Enters two Searchers.

1. *Searcher*. How duly the men of *Niniwie* kéep the proclamation, how are they armde to repentance? we haue searcht through the whole Citie & haue not as yet found one that breaks the fast.

2. *Sear*. The signe of the more grace, but staie, here sits one méé thinkes at his praiers, let vs sée who it is.

1. *Sear*. Tis *Adam*, the Smithes man, how now *Adam*.

Adam. Trouble me not, thou shalt take no maner of foode, but
fast

London and England.

fast and pray.

1. *Sear.* How deuoutly he sits at his oryions, but stay, mée-thinkes I feele a smell of some meate or bread about him.

2. *Sear.* So thinkes me too, you firrha, what victuals haue you about you?

Adam. Victuals! Oh horrible blasphemie! Hinder me not of my praier, nor driue me not into a chollor, victualles / why hardst thou not the sentence, thou shalt take no foode but fast and pray?

2. *Sear.* Truth so it should be, but me-thinkes I smell meate about thée.

Adam. About me my friends, these words are actions in the Case, about me, No, no: hang those gluttons that cannot fast and pray.

1. *Sear.* Well, for all your words, we must search you.

Adam. Search me, take heed what you do, my hose are my castles, tis burglary if you breake ope a flop, no officer must lift vp an iron hatch, take heede my flocs are iron.

2. *Sear.* Oh villaine, fee how he hath gotten victailes, bread, béefe, and béere, where the King commanded vpon paine of death none should eate for so many daies, no not the sucking infant.

Adam. Alasse fir, this is nothing but a *modicum non necet vt medicus daret*, why fir, a bit to comfort my stomacke.

1. *Sear.* Villaine thou shalt be hangd for it.

Adam. These are your words, I shall be hangd for it, but first answer me to this question, how many daies haue we to fast stil?

2. *Sear.* Fiue daies.

Adam. Fiue daies, a long time, then I must be hangd?

1. *Sear.* I marry must thou.

Adam. I am your man, I am for you fir, for I had rather be hangd, the abide so long a fast, what fiue daies? come ile vntrusse, is your halter and the gallowes, the ladder, and all such furniture in readinesse?

1. *Sear.* I warrant thée, shalt want none of these.

Adam. But heare you, must I be hangd?

1. *Sear.* I marry.

Adam. And for eating of meate, then friends, know ye by these presents, I will eate vp all my meate, and drink vp all my drinke, for it shall neuer be said, I was hangd with an emptie stomack.

I 3

1. *Sear.*

A looking Glasse, for

1. *Sear.* Come away knaue, wilt thou stand féeding now?

Adam. If you be haftie, hang your selfe an houre while I come to you, for surely I will eate vp my meate.

2. *Sear.* Come lets draw him away perforce.

Adam. You say there is fiue daies yet to fast, these are your

2. *Sear.* I sir. (words.

Adam. I am for you, come lets away, and yet let me be put in the Chronicles. (ded.

Enter Ionas, Rafni, Aluida, kings of Cilicia, others royally attē-

Ionas. Come carefull King, cast off thy mourfull weedes,

Exchange thy cloudie lookes to smoothed smiles,

Thy teares haue pierc'd the pitious throane of grace,

Thy sighes like *Imence* pleasing to the Lord:

Haue bene peace-offerings for thy former pride.

Reioyce and praise his name that gaue thee peace.

And you faire Nymphs, ye louely *Niniuites*,

Since you haue wept and fasted for the Lord,

He gratiofely haue tempered his reuenge,

Beware hencefoorth to tempt him anymore,

Let not the niceneffe of your beautilous lookes,

Ingraft in you a high presuming mind e,

For those that climbe, he casteth to the ground,

And they that humble be, he lifts aloft.

Rafni. Lowly I bend with awfull bent of eye,

Before the dread *Iehouah*, God of hoste,

Despising all prophane deuice of man,

Those lustfull lures that whilome led awry,

My wanton eyes shall wound my heart no more:

And she whose youth in dalliance I abus'd,

Shall now at last become my wedlocke mate.

Faire *Aluida* looke not so woe begone:

If for thy sinne thy sorrow do excéed,

Blessed be thou, come with thy holy band,

Lets knit a knot to salue our former shame.

Alui. With blushing lookes betokening my remorse,

I lowly yéeld my King to thy beheft,

So as this man of God shall thinke it good.

Ionas. Woman, amends may neuer come too late.

I will

London and England.

I will thou practise goodnesse, & vertuousnesse,
The God of heauen when sinners do repent,
Doth more reioyce then in ten thousand iust.

Rafni. Then witnesse holie Prophet our accord.

Alui. Plight in the prefence of the Lord thy God.

Ionas. Blest may you be, like to the flouring sheaues
That plaie with gentle windes in summer tide,
Like Oliue branches let your children spred:
And as the Pines in loftie *Libanon*,
Or as the Kids that feed on *Lepher* plaines,
So be the feede and offsprings of your loines,

Enters the Vfuror, Gentleman, and Alcon.

Vfuror. Come foorth my freends, whom wittingly I
Before this man of God, receiue your due, (wrongd,
Before our king I meane to make my peace.

Ionas, behold in signe of my remorse,
I heare restore into these poore mens hands,
Their goods which I vniustly haue retaind,
And may the heauens so pardon my misdéeds,
As I am penitent for my offence.

Thrafi. And what through want, from others I pur-
Behold O King, I proffer forth thy throane. (loynd,
To be restored to such as owe the fame.

Ionas. A vertuous déed pleasing to God and man,
Would God all Cities drowned in like shame,
Would take example of these *Niniuites*.

Rafni. Such be the fruites of *Niniuius* repent,
And such for euer may our dealings be,
That he that cald vs home in height of sinne,
May smile to see our heartie penitence.
Viceroyes proclaime a fast vnto the Lord,
Let *Israels* God be honoured in our land.
Let all occasion of corruption die.
For who shall fault therein, shall suffer death.
Beare witnesse God, of my vnfaigned zeale,
Come holy man, as thou shalt counsaile me,
My Court and Citie shall reformed be.

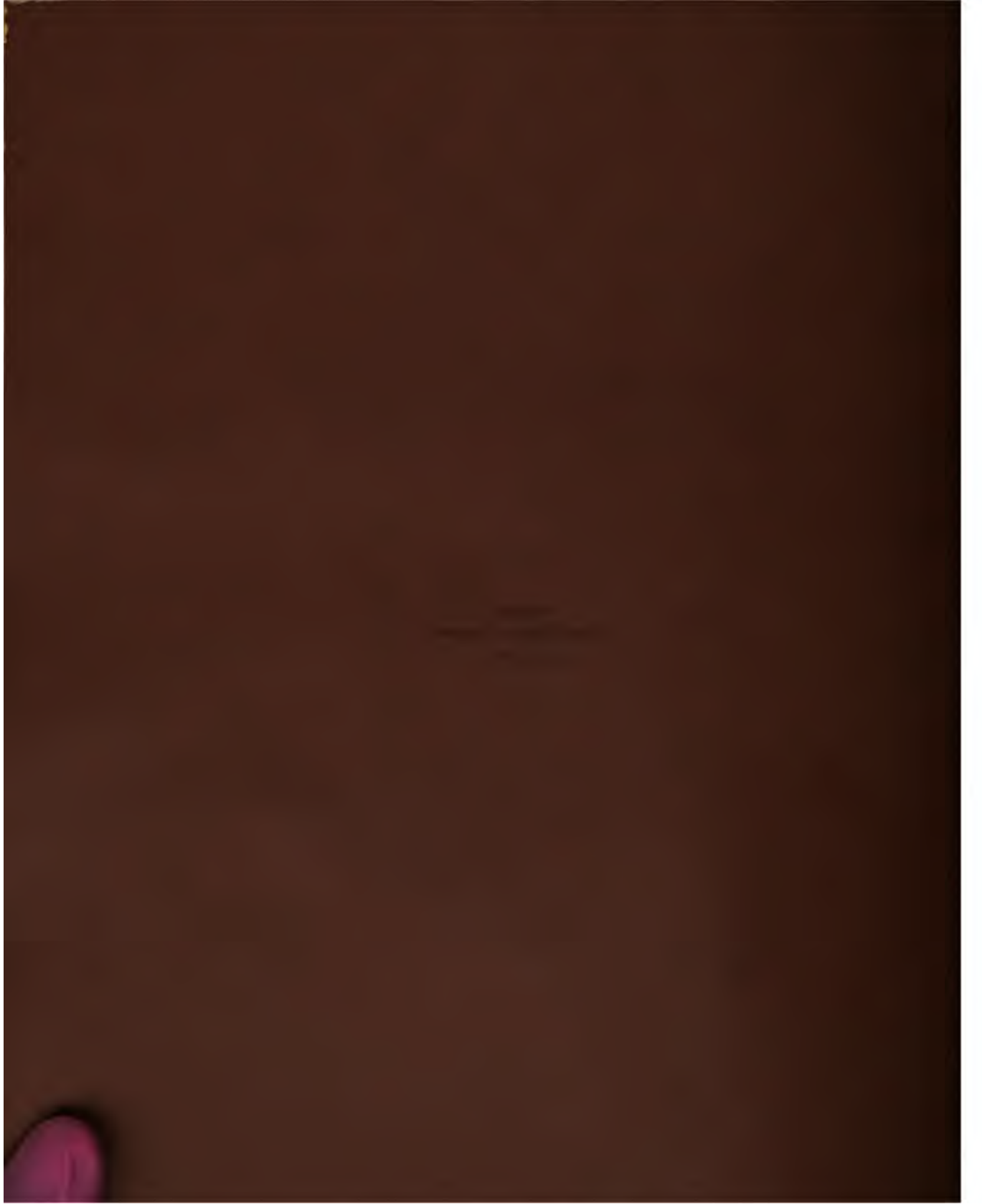
Exeunt.

Ionas.

A looking Glasse, for

Jonas. Wend on in peace, and prosecute this course,
You Ilanders on whom the milder aire
Doth sweetly breath the balme of kinde increase:
Whose lands are fatned with the deawe of heauen,
And made more fruitfull then *African* plaines.
You whom delicious pleasures dandle soft:
Whose eyes are blinded with securitie,
Vnmaske your selues, cast error cleane aside.
O London, mayden of the mistresse Ile,
Wrapt in the foldes and swathing cloutes of shame.
In thee more sinnes then *Niniue* containes.
Contempt of God, dispight of reuerend age.
Neglect of law, desire to wrong the poore:
Corruption, whordome, drunkenness, and pride.
Swolne are thy brows with impudence and shame.
O proud adulterous glorie of the West,
Thy neighbors burns, yet doest thou feare no fire.
Thy Preachers crie, yet doest thou stop thine eares.
The larum rings, yet sleepest thou secure.
London awake, for feare the Lord do frowne,
I set a looking Glasse before thine eyes.
O turne, O turne, with weeping to the Lord,
And thinke the praiers and vertues of thy Quéene,
Defers the plague, which otherwise would fall.
Repent O London, least for thine offence,
Thy shepheard faile, whom mightie God preferue,
That she may bide the pillar of his Church,
Against the stormes of Romish Antichrist:
The hand of mercy ouershead her head,
And let all faithfull subiects say, *Amen.*

FINIS.



Hunterian Club

17, WILKINS STREET,
GLoucester, GLO.

A
TREATISE
ON
THE PLAGUE

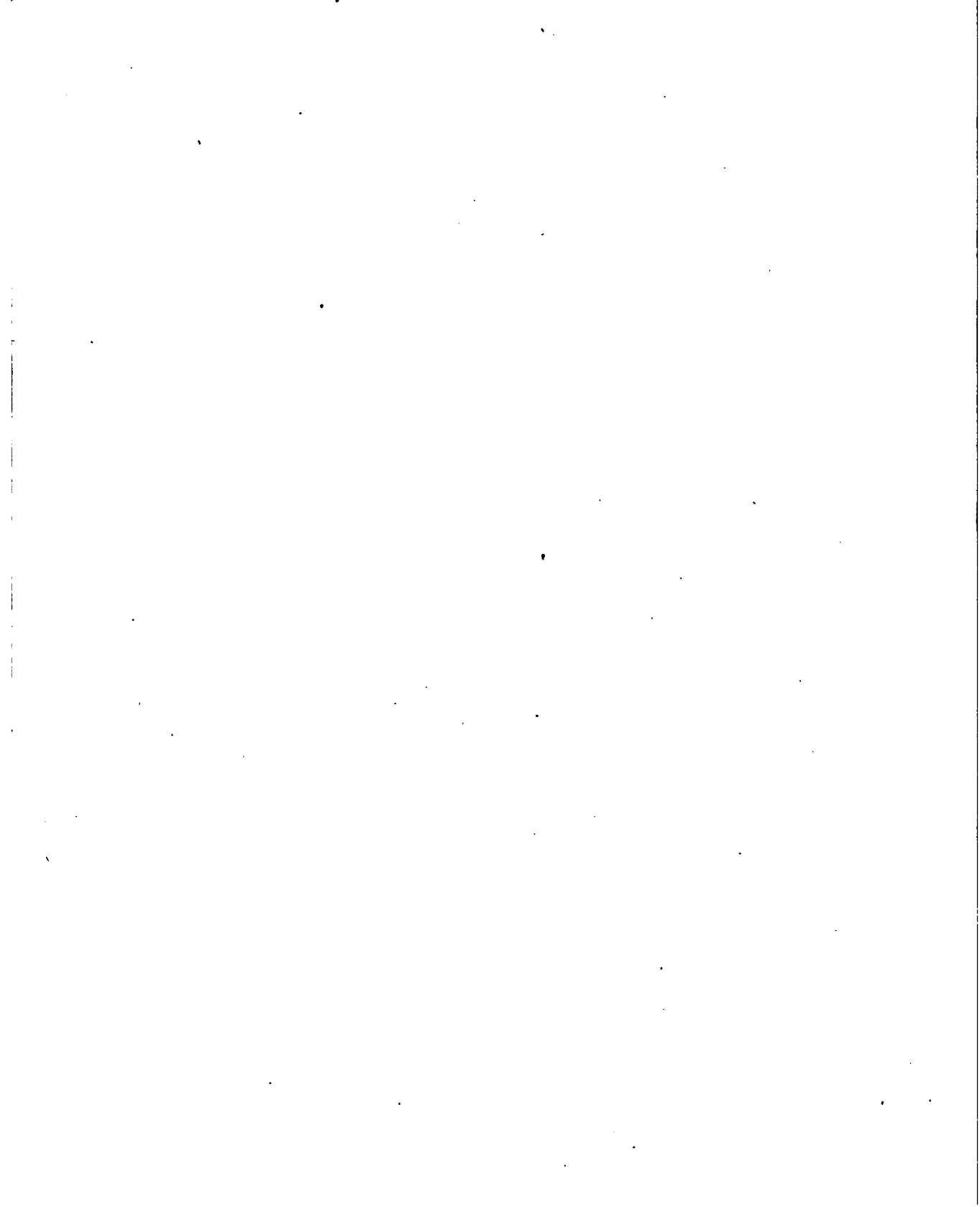
BY
J. H. M. G. G. G. G. G.

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1881

PRINTED FOR THE HUNTERIAN CLUB

1881



A
T R E A T I S E
of the Plague:

Containing the nature, signes, and accidents
of the same, with the certaine and absolute cure of
the Feuers, Botches and Carbuncles that raigne in these
times : And aboue all things most singular Experiments
and preferuatiues in the same, gathered by the obser-
uation of diuers worthy Trauailers, and selec-
ted out of the writings of the best lear-
ned Phisitians in this age.

By Thomas Lodge, Doct̃or in Phisicke.



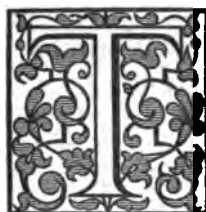
L O N D O N
Printed for Edward White and N.L.
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AUG 30 1881

Subscription fund.



TO THE RIGHT
HONORABLE THE LORD
Maior, and to the Right Worshipfull
the Aldermen and Sheriffes of the
Citie of London.



Th Wo causes (Right Honourable and
Worshipfull) haue moued me to pub-
lish this present Treatise of the plague;
One is the duetie and loue which I
owe to this Citie (wherein I was bred
and brought vp, and for which (as the
Orator Cicero in his Offices, and the
Philosopher Plato in his Common-weale do testifie) euery
good man ought to employ his vttermost indeuonr: The
next is a charitable remorse I haue conceiued to see my
poore country-men and afflicted brethren turmoiled and
attainted with the greenuous sicknes of the Plague: and left
without guide or counsaile how to succour themselues in
extremitie: For where the infestation most rageth there po-
uertie raigneth among the Commons, which hauing no
supplies to satisfie the greedie desire of those that should
attend them, are for the most part left desolate & die with-
out reliefe. For their sakes haue I vndertaken this prouince
to write of the plague, to the end that with a litle charge

A 2

a poore

The Epistle Dedicatorie.

a poore man may haue instructions by a litle reading both to know and to cure all the euil accidents that attend the diseases. It resteth in your Honor & those your right Worshipfull assistance, to haue especiall care that this charitable intent of mine may be furthered by your discreet orders in such manner that these bookes may be dispensed among those families that are visited, to the end they may finde comfort and cure by their owne hands and diligence. This is the only reward I require, as Almighty God knoweth, to whose mercy I commend you. From my house in Warwicke Lane, this 19. of August.

, Your Honors and Worships
in all affection,

Thomas Lodge.





*To the curteous and friendly
Reader.*



Hou maist wonder perhaps (Gentle Reader) why amongst so many excellent and learned Phisitions of this Citie, I alone haue vndertaken to answer the expectation of the multitude, & to beare the heauy burthen of contentious Critiques and deprauers: But when the cause shall be examined, and the reasons considered, I hope to resolute thee so well, as thou shalt haue no cause to condemne me: There haue beene lately certaine *Thessali* that haue bestowed a new Printed liuery on euery olde post, and promised such myracles, as if they held the raine of destiny in their own hands, and were able to make old *Aeson* young againe: Amongst these, one by fortune is become my neighbour, who because at the first he vnderwrit not his billes, euery one that red them came flocking to me, coniuring me by great profers and perswasions to store them with my promised preseruatiues, and relieue their sicke with my Cordiall waters: These importunities of theirs made mee both agreeued, and amazed; agreeued, because of that loathsome imposition which was laide vpon me, to make my selfe vendible, (which is vnworthy a liberall & gentle minde, much more ill befeeming a Phisitian and

A 3

Philo-

To the Reader.

Philosopher, who ought not to prostitute so sacred a profession so abiectly, but be a contemner of base and seruile desire of mony, as *Galen* witnesseth in his booke, *Quod optimus medicus, idem fii & Philosophus*: amazed, to see the ignorance and error of the multitude, who dare trust their liues to their hands who build their experiēce on hazard of mens liues: and are troubled with the scab of the minde, which *Plato* in *Alcibiade* calleth *Probrosam imperitiā*, and *M. A. Natta*, in his 5. booke *de Pulchro*, voluntary ignorance. Herevpon (by the earnest sollicitation of my friends) and vnder a great desire to doe good vnto my neighbors, I haue faithfully gathered out of the most approued Authors, (especially out of certaine notes which I receiued from *Valenolaes* sonne now Doctor of Phisique in *Arles*, in *Prouince*) a true Methode how to knowe and cure the Plague, which freely and charitably I offer to the reliefe of those who want meanes to relieue their estates in this time of visitation, and the rather because the world might conceiue of me in such sort, that I preferre a common good (according to *Platoes* counsell,) before all the gaping desires of gaine and profit in this world. An other reason was, because such bookes as already are past abroad, are confusedly hudled vp, without either forme or Methode, which is an vnardonable error in those that indeuour to instruct others. For these causes haue I bene drawne to write and expose my selfe to mens iudgements. Now that I study not in this Treatise to hunt after vain-glory, God can beare me witnes, and the plain stile I haue vsed therein may easily make knowne, which

To the Reader.

which had I a mind to bewitch the eares and minds of the reader, might perhaps haue bin better tempered: neither haue I a fetled purpose to wound other mens fame, (as all men may coniecture) since hauing iust occasion offered me to reprove them, yet had I rather conceale that wherein they erre, then discouer their *Scribendi Cacoethen* (as the Poets saith) to their disgrace. Truly my resolution is to prouoke no man, and those that know me inwardly of late time can witnesse, that I resemble the *Mauritanian* Mare (of whom *Plutarch* maketh mention) which being led to the water, & seeing her shadow therein, suffereth her selfe afterward to be ridden by Asses: I thanke God I haue indured wrongs, tho I haue had power to reuenge them. But because my desire is to leaue all men satisfied, I must a litle retire my selfe to yeeld men of worth & learning satisfaction in a matter wherein perhaps they might except against me. There is a lerned Phisitian that hath lately writtē against *Amulets* or cakes of *Arsenick*, who perhaps may cōceiue vnkindnes against me, because in this Treatise I haue set downe the vse therof as a so-ueraigne preferuatiue against the Plague, where he hath condemned them; but he must excuse me in this case, for I haue no intent to commend the same because he condemneth it, but by reason of their authoritie and experience who haue bin the lights and honors of Phisicke, as *Mercurialis* in his book *de Venenis*, chap. 13. *Capiuachius* in his book *de Febribus* chap. 13. & *Heurinus* in his booke *de Febribus*, chap. 19. *Valeriola* and diuers others, who by vniforme consent do allow the same either worne vnder the
armes

To the Reader.

arme pittes, or about the region of the heart, by reason that by a certaine similitude one venome draweth an other with it, as *Arsenick*, which voideth the poison of the Plague insensibly, *Quod venenum & corpore attrahat & tota forma, & ratione caliditatis*. This *Antipathie* in *Arsenick* experience doth allow, authoritie doth confirme, and reason (which is an other of the seete whereon Phisicke walketh as *Galen* testifieth) doth assist it; which he may easily perceiue that readeth *Mercurialis*, in the place afore alledged. But for that I intend onely to iustifie mine owne actes & not to impugne others, let this suffice. And to conclude, if any man in the ripenesse of his iudgement be more *oculatus* in this cause, then either these Fathers of Phisicke or my selfe am, I enuy him not, but leaue him to his better thoughts, till I may be more fully satisfied. Thus committing you to him on whose mercy I depend, I take my leaue of the gentle Reader, desiring no other reward at thy hands but a fewe deuout praiers for me, which I will pay thee againe with double vsury whilest God lendeth me life. *Vale.*

Thine in all friendship,

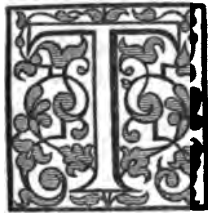
Thomas Lodge.



The caufes and cures of the Plague.

CHAP. I.

Of the nature and effence of the Plague.



He Diuine Philosopher PLATO (declaring vnto vs in diuers of his Dialogues, the perfect way and path, whereby we may rightly intreat, and skilfully procéede, in the discouery of any thing) faith, That it behoueth euery man, that indeuoureth by Art and methode to attaine the perfect knowledge of that whereof he standeth in doubt, or is desirous to instruct an other in any Science whatsoever, to begin with the definition of the same, without the perfect grounds and vnderstanding whereof, nothing may be either worthily knowne, or truly explicated: (which lesson of his, both TULLY in his Offices, and GALLEN in his Booke of the differences of sicknesses haue very carefully obserued:) Since therefore in this Treatise of mine, I am purposed (by the grace and assistance of Almighty God) to manifest vnto you the nature, malignitie, and accidents of the Plague, to the intent and purpose that I may instruct you after what manner you may withstand a sickness so greuous, and accompanied with so diuers and dangerous accidents, by those meanes and medicines, which God of his mercy hath left vs, by the noble Art of Phisicke, it shall not be amisse, if for your better vnderstanding what the plague is, I take my beginning from the definition
B of

The causes and cures

of the same. But before I prosecute this my intended purpose, let vs inuocate and call vpon that diuine bountie, from whose fountaine-head of mercy euery good and gracious benefit is deriued, that it will please him to assist this my labor, and charitable intent, and so to order the scope of my indeuour, that it may redound to his eternall glory, our neighbours comfort, and the speciall benefite of our whole Countrey: which being now vnder the fatherly correction of Almighty God, and punished for our misdēeds by his heauy hand, may thorow the admirable effects and fruites of the sacred Art of Phisicke, receiue preuention of their daunger, and comfort in this desperate time of visitation: To him therefore king of kings, inuisible, and onely wise, be all honor, maiestie and dominion, now and for euer, Amen.

The Plague then (as GALEN witnesseth, is a pernicious and daungerous *Epidemie*, (that is to say, a generall, or popular sicknesse) which violently rauisheth all men for the most part to death, without respect or exception of age, sexe, complexion, gouernment in life, or particular condition whatsoever: And therefore is it worthily called pernicious, because there can be nothing more daungerous then the same, which by the malignitie and violence therof, inforceth sodaine death, and by the proper nature, proprietie and contrarietie it hath with our bodies, killeth mankind no lesse readily, then violently. But that you may more exactly vnderstand what y^e plague is, you ought to note that there are diuers sorts of sicknesse; that is to say *Epidemick*, *Endemick* plague, and priuate disease, (as GALEN witnesseth in diuers places:) An *Epidemick* plague, is a common and popular sicknesse, hapning in some region, or countrey, at a certaine time, caused by a certaine indisposition of the aire, or waters of the same region, producing in all sorts of people, one and the same kind of sicknesse; as namely burning Feuers, Tertian Agues, Ophthalimes, or inflammation of the tunicle of the eies, Carbuncles, or Collicks, or general and gréeuous coughes, accompanied with shortnes of breath, or disenteries, or fluxes of blood, which vniuersally and very often times raigne in some countries about the end

of the Plague.

of fommer: All which sicknesses when as they are common in any particular place or region, are called *Endemick*, which is as much to say, as sicknesses happening publikely & popularly in the same region or country, by a certaine euil qualitie of the aire that raigneth therein, and produceth such like infirmities in mens bodies. For as both GALEN and the diuine olde man HYPOCRATES do testifie, euery sickness that procéedeth from the aire infected with a venemous qualitie, that is the cause which produceth and begetteth the same, is in his essence *Epidemick*, popular, and pestilentiall. Thus farre according to the fathers of Phisicke haue I truly discovered what *Epidemick* is. *Endemick* is a common sickness, and yet for all that proper to some one country or region: which is as much to say, as a regional, or prouincial sickness: For there are certain regions and places which by a peculiar propertie in themselves engender certaine kindes of infirmities, which are particular only to the inhabitants of that region, either by occasion of the aire, or the waters in that country. As in the new found land (discovered by the Portugalls and Spaniards) in that Iland which is called *Hispaniola*, and other places of *India*, there raigne certaine pustules or broad seabs, (not much vnlike the French poxes) wherewith almost all the inhabitants of the country are infected, the remedy whereof they haue gathered from the infusion of the wood of *Guaiacum*, whence the vse thereof with very fruitfull successe hath bene discovered and proued forcible here in *Europe*. In *Sauoy* and the valley of *Lucernes*, the most part of the inhabitants haue a swelling in the throate. In *Pouille* and *Calabria*, for the most part all the inhabitants haue y^e laundis. And such sicknesses as are these, are called *Endemiques*, prouintiall or regionall infirmities, yet for all that they are not to be accounted pestilentiall or contagious: The Plague as I haue said, is a pernicious *Epidemie*, that is to say, a common and popular sickness, which is both contagious & mortall. A priuate sickness is that which is particular & proper to any one in priuate, procéeding from particular indisposition of the body of him that is attainted, or by reason of some disorderly dyet by him obserued, or rather by some

B 2

excesse

The causes and cures

excesse committed by him, or through the corruption of the humours in his bodie, yet not contagious; but such an infirmitie as neither is free from daunger, nor exempted from mortalitie. These are the differences of such sicknesses as serue for our purposes to declare the nature of the Plague, which in her proper signification is a popular and contagious sickness, for the most part mortall, wherein vsually there appeare certaine Tumors, Carbuncles, or spottes, which the common people call Gods tokens: which Plague proceedeth from the venemous corruption of the humors and spirits of the body, infected by the attraction of corrupted aire, or infection of euil vapours, which haue the propertie to alter mans bodie, and poyson his spirits after a straunge and daungerous qualitie, contrary and mortall enemy to the vitall spirits, which haue their residence in the heart: by reason whereof it suddainly rauisheth & shortly cutteth off mans life, who for the most part is attainted with such a venemous contagion: And for that we haue saide that the plague is a popular and contagious sickness, it shall not be amisse to declare and plainly discouer, what these wordes *Popular*, and *Contagious*, do signifie. *Popular* and *Epidemich*, haue one and the same signification; that is to say, a sickness common vnto all people, or to the moste part of them. *Contagion*, is an euil qualitie in a bodie, communicated vnto an other by touch, engendring one and the same disposition in him to whom it is communicated. So as he that is first of all attainted or rauished with such a qualitie, is called contagious and infected. For very properly is he reputed infectious, that hath in himselfe an euil, malignant, venemous, or vitious disposition, which may be imparted and bestowed on an other by touch, producing the same and as daungerous effect in him to whom it is communicated, as in him that first communicateth and spreaddeth the infection. This sickness of the Plague is commonly engendred of an infection of the Aire, altered with a venemous vapour, dispearfed and sowed in the same, by the attraction and participation whereof, this dangerous and deadly infirmitie is produced and planted in vs, which
Almightie

of the Plague.

Almightie God as the rodde of his rigor and iustice, and for the amendment of our finnes fendeth downe vppon vs, as it is written in *Leuiticus* the 26. Chapter, and in *Deuteronomy* the 28. *If you obserue not my Commaundements saith our Lord, I will extinguish you by the Plague which shall consume you.* To the like effect is that of CELSUS (a man of famous memorie amongst our Phisitions) who very learnedly saith, that all straunge sickneses befall mortall men, by reason of the wrath and displeasure of the Goddes, and that the necessary meanes to finde recouery and remedie for the same, is to haue recourse vnto them by intercession and prayers. The same also testifieth HOMER (the soueraigne of all diuine Science & Poeticall perfection) in the first booke of his *Iliades*. Since therefore it is euident by the testimonies abouesaid, that the Plague is a manifest signe of the wrath of God conceiued against vs, the first and most wholesome remedie is to haue recourse vnto him, who is the Father of mercy, and soueraign Phisition of all infirmities, imploring his grace and mercy, by fastings, praiers, and supplications, by almesdeeds, good works, and amendment of life, to the ende we may appease and pacifie his wrath, and reconcile our selues vnto him, and obtaine his grace and mercy, according to the example of penitent DAVID, and the contrite *Niniuites*. In imitation of whome, if we shall haue our recourse vnto his mercy seat, we may rest assured that he will beholde vs with his eye of pittie, and graunt vs both health of soule and bodie, according vnto his promises made vnto those who call vpon him in humilitie and sinceritie of hart and conscience. See here the first rule.

The causes and cures

CHAP. II.

Of the causes of the Plague.



Hose sicknesses which are contagious and pestilent (euen as al other kinds of infirmities) haue their causes. For nothing may produce without an efficient cause that bringeth the same to effect: The Plague then hath his originall & producing causes, from whence shée taketh originall beginning: and is engendred by a certaine and more secret meanes then all other sicknesses. For, for the most part the causes of priuate sicknesses which are not infectious, are either to great repletion, or a generall deprauation of the humours which are in the body, or obstruction, or binding, or putrification, as GALEN in his Booke, (*Of the Causes of sicknesses*) hath very learnedly written. But the Plague hath none of these aboue mentioned causes, but only contagious and pestilent: yet notwithstanding together with these causes of repletion, Cachochimie, obstruction, & putrification, the Plague may bee annexed and vnited; but yet in such sort, as they be not the proper reputed causes which ingender the Plague, for then if y^t should follow, all sicknesses accompanied with such like causes might be reputed pestilentiall, which were both vntrue and absurde: It behooueth vs therefore, to finde out a proper and continent cause of the Plague, and such like contagious infirmities. Let vs then conclude with GALEN, in his Booke *Of Treacle*, to PISO, and PAMPHILIANUS, that all pestilentiall sicknesses, as from the proper cause, are ingendred from the ayre, depraued and altered in his substance, by a certaine vicious mixture of corrupted and strange vapours, contrary to the life of man, and corrupting the vitall spirit: which vnkindly excretion sowed in the ayre, and infecting the same, communicateth vnto vs by our continuall alteration of the same, the venome which poysoneth vs.

The

of the Plague.

The ready and speedy chaunges, saith GALEN, which happen in the ayre, through the euill corruption of the same, produce the Plague; which like a rauishing beast depopulateth and destroyeth diuers men by death, yea whole cities, because men hauing a necessitie to sucke in the ayre, together with the same sucke in the infection and venome: By this it appeareth that the proper and immediat cause which ingendreth the Plague, is the attraction and in-breathing of the ayre, infected and polsoned with a certaine venomous vapour, contrary to the nature of man. To his effect before his time, the great M. of Physique, HIPOCRATES writeth thus, in his Booke *Of Humane Nature*: *The cause (saith he) of the generall pestilence which indifferently attainteth all sortes of men, is the ayre which we sucke, that hath in it selfe a corrupt and venomous seede, which we draw with our in-breathing.* Now the causes which engender such vapours in the aire, are diuers and of different kindes, for sometimes such a vapour is lifted vp into the ayre, by reason of the corruption & stench of dead and vnburied bodyes; (as in places where any great battell haue béene fought, it often falleth out, according as diuers Histories testifie.) It is ingendred also through euill vapours that issue from the earth, or certaine Caues thereof, which yéelde soorth exhalations full of corruptions that infect the ayre, where it contracteth by an euill qualitie. It happeneth likewise by a loathsome steame, of certain Marsh in plashe Fennes full of mudde and durt, as also from diuers sorts of Plantes, and venomous beastes, whose euill qualitie may produce such an effect in the ayre. But the ancient *Physitians* and *Astrologers*, (as namely AUCEN, with diuers others) report: that the Plague hath two originals and sources, from whence (as from a Fountaine) shée taketh her beginning.

The first is, in the indisposition of the earth ouerflowed with too much moysture, and filled with grosse and euill vapours, which by vertue of the Sunne béeing lifted vppe into the ayre, and mixed with the same, corrupteth
the

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the nature and complexion thereof, and engendreth a certaine indisposition in the same contrary to our substance, from whence it cometh to passe, that they who sucke this infected aire are in daunger to be attained with this contagion and sicknesse of the Pestilence. Especially, if they be of an euil constitution of body, replete with euil humours, men of vnbrideled dyet, sanguine, and such as haue large and portuall pores: They likewise who are weake and delicate, are men ready to be surprised and infected.

An other cause of the Plague saith AUCEN, proceedeth from the celestiall formes, that is to say, the starres and their configurations and malignant aspects, which by their influences cause such sicknesses full of contagion and Pestilence, as in generall all other Astrologians testifie: But in truth as touching mine owne opinion which is grounded vpon the diuine determination of PLATO in his *Epinomides*, and his *Timæus*, of PLOTINUS his chiefe follower, of IAMBlichus, PROCLUS, MERCURIUS, TRISMEGISTUS, Aristotle, and Auerrhois, I finde that this opinion, is both false and erronious; as namely, to thinke that any contagion or misfortune, incommodie or sicknesse whatsoeuer may by reason of the starres befall man. Because as PLATO witnesseth in his Dialogue intituled *Epinomis*, The nature of the starres is most goodly to behold, well gouerned in their motions, and beneficiall to all liuing creatures, bestowing on them all commodities of generation and conseruation: If then the nature of the starres be so good that it meriteth to be called diuine (as in the same place PLATO intituleth it) and yeeldeth so many benefites to these inferiour bodies: how can it be that the starres infuse such infection and contagion vpon the earth and earthly creatures, whereas it is manifest that no cause can produce such effects as are contrary to it selfe? If then the good of inferior bodies proceedeth from celestiall bodies, as namely the generation, production of fruites, and riping of the same: yea and the conseruation of euery ones vertue (as in truth it doth): It shall neuer be truly and possibly concluded that the corruption and
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extermination of bodies procéedeth from the starres. And therefore ARISTOTLE very aduisedly saith; That this inferiour world is very necessarily coupled and ioyned with the superiour, to the ende that all the vertue therof might be conducted and guided by the same. If the starres by their vertue conferue all the creatures in this world, how can they by corruption, venome and contagion, dissipate and destroy them? The saide PLATO also calleth all the Planets and starres sisters, for their accord in good doing; and saith that it is a great folly in men to thinke that some Planets are euil and malignant, and the rest good, whereas all are good. For as CALCIDIUS the great Platonist saith in his Commentaries vpon PLATOES *Timæus*, No euil may either procéed or take beginning from the heauens, because in that holy place all thinges are good, and such as resemble the diuinitie, and nothing that fauoureth of malice may abide and haue place: neither saith he, can the starres chaunge their nature, because it is simple and pure, neither can they degenerate from the simplicitie and puritie which by the Almighty power hath bene bestowed vpon them. Why then shall we attribute vnto them a malignant, pestilent, and contagious qualitie, and such as rauisheth and spoyleth all liuing creatures by a venomous and pestilent influence? For if contagion be as badde a thing as may be (as in truth it is) the most disordinate and contrary to nature, or rather enemy to life) the source and originall of which contagion, is nothing but very infirmitie, putrification and corruption in matter, how dare we attribute to the starres & heauen (which is the beginning of all generation) such an erroneous and vnnaturall accident? Whereas the Planets are Celestiall bodies, well disposed, powerfull, without vice, corruption, or matter, subiect or inclining to any contagion: And therefore AUERROIS the chiefe Commenter vpon ARISTOTLE saith; That whosoever beleueth that *Mars* or any other Planet disposed in any fort whatsoeuer, doth hurt to any inferiour bodies; the same man in sooth beleueth such things as are estraunged from all Philosophie. And the same Author vpon the ninth of ARISTOTLES

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' *Metaphiques*, saith; that the Celestiall bodies which are
' the beginning of all things are eternall, and haue neither euil
' error or corruption in them; for corruption is of the order of
' such things as are euil. And therefore saith he, it is impossible
to know that which the Astronomers say, that there are some
fortunate, and some vnfortunate starres, but this only may be
knowne, that whereas all of them are good, that some of them
are better then other some. Behold here the worthy and true
opinion of this excellent Philosopher, which before him (in as
much as concerneth the first part of this sentence) ARISTOTLE in
the ninth of his *Phisiques*, Chapter 10. had testified. The
wise Philosopher MERCURY TRIMISGISTUS in his Dialogue in-
titled *Asclepius*, saith; that all that which descendeth from
heauen is generatiue; if then in respect of vs the influence of
heauen be generatiue (as in truth it is): for as ARISTOTLE saith,
Sol & homo generant hominē) it cannot any waies be possible
that it can corrupt or cause the confusion of mankind. The
like also is confirmed by PROCLUS, (who interpreteth vpon
PLATOES booke *de Anima & Demone*.) The Celestiall bodies
(saith he) by a foueraigne harmony containe all things in
themselues, and perfect them, and conforme them among
themselues: and to the vniuers, If then it appeareth that the
Celestiall bodies perfect all things, and both confirme & con-
serue them, (as in truth they doo, and this Author witnesseth)
how can these engender contagion and infection in vs, which
abolishe our perfection and integritie, and destroy vs by
rauiishing our liues? To speake truth, as me seemeth it were
a thing impossible. For it is contrary to the nature of contagi-
on, that it should descend from heauen, because contagion is
no other thing but an infection proceeding from one vnto an
other by communication of a pestilent and infected vapour,
and by this meanes if the Plague and contagion proceeded
from the starres, it should necessarily follow by the definition
of contagion, that the starres were primarily or formerly in-
fected, if by their influence they should send a pernicious con-
tagion among vs. But this in no fort may be graunted, be-
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cause the starres by being Celestiall bodies, pure, diuine, and estranged from all corruption, receiuing and containing no infection in them, being no materiall bodies apt to transmutation or change, (as ARISTOTLE and AUERROIS in his Booke *de Cælo est mundo*, doo learnedly alledge) cannot be capable of infection or contagion, neyther communicate it to the inferior bodies. Let vs therefore cast off this vaine and sottish opinion whereby we are induced to beléeue that the Plague procéedeth from the heauens: that is to say, from the influence of the starres, (as by the vanitie of time we haue had inducements.) But let vs confesse that it procéedeth from the secret iudgements of God, who intendeth by this scourge to whip vs for our sinnes, as it appeareth in *Leuiticus*, and *Deuteronomy*. To conclude, we say that the cause of the Plague is a malignant alteration and corruption of the ayre infecting our bodies, as it hath bene declared in the beginning of this Chapter.

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CHAP. III.

Of the signes of the Plague, both impendent and present, with the good and euil signes appearing in pestiferous sicknesses.



He signes whereby a man may know the infection of the aire which threatneth vs with Pestilent sicknesses, are, when as we see the same continuall and accustomedly troubled with thicke, cloudy, moyst, and ill smelling vapours, the Skie vnaccustomed to Northern windes, but sollicitated with Southerly blastes; The aire full of fogges and vapours, making a shoue of raine without any showers: For such signes as are of that nature engender corrupt Feuours, as ARISTOTLE faith in his *Problemes*. If the winter be hote and moyst, and obserue not his naturall temperature, and when the Spring time is very dry without raine, and notwithstanding colde, and after for many dayes charged with Southerly windes, troubled aire, and then cleare, and afterwards suddainly ouercast, the nights colde, and the day very hotte and foultry, It signifieth that we shall haue an euil Plague the Sommer after. Moreouer, if at that time there appeare any increase of such creatures as are engendred of putrifaction, as wormes of the earth, flies, gnattes, eales, serpents, toades, frogs, and such like foretokening corruptiō and putrifaction in the earth and waters, and when the aire the same day chaungeth from faire to foule, and from cleare to cloudy, when the Sunne shineth and afterwards hideth his head in cloudes, in one and the same day, it is a signe that the temperature of the aire is altered. And when as Rats, Moules, and other creatures, (accustomed to liue vnder ground) forsake their holes and habitations, it is a token of corruption in the same, by reason that such sorts of creatures forsake their wonted places of abode. And when as the Birds of the aire fall downe dead, or forsake their

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their nests, it is a signe of great corruption and contagion in the same. Long and continuall raines, accompanied with Southerly windes, dispose the ayre to sicknesses and putrefaction, as HIPOCRATES, and GALEN testifie in their *Epidemies*. When as Feuers are accompanied with small Poxe, or Measels, with spots, or red markes like to the biting of Fleas, it is a signe of a pestilent Feuer. When the sicke is very much tormented with the passion of the heart, vomitings, foundings, or weaknes, or faintnes of the hart, without great outward but vehement inward both heate and drought, with appearance of swellings, botches, carbuncles, and Measels, without all question he is seized with a pestilential Feuer, especially if diuers at the same time and in the same place are attainted with the same grieve: and if so be the partie which is infected hath frequented places both contagious and infected. See heere the the principall signes of the Plague and pestilential Feuer. The euill, dangerous, and mortall signes in such as are diseased, are feeblenes and weaknes of the regitiue vertue of the body (which may be discouered by the pulse when it is weake, vnequall, disorderly, languishing and intermittent, by often *Sincope*s or foundings, alienation, and frenzie, blewnesse and blacknesse appearing about the sores and carbuncles, and after their appearances the sodaine vanishings of the same, cold in the extreame partes, and intollerable heate in the inward, vnquenchable thirst, continually foundings, vrines white and crude, or red, troubled and blacke: Colde swet about the forehead and face; crampes, blacknesse in the excrements of the body, stench, and blewnes, the flux of the belly, with weaknesse of the heart, shortnes of breath, and great stench of the same, lacke of sleepe, and appetite to eate, profound sleepe, chaunging of colour in the face, exchanged to palenesse, blacknesse, or blewnesse, cogitation or great vnquietnes. All these signes betoken either certaine death or daunger thereof in the Plague; euen as contrariwise the contrary foretoken recouery of the sickness, by reason they testifie vpon the regitiue power and vertue of the bodie, goodnesse of the complexion,

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and vertue of the same, with strength of y^e hart. For as AUCIEN sayth: *They that are manly, and confidently beare out their sicknesse without any shewe of feare, they are those which for the most part escape.* Likewise to haue a good appetite to sleepe in repose, without disturbance of the body, it is a good signe. The Botches, and Carbuncles to retaine a good colour, and without great paine to be brought to ripenesse and suppuration, to haue a moderate heate mayntained through all the body: The vrines, in digestion, colour, substance, & contents, to be good: To haue easie breathing, swet warme, & vniuersall through all the body, appearing on a decretory or criticall day. All these signes appearing in the infected person, giue great hope of his recouery. These bee the signes and tokens by which you may gather a sure and vnfaigned iudgement of that which shall befall him that is attainted with the Plague.

CHAP. IIII.

A Rule and instruction to preserue such as be in health, from the infection.

WHen as (by the will of GOD) the contagion of the Plague is gotten into any place, Citie, or Countrey; we ought to haue an especiall regard of the generall good, and by all meanes to study for their preseruatiō who are in health, least they fall into such inconueniencie. First of all, therefore it behooueth euery man to haue speciall care that he frequent not any places or persons infected, neither that hee suffer such to breath vpon him: but as GALEN hath learnedly aduised, in his Booke *De Differentijs Februm*, Chap. 2. *Estrange himselfe as farre as him lyeth, from their societie.* The first and chiefeſt remedie then, is to chaunge the place, flie farre and returne late: HIPOCRATES, likewise in his Booke *De Natura humana*, saith: *that wee ought to forsake the place whereas a generall sicknesse rangeth, according to the common Prouerbe, Cito, longe, tarde.* And if necessitie constraineth vs to frequent the infected, (either to be assistant to our friends, or otherwise:) euery man ought to de-
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meane himself in such fort that the sick mans breath doo not attaint him: which may very easily be done, if a man haue y^e skill to choose & take the winde that properly bloweth towards the sicke & infected, and not from the infected to the healthfull: And therefore in that case the healthfull ought to keepe themselves vnder, not ouer the winde. The first part of preseruatiō, is to purifie and purge the ayre from all euill vapours, sentes, stench, corruption, putrifaction, and euill qualitie. For which cause, it is necessary to make good fumes in our houses, of sweet and wholesome wood, as *Rosemarie*, *Iuniper*, and *Lawrell*, or *Bayes*, and to perfume the whole house and chambers with the fume of *Rosemary*, *Iuniper*, the parings of *Apples*, *Storax*, *Beniamin*, *Incense*, dried *Roses*, *Lauender*, and such like, both Euening and Morning. It is not amisse likewise at euery corner of the street, (at least twise in the weeke) to make cleare and quicke Bonfires to consume the malignant vapours of the ayre, according as ACRON the great Phisitian, commaunded to be done during the mortall plague in Greece: As PAULUS ÆGINETA testifieth in his second Booke, Chap. 35. It is good also to weare sweet fauors and perfumes about vs, such as in Winter time, are *Marcorame*, *Rosemarie*, *Storax*, *Beniamin*, or to make a Pomander after this sort that enfueth, and to weare it about vs to smell too vpon all oportunities. Take of the flowers of red *Roses*, of *Violets*, of *Buglos*, of each halfe a little handfull, of the threë *Sanders*, of each a Dramme; of the rootes of *Angelica*, *Gentian*, and *Zedoary*, of each foure scruples; of white *Encens*, *Cloues*, *Nutmegs*, *Calamus*, *Aromaticus*, of each a dram, of *Storax*, *Calumit*, and red *Beniamin*, of each a dramme and a halfe, of orientall *Muske* a scruple, of *Amber-greece* halfe a scruple, of *Ladaum* infused in *Rose-water* one ounce, mixe all these together in *Rose-water* where in the *Gum Dragacanth* hath bene infused, and with a little of *Rose-vinegar* make a paste, of which you may forme certaine rounde Pomanders, to weare about your necke, and smell vnto continually. Or take of *Rose-water* threë ounces,
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of white *Vinegar*, of *Roses* ij. ounces, of white *Wine*, or pure *Malmosie* two spoonfuls, of the powder of *Cloues*, of the roote of *Angelica* and *Storax* of each halfe a dramme, mixe them all together, and with this liquor it shall not be amisse to wash your hands, bedeaw your forehead & nostrils, and the pulces of your armes, for such an odour and of so wholesome a qualitie, vehemently repulceth the venome that assaileth the heart, and altereth the pestilence of the ayre. It shall not be amisse likewise to carrie an *Angelica* roote in your mouth, or a *Gentian* or *Zedoary* roote, or else the rine of an *Orange*, *Lemon*, or *Pomecitron*, which as AUCEN testifieth haue soueraine effects in this case. The continual vses of these good odors comforteth the heart and vitall spirites, driueth away all venomous vapours, and rectifieth the ayre that whirleth about vs, as AUCEN testifieth in his Booke, *Of the Forces of the Heart*. For which cause, they which desire the continuance of their health, ought neuer to be vnprouided of these things. Amongst all other medicines that haue the propertie to comfort and reioyce the heart, the Easterne *Hyacinth*, béeing worne about the brest, and next vnto the naked skin, or else held in the mouth is very effectuell, as AUCEN testifieth, in his Booke, *Of the Forces of the Heart*, (in that Chapter wherein hée entreateth of the *Hyacinth*,) where hée saith; that the sayd Stone hath not only a propertie to fortifie the heart, and quicken the vitall spirites, but also to resist all venomes. For which I aduise all such as haue both meanes and maintenance to get such a iewel, to carrie the same either in their mouthes, or continually about their neckes, neare vnto the region of their hearts, by reason of that excellent propertie which all Authors by vniforme consent attribute vnto the same.

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CHAP. V.

The meanes and preseruatiues which are to be ministred inwardly against the Plague.



ALLEN in his first booke of the differences of Feuers, and in that Chapter wherein he intreateth of the pestilent Feuer, saith: *That to preserue the body from infection, it shall be very necessarie to cleanse and purifie the same from all corruptions and superfluities, by fit purgations, and to take away these oppilations, and stoppings, which are the meanes that naturall heat cannot bee disperfed, & to dry the body from humidities, and to maintaine such bodyes as are drie in their Eflates.* In imitation of whose opinion and direction, it shall be good to euacuat and expell those superfluities of humours, which abound according to there natures, age, complexion, vertue, quantitie and qualitie, who are forced with the same superfluous humours. It is therefore note worthy, in suspected and dangerous times that no accustomed euacuations either by fluxe of *Hemeroïdes*, or of the belly, old vlcers, menstruall blood, itches, or such like should be restrained. For those purgations which are of this kinde doo cleanse the vnecessary humours, and by this meanes maketh the body healthfull, whereas such humours being either repressed by astringent medecines or such like ointments, might greatly hurt the principall members, and produce strange sicknesses in the same. And for this cause, GALEN, and HIPOCRATES write: *That it is a good signe when as any defluxion is expelled, from the inward and principall parts of the body: where contrariwise, if the same be transported from the outward to the inward parts, it is a most euil and finisler signe.* For which cause in the Plague time it is the surest way, rather to suffer those superfluities to haue their course, then to stop or stay them by any medecine; because by the voydance thereof, the body is purged from the same

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superfluities which being retained might wonderful annoy it. Which counsaile of theirs, may serue for an aduertisement to all those that shall be so disposed and affected in the time of the Plague. It behooueth therefore such as be Sanguine, full in loue, and youthfull in yeares, to be let blood after a competent manner, thereby to diminish their replexion and aboundance of blood. Those that are chollerique, ought to be purged with an infusion of *Rubarb*; if they be wealthy; and if poore, with the Electuary of the iuice of *Roses*, by taking thrée Drammes, or halfe an ounce thereof in *Sorrell*, *Endiue*, or *Purflane* water, or else by *Diacatholium*, *Diaprunis*, *Laxatiue*, the sirope of *Roses*, *Cassia*, or the pilles of *Rubarb*, *Femetorie*, or those that for their gentle working are called (by the Phisitians) *Aureæ*. The Flegmatique, ought to be purged with *Agarie*, *Diaphenicon*, *Diacarthami*, the pils *Aggregatine*, *Cochia*, according to the strength of their bodyes, the qualitie of the humor which are offensiue, at the discreton of the learned & experienced Phisitians, by whose directions and prescriptions such medecines are to be ministred, & not according to the custome of this time, by foolish Idiotes and ignorant Emperiques. Such as are melancholy should be purged with the infusion of *Sena* and *Epithemum* with a little *Anice seede*, and *Diacathelicon*, with the *Confection*, *Hameck*, *Diasene*, *Solutiue*, the pilles of *Femitory*, and *Aureæ*. I forbear to call the pils, *De lape Armeno*, and *Lafuli* into vse, because they are too violent, and scarcely well prepared. Such as are weake and delicate persons (As woman with childe, children, and aged people,) it shall suffice to purge them with an ounce of *Cassia*, extracted with halfe or a whole dramme of *Rubarb*, or two ounces of *Manna*, or thrée ounces of sirope of *Roses*, or with the sirope of *Sucery* with *Rubarb*, but with this Prouiso alwayes, that the direction be taken from a learned and diligent Phisitian, and not according to the fancie of foolish chare-women, and ignorant practizers. To those litle children that are subiect to the wormes, you shal giue this pouder in the Plague time, which is both fit to correct the one, and expell the other, the vse thereof is in *Purflane* or *Sorrel* water, with one ounce
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of sirope of *Limons*. Take *Worme-seed*, *Citron*, or *Pome-citron-seed*, of the seeds of *Sorrell* and *Purflane*, of each halfe a dram, of the hearbe called *Scordion* one scruple, of *Rubarb* a dram, of bole *Armenus* one scruple, make a small powder of all these, whereof in the aforesaid waters giue halfe a dram or a scruple to the child, according to former direction.

CHAP. VI.

A Rule and direction, whereby, by Potions, Pils, Powders, Opiates, and Losenges (which are most fit, apt, and conuenient to preserue the body from Contagion,) the Plague may be preuented.



He Diuine prouidence of God, being carefull for his creatures, and the preseruatiō of mankind, hath produced many remedies to repress and preuent the daungerous insultes and assaults of y^e Plague, or any other venomous contagion whatsoeuer: (which remedies our ancient Phisitians haue called *Antidotes*, that is to say, certaine medecines which in their nature and hidden property inclosed in them, are contrary vnto them, as *GALEN* in ij. books of *Antidotes* hath learnedly declared.) Of these remedies I wil set down some, and those the most effectuell in this Chapter, as well for the rich as for the poore, whose miserie and distresse we ought more inwardly to releiue then the rest: partly because God hath especially enioyned vs no lesse, partly because they of thēselues haue no meanes to succour themselves, for which cause we are in charitie bound to relieue thē, as herafter shalbe proued. And of these remedies we ought to vse some change, to the ende, that nature making vse of one of them do not dispise the vertue thereof, as *GALEN* writeth in his fift booke, *de Sanitate Tuenda*. The body therefore being first of all well purged, it is good to make vse of *Guidos Eleſtuarie Theriacal*, especiall in Winter or Autumne, namely in those who are of a colde and moyſt complection, especially where it may euery waies be commodiously applyed. The *Apothecaries* either haue or may conueniently haue the Species therof ready prepared, of which a man may take a drā at once in *Bu-*

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glos, or *Sorrel-water*, or in good *White wine*, or in the winter time with *Claret wine*. This powder is very effectually in this case, if it be wel and faithfully dispensed, neither is the price ouer valued for the poore: of this powder may you make vse two or thrée dayes, either with some fit water, or else in the forme of Lofings. This powder also which ensueth is a very singular remedie, which in stead of the former, and in way of chaunge, you may vse for two or thrée dayes space. Take the rootes of *Tormentill*, the rootes of *Zedoary*, and *Angelica*, of each a Dramme; Fine *Cinamon*, yellow *Sanders*, of the féedes of *Citrons* and *Sorrell*, of each a Dramme and a halfe, of the shauings of *Iuorie*, of *Cardus benedictus*, & the rindes of *Citron*, of each foure scruples, of bole *Armenus* prepared two Drammes, of fine *Sugar* as much as shall suffice: make thereof a a very fine powder, of which those that are strong and in yeares may take a dram, & the yonger fort, half a dram in *Scabious water*, and *Sorrell water*, or in thrée good spoonefuls of good *White wine*. GALEN, (in his second booke of *Antidotes*) setteth downe this singular remedie for the poore, which was made and composed by APOLLONIUS. Take twentie leaues of *Rew*, two common Nuttes, two dried and fatte Figges, a little Salt, mixe all together and take euery Morning a morfell, and drinke a little pure *White wine* after: If any one fasting taketh this medecine, no venome may hurt him that day, as GALEN (according to APPOLONIUS opinion) testifieth, in the place afore alleaged. There is an other easie and excellent medecine which followeth, the which King NICODEMES vsed against all venome and poyson. Take of *Iuniper* berryes two Drams, of *Terra Sigillata* as much, make hereof a powder, & incorporate the same with good Honie, and reduce it to the forme of an Opiate, of which a man may take a bole or bit to the valew of ij. drams for the rich, & for the poore, in stead of *Terra Sigillata*, you may vse as much bole *Armenus* prepared. This remedy is set down by GALEN, in the foresaid place, & is of great efficacy. The Electuary *de bolo Armeno*, also is commonly vsed, & hath no vnpleasant taste therewith.

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The Pilles of RUFUS also are an excellent preferuatiue againſt the Plague, which are made after this manner following: Take Aloes and Armoniack of each two drammes, and make a compoſition thereof with white Wine and uſe the ſame, for they are of PAULUS ÆGINETAS deſcription: but if you wil more properly diſpence the ſame, leaue out the Armoniac, and in ſtead thereof, put therto a litle Saffron, according to the forme which enſueth, and you ſhall make a moſt excellent medicine to this effect. Take of Aloes waſhed in Roſe water, one ounce of Mirrh and Saffron, of each two drammes, of Bole Armenus two drammes, make Pilles thereof with white Wine, or the iuice of Limons in Sommer. Of this compoſition you may forme ſiue Pilles for a dramme, and take them euery morning. An other preferuatiue, and very profitable for the poore, is this that followeth. Take one or two handfuls of Sorrell, ſteepe them in a Violl in good Roſe-Wine Vineger, and keepe it cloſe ſtopped, and in the morning when you riſe, take thrée or foure leaues of the Sorrell thus ſteeped, and eate the ſame, for it is a profitable medicine: the reaſon is, becauſe Sorrell by his vertue reſpreſſeth the heate of the blood, and reſiſteth againſt all putrifaction. And if you drinke a ſpoonefull or two of the ſaide Vineger in the morning: Or ſteepe a toſte of white bread in the ſame, and ouerſpread it with Sugar, it is both comfortable and wholeſome at all times: Some there are that uſe the leaues of Rew after the ſame fort, but this medicine is not allowable but in the cold time of the yeare, and in ſuch bodies as are cold and phlegmatique by reaſon of the heate thereof, Iuniper berries alſo being ſteeped in Roſe Vineger and taken in the morning, as wonderfully profitable to that effect.

Theſe remedies which enſue are very excellent and appropriate for the Plague.

A Pomander of excellent ſent and ſauour good againſt Peſtilent aires.

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TAke pure and swéete Ladanum, Beniamin, Storax Calamite, of the Trociques of Gallia Moscata, of Cloues, Mace, Spikenard, the wood of Aloes, the thrée Saunders, the rootes of Orace, of eache halfe an ounce, let all these be beaten to a fine powder and searfed, and then incorporate the whole with liquide Storax, adding therevnto of Muske and Amber, of each a dramme, of Ciuet two drammes, make a paste hereof with the infection of Gumme Tragacents in Rose water.

A prettie preseruatiue to be carried in a mans mouth during the time of infection, which procureth a sauoury and sweete breath.

TAke of fine Sugar one ounce, of Orace halfe an ounce, of the shell of an Egge the inward skin being taken away halfe an ounce, put the shell of the Egge into Muske Rose water till it be mollified for the space of eight dayes, beat all these to a fine powder, and with Rose water wherin Gum Tracagant hath bene infused, make prettie Pellets according to what bignesse you please. These are very wholesome, and make the breath swéete, and comfort the heart inwardly, and are of a temperat qualitie, which you may kéep in your mouth some thrée houres.

An admirable and excellent defensatiue in forme of an oyntment to defend the heart in time of infection, profitable both for the healthy and diseased, and of admirable effects.

TAke of the best Treacle you can get, or in stead thereof Methridate (but Treacle is the better) take I say two ounces. The iuice of fixe Limons mixed together, and put them into a litle glassed pipkin, and let them boyle therein till halfe the iuice be consumed. Then suffer it to coole, and afterwards take two drams of beaten Saffron, of Caroline and white Diptamy, of each two drammes, incorporate all these things together after they are well pounded, and bring them to the forme of an ointment, wherwith euery day annoint the
region

of the Plague.

region of the heart vnder the left pappe, making a circle with the same round about the pap. Afterward take an ounce of Christaline & pure Arfenick, and wrap it in Gossapine Cotton and red Taffata, after the forme of a litle bag, carry the same about you, being bounde vnderneath or hard vpon your left pap: by this meanes each man may be assured that he shall not be infected, if so be he vse those interior remedies which I shal set downe and haue heretofore declared for the good of my Country.

An other excellent preseruatiue against the Plague.

TAKE of the leaues of Mary-golds, which the Latines call *Calendula*, of Verveine, Scabious and Sorrell, of each a handfull: of the rootes of Gentian, Zedoary, and white Diptamy, of each two drams, boyle them all together for two houres space in good and pure fountaine-water, from the value of a quart to a pinte, adde therunto the iuice of fixe Limons and as much Sugar as shal be sufficient, make a sirope hereof, and aromatise it with Cinamom, and take thereof euery morning foure or fise spoonefulls.

A singular water both for the healthy and diseased in the time of the sicknesse, whereof they may take an ounce euery morning with much comfort.

TAKE Valerian, Carline, Zedoary, good Mirrhe, Bole Armenus, Gentian, of round Birtwoort of Aristolochia, of Calamus Aromaticus, of white Diptamy, Imperatoria, of each one ounce and a halfe: of fine Aloes two drams, of Saffron a scruple, beate all these to a fine powder, and afterwards steepe them in fise pintes of excellently wel rectified spirit of Wine, and let them infuse therein fixe houres, and see the body wherein you put them be well luted. After the fixe houres be past, adde therunto fise pintes of good Malmessie, and straine the same, or rather you may leaue the simples in
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the bottome and dreine it clearly and gently: Of this water euery morning fasting, take two or thrée spoonefulls, for it is an excellent and well approued remedy.

Excellent Pilles against the Plague.

TAke of Aloes one ounce, of Mirrh and Saffron, of each thrée drammes, of Bole Armenus, Terra Sigillata, Zodoarie, white Diptamus, the rootes of Tormentil, of each a dramme, make Pilles of these, being all of them well poudered and mixed with the iuice of Mary goldes or redde Coleworts, of which, euery day take one, and once euery moneth a dramme.

An excellent and approued remedie allowed by diuers learned mens experience.

TAke the rootes of Tormentil, and of white Diptamus, the rootes of Valerian, and white Daifes (and if it be possible to get them gréene it shal be the better:) Take these aboue named rootes, as much of the one as of the other, pound them and make a fine pouder of them: Then take the decoction of Sorrel, and let the aboue named pouder be infused in the same, then let it be taken out and dried in the Sunne; Afterwards beate it to pouder againe, and infuse it anew, and afterwards dry it in the Sunne as before; which when you haue done thrée or foure times, referue the same pouder clearly in some conuenient vessell, and when as any one feeleth himselfe strooken with the Plague, giue him presently halfe an ounce of this pouder in Rose water, or Scabious water, or in nine houres after he shall feele himselfe infected. This remedy in diuers persons and very oftentimes hath bene experimented, and hath wrought wonderfull effects, if it were giuen within the time prescribed.

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of the Plague.

A singular and secret Remedie the which I receiued from a worthy man of Venice, admirable for his learning in all Sciences, who of curtesie imparted the same vnto me, with protestation that he had seene wonderfull effects of the same.

TAKE of the Rootes of Tormentil and white Diptamy, as much of the one as of the other, of Bole Armenus washt in Rose water, the quantitie of a great Chestnut; of orientall Pearles one dramme: of the sharings of Iuory one dramme and a halfe, beate all these into a fine powder, and incorporate them with conferue of Roses in a marble Morter, referue this confection in a vessell of glasse well couered. Take hereof the quantitie of a great Nut in the Morning, and drinke a spoonefull of the Iuice of Mary-golds or Lemons with Sugar after it. The Gentleman that gaue me this, assured mee that hee had giuen it to many in the time of the great Plague in *Venice*, who though continually conuersant in the houses of those that were infected, receiued no infection or preiudice by them. A Remedie worthy the vie and noting.

An Opiate against the Plague, extracted partly out of GALEN, partly out of DIOSCORIDES, and others of excellent effect.

TAKE twentie common Nuttes, of dried Figges, to the number of 15. and of Rue and Scabious, of each twentie leaues: Of the rootes of both sorts of Aristolochia, the round and long, of each halfe an ounce, of Tormentil, white Diptamy, Pimpernell, Bay Berries, Borage flowers, the Rinde of the roote of Capres, of each two drammes & a halfe: of Galingale, Harts horne, Mace and Mirrhe, of each two drammes: of Bole Armenus, Terra Sigillata, common Salt, of each two scruples, beat all these to fine pouder, and incorporate them with two pound of pure clarified Hony, and make an Opiate therof: wherof in the morning take the quantitie of a Nut, and drinke thereafter a litle white Rose Vinegre and Rose water, and you shall find this medicine very effectuell.

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A perfume for to aire the Chamber of him that is infected, correcting the venomous aire.

TAKE blacke Pitch, Rosin, white Frankincence, of each fixe ounces, of Mirrhe foure ounces, of the wood of Aloes halfe a dramme, of Storax and Benjamin, of each a dramme, of Iuniper berries, and the leaues of Rosemary, of each two drammes, make a grosse powder of these, and in a Chafingdish and coales cast of the same & perfume the Chamber.

A powder of great vertue against the Plague, which was sent by PHILIP King of Spaine, to CHARLES the ninth King of France, in the yeare 1564 when as almost the whole kingdome of France was infected with the Plague.

TAKE chofen and perfect Mirrhe, the wood of Aloes, Terra Sigillata, of Bole of Armenia prepared, of Mace, Cloues, and Saffron, of each an ounce, beat them to a fine powder, of which you may take a dramme in Rose water, or the iuice of Limons in sommer, and in winter with good wine. This powder was sent to the King and Quéenes Maiesties for a soueraine remedy. VALLERIOLA in his third booke of his Phisicall obseruations the first Enarration, setteth downe a composition to this effect, taken out of the best Authors in Phisicke, especially out of GALEN, PAULUS, ÆGINETA, DIASCORIDES, and AUICEN, according to this forme following.

Take of the best Bole of Armenia one ounce, of perfect Cinamom halfe an ounce, of the rootes of the hearbecalled in Latin and Greeke *Pentaphillon*, or else Tormentil, of each halfe an ounce, of the roote of Gentian thrée drammes, of the rootes of both the sorts of *Aristolochia* the round and long, of the rootes of Florentine Lillies, of each two drammes, of the rootes of Enula, Campana, thrée drammes, of the dried rinde of Oranges or Pomocytrons (which is farre better and more effectual)

of the Plague.

fectual) three drammes, of Pomecytron seeds, or in stead thereof Orange or Limon, of Turnep seeds, and Sorrel seeds, of each two drammes. Of Iuniper berries, Cloues, Mace, Nutmegs, Zedoary and Angelica, of each two drammes, of the leaues of Rosemary, Sage, Rew, Bittony, and Chama Pilis, of each a dramme, of Bay-berries, Saffron, Masticke, Frankinsence, the shavings of Iuory, orient Pearles, white, red, and yealow, Saunders, of each a dramme, of the flowers of red Roses, of Violets, of water Lillies and Buglosse, of each two drammes: let all these be beaten to a fine powder and with clarified Honey, or the iuice of Limons, make an Opiate thereof. The dose of the powder to those that are in health is a dramme for preservation: and in those that are sick two drammes, with Scabious or Rose water in sommer, and with good wine in winter, and if a man desire to haue it in an Opiate, he may well take halfe an ounce.

A souveraine and excellent Remedie taken out of ALEXIS.

TAKE Iuie berries of the oake in their full maturitie, (gathered if it be possible in such places as are Northward) dry them in the shadow, and afterwards keepe them in a boxe or leather Sachell, and referue them for an especiall Remedy, and when you would make vse thereof, you shall giue of this powder to those that are infected to the value of a dram, as much as will couer a French Crowne, mixe this powder with good white wine, and let the Patient drinke thereof, and couer him wel in his bed, that he may sweat so long as he may endure, and afterwards cause him to change his shirt, sheets, and bed, if it be possible. And by experience it will profite, for prooffe wherof the Author produceth maruellous effects of this medicine, especially of a Millanors being at *Allep* in *Siria*, who witnesseth that he tooke this medicine, and that sodainly the Carbuncle or Botch brake. And this was in the yeare 1523.

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*The Almaines and Flemmings in the time of the Plague,
use this Remedie that ensueth.*

TAKE one part of Aqua Vita of the best, thrée partes of Malmesie, or other pure wine, of Iuniper Berries halfe a handfull, or of common Nuttes thrée or foure, these doo they steepe in the abouefaid Liquor thrée houres, and afterwards eate them morning and euening. This Remedie in old folkes & in the winter time is not to be misliked: Treacle and Methridate, are excellent remedies in the Plague time, if you take a dramme in sommer time in Rose water, or Sorrell water, and in winter with good Wine. But those that take the same ought to abstaine from meate for the space of fixe houres after, and to suppe little or nothing at all the day before: for otherwise the faide medicines takes no effect.

See here the most soueraigne and exquisite remedies that may be found to preferue those that are in health, as well the rich as the poore in this contagious time, which interchangeably vpon all opportunities a man may vse. But aboue all things it is behoueful to keepe a good diet & order euery waies, and to see the body be soluble, for that it is one of the most principall points to preferue & continue the body in health. But amōgst those things that are most necessary & requisit towards the continuance and preservation of health, and auoydance of contagion, nothing is more to be respected then sobrietie and an orderly course of life: for continence is the mother & fostresse of all good disposition in mans body, by reason that by sobrietie the health is confirmed and continued in his estate; the humors are well tempered, and naturall heate fortified, the naturall passages of the body entertained in their due harmony, the operations of nature euery one in themselves well and duly accomplished: and by these reasons sobrietie is the foundation to warrantise the body from all euils: as contrariwise, intemperance is the source and originall of all mishap and fatall infirmitie. All which is confirmed by HYPOCRATES and
GALEN,

of the Plague.

GALEN, in the second booke *Of the Aphorismes: Aphorisme*, 17. and HIPOCRATES himfelfe in the fixt of his *Epidemies*, where he faith, *That the chiefeft care that is to be had for to continue health, confifteth principally in this: to liue soberly, to vse conuenient exercife, and not to gorge a mans felf with surfets.* The like alfo is confirmed by GALEN and PLUTARCH, in their writings and Bookes, *De Sanitate Tuenda*, wherein the error & folly of the common fort appeareth moft manifeltly, who dare in the time of infection and peftilence, to ouercharge themfelues with wine, and fill their stomackes in the morning before they goe out of doores, thinking by this time to coniure the time, (according to their lewd difcourfe) and abate the euill vapour of the ayre, whereas in effect, they effect nothing but the contrarie. For wine being taken fafting, maketh the body more apt to conceiue iufection through the heate thereof, and the piercing qualitie and opening it, caueth in the parts & veffels of the body, namely the vaines and arteries, making thē by thefe meanes more capable to receiue the euill influence of the ayre, if any raigne at that time. Let therefore all men be curious to obferue this commendable sobriety, if they be defirous to auoyd the dangers of the Plague, by forbearing al diuerfities of meats, and furceasing to fil their stomackes with vnmeafurable repastes, and let them fcede soberly, and no more then is needfull to fustaine life, obferuing a temperate exercife in pleafant and delightfull places. Let them leade their life in peace, and quiet of minde, in ioy, difport and honeft pleafure, auoyding all perturbations of the fpirit, and efpecially fadneffe, melancholy, wrath, feare, and fufpect, which are the moft daungerous accedents that may encounter a man in fuch like times: as GALEN in his Booke, (*Of the Art of Medecine*) hath written, and of this kinde of temperate life, I wil make a particular difcourfe in the Chapter enfewing, to the ende that euery one may vnderftand what meanes he ought to obferue, in the maintenance of his health by good diet and order.

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CHAP. VII.

A brieſe Methode and rule of life, how to preſerve the healthfull in the time of ſickeſſe.



HE Principall meanes to continue a man in health, conſiſteth in an orderly obſervation of diet, elections of meate, meaſure and opportunitie in receiuing the ſame, and in the quantitie and qualitie thereof, (which ſhall be the argument of this preſent Chapter.) It is therefore eſpecially to be conſidered and provided, in this cauſe, that the body abound not in ſuperfluities and excrements, which may yeele matter and foode to putrifaction and contagion in humours, which may no better wayes bee performed, but by a good regiment in life. Men that are curious of their health, will take heede of all immoderate repletion of meates, and in ſuſpected times diuerſitie of meates is to bee eſchewed, leaſte the ſtomacke ſhould bee ouercharged thereby, by which meanes diuerſities of humours may be ingendred; but it behooueth a man to ſeede of one only diſhe or two, that in qualitie and nourishment may be conformable to his nature. He ought likewiſe to beware in theſe times of ſuch meats as may eaſily putrifie in the ſtomack, ſuch as yeele but groſſe nourishment, and breed oppilation and obſtruction that heate the blood and humours, and make them vicious and ſharpe. Of this ſort are ſalt meates, Porke, Beeſe, Scalions, Colewortes, Garlike, Onions, Spice, Muſtard, old Chéeſe, ſuch Fiſh as are caught in ſtanding Pooles and Marſhes: ſtrong, hote, hie and troubled wines. Such meates as are conuenient, are of delicate fleſh and eaſily digeſted, as Capon, Chickens, yong Pullets, the broth whereof doth rectifie and temper the humours of the body, as MESUE teſtifieth. Alſo the fleſh of Veale, Kid, or yong Mutton are allowed, and the birds of the field, ſuch as are Partridges, yong Pigeons, Turtells and ſuch like are to be admitted. And in the broth of ſuch like things, you ought to ſeeth Sorrel, Purſlane, Borage, and Marigoldes, which according to Alexander Benediſtus, in

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in his *Treatise of the Plague*, is an excellent medecine. The iuice of Sorrell likewise and fowre Grapes are allowed, and Oranges, and Limons with Sugar are not amisse, in the iuice whereof you may dip your meat or bread at your meales, and such like. Rose vineger in this time is commended. As for all bakt meats (as Pasties or such like are forbidden,) both for the gluttonous substance that is in them, as for that they engender obstructions. Fresh and reare Egges sod in water are of good nourishment. Sea fish, as the Soale, the Mullet, Gurnard and such like may be admitted, yet ought they not too oftentimes bee vsed by reason they breed humidite and waterish blood. Amidst the sower fruite, the Proyne, Straberries, and muscadine Peare are to be eaten, so they be taken in a little quantitie, as for al other fruit they may wel be omitted, because they fill the vaines with watrish blood, and such as easily corrupteth, except the Raifon which is very good. In vse of wine, Claret and white (not fuming nor ouer hie coloured, but tempered with good water) are very fit to be drunke at meales and nootherwise. For exercise, it ought to be cōuenient and temperate accustomed in the morning in places delightfull and pleasant, in the shade in Summer-time: in Winter-time in the Sunne. Touching apparell, each one ought to vse decencie and comelineffe therein, and oftentimes to shift both woollen and linnen, especially in Summer, in which time if those that are of ability shift once a day it is not amisse. Care likewise is to be had, that men heat not their blood by violent trauell, but to vse a cōuenient rest after their repasts. It is behooueful likewise (as hath been said) to keepe the body soluble, so as once a day or twise in 21. houres, either by the benefite of nature or the vse of the pilles aboue mentioned the belly may be loofned, & the body no wayes suffered to be bound. Especially in those times al vse of women is forbidden. For there is not any thing during this contagious season more forcible to enfeeble nature, then such vnbridled desires which stirre and distemper the humors and dispose the body to receiue infection. Briefly, to liue in repose of spirit, in al ioy, pleasure, sport & contentation amongst
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a mans friendes, comforteth heart and vitall spirits, and is in this time more requisite then any other things.

This is the order and maner which euery one ought to obserue, in his manner of life in these suspected times, with this finall Prouiso, that the houses be kept cleane and well ayred, and be perfumed with water and vinegar in Summer time, and in winter time with perfumes, of Iuniper, Rosemarie, Storax, Beniamin, and such like. That the windowes thereof be kept open to the East, towards the shining Sunne and the Northren winde, shutting out all Southerly winde, and such as blow from contagious places.

CHAP.

of the Plague.

The order and policy that ought to be held in a City, during the plague time, and wherein the Lord Mayor and Sherifs, and such as vnder them haue care of the infected, ought to shew their diligence in the maintenance and order of their cittizens.

Chap. VIII.

AS order conducted by good aduice and counsaile, is in all things, that concerne the administraction of a Commonweale most necessary, so in this cause, (which is one of the most vrgent) order, policy and serious diligence, is not onely profitable, but also necessary; because the sickness of the plague & contagion inuading a city, is the totall ruine of the same by reason of the danger and spoile of the cittizens, as we reade in THUCIDIDES of the great plague in *Greece*, which for the most part rauished the inhabitants of the same, and in TITUS LIVIUS, of diuers horrible pestilences that happened in *Rome*, which by their greatnesse and cruelty made that mother Citty almost defolate and destitute of the better part of the cittizens thereof, bringing with it both famine and fatal indigence. For which cause such as are in authoritie in Citties, as Mayors, Sherifes, and those that haue the charge to ouersée the sicke, ought aboute all things to procure that their Citty remaine in health, to the end that their cittizens remaining in security, may communicate the one with the other by traffike and following their businesse, whereby there redoundeth a common profite and vtilitie to all: whereas on the contrary side (their City being infected by a popular and pernicious disease,) their traffike ceaseth, and that which is most dangerous and important of all, the life and health of all men is brought in danger. Now to withstand this inconvenience with prudence and foresight, it behooueth the Magistrates, first of all diligently to examine what places, ei-

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ther néere or remote, are visited or infected, to the end to warrantize themselves from that infection, not suffering any of those to enter their Citty that come from such places as are suspected, except they be men of note, of whose prudence and securitie they may be assured. For it is not alwayes a consequent, that all the inhabitants of a Citty are alwayes infected, especially when they are men of respect, who haue the meanes, and obserue the methode to preferre themselves: whereof it is very necessary that the gouernours, and such as haue the kéeping of the gates, should haue respect: but for such as are vagabonds, masterlesse men, and of seruile and base condition, for such I say, they ought not to be admitted. And if by chance, or by the will of God the Citty becommeth infected, it ought not incontinently to be made knowne: but those that haue the care and charge of such as are attainted, ought in the beginning to kéepe it clofe, and wisely conceale the same from the common sorte, imparting it onely to such, who by their good aduise and counsaile may assist them in the time of danger, which counsaile and aduice diuine HIPOCRATES setteth downe in his oath and attestation to Phisitians, and consequently to all those that haue the charge of the sicke, forbidding them to reueale that which ought to be hidden for the common profit: which being considered by the diuine Philosopher PLATO, in the third booke of his common weale, he auoweth that it is lawfull for Magistrates & Phisitians to lie for the safety and conuerfation of their Citty. For oftentimes to conceale a truth to this intent, is no error in such men, whenas by such means the common weale is conserued and profited: which counsaile I thought good to make knowne to you, to thend I might re-straine the superstitious fantasies of some men, who are of the opinion, that nothing ought to be concealed in these times, but made knowne vnto all men, for feare their reputation shuld be touched, and themselves estéemed liars. The magistrates in these times ought to cōmit the charge
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their gates to good and discret citizens, on whose trust and fidelitie the Citty may relie: and therefore the best citizens both in place and reputation ought to haue this place, and not they, who are yong, indiscret & inconsiderate. Which thing hath beene wisely noted by the diuine Philosopher PLATO in the third booke of his common weale, where hee faith, that he that hath the charge of a citty, ought to be strong in perfon and prowesse, and a Philosopher in his spirit, that is to say, sage, prudent, and well aduised. For by such a gouernour and so well qualified, there redoundeth a great profite vnto all men, where to one of the contrary disposition all things fall out frowardly. Moreouer the Magistrates ought to haue an especiall care, that their city be kept cleane & neat from al filth, dunghils and stinking rubbige that may breed infection, because the steame of such vncleane heaps and places being drawne vp into the aire, do for the most part infect and contaminate the same. And to this effect HIPOCRATES counsaileth vs to vse the aire in these times, which is most pure and cleere, and to flie the contrary. The like confirmeth GALEN in his first Booke, *de Sanitate tuenda*, and in his *Commentaries* on HIPOCRATES booke, *de Natura humana*. And therefore the Magistrate ought to giue charge, that in euery place the stréets should be kept cleane, and daily purged, forbidding euery one vnder a penalty to cast out any vncleanenesse or filth out of their dores. They ought also to take order, that the slaughter houses (for the prouision of the citty) be not continued and vsed within the citty, but placed in some remote and conuenient place néere vnto the riuer of the Thames, to the end that the bloud and garbige of the beasts that are killed may be washed away with the tide. This aduice the nobles of *Arles* obserued by VALENOLAES aduise, to the great good of their common-weale, who to the westward of the city vpon the riuer of *Roane* haue builded their slaughter-houses. It is no lesse necessary also to take note of such sicke folkes as resort vnto the city, and to know with

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what sicknes they be seazd with, & whether it be dāgerous or no. For which cause it is requisite to appoint certaine discrét and skilful men in euery quarter and parish within the citty, who may haue the charge to take particular notice of euery housholder, in what estate their family is, or rather to visite them themselues, and if they finde any sicke in these houses, to make a true report vnto those that haue the charge and ouerlooking the sicke, to the end they may cause them to be visited by expert Phisitions, who may informe whether the disease be infectious or no, to the end they may be attended and cured according as their disease requireth. And for that in all suspected citties, it is a common custome for the Magistrate to shut vp those that are surprisid with the sicknesse, or to send them to the hospitalls or pesthouse, for feare lest by conuersing with the healthy they should spred the contagion by breathing on them and touching them: because, as GALEN saith, it is dangerous to conuerse with them, and God himselfe also giueth an expresse commandement in *Leuiticus* chap. 13. and *Numb.* chap. 5. where speaking of the leapers, hee commaundeth that they should be seperated from the host and company of the healthy. Me thinkes it is very necessary at this time to speake somewhat hereof, and to examine euery circumstance, to the end that it may be knowne what is to be done in this case. Now the truth is, that our duty commandeth vs to seperate such as are sicke from the whole, for feare lest they should be infected with their disease, neuerthelesse in this case we ought not to vse such seperation before it be truely knowne to be that disease, and that the sicknesse is of the quality, that it deserue shutting vp.

For in truth it is a great amazement, and no lesse horror to seperate the Child from the Father and Mother; the Husband from his Wife; the Wife from her Husband; and the Confederate and Friend from his Adherent and Friend: and to speake my conscience in this matter, this
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courſe ought not to be kept, before that by the iudgement of a learned Phiſition the ſickenefſe bee reſolued on: And when it ſhalbe found it is infectious, yet it is very néede-full to uſe humanitie towards ſuch as are ſeazed. And if their parents or friends haue the meanes to ſuccour them, and that fréeſly, and with a good heart, they are willing to doe the ſame, thoſe that haue the charge to carry them to the Peſt-houſe, ought to ſuffer them to uſe that office of charitie towards their ſicke, yet with this condition, that they kéepe them apart, and ſuffer them not to frequent and conuerſe with ſuch as are in health. For, to ſpeake the truth, one of the chiefeſt occaſions of the death of ſuch ſicke folkes (beſides the danger of their diſeaſe) is the fright and feare they conceiue when they ſée themſelues voyde of all ſuccour, and as it were rauiſhed out of the hands of their parents and friends, and committed to the truſt of ſtrangers, who very often are but ſlenderly and coldly inclined to their good, wanting both ſeruice and ſuccour. And therefore in this cauſe men ought to procéed very diſcréetly and modeſtly. And in regard of the time wherein the ſuſpected and ſicke, or rather thoſe who frequented and ſerued them, there ought ſome rule and moderation to be held. For wheras by ancient cuſtome and obſeruation they are wont to haue the prefixed terme of fortie dayes giuen them, yet ought not this terme, equally and rigorouſly be obſerued in all.

To thoſe that are ſicke of the plague this limitation of time ought to be prefixed and furthered for more aſſurance; beſides the forty dayes, they ought ouer and aboue remaine incloſed twenty dayes, which are in all ſixty, before they be ſuffred to returne to their houſes, or frequent the company of their fellow Citizens. Before which time they that are infected, after their recouery ought to change the place where they haue béene ſicke: and to take the ayre in a more healthful place, farre diſtant from infection, and change their garments, and put off their olde, or rather

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burne them, for feare they should infect those that might happen to put them on. For in truth, the keeping of such things is very dangerous, and whereas after the plague is ceased, it oftentimes without any manifest occasion be-ginneth anew, it oftentimes procéedeth from such like accidents: In preuention whereof the Magistrate ought to haue no little care and diligence. Heeretofore haue wee set down what terme should be prefixed to the sicke; it now likewise concerneth vs to prescribe a time and terme to those that haue had the kéeping of them, for both publike and priuate securitie, wherein in my iudgement (which I submit to those of more reuerend authoritie) wee ought to obserue other rules following. If the sicke be dead in his house, and hath continued all the time of his sicknesse in that place, and his parents and friends cohabitants with him, haue continually assisted him and ministred vnto him, they ought to remaine inclosed the saide terme of fortie daies, or else transport themselues to their country houses, if they haue any, or to liue apart & seperated from others in their garden houses, and not to frequent amongst the people, during that time. If the sicke hath remained in his house but two or thrée dayes, and hath had but small acceffe vnto him, and the assistants that were with him, be men of discretion, knowing wel how to defend and pre-serue themselues by good remedies and dyet, being men of respect & marke, they ought not to be shut vp so long time; but it shal suffice in this case to kéepe them close some twenty or foure and twentie dayes, or somewhat longer. For in that space by naturall reason, the venome ought to haue wrought his worst, if any of the assistants hath béene seazed therewith: Likewise, if they haue béene well purged, and haue taken remedies to preserue themselues in that time. For in truth, if a vapour or contagion be in the body, it cannot so long time remaine inclosed, but that in fortie dayes space it will shew it selfe. And if in the space of xxi. dayes it discouereth not it selfe (as nature molested
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with any vehement sicknesse or contagious infirmitie is accustomed to fulfill and execute his forces and expulsi-
on to driue out the same (as GALEN declareth in his booke *de
diebus Cicitis*) it will hardly shew it selfe in any time after
the xxi. day, for that the venom hath already lost his force,
and nature maketh no more account to expel the same, but
euaporeth it insensibly without any hurt, if there hath not
some new occasion beene offered that causeth such an acci-
dent, as it oftentimes happeneth. If any one vnwittingly
hapneth to visit one that is sicke in his house, and that but
once or twice, we ought not to prefixe him that terme, but
to suffer him to keepe himselfe close some fourtéene dayes
or more, prouided that hee obserue a good diet: And to
speake my absolute opinion what ought to be done in this
case of keeping the sicke and their assistants inclosed in the
plague time, it is necessary to resolute vpon the effects and
accidents, which apparantly happen in the saide houses,
and according to the rule obserued by those that are shutte
vp, as also according to their qualitie and condition, and e-
specially, wee ought to haue regard, and rely on the iudge-
ment of a faithfull and learned Phisition, who according
to his Art, and the effects that he shal discouer in those that
are inclosed, may yeelde an assured iudgement of the mat-
ter, to whom we ought to giue credit, as to him that is the
fittest and truest iudge in such a matter. For in truth this
custome hath beene but newly brought in, and was neuer
heard of in the ancient and autentike writings, eyther of
Græek, Arabian, or Latin phisitions, but only by some late
Practitioners as GUAINERIUS & some other which GUAIN-
ERIUS in his Treatise of the Plague, *Chap. 3. de tertia diffe-
rentia* hath set downe this terme of forty daies, speaking of
the terme wherein a man ought to returne into the house
of him that is infected. And in his opinion (which is not
answerable to truth) he prefixeth three moneths. For if the
infected house shalbe cleansed from all infection, and per-
fumed and ayred by those that haue the charge, a man may
returne into it after forty dayes, prouided, there remaine
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nothing in the faide house that is infected or contagious, as the garments, shéets, beds, couerlets, or such like of the diseased. For such things as these kéep the infection inclosed in them long time, especially fetherbeds, as ALEXANDER BENEDICTUS testifieth in his booke of the Plague, where he maketh mention of a featherbed of one that was sicke of the plague in *Venice*, which kept the venome seauen yeares, & the first y^e slept vpon the same at the end of the same terme were sodainly surprised with the plague, as he reciteth in the third Chapter of his Booke. Loe héere, what I haue thought requisite to be spoken touching the sayd terme: neuerthelesse I submit my iudgement to those that are more learned, to whose mature resolution I shal subscribe when with better & more substantial reasons they shall reprooue me. Which purpose of mine, euery true loue of learning ought to follow, as for that I haue said it is but onely my opinion, set downe to aduise the ignorant, and to be censured by the learned. The gouernors also ought to be carefull of those, whom in this sort, and for this cause they haue shut vp or sent vnto their Pest-house, foreseeing that they want nothing of that which appertaineth to their health. And if those that are sicke be poore and indigent, let them be supplied by the charity and liberality of the city. And if they be rich and by reason of infection shut vp, they ought to be supplied with al things necessary till such time, as being at liberty they may make recompence for that they haue receiued.

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Chap. IX.

Of the building of an Hospitall for the Plague.

THat which is most necessary in great Citties, is to haue a certaine selected place, whither they may conuey the sicke men in time of the plague, when God inflicteth sicknesse vpon them. And therefore it concerneth a weale publike before necessitie happen, to prouide a house to this purpose answerable to the charitable intēt of those good men, who haue already contributed to the same. The forme wherof, since as yet I perceiue it vnfinished, should (in my opinion) be after this manner: It ought to be situate, (as already it is begunne) without the Citty in a seperate and vnfrequented place, and not so néere the high wayes or walkes of the Citizens as it is, for feare lest the Passengers should be infected. It ought also to be builded very amply and largely, that it may be able to receiue the number of the sicke, the aspect thereof ought to be between the orient equinoctiall and the north, to the intent that the heate of the midday warme it not too much, and that in summer it may haue competent fresh ayre: which it will haue if it be thus builded: for it highly concerneth that such a house should receiue the northerne winde, for that it is the most dry, and healthfull, and such a winde as purgeth and driueth away all euill vapors and infection, because the ayre thereof is colde and drie, which consumeth the superfluities of the body, as GALEN and HIPPOCRATES testifie in the third booke of the Aphorismes, and HIPPOCRATES himselte in diuers places witnesseeth. The like also doth AUCEN auerre at large, where hée speaketh of the north winde, to which he attributeth this property, to correct all pestilentiall and corrupted ayre. And therefore it is necessary that the aspect thereof should be after this manner: It ought also to be more long than large, to the in-

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tent the vpper story may containe eight and twenty or thirty chambers aboue, and as many beneathe. For in regarde of the multitude of the sicke that are likely to bee brought thither, there ought to be many lodgings, and so many, if not more. These Chambers ought to be seperated the one from the other, and yet adioyne one an other after the manner of the Dortuaries in Religions houses. Each of these ought to haue a chimney, and be so disposed, that they may receiue lights from the East and the North. In each of these chambers there ought to be two beds, that the sicke may change from the one to the other vpon oportunitie. The scituation and place of the Hospitall ought to be in a pure aire, and in no place that abutteth on donghills: it ought likewise to haue many springs deriued into the same, that the ministers that attend the same, may the better cleanse their cloathes and houses: The Chambers of the Phisition, Surgeon, and Minister appoynted to attend the sicke, ought to be builded apart from the sickmens lodgings: and likewise the Apothecarie, who must haue his shop furnished apart with all necessaries at the Cities charge, which custome in all well policied Citties is obserued. It behooueth also that all the doores of the Chambers open into some Gallery, wherein the sicke may take ayre for their recreation, and beate their cloathes and bedding, when néede requireth: some fifty foote aparte from that Hospitall, an other body of building should be made, wherein they that are recouered may make their probations. It is also requisite that a Chapell be builded somewhat seperated from the body, & after such a manner, that the diseased may heare their Preacher, and assist him in his deuotions. This is the order I thought méete to aduise in the building of a Pest-house, which by the particular liberality and faithfull performance of the deceaseds will, may be builded and furnished. Towards the finishing whereof, all they that haue the zeale of our Lorde in their heartes, and that haue the means to distribnte their goodes

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goodes to the poore, ought to be diligent and charitable, to the end they may receiue the rewarde which is promised vnto them, whereas Christ saith, *Come vnto me you blessed of my Father, because that being sicke you haue visited mee, and being hungry you haue giuen mee meate, I was a stranger and you receiued me; Possesse the kingdom which is prepared for you from the beginning of the world.* This is a maruelous rewarde for a litle pelfe and worldly pleasure bestowed on their neighbour, to obtaine the eternall glory of heauen, which is a treafure of incomparable felicitie. Thus much as concerning this matter.

Chap. X.

Of the manner how to gouerne and heale such as are sicke of the plague, as well in diet, chamber beds, as in fit remedies, both for their botches and carbuncles.

AS soone as the sicknes hath seized any patient (which by the proper signes & accidents is presently known) as a burning feuer outwardly of litle appearance, but gentle and easie, but inwardly malignant, full of anguish and very tedious to the sicke; disquiet of the bodie, passions of the hart, vomit, foundings, extreame thirst, paine and lassitude through the whole body, with appearance of spots or markes, or swellings vnder the arme pits, or in the groine or vnder the eares, or in any part of the body, then is it euident that the person so affected is infected with the plague, by reasons of such signes or accidents (especially if he that is surprised, hath cōuersed with any, or in any place that hath been infected.) By these signes and accidents wee may easily know the nature of that sicknesse, as AUCEN and RASIS do testifie: otherwise the sayd sicknesse is verie often times so fraudulent and deceiuable, that for the most part it deceiueth the patient and the Phisition, as AUCEN

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after GALEN doth testifie. For diuers of those that are infected, supposing themselues to be free frō the plague, make no account thereof in the beginning, nay, during the first and second dayes, they onely suffer a gentle feuer without any other appearance, so that nature desisteth not to performe hir functions, being as yet vnassailed by the venime. For which cause the patient will haue a good pulse, and healthful vrine, almost as perfect as when they were in health, when as sodainly they are seene to die without any manifest occasion, which breeds doubt and trouble in the Phisition, as GALEN and AUICEN do testifie. For this cause men ought not to maruell though the Phisitions in this case are puffed and doubtful, since this sicknes in his nature, is so doubtfull, fraudulent, and deceiuable. This notwithstanding, whenas with the feuer, the tokens, tumor, or carbuncle do appeare, there is no cause of suspicion or doubt of the disease. Then ought they readily to withstand the same by a fit and conuenient diet, and by exquisit and proper medicines sodainly and exquisitely ordained; for a sicknes of that nature admits no delay without certaine danger of death. And therefore HIPOCRATES saith that it is expedient in such sickneses to minister euacuations and other meanes the very same day: Now for that it is one of the principall intentions of a Phisition, in this case, to correct the aire, and prohibite the venime, that it may haue no operation in the body, we will beginne with the same, and so consequently discoure vpon the rest.

The preparation of a Chamber.

First therefore, men ought to make choice of a chamber for the patient, that is wel aired, if it be possible, hauing the windowes towards the North or East. And if it be in summer time, it is good to keepe those windows that regard the North opened, to the end that the ayre of the chamber may

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may be purified and cleansed. Care likewise must be had to haue the Chamber cleansed twoo or thrée times a day and that the floore be sprinckled, & the wals bedewed with good Rose-vineger, mixed with common-water, or with Rose-water, if the patient be rich. The said chamber likewise must be strewed with odoriferous flowres and swéete smelling hearbs, namely in Summer time, with rofes, violets and pinkes, with the leaues of willow and the vine. It is good also to haue quinces & citrons to smell to, to the end that the ayre may be more odoriferous. Neyther is it amisse at what time soeuer it be, to make a light fire in the Chamber in Summer time, for it purgeth the infected ayre very much. And if it be in Winter, it is not amisse to make a great fire in the Chamber of Rosemary, bayes, Iuniper, and such like, perfuming the Roome with Beniamin, Storax, Frankincence, Cloues, Iuniper-berries, or such like. And if the patient be of abilitie, so as he may change chambers, it shal not be amisse to do it oftentimes, so as it be prepared, as we haue aduised.

The bed of the patient ought to be large, cleane, and perfumed with good odors according to the season of the yeare, as is aforefaide. He ought also oftentimes to change his shéets and his shirt if he haue meanes twife or at leastwise once in the day: Round about his bed if it be summer time, and on the top of his couerlets you shal strew floures and odoriferous fruit and boughs, and the sicke party shal haue by him diuerse oranges, quinces, limons, or citrons to smell to: And if he be rich, he shall cause certaine shéets to be stéeped in vineger and water, and hung round about his bed, not onely to refresh the place, but to repulse the euill vapour of the chamber: He shall likewise oftentimes wash his hands, his pulses, and his face and forehead with this mixture. Take of white rose vineger foure ounces, or halfe a pinte of rose water, a pinte of good malmfey, claret, or white wine foure ounces, of the powlder of zodoarie, cloues, dried rofes, and muske, of each two graines, let al

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these be beaten and mixed together, and let him rubbe his nose, his eares, handes and face therewith, for it will comforte and quicken the heart and vitall spirites, and driue away all euill vapours: Lo here the preparation of the chamber and bed of him that is diseased and sick of the plague. Hereafter insueth the maner of his diet.

Chap. XI.

The Diet of him that is stricken with the Plague,

BEcaufe in this sickenesse the appetite is deiected, and the vertue of the stomacke and all other members is much enfeeblēd, it behooueth those that are sicke, to enforce themselues to eate, to the end they may resist the sickenes, and strengthen nature, as AUCIENE commaundeth, where he saith, that they who manfully enforce themselues in this disease, and eate couragiously, are they who escape. The Diet therefore of the patient ought to be in quantitie moderate, taken by little and little, and often, and in qualitie substantiall and nourishing, and tempered with such things as resist venome. Let his meate be of good nourishment, of easie digestion, and pleasant to the taste, as shall be hereafter declared. His meate shall be caponets, chickens, and pullets, yong kidde, veale and mutton, partridge, plouer, turtle, fasant, and quaille, and the pottage made of them very nourishing, shall be altered with sorrell, lettuce, borage, pimpermell, and the leaues of marigoldes, for in this sickenesse they haue great vertue, as ALEXANDER BENEDICTUS testifieth in his 23. chap. *de peste*, yet must you not mixe them all together, but it shall suffice to vse one or other: and in the faide broathes it shall not bee amiss to mixe some little quantitie of the iuyce of limons, oranges, or sowe grapes in their seasons:

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The bread and meate which they eate, should be taken with the Iuyce of lemmons, citrons, oringes, pomegranats, rose vineger, veriuycce, the Iuyce of sorrel vsing one or the other at feuerall repasts: And if sharpenesse be displeafant to his stomacke, you may vse a little of the Iuice of mintes with suger and alittle finimon: Barly, creame, Almond milke, and panatels, are fit meates in this cause, as also fresh and new egges poched in water, and taken with the Iuice of sorrel and alittle suger.

And among other restoratiues our ordinary caudles of white wine, rose water, yelks of Eggs, sugar and cinamon is much commended. A coulis also is of very good nourishment, whenas the sick man cannot eate, for then must we restore him with cordiall & strong broths. His drink shal be good white or claret wine, such as fumes not, but is wel qualified with pure fountaine water, for by reason of the weaknes of the vertue in this cruell sicknes, & to resist the operation of the venome, it is not necessary to take from them the vse of wine except the sick be very sanguin, yong, ful, and of an able body. In which case it shalbe better to forbid than to licence them to vse it. Betwéene meales they may drink barley water, in which they may steep and infuse some leaues of sorrel, and with their barley water, they may mix sirrop of limons, sirrop of fowre grapes, sirrop of the Iuice of Citrons, sirrop *Alexandrine*, or sirrop of violets. And if the patient wil not drinke barley water, let him drinke fountaine water, or raine water boiled and mixed with the sirrops aforesaide. The patient likewise may in this feuer drinke water very fréely, and his fill, to the intent he may extinguish the inward heate of the pestilent feuer, and not by little and little, but fréely, as PAULUS ÆGINETA and AUICEN thinke necessary in this disposition. For which cause let this serue, both to aduise the sicke & his kéeper to allow drinke fréely, & the vse of water, after which let the patient be wel couered to prouoke sweate, which is one of the best euacuations that profiteth in this sicknes.

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Chap. XII.

Rules as touching bloud-letting, the potions and Euacuations which are necessary for him that is sicke of the plague.

AS soone as the sicke man by the signes aforefaid féels himselfe strooken, he ought very spéedily séeke out for some remedy for this sicknesse, neither leasure nor delay without danger of death, by reason of the malignitie thereof opposed against mans life: wherefore we ought with all diligent care to withstand the same, and prohibit the venime, and breake the forces thereof, lest it woorke the vtter ruine of our bodies. As soone therefore as any one féeleth himselfe seized, giue him this potion. Take of the iuice of marigolds the quantity of two or thrée ounces, giue it the patient to drinke, with a little white wine or forrel-water, and couer him wel, that he may sweat. This Iuice maketh a man frée and assured from the venime, as testifieth ALEXANDER BENEDICTUS in his treatise of the plague, and it is a most tryed and notable secret. And if he sweat after he hath taken the same, hée shall be assured by the grace of God of perfect health. In stead of the said hearbe you may take the iuice of veruine in like quantity, or the Iuice of the hearbe called Scabious, which hath great force and efficacy in this case, giue two ounces of the said Iuice with white Wine, Rose-water, or Sorrel-water, and you shall sée a wonderfull effect. But these remedies ought to be giuen sodainly. For if the sicke man dally a day or two before he complaine, they haue no effect or force.

Of Blood-letting.

AS soone as the sicke féeleth himselfe stricken, if he be sanguine, youg, and full, you ought to let him bloud by

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by those rules that ensue hereafter. If the signe or tumor appeare not as yet, you ought to let him blood in the *Mediana* of the right arme rather than of the left, to provide left the venime haue recourse to the hart, and to take blood according to the repletion and vertue of the patient. Or to worke more surely, wee may take the veine in the foote called *Saphena*, to diuert the venime from the noble parts, or instéede of letting blood apply cupping-glasses with scarification on his shoulders and buttocks. From the strong, able, and well complexioned, you may take some fixe ounces of blood, or at the least thrée or foure: but for such as are weake, they must not be dealt with. And note, that in this sicknesse, we ought not to be busie in taking blood although blood-letting be necessarie, because blood is the treafury of life, whose assistance nature néedeth to combat with the venime. As also for that by much letting blood mens forces are weakened, and the venime worketh with more aduantage, as shalbe hereafter declared.

And whenas the patient is letten blood, wee ought to cause him kéepe in his mouth either a little péece of an orange or a lemmon, or a cloue or some cinnamon, or else a little rose vineger, and rose water mixed together, to comfort his heart and vitall spirites. But if the markes or botch do appeare, the blood is to be drawne on that side of the body on which the tumor sheweth it selfe, namely, if the swelling beginneth to shew behinde the right eare, drawe blood in the *Cephalica* of the right arme, and so of the left. If the signe appéere vnder the arme pits, you shal cut the median of the same side, namely on the right arm, if the impostume be vnder the right armehole, and that on the left: likewise when the impostume sheweth it selfe vnder the left arme hole. But in trueth the surest way is rather, in this case, to open the veines of the scéte then of the armes, to the end you may draw the venime farthest off: if the signe appéere vnder the groyne, strike the *Saphena* on the same side, or rather the inward veine of the ham,

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if it may be found, the like ought also to be done in the carbuncle when it appéereth, yet ought not the bloodletting be redoubled, but onely vsed on that side where the carbuncle appéereth. But note in this case of bloodletting, that it ought to be done before the patient hath remained infected foure and twenty houres, for after the terme is past, blood letting is both hurtfull and pernicious, because that by the same the contagion is inwardly drawne into the body and heart. Whence it happeneth, that the most part of those that are let blood doe die, as by HIEROME FRACASTORIUS an excellent and noted Phisitian is sufficiently testified in his treatise of the Plague, the third Booke and fift chapter, who testifieth that all they, who in the pestilient yéeres of 1505. and 1528. were let blood, died all of them by the reason aforesaide, because that where the interior séede of the venime is scattered and mixed with the blood and humors of the body (which is done in two daies space or thereabout after a man féeleth himselfe infected) letting blood is greatly harmefull, because it causeth agitation of the blood, and augmenteth by this means the putrification, and by such agitation and motion the contagion doth more inwardly mixe it selfe with the humors, and maketh them, of pure and sincere, corrupt and infected: after no other maner than whenas stincking mud is mooued, it venteth out the more, and maketh the aire infected and stincking, as is séene by experience, or whenas a man shaketh or shoggeth a vessel full of salt or bitter water, the water becommeth more bitter and salt than if it had been suffered to be settled, without moouing it: For euery matter that is mooued, is worfe then that which remaineth in quiet, as testifieth GALEN in his fift booke *de Symptomatum causis*. And by these reasons the said FRACASTORIUS and FERNELIUS likewise, men both of them excellently learned, are of opinion, that blood is not to be let in this case, to whose iudgements I subscribe. And for mine owne part, and in trueth I finde it more expedient, instéede of letting blood,
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to vse cupping glasses with scarrification, for after the second day is past, phlebotomy is to be omitted. Sée héere our instruction as touching blood-letting.

Of Purging.

AS touching purgation, it ought to be administred in the beginning, but rather with gentle and pleasing medicines than violent, which doe weaken and force Nature, and with them we ought to mixe some powlder, as the powlder of the electuary *Theriacal* of GUIDON, or the powlder of *Bole Armenus*, with Iuniper berries: or for the rich, with *Terra sigillata*, or treacle, or good mithridate. If then the patient be poore, thou must giue him halfe an ounce of the electuary of the iuyce of roses, or asmuch of *Diaprunis* solutiue, or an ounce of *Diacatholicon*, if hee be cholerike. And if he be phlegmatike, thrée drachmes of *Diacarthamum*, or *Electuary de Citro* solutiue. And if he be melancholike, the confection *Hamech* dissolued in water of scabious, or sorrel, or buglosse, an ounce of sirrop of limons, or a drachme of good treacle, or the powlder of *bole Armenus* prepared, or the séedes of Citron or Iuniper berries. The richer sort ought to be purged with manna Rubarbe, sirrop of roses solutiue without scammony with *Cassia* and *Mirabolans*, and if néede require, you may mixe a little dose of the electuary of the iuyce of roses, or *Diaprunis* solutiue in those that are cholerike, as in the phlegmatike, a litle *Diaphenicon*: or in the melancholike alitle of confection *Hamech*, mixing with the saide potions for the rich, halfe an ounce, or a drachme of *Terra sigillata*, or of the powlder of *Diamargariton*, or of the powlder *Theriacal* of *Guidon*, with the abouenamed waters, and the sirrope of limons, or the iuyce of citrons. And if they take more contentment to be purged by pills, they may vse the common pills of RUFUS, made of aloes, mirrhe and saffron, adding

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thereunto a little Rubarbe: for the rich, Agaric, with a little *Terra figillata*, or *Bole Armenus* prepared. The poore may vse pilles Aggregatiue, or *Aurea*, or *Cochia*, to the quantitie of a drachme or foure scruples, and when their medicine hath wrought his operation, they may take half a porrenger of the broath of a chickin, and make a light meale: And during the working of their medicine, they may alwayes holde in their handes to smel to roses, oranges, limons, marioram, rosemary, and such like, and may oftentimes wash their hands and wet their nostrilles in rose water mixed with vineger and the powlder of cloues or Angelica or Zedoary as hath béene before times declared: See héere the methode in purgation.

Potions against the Plague.

AND to accomplish this chapter, it remaineth to set downe certaine necessary potions to minister to the sicke that may resist the venime, which during the time of their sicknesse, ought very oftentimes to be ministred vnto them, vntill such time as nature ouercomnieth the force of the infection, being assisted by the vertue of naturall heate, and by cordiall *Antidotes*, that is to say, by medicines, that are altogether contrarie to the venime of the plague: (which the Arabians in their tongue are accustomed to call *Besoatici*, and the Latines *Antidotes*.) Euerie morning and euening therefore, and if néed be, at midday or midnight (if the accidents be violent) you may cause the patient to drinke these potions folowing. If he be poore, take Iuniper-berries, and *Bole Armenus*, of each a drachme, powlder them wel and mixe them with scabious, buglosse, or sorrel water, and one ounce of sirop of limons cause him to take it euening and morning, euery day, or else take the powlder of the Electuary of GUIDO, giue him a drachme after the same manner: you may also vse
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with good effect the poulder of betony, dried to the quantity of a drachme or 4 scruples, taking it in summer time with rose water, and in winter in good white wine, and it worketh wonderful effects, if the patient kéepe himselfe well couered, and sweate therevpon, for it causeth the venime to euaporate by sweate. Treacle and Mythridate also are souveraine medicines to this effect being taken to the quantitie of a drachme with rose water in summer, or succorie or sorrel water, and in winter with good white or claret wine. For the rich, let this powlder be dispensed.

Take the rootes of tormentil, the roote of Diptamus Creticus, if it be possible, the roots of *Angelica Zedoari* and *Gentian* of each a drachme, of the feedes of citrons and sorrel two drachmes, of true *Bole Armenus* prepared twoo drachmes, of *Terra sigillata* thrée drachmes, of pearles two drachmes, of red corall foure scruples, of the rinde of the citron or Oringe dried a drachme, beate all these to a fine powlder, of which you may giue the patient in the waters aboue named, the weight of a drachme, or a drachme and a halfe. If you will make an opiate thereof, you may confect the powlder with conserue of roses, or buglosse, or sirrop of limons, and make an opiate, of which you may giue the patient halfe an ounce at a time. This powlder is of most excellent vertue and great effect, if it be wel dispenced, which amongst all other medicines is most appropriate, as by the vertue of the ingredients, the expert and learned Phisitian, may easily coniecture. These are the remedies which in potions are most assured and are both experimented and allowed (laying aside the superstitious and vaine opinions, of the vnicornes horne, of which the common fort make so great reckoning.) For in truth it is a méere folly to beléeue that the pieces of horne, which diuers men beare about them, is the horne of that beaft which the Gréeke called *Monoceros*, and the latins *Vnicornu*, (as the simple forte, vnicornes horne) for it is a beaft so rare to be séene, and in places so strange, that

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scarcely ALEXANDER the great could recouer one to his great charge and expence, (as PLINIE, ÆLIAN and PHILOSTRATUS testifie) neither may it be taken aliue, for that it liueth in places desart and solitary in the extreamest parts of *India* and the East. But leauing these things apart, I say that we ought to trust to perfect tried & experienced medicines, such as are those, which heretofore I haue faithfully set downe for the common good, and the loue I beare vnto my neighbours. In prosecution of which matter, I say by the authoritie of GALEN *Lib. 9. de simpl. fac. cap. 14. V.T.* that *Bole Armenus* is by him singularly commended amongst all other simples for the plague: For in that great plague which in his time was in *Greece*, all those that drunke *Bole Armenus* were sodainely healed, as the said GALEN testifieth, who aduise vs to take it with good white wine, somewhat qualified and mixed with water, the quantitie ought to be some two drachmes: And here you are to note that in those who are already taken with the plague, it behooueth to giue them a greater dose of your *Antidotes*, then those whom you intend to preferue. For in the venime of the plague is already inclosed in their bodies, it is necessary that the medicine should be more forcible to ouercome and subdue the same, then before that it seizeth the body. And therefore if to the healthy you will ordaine a drachme to preferue him, you ought to giue eare to those that are sicke. And this may serue for an aduertisement to the common sorte, how they should gouerne their sicke in time of visitation.

This water that enfeweth, is likewise of great vertue, and allowed by many experiences.

TAKE two pound of the iuyce of limons, of rose vinegar, as much of *Bole Armenus* prepared two ounces, of the dried rinde of oranges one ounce, infuse them a day
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naturall, or xxiii. houres in the faide vineger, and afterwardes distill them in *Balneo Maria*, giue of this water foure ounces with sirrope of limons, or sirrope of fowre grapes, for it is an excellent medicine, as FRACASTORIUS in his third Booke *de morbis Contagiosis*, chap. 7. whose name I héere set downe, to the end I may no waies seeme to defraude any one of the praise due vnto them, or challenge to my selfe other mens inuentions. Hitherto haue we sufficiently spoken of those medicines which are to bee taken inwardly, it remaineth that we speake of those that are to be applied outwardly. But before that I intreate of them, I will describe in this place a confection or restorative to be ministred vnto him that is infected with the plague. Take conferue of roses, conferue of water lillies, conferues of fowre grapes, and buglosse, of each an ounce, of pouldered pearles one drachme, of *Bole Armenus* prepared foure scruples, of fine fuger as much as sufficeth, reduce all these into the forme of a Conduite, with leaues of golde for the rich. As for the poore, it shall suffice to giue them the foresaide conferues, with a little of the poulder of *Bole Armenus*, or *Triasantali*, or the seeds of fowre grapes, or citrons, or the barke thereof. It is good also to giue them oft times a tablet of losenge of *Diamargariton*, when they haue the fainting of the heart, with a little buglosse water, or white wine: and if they fall into foundings, giue them confection *Alchermes* after the same maner: for it is a miraculous medcine in strengthening the heart, and reuiuing the spirites. And in this case it is good to restore them with good broaths, wine caudles, and egges, as wee haue héeretofore aduised. *Manus Christi perlata* also is good in this case, and pleasant to the eater, which you may giue in brothes, in buglosse water, or in the forme of a tablet. To comfort the heart outwardly, vse this Epitheme that followeth. For the rich take rose water, sorrell water, buglosse, and balme water, of each foure ounces, of good white wine or malmsey threé ounces, of the poulder
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of *Diamargariton*, and *de Gemmis*, of each one drachme, of powlder of scarlet which we call vermilion, of cloues, of each halfe a drachme, of powlder of zedoary and *Bole Armenus*, of ech a scruple, of the trochisques, of camphre halfe a scruple, make an Epitheme for the heart, the which you shall apply with a péece of fine scarlet vppon the region of the heart morning and euening: For the poore it sufficeth to make an Epitheme of sowre grape-water or forrel water, of balme-water, and rose water, with alittle white wine, and the powlder of sanders and alittle powlder of Iuniper-berries: Instéed of the said Epithemes, you may make certaine bagges of filke for the hart after this fashtion. Take dryed red roses, flowers of violets, water-lilies and buglosse of each a little handfull of rosemary flowers, as much, of the powlder of scarlet cloues, sāders, the powlder of *Diamargariton*, of each a drachme, of Citron féede, *Bole Armenus* of each foure scruples, of muske and amber of each fíue graines, beate all these to powlder, and baste them with cotton in red taffatie, and make a bag thereof which you may easly besprinckle with rose water, and a little white wine, and apply to the hart.

An Epitheme for the liuer.

TAKE of the distilled water, of endiue, succory, forrel, rose, and wormewood water, of each thrée ounces: of good white rose, wine, vineger, thrée filuer spoonfuls, of the powlder of sanders, one drachme, of the féeds of sower grapes, two scruples, of spicknard a scruple, make an Epitheme hereof for the poore, and for the rich you may adde powlder of *Diamargariton*, pearles, corall, and *Zedoary*, of each halfe a drachme. MATHIOLUS of *Siena* a notable Physician of our age (principally in matter of simples) in his sixt booke of his Commentaries vpon DIOSCORIDES writing vpon the preface, sets down an excellent ointment of great vertu to withstand the operation of venim in those that are sicke

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ficke of the plague: the description whereof is long and difficult to be made, and serueth but for Princes and great Lords, in that it is very chargeable: Therefore to auoyde prolixitie, we haue thought good to referre the Reader to that place, if he thinke good to cause it to be dispensed: The name thereof is the oyle of scorpions, which in trueth is of maruelous vertue to expel poifon and venime, as by the maruellous composition and art in making that oyle may be séene. But instead thereof, we will fet downe an other oyle of scorpions, of a more easie composition set downe by ALEXANDER BENEDICTUS in the xx. chapter of his booke of the plague: the description whereof hereafter ensueth: Take of oile oliue, the oldest that may be gotten one pound; then take thréescore liue scorpions, and put them in a violl of glasse, in the said oyle, and boyle them ouer a soft fire nine houres, or set the said oyle in our Ladies baine, and when they haue thus boyled in the oyle, thou shalt adde vnto them of treacle two ounces, and let it boyle in the said oyle a quarter of an houre, then straine all of it, and kéepe the said oyle in a violl well closed and stopped with waxe, and parchment, and with it annoynt the sicke vnder the armpittes, behinde the eares, on the breast, the pulses of the armes, the temples, and nostrilles twice or thrice a day. This is a most excellent remedy, and of great force, as the aforesaid Authors testifie, who writes, that if this vnction be applied sodainly to him that is sicke of the plague, before 24. houres be past he shal be deliuered, vsing the remedies aforesaide. The same Author likewise reporteth that this oyntment is of great effect: Take a glasse that containeth a pint and a halfe and more, fil it with oile that is old, in which oile you shal infuse of elder floures six litle handfuls, of the floures of walworth two handfuls, of the leaues and floures of *Hipericon*, or S. Johns wort a handfull, (but let the oile couer the hearbs, and be more in quantitie:) set this vessell closely luted in the sunne for the space of fortie dayes, or a whole summer, and referue it to the

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abouenamed vses to annoynt the sicke, as hath been saide. But after you haue annoynted him, you must couer him close, for the oyle procureth sweate, and by such enacuation causeth the venime to vapor outwardly: and, if to the said oyle you shal annex twenty or thirty scorpions, it will be farre more excellent, if besides you adde two or three ounces of good treacle, and boyle them in our Ladies bayne, it will haue more force. See here the best outward remedies that you may vse in this strange sicknesse.

How a man ought to proceede in curing the plague sore.

WHenas the plague sore appéereth in any of the emunctories, it is a signe that Nature by her power would discharge the member principall of that venim which assaileth it, and therefore hath she by her prouidence created in the heart, the braine, and liuer, certaine glandulous and spongy parts, which are apt to receiue the superfluities that are hurtful to those members. For vnder the arme pittes there are certain kernels that serue the heart, and these are the emunctories of that member, as behinde the eares also there are the like which serue to discharge the braine, and in the groines, for the liuer. And when as the venime inuades any of these principal members, nature, (to warrantize the nobler part) dischargeth, and sendeth the venime to his proper emunctorie: wherefore, if the hart be attainted with venim, the plague sore wil soon appeere vnder the arme pits: if the braine be infected, the sore wil appeere behinde the eares: as also, if the liuer be indempnified, the sore wil breake out in the groine: and because it is an expulsion which nature maketh to the exterior and vilder parts, to defend the interior & principall, we ought to take great héed, lest by cold repercussive or astrigent medicines, we driue the sore inwards, but rather, bicause the said sore is of a venomous nature, it ought to be driuen

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driven and forced outward by medicines that draw, and are in qualitie hote and fitte to draw the fore to ripenesse and matter if it be possible. When as the tumor appeareth in any of the faide emunctories, you shall sodainly make incision round about the tumor after the manner of scarification made with the rasor to auoyde the inuenimed bloud, and shall sodainely apply a cupping-glasse therevpon to draw out the venimous poison, if that place be capable of a cupping-glasse, as in the groine and behinde the eares, but vnder the arme-pittes very hardly. And afterwards you shal apply suppuratiue & ripening medicines, and such as draw after this forme. Take a white onion and cut out the inward kore with your knife, and make a sufficient hollow therein, fill it with very good treacle, or the theriacall powlder of GUIDON, couer and close it, and roast it gently vnder the ashes, till it be soft and hote, as it comes from the fire, or as the patient may indure it, apply it to the fore. This is one of the best remedies that a man can apply: Or take the hearb scabious, bruise it betweene two stones, and apply it on the fore, either of it selfe or mixed with salted hogges greafe. You may also make a cataplasme according to this forme folowing: take of the roots of white lillies wel cleansed, halfe a handfull of the leaues and roots of mallowes and holy-hocks, twoo handfulls; of fat figges, to the number of thirty, of linte-séede and fenugreek séed, of each halfe an ounce, of leuaine one ounce, of bran, halfe a handfull; of scabious, halfe a handfull; boyle al these in water, stamp and straine them, and afterwards adde vnto them wheate floure, of lin-séede and fenugreek séede, of each an ounce, boyle them as before with a little water and hony, *Galbanum* twoo drachmes, armoniac a drachme, the yelkes of egges, two in number, common salt, a drachme; oyle of white lillies, as much as néedeth, of hennes greafe, one ounce; of safferne a drachme, make a cataplasme of all these, and apply it on the fore with fat wooll, remoouing it two or thrée times a day. This also is

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very good: take the crummes of white bread, to the quantitie of halfe a pound, fatte figges, xxx. in number, leuan, two ounces, liue snayles with their shells xx. in number, fenugréeke séede one ounce, see the all these together in water, then beate them together, and adde vnto them of salted hogs grease one ounce, of oyle of white lillies as much as néedeth, make a cataplasme heereof, which is very good to ripen and breake an impostume. The ancient Physicians vse the implaster of *Diachilon magnum*, and spread it on the fore, & of that I haue made prooffe. For it is a good drawer by reason of the gums that are ingredient. It is likewise very allowable to draw out the venime from the fore to take a chicken or cocke, and to pull the feathers from his taile, and to apply him to the soare, for by this meanes, he driues out the venome, and when he is dead, apply another: In stead of this remedy, some vse to take great pullets and pigeons, and cutting them in two along the backe, apply them hote as they are vpon the tumor or carbuncle, for this is an appropriate remedy, both for the one & the other. When the kore shalbe ripe, you must open the same with an actnal cautery, which is better then the lancet or cold yron, because it comforteth the member and driueth out the venome by the actuall heate and violence of the fire: I likewise aduise all those that are sicke of the plague, to endure the same, notwithstanding it shal affright them somewhat, for it is the best and most wholsom remedy that may be giuen, as both ALBUCATUS and AUICEN do testifie in that place, where they discourse of the actuall cautery: And instead of the actuall cautery, if the patient will not endure the same, you must procéede with familiar ruptories, of which the best is that which is made of ashes and quicke lime boyled together, till such time as the water is consumed, and there remaineth nothing but the ashes and lime incorporated and vnited together, which is a strong and excellent ruptory, and such a one as worketh his operation without any, or very little payne, as at diuers

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diuers times, and in many patients I haue approoued: And note that in these pestilent tumors, you must not expect the intire maturation thereof, but must open the same before it be thorowly ripe, to the end that the venome remaine not long time in the body, and there-thorough steame vp to the principall members and communicate the venome with them to the danger of him that is diseased, and therefore it is better to open them sooner than later. And whenas the sores or sore is opened, you must not thrust bigge tents of lint into them, but little ones, to the end that the venomous matter may the better issue forth & make no stay in the sore. And in this case ALEXANDER BENEDICTUS councelleth in the 14. chap. of his booke *de peste* not to put any tents of linte or other linnen into the sore, lest the venime be forced backe, and in effect the reason is very good. He likewise willeth vs, not to bind vp the sore too straight, when it is opened, thinking the ligature sufficient which keepeeth the plaisters to the sore. And for mine owne part, I am truly assured that it is far better to vse certaine tents of hollow siluer, lead, or tinne, then of lint altogether, to the end that by the hollow tents, the venime may the better and the sooner be euacuated, and not stayed within, which is the intention that a good and aduised Surgeon ought to haue. And this may serue for aduise and counsaile hence forward, although that diuers will thinke this matter somewhat strange vnto them who are accustomed to vse an other fashion, but the truth in all things ought to haue place, and should not be any wayes disguised. After that the sore is opened, you must mundifie the same with these cleansing absterfiue medicines following: and note, that you ought to keepe these sores open a long time, and to suffer them to purge out their venime by the vse of these cleansing medicines following. Take of the mundification of rozen, and put it vppon the saide sores within them by hollow tents: or take barley meale sod in water, and honny, an ounce or two, incorporate

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with good honny of roses, annexing the roote of the lilly of *Florence* and a litle salt, make a clenſing medicine hereof: or take *Sarcocolla* beaten to powder, ſodden honny, of each a like quantitie, incorporate them together and make an ointment thereof, for it is a mundifier. But amongſt all other vnguent that cleanſe loathſome vlcers and ſuch as are of a venimous and euill quality, I haue not found any more excellent, or that cleanſeth the loathſome, ſinking, and euil matter, then this which I compoſed my ſelfe, and haue often vſed and tried the ſame with good effect.

Take of the iuices of daffadill and wormewood, of each foure ounces, of hony of roses clarified, eight ounces, boyle theſe together vntil the iuices, be conſumed, then adde therunto of turpentine of *Venice*, waſhed in roſe water, or *aqua vite*, foure ounces of the rootes of the *Florentine* lilly and *Aristolochia* the round, of ech thrée drachms, of the flower of *Lupins* two drachms, make an oyntment of theſe: in truth I can aſſure you that I haue ſcene this medicine work admirable effect in the vlcers of the french pox and ſuch like, cleanſing them very purely, not only of their groſſe and euil matter, but of the dead fleſh and kores incloſed in the ſaid vlcers, as I haue often times tried: Or do thus: Take of *Venice* turpentine waſhed in *aqua vite* in winter, and barley water in ſummer, halfe a pound of oyle of roses thrée ounces, of honny of roses foure ounces, of good and gummy mirrh, aloes, maſtike, *Aristolochia* the round, of ech one drachme and a halfe; of barley meale, thrée drachmes, make an oyntment hereof to mundify theſe vlcers, for it is very good. See here the order of cleanſing ointments. After the vlcer is wel mundified a long time, you muſt ſkinne with the emplaſter of *Diacaletheos*, or the plaſter of Seruſe, or the red deſiccative plaſter of *Turia*, but this is the beſt. Take betony, centory the leſſe agrimony, *Aristolochia* the round, of ech one ounce, of déere ſuet halfe an ounce, of maſticke thrée drachmes, of aloes halfe an ounce, of new waxe two ounces, ſéethe the hearbs
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in good red wine, and straine them, then adde the pitch, the wax, and fewet, and seethe it againe, and in the end, adde Aloes and masticke, and make a good incarnatiue hereof: And note, that if the sore be very painefull, you must aswage the grieve therof with a cataplasme of bread crums boyled in milke, and afterward with the yelkes of eggs saffron, and oyle of roses as much as sufficeth, apply it to the painefull sore. Or foment the place with the decoction of mallows, holihoeks, camomile and melilote floures, and branne fodde in water, and apply it in way of fomentation to the pained place. Lo heere the cure of the plague sore, it followeth, that we intreate of the carbuncle.

Of the cure of the Carbuncle.

THE Carbuncle is a malignant pustule proceeding from blood very hote and grosse in substance, which causeth the aduotion thereof, an vicer with an Eschare or crust in the skin, swelling and red, raising thorow the inflammation thereof, those partes that are neere about it, and procuring exceeding paine in him that is possessed therewith. Which by GALEN in his second booke, *ad Glauconem* the sixt chapter, hath very learnedly taught. And of these, though euery sort of carbuncle be malignant and dangerous, (as testifieth the same Author in his third commentarie, on the the third booke of HIPPOCRATES his *Epidemes* the xii. Aphorisme,) yet notwithstanding those that haue not with them a contagious and pestilent venime intermixed; are not so dangerous of death, as they that raine in the time of the plague, by reason of the venome which is introduced into the humors and masse of blood, infected by the euil quality of the aire, which maketh such pustules ouer and aboue their naturall malitiousnesse more maligne, dangerous, & deadly, and accompanied with great and mortall accidents. And therefore in such pustules
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it is necessary to take great care and diligence in curing them readily, and rooting out and extinguishing their venime, as soone as may be possible, which by the meanes heerevnder written, may be orderly performed according to methode: When as therefore the carbuncle shall appéere in any part of any person, the most soueraigne remedy is by actuall fire applied vpon to pustull, to consume and abate the venome; for there is not any thing that sooner mortifieth and extinguisheth the venime, than fier: And therefore the actuall cautery, applied vpon the pustull, is the souerainty and sure remedy to cure the same: But diuers fearefull patients wil not endure the same, in- stéede thereof, therefore you shall apply vpon the carbuncle these folowing remedies, which haue a cautlike vertue: Take an olde nutte or two, barly flowre, small reafins, without their stones, fat figges dried, of each one ounce, beate them all together in a mortar, and afterward séethe them in wine and oyle of poppy, and apply it vpon the carbuncle, for it mortifieth the venome, and helpeth to rotte the euill flesh: Take also two or thrée yelks of egges, of pepper, a drachme, of common salt, a drachme and a halfe, of foot of the chimney or ouen, halfe a drachme, mixe al together, and make an oyntment thereof: or this, Take of the leaues of rew, halfe a little handfull; of fat figges, fixe in number, of pepper a drachme, of foote of chimney or ouen, halfe an onnce, two yelks of egges, of safforne, halfe a drachme, of fresh capons greace without salt, one ounce, and with the Iuice of scabious, make an oyntment which is very excellent. For it suffereth not the venime to procéede any further, but openeth the carbuncle very quickly and maketh a good eschare: Or do thus: take of fat figs, halfe a pound, of mustard-seed thrée ounces, of oyle of white lillies, as much as sufficeth to incorporate them, make a plaster hereof, and apply it vpon the carbuncle. The oyntment called *Basilicon* mixed with halfe an ounce of good treacle of mythridate and the iuyce of Scabious is
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maruellous good, and appropriate, as also the yelke of an egge, incorporate with salt; and the iuyce of scabious is a singular medicine, and very common. The simple medicines that are conuenient in this case is scabious pounded betwene two stones, and applyed; the hearbe also which is caled *Cauda Equina*, that is to say, horse taile, which is a kinde of comfery, and *Verbascum* which the Apoticaries call *Tapsus Barbalus* & the english, hearb *Mullen*, is a good remedy: The like qualitie is by diuers of our Maisters ascribed to the Saphire, which hath the vertue to extinguishe the venime of the carbuncle, if the sore be diuerse times touched with that stone: Mythridate also or treacle are very good to be layd therevnto, and old nuttes applied with dried figges. And note, that as soone as the carbuncle appéereth, it is good to scarifie it round about, with the rafor (as GALEN in the xiiii. booke of his Methode faith) or to apply horse-leaches to draw the venomous blood outward: these are the remedies which you must presently lay vpon the carbuncle. But round about the partes that are néere the sore, you must apply repercussive medicines, for feare lest the venime attaint them; to which effect the vnguent *de bolo* is the chieftest and most ordinary meanes applied round about: For it conforteth the part, and repulseth the venime. You shall therefore do thus: Take of oyle of roses thrée ounces, of rose vineger one ounce, of *Bole Armenus*, an ounce and a halfe, make an oyntment thereof, and apply it round about the carbuncle: Or thus: take oyle of roses *Omphacine* (made of gréene oliues) wine of pomegranats one or two ounces, *Bole Armenus* (and *Terra Siggillata* for the rich) of each halfe an ounce, make an oyntment thereof, and apply it round about the carbuncle: GALEN maketh a plaster of plantane & pomegranets with theyr rindes and houshold bread, and boyleth them in strong wine, adding lintels vnto them: Or take lintells, crummes of browne bread and bran, and boyle them in vineger & make a plaster of them; you may make the like

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also of fowre pomegranets, cut into quarters, with their rinde, and fodde in vineger, til they be brought to a pulpe, beate them and apply them about the carbuncle: Or else thus: Take of oyle of roses as much as sufficeth, dissolue in it *Bole Armenus*, *Sanguis Draconis*, or beaten galls, and make an oyntment to the same vse. The whites of egges likewise beaten, with rose vineger & rosewater, and clouts steepeed in that liquor, may be ministred round about the fore: Then are those medicines that defence the partes from the venime of the carbuncle. Hitherto I haue taught both what should be applied vpon, and round about the fore; it remaineth now to set downe the meanes how to breake the carbuncle, which are these: Take of *Opoponax* thrée drachmes, of fat figs, an ounce; of currans, as much; of leuen, halfe an ounce, beate and mixe al together and apply it on the carbuncle. The dounge of a man also is a fit remedy, but for that it is filthy, vse better, yet wanteth it not his effect. Take the yelke of an egge and a little salt, and incorporate them with the iuyce of scabious, and minister it. Or do after this maner: Take strong leuen one ounce, of scabious and the greater comfery, of each one ounce, of smal reafins without their stones, half an ounce, *Cantarides*, fixe in number, of sparrowes dounge thrée drachmes, incorporate all with oyle of white lillies. This also is good: Take of fatte figges, thrée ounces; of leuen, two ounces; of mustard séede, the leaues of rew, common salt, the roots of *Aristologe* the round, of ech an ounce, and a halfe, of the meale of wheate and fenugreeke, of each an ounce, of common hony as much as sufficeth, mixe al together and apply it.

To make the Eschare or dead flesh to fall out of the carbuncle.

TAKE fresh butter and capons greace, of each one ounce, and the yelke of an egge, mix them together, and minister

of the Plague.

nifter it: you may likewise adde an ounce of *Bafilicon*: take also of the roots of holi-hockes two handfulls, of buglosse, a handfull, séethe them in water, and beat them together, and straine them, and adde vnto them of the powlder of fenu-gréeke and lin-séed, of each an ounce, of fresh butter washed in water, of fresh hogs-greace, of each an ounce, make an oyntment. Or take of holi-hocke roots, of beare-foote, of mallowes, and Herbe *Robert*, called storcks-bill, of each a handfull, séethe them together in water, stamp and strain them, mixe them with fresh butter and capons greace, apply them to the fore till the eschare fall. *Rafis* made a plaster of hony and Sarcacoll of each a like, and miniftred the same: After the Eschare is falne, you must mundifie the vlcér with one of those mundifiers, which are described in the twentieth chapter, and then when the carbuncle shalbe well purged from matter and corruption and yéeldeth no more, incarnate the same with this vnguent folowing. Take of mastike full of gum, white incense, *Aristoloch* the round, mirrh, of the flowre of *Orobis*, Litharge, Ceruse, Aloes, of each a like, of déere suet as much as sufficeth, a little oyle of roses, make an oyntment of these according to art, and apply it till the fore be thorowly cicatrized: And because in carbuncles, there ordinary happeneth some deformed cicatrice, after they are healed, to repaire and correct the same, you may vse these remedies following: take of Borax two drachmes, of Camphire one drachme, of white corall halfe an ounce, of gumme dragacanth, starch, cristall, of the stone called *Dentalis*, white incense, common salt, of each thrée drachmes, of white marble two drachmes; Let the gumme dragant be beaten in a marble mortar, and the rest be beaten and serced, afterwards adde hogges-greace clarified, goats-greace, capons-greace, of each an ounce and a halfe: melt al together in a leaden vessell, and straine it thorow a cloath, and after mixe the powlders except the Camphire and Borax, séeth all together on a gentle fire, stirring it often with a spatula, and

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when it beginneth to féethe, put to the camphire, and when they are all of them well incorporated together, kéepe this oyntment in a vessell of lead, for it hath a maruelous effect. For the poore to the faide intent you may take fresh chéeſe mixed with hony, and a little powlder of Ceruse: Likewise take hogges grease to the value of a pound, prepared after this manner, boyle it in a little white wine, and afterwards straine it thorow a cloth, and incorporate the same in a marble mortar with goates milke, or plantane water, then adde vnto it litharge of gold, vnmelted brimstone, of each three ounces, of white incense one ounce, of quicke siluer quenched and killed in the iuyce of limons halfe an ounce, of Borax two drachmes, of Camphire a drachme, make an oyntment hereof: Take likewise as much lime as you list (that is quenched and slacked in water) wash it sixe times in plantane or raine water, vntill such time as all the sharpenesse thereof be taken away, mixe the same with oyle of roses in a leaden mortar, and stirre it well, and you shall haue a good oyntment to repaire the deformed cicatrises which are left after carbuncles. This is the whole forme of the cure of a pestilent carbuncle.

Chap. XV.

The maner how to withstand the most vrgent accidents that happen in the pestilent feuer, the Botch and Carbuncle.

THE most troublesome and dangerous accidents in this sicknesse, are weakenesse of vertue, faintings of the heart, soundings, rauing, or frensie, extreame drith, profound sleepe, or continuall waking, crampes, coldnesse of the extreame parts, which we ought diuerfly to correct, according as the nature of each of them requireth. The
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of the Plague.

féebneffe of vertue (which may be knowne by the weakneffe of the pulfe, paleneffe of the face, and dulneffe of the patient) may be preuented or corrected by comforting the ficke by good and cordiall broths and colices, cawdles, or fuch like, with good wine alfo, (as GALEN commandeth in the twelfth booke of his Methode) miniftring it but little in quantitie, and alayed with water, or to make him take a tofte of bread with fugar & cinamon ftéeped in good white or claret wine: you fhall giue him *Diamargariton*, *Manus Chrifti* with pearles, and amongeft al the medicines that are proper to comfort the vertue, the confection *Alchermes* defcribed by MESUE in his Antidotary) is allowed, which hath maruelous force and efficacie to reftore vertue almoft extinét in the ficke, as by diuerfe experiments I am able to auow, to the valew of a drachme in bugloffe water or white wine: It fhallbe good alfo to comfort the patient, to encourage him with friendly words, to embolden him, & extinguifh his feare, for thefe meanes both quicken and ftrengthen vertue. The faintings of the heart (which the Gréekeſ call *Lipothimie*) may be eaſed by the Electuary of *Diamargariton*, or the powdler thereof, annexing vnto it the powdler of *Electuarium de gemmis*, or a little of the powdler of *Diamofci dulcis* giuen in white wine, or bugloffe, or ſcabious water, to the valew of a drachme. And in this accident you muſt comfort the ſick with good odors, and rubbe the pulſes of his armes and his temples with roſe water and roſe vineger, or with the mixture of roſe water, roſe vineger, the powdler of cloues and cinamon: and if the patient be bound, it wil be good to giue him a cliſter of the decoction of mallowes, béetes, borage, mercury, mellon féedes, and a little annice feede, and branne, and diſſolue therein an ounce of *Catholicon*, or *Caffia*, oyle of violettes, and groſſe fugar. If the ficke fall into a found, giue him ſodainely two or thrée ſpoonefuls of pure wine, (as GALEN commaundeth in the twelfth of his Methode) and in ſuch a caſe it is good to giue him ſoure graines of

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mufke,

The causes and cures

muske, dissolued in good wine and buglosse water, if the Feuer be not ouer vehement: or insteede of this remedie, giue him this drinke folowing: Take of powlder of cloues halfe a drachme, of the powlder of pearles and corral, of each halfe a drachme, make a drinke with buglosse water, and a little good white wine or claret wine. And in such an accident you must crie vpon the sicke, rubbe him violently, make him smel rose water and muske, or giue him a drachme of the confection *Alchermes*, with buglosse water, and a little wine: and halfe a drachme of pearles for the rich: and for the poore, the powlder of cloues. And if he abound in cholerike humors, purge him with a little rubarbe, or the Electuary of the Iuyce of roses, or the sirrope of roses. It is good also to cast fresh water very oftentimes in his face, for it quickeneth the decayed spirites: These are the remedies for foundings: If the patient fall a rauing, you must giue him some speedy euacuation to diuert the humors lest they mount to the braine, you must therefore rubbe the lower partes very often, and apply ligatures to the extremities, and make him take sirrope of poppy with water of the decoction of lettuce, purselane, or sorrell, and wash his féeete and armes with the warme decoction of the leaues of willow, vine leaues, lettice, floures of roses and lillies, camomile, and the tops of white poppy, boyled in water: and kéepe the patient in silence and in a secret place, and to beware that he speak not, as much as is possible: and if the raging be ouerfurious, you ought to binde him, and to take all thinges from him that may hurt him, as all sorts of armor, and other offensibible things finally to procure him to sleepe. The extreame thirst that presseth the patient, must be eased by drincking fréely, (as PAULUS ÆGINETA and AUCIEN commaund) and his drinke shall be fresh water in great quantitie, if the patient be yong and strong, or mixed with sirrope of limons, or sower grapes, or sirrope of violets: And note that he must drink largely and abundantly to extinguish the heate of the feuer

of the Plague.

uer that burneth him inwardly: for, to drinke in little quantitie, rather inflameth, then cooleth the same: And therefore the aboue named Authors will, that in the pestilent feuer we should allow abundance of drinke, for it either prouoketh vomite, or sweate, or extinguishteth the feuer: heauinesse of sleép must be remedied by strong rubbings of the féeete and handes, by often calling on the sicke, by kéeping him in a lightfome chamber, by clapping cupping glassés, with scarification to the nape of his necke, by sharpe clifters made with the decoction of mallowes, holi-hockes, béetes, hifope, bitony, rew, sage, and the lesser centory, of each a handfull; agaric two drachmes, polipody an ounce, coloquintida a drachme, branne a handfull, let all be boyled in water, and strayned, to which you may adde of catholicon one ounce, of the electuary of *Indie*, or *Hiera picra composita* halfe an ounce, of salt a drachme, of common hony, halfe an ounce: make hereof a clifter, which he may take in the morning, or after supper, during his heauines, Subeth and déepe sleépe. It is good also to make him smel to the powlder of burnt haire mixed with vinegar, for it awaketh him much. And if contrariwise the patient cannot sleépe, you shall giue him two ounces of the sirope of poppy, or one ounce, an houre before he take rest, with the decoction of lettuce, and poppy séede, and you shal annoynt his forehead with *unguentum populeonis*, or a little of the séedes of white poppy and annice: you may annoynt his nostrills also with the oyles of poppy and violets, with a graine of *Opium*, and saffron incorporated together, if necessity require it, and not otherwise: If the patient be seazed with the cramp (which is a mortal signe, and after which few escape, as HIPPOCRATES testifieth in his second booke 2. Aphorisme) yet must we notwithstanding assift all that wée may, and annoynt the nape of his necke with oyles of white lillies and violets, and make him holde in his mouth a péece of nutmeg, and chew it often, you shall likewise giue him lenitiue and no sharp clifters,

The causes and cures

sters, and make him drinke barly water with sirrope of violets, and moysten him with good brothes, for the cramp very often commeth of emptines, and is commonly mortall: if the extreame partes be colde in a pestilent feuer, or other sharpe sickenesse, it signifieth the weakenesse and mortification of naturall heate, and (for the most part) betokeneth death. In this case we must minister vnto his handes and féeete with hote cloathes, and chafe them, and giue him a little wine to quicken naturall heate, and make him holde a clowt in his mouth, and giue him the powder of *Diacameron*, or *Diamoscum*, and kéep him warme in his bed, and take héede that no colde touch him: But when the poore patient is come to this estate, there is litle hope of them, as testifieth HIPPOCRATES in the fourth of his Aphorismes, Aphorisme 48. for it is a signe that death is at hand.

Chap. XVI.

*The order and gouernment they ought to obserue who
assist and serue those that are sicke of the plague.*

IT is a matter most euident, that they that dwell continually with those that are infected with the plague, are in great danger to receiue the same infection from those that are sicke, by reason they haunt with them night and day, receiue their breaths, and smell their corruptions, and sucke the infected ayre of the infected houses wherein they conuerse; which is a thing very dangerous, as GALEN witnesseth in the first booke *de differentijs febrium* cap. 2. For which cause, they that are resolued to kéepe them that are sick of the plague, ought to haue a great care of themselues for feare they be infected. And first of all, they must haue recourse vnto God, beséeching him to preferue them, to the
end,

of the Plague.

end that being thus affited by his grace they may the better accomplish this charitable office to the sicke, and succor and serue them to their vttermoſt; which is an action that pleaſeth Almighty God. Folowing then the order preſcribed in the ſecond, third, fourth, and fiſt chapter of this treatiſe, he ſhall uſe thoſe preſeruatiues there deſcribed according to his complexion, age, ſtrength, and the nature of theſe humors that abound in him, taking fit medicines or pills, powders, opiates, or tablets againſt the plague. treacle, or mithridate according to the forme we haue ſet downe in the places afore alleaged, continuing the ſame without intermiſſion. When hee ſhall viſit the ſicke, hee muſt not approach ouer néere vnto him, for feare he receiue his breath, but ſtand ſarre off him, eſpecially, if he be faſting. Alſo before he enter into the ſicke mans Chamber, let him perfume it, and cauſe the windowes to be opened, and make a good fire therein of roſemary or iuniper. Hée ſhall holde in his mouth, an Angelica or zedoary roote, or a cloue, or the rinde of a citron, orange, or limon. He ſhall waſh his handes, face, forehead, and temples with vineger and roſe water, and if he haue leiſure, doe the like vnder his arme-pits, and in other emunctory places, but this is not alwayes ſure and eaſie to be done: He ſhall oftentimes, and almoſt euery day change his garments and linen, and carry in his hand apples, pomanders, oranges, or limons to ſmell to. He ſhall holde a ſpunge ſtéeped in roſe water, vineger, white wine, beſprinckled with the powder of cloues, zedoary, and Angelica, to which hee ſhall often ſmell, and with ſome of the ſame liquor he ſhal gargarife his mouth and throate. He ſhall perfume al the houſe and chamber of the ſicke thrice a day, and oftner in ſummer, becauſe the dayes are longer. When he cometh to touch the ſicke, he ſhall cauſe him to turne his face from him, leſt he breathe vpon him, and he likewise that performeth this office, ſhall doe the like for his better ſecuritie, he ſhall kéepe himſelfe cleanly, purge often with the
L pills

The causes and cures

pilles against the plague, or other fit medicines: He shall be sober in his diet, and auoyde all superfluous meate and drinke: he must be merry and lightfome, and driue away all feare, sadnesse, and melancholy: For those that are fittest to be employed in this matter, are such as haue a good courage, and are merry, pleasant, and well complexioned that despise the danger of death, and are ready to doe seruice to their parents and frends, wiues or children. These in trueth are they that in these times are in least danger, and whom God (foreseeing their good zeale) protects by his mercy, preserving them from so great danger. Neuertheless in this time men ought not to be too rash or hazardous, nor trust too much to their complexions, youth, vertue, and force of body. For the secret venome of the plague preuenteth all this, and except a man be wary and prudent, it wil then seaze him when he least suspecteth: because a venime of that nature is accustomed to lie hidden in the body a long time without any effect, or at leastwise notable impression, after the nature of the byting of a madde dogge, which sodainely before it be discovered takes a lamentable effect. For which cause men ought not to be so bolde and rash as to expose themselues to such dangers, except necessitie constraineth them to succour their parents, or faithful friends, to whom, by lawe of nature, they are tied: Neyther on the contrary side shoulde they be too feareful, and so cowardly, as to forsake their fathers, mothers, wiues and children for feare of death, but both by the commaundement of God, and law of nature, they ought to imploy all their power, yea to aduventure life and bloud, to preserve those, who next vnder God gaue them life, being, and liuing.

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of the Plague.

Chap. XVII.

The manner how to cleanse the houses and places that are infected, the woollen and linnen, and the moouables of the same: And how long they may remaine infected, if they be not well cleansed, and in what time they may be reputed cleane.

I Haue héeretofore declared in the first Chapter of this Treatise, that the Plague is a contagious sicknesse, raising life by the malignity thereof, and because that the contagion of the same (which is no other thing but a like disposition by a certaine hidden consent communicated by touch vnto another) it remaineth long time hidden, in such things as may receiue the same such as are the aire of the house infected, the walls, the garments of woollen, linnen, cotten, fether, and such like, it is therefore necessary to know how to cleanse the houses of those that haue bin infected with the plague, to the end, that after they that haue béene infected, shall returne to their houses, they may not be infected anew, by reason their garments, couerlets, beds, and such like, haue not béene well ayred and cleansed. And therefore, by way of aduertisement to all in generall, euery one during the time of the plague, ought to shut vp his best moouables in a place apart, that is cleane and neate, and to forbear the vse thereof, I say, they ought to shutte vp their linnen, tapistry and couerlets, and onely reserue some to their ordinarie vse: For where there is a pestilent sicknesse in a house, it continually infecteth the ayre where it raigneth, the garments, couerlets, bedding, and shéetes, and all things that are capable thereof: or either receiue the breath, sweat, spittings, or vapor that issueth from the sick, and al things that are of a slender substance, and full of pores, are fit to receiue, and that verie easily, such infection, as are woollen, linnen, cotten and feathers:

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wherefore it behooueth aboue all other things, that such household-stuffe be carefully cleansed, aired, washed, and purged. For if they be once attaynted, they long time retaine the infection in them, because the venime inbibeth and incorporateth it self in their substance very vehemently, by reason of the spongines and thinnest of these things: and as oyle, pitch, and rosin and such like norish, conferue, and augmēt the fire, in that they yéeld it a conuenient matter, so likewise doth woollen, cotton, fethers, linnen, and such like nourish and entertaine for a long time, that infection which is imparted vnto them from the sicke, retaining the pestilēt venime, conceiued in them for a long time: Euen as we see chests and coffers where we lay swēet bags to perfume our linnen or garments doe long time retaine that odor which we laid on them, as lauender, roses, oringes, and such like, which sort of odour is maintained a long time in these garments, and linnen, as experience teacheth vs, which also we see in Cotton wherein a man hath wrapped muske or ciuet, which kéepeth the said odour an infinite time. The which the Poet HORACE hath aptly expressed in this verse.

Quo semel est imbuta recens seruabit odorem

Testa diu——

The vessel long time will retaine

The odor which it first did gaine.

Since therefore such infection may long time remaine hidden in the things aforesaide, wee ought very diligently to cleanse them after this forme that ensueth. The garments of such as are dead of the plague, if they be rich, ought to be burned, according as the custome is in *Italy*: or if poore) whose misery is such, as they cannot buy new) let the cloathes they haue vsed, be bucked and washed inlie, and oftentimes exposed to the northerly winde and sunne, and perfumed with rosemary, Iuniper, and such like, and in time of drith be exposed to the Northerne ayre, which drieth al infectious vapors; for the garments that are infected,

of the Plague.

sted, may retaine the same foure yeares, nay the feather-beds seauen yéeres, as ALEXANDER BENEDICTUS testifieth. Note also that feather-beds, cannot be cleared except the tikes be opened, and the downe be ayred, till a moneth or forty dayes be past, in which time they may be purified. Let each bench, wenscote, and other tables of the house be thorowly washed with water and vineger, so that no flut-tish corner be left: Let the windowes by day be kept open to the north, and shut when the south wind bloweth: Thus in xxiiii. dayes may the wooden implements be ayred. If any sicke man hath afore worne a furr'd gowne, let each man beware how he weareth it after, for furre is too apt to take infection, as appeareth in those xxv. hie Almaines, of whom HIEROME FRACASTORIUS maketh mention, who in the yeare 1511. in *Verona* died one after another, til al were made away by wearing of that gowne. The surgeon that hath assisted the sicke after xl. dayes triall may be admitted to conuerse the Citty, and so the rest after sixty (so preseruatiues and purges haue bene obserued, and especialy, so mirth, ioy, and pleasure haue been their companions:) if men obserue these precepts, they may by Gods helpe, and by kéeping good order, auoyde the plague by those meanes I haue discovered, by which helps there wilbe no humors capable of infection, and where there is no matter fit to receiue the same, there can it not surprise any man.

Generall rules to bee obserued by all men in the plague time.

First must we call vpon God, desiring him to defend vs: secondly, but especialy (when we are fasting) we ought to flie from the conuersation of those that are infected: Let the wind be betwéene thee and the person that is sicke, or

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The causes and cures, &c.

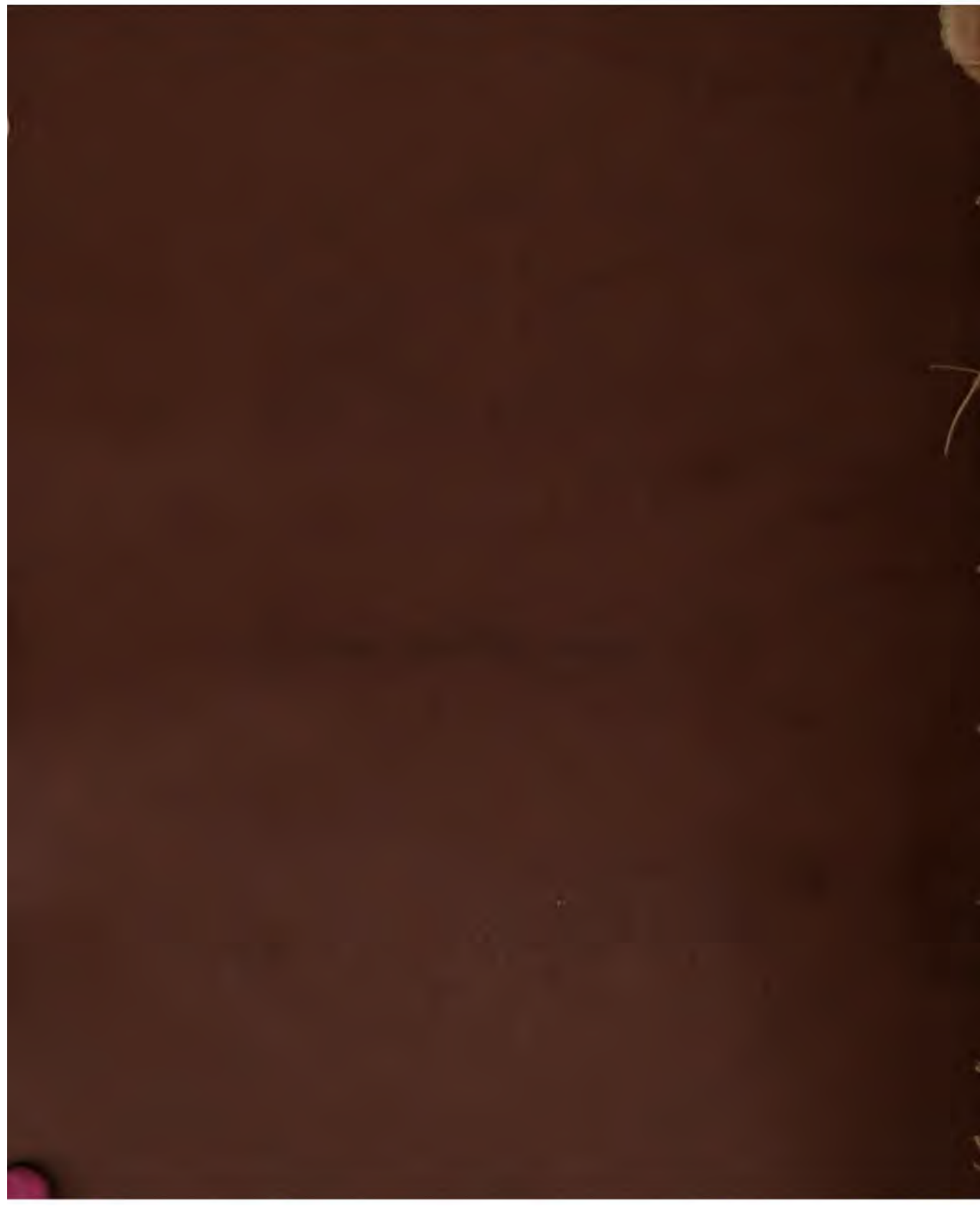
some perfume be kindled, or hold in thy hand some odoriferous perfume. Fly the narrow wayes and streets where are dunghils: hant no vaine assemblies of feasts, but if thy meanes be to follow HIPPOCRATES rule. *Fuge longe, cito,*

Tarde: or if thou must needs stay, be temperate, aduised & deuout, and God shal blesse thee, to whose mercy, and thy harty praiers I humbly commend me.

(†)

FINIS.





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Long list
Hunterian Club

1818—EIGHTH YEAR

THE
POORE MANS
TALENTT

BY
THOMAS LODGE

*PRINTED FOR THE FIRST TIME FROM THE
ORIGINAL MANUSCRIPT
(MS. A. 10237)*

PRINTED FOR THE HUNTERIAN CLUB

1882

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POORE MANS
TALENTT



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TALENTT

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1882, Aug. 3.
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The poore Mans Talentt.

To the Right Honorable my very good
Ladie the ladie Ann Mother Countess
of Arundell.

Right Honorable.

In midst the tempest of fortune and the violence of
sickness I have (to satisfie yo^r expectation) finished the
booke I promised: wherewith I have obscur'd a plaine and
easy method to cure the infirmities of the bodie: Chro-
nical diseases are familiar, and such as enterie Apothecarie
hath in a medicine; or yo^r garden and the flowers will
afforde yo^w. wherewith yo^r Charitie (no^t is untorn) make
the more easie and with lesse charge be imparted to all
both rich and poore that have recourse unto you with care
and solicite: Besides yo^r diligent peruse the booke
yo^w shall finde that no^t the greatest Dispositions binde the
medicines upon. I had no person presented this booke but
the infirmities of my bodie is such as my will cannot cure
yet: Accet yet noble Madam as it is intended from him that
to the uttermost of his power no^t an unperfected hart will
both praise for yo^w and serve yo^w.

To
yo^r Madame to doe yo^w service.

Thomas Lodge.



TO THE RIGHT

HONORABLE MY VERY GOOD

Ladie, the ladie Ann, Mother
Countesse of Arundell.

RIGHT HONORABLE,



*Midst the tempests of fortune and
the Tiranies of sicknes, I haue (to
satisfie yor expectation) finished the
booke I promised: wherein I haue
obserued a plaine and easie methode
to cure the infirmities of the bodie.*

*The medicines are familier, and
such as euerie Apothecarie hath in a redines; or yor
garden and the Feildes will afforde yo^w wherebie yor
Charitie (w^h is vnconfined) maie the more easelie and
with lesse chardge be imparted to all, both riche and
poore, that haue recourse vnto you in theare necessities.
Besides, yf yo^r dilligentlie peruse the Booke, yo^w shall
finde that w^h the greatest Phisitions builde theare
iudegm^t vpon. I had in person presented this booke,
but y^t the infirmetie of my boddie is such as my will
cannot ouerm^r yt: Accept y^t, noble Maddam, as it is
intended from him that to the uttermost of his power,
w^h an vnfaigned harte, will both praie for yo^w and
serve yo^w.*

Yo^r Madame to doe yo^w service,

Thomas Lodge.



THE POORE MANS TALENTT.

THE FIRST CHAPTER.

Contayning remedy for the paines of the hed.

PAine of the hed happeneth diuers times vpon diuers causes, as of blood, choller, flegme, melancholie, or winde; and some time of the heate of the sonne, or over-greate coldnes of the aire.

The meanes to know when the paine proceedeth of blood.—When the paine groweth by meanes of blood, the face and eies are troubled with an obscure rednes, tension, heauines, and heate.

The Remedie.—Open the hed veine on that side whereon the paine troubleth and vexeth most; then apply vpon the part aggrieved oile of roses, vineger, and rose water; or make a bagg of roses & moisten it in that liquor, and applie it to the forehead. But about all things, before you applie it, either in this infirmitie or anie other, bee carefull that the bodie bee vnbound and soluble; first, therefore, giue some Emolient Clister, or some suppositer, or half an ounce of Cassia, more or lesse, according to the abilitie of the patient, newlie drawne, to auoide the bodie of excrements; for otherwise all other applications would bee to noe purpose.

To know the hedatch y^t proceedeth from Choller.—In this sort you shall know it when the face hath a cleare rednes, inclining

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inclining to yeolownes, when his eies are sunck and hollow, his mouth drie, altered, and sometimes bitter; when he hath little repose, and greeuous heate with pricking paine, especiallie on y^e right side of the hed.

Remedie for the same.—Everie morning and evening giue him 3 ounces of distilled Endiue water; an ounce of sirrop of violett, with half an ounce of the sirropp of Pomegranats; and if the sirropp be wanting, lett the patient drink iij or iiij ounces of the distilled water of succorie, endiue, or such like Cooling waters, and continue the same course for ij or iij daies, morning and evening; then maie you minister a drachme of the pills *sine quibus* in the evening, about bedtime or at midnight; and the daie following, lett him keepe his chamber. In steed of theise pills it shall not bee amiss, one hower before sonne rise, to giue the patient this Medicine to drinke. Take half an ounce of the Electuarie of the Iuice of roses, dissolue it in three ounces of Endiue water, and lett him drink it; or in steed thereof, you may minister half an ounce of *Diapruins* Laxatiue; but with this caution, that in giuing such purgacōns, you consider the sick'd boddies strength; for if hee bee weake, you must minister les by half both of the pills as of the other laxatives. And, if there follow not good operacōn through the diminishing of the afore said medicines, you may vse your Common Clifter to good effect.

Meanes to appease the paine.—Applie to the hed a linnen cloth wett in plantine water, rose water, and vinegar; or take the iuyce of lettice, rose water, and a little vinegar, and warme them, beeing mixed together, and wet a linnen cloth in them, and applie it to the paine; or you maie take the whites of egges, and beate them well together with rose water, and with stupes make applicacōn. You may likewise, in an extreame paine, shave the hed and wash it in the milk of a woman that nourisheth and suckleth a female child;

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child; or wash their hed in the water wherin the leaues of the vine and willow and lillie flowers and roses are sodden. And in that water it is not amiss to wash his feete and leggs; yet must there care bee taken that hee bee not rumatique and subiect to defluxcōns; for where such infirmities raigne, it is neither good to Cutt or shave the haire, or wash the feete, or applie any cold or moift thing vpon the hed.

When the paine proceedeth from flegme.—You shall know that flegme is the cause of hedache when the patient feeleth coldnes, and hath greate heauines in the hindermost part of the hed onelie; and that the patient spitteth often, and hath a pale visage.

The Remedy.—The patient ought to drinke, for the space of 3 or 4 mornings, sirropp of steckhades with fennell water, or one ounce of sirropp of wormewoode in fennell water, or the decoction of sage and marioram; then must you purge his hed of flegme wth *Pillula Cochia*, or pills of Agarick, or *Pillula aurea* made with one of those sirroppes, five to a drachma; and let him take 3 or 5 of those pills in the euening when hee goeth to bed, or about midnight. In steed of these pills, hee or shee maie take a Medicine in the morning, five howers before hee eate, w^{ch} shalbee made of half an ounce of *Diacarthamū* in 2 or 3 ounces of betony water. Afterwards, to comfort the hed, make him a Capp, basted betweene 2 linnen or silke foulds with Cotton, of Camomill flowers, Marioram, Cloues, Nuttmeggs, mace, graines of paradise, and Cinamon beaten to powder; for such meanes diuert the flegme from the hed, provided that purgation bee vsed before by the pills aforesaide, or by Pills of *Affaiareth* or *Hiera*, which are less laxative.

After purgacōn, you may blow sneefing powder or *Pirathru* into his nostrills. It is good likewise to make the patient a gargarisme of the water wherein sage hath beene

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beene boiled, and to annoint his hed with the oiles of lillies, Cammomill, and rew. Besides these aforesaid medicines, it is not amiss to lett him drinke of the wine wherein saage hath beene long steeped and hung in a bagg to Consume the flegume, and comfort the braine and nerves.

When the paine of the hed proceedeth of Melancholy.—You shall know the same when the patient feeleth heavines and dulnes in his hed, and hath terrible dreames, with much solitude, sadnes, or feare, and the paine especiallie is on the left side.

The remedie.—Yow are to minifter to the patient sirrops of borragge, or of walfearne, or fumitorie, wth buglas, or walfearne water, or the decoction of sage, or of time. By such sirroppps the melancholie humor wil bee easilie disiested and corrected. And if it cease not by these meanes, after hee hath vsed the sirrops three or foure daies, giue him pills made of half a drachme made of *Aurea*, or half of *Sine quibus*, or half of pills of *Hiera*, and half of femotorie pills. Insteed whereof hee may take in the morning, 5 howres before hee eate, three drachms, or halfe an ounce of *Diasena* dissolued in borragge water, or hopp water; or the decoction of sage, licorace, reafons of the sunn, and the Cordiall flowers.

Yf the Paine of the hed grow by winde.—You may know it when the sick bodie seemeth to haue a greate noise or sownd in his hed, and that the paine changeth from one place to another without heavines or discent, or falling of humours.

The remedie.—You are to applie vpon the hed hott linnen clothes, or a bagg of Myllett and bay salt fried in a pann; and you may proceed to hotter things, if need bee, as to make a bagg of Marioram, rosemarie, rue, baies and Iuniper berries,

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berries, applied vpon the paine, and make fomentation or embrocacā with the decocōn of them.

If the paine of the hed proceed from the heate of the sonne; but first another remedy for the former Paine.—Take oiles of Cammodill, of dill, or of lillies, and annoint the hed with one of them, or with three of them together very hott; yf thei profit not, take the oiles of rue, of speeke, or *Castirium* to make mixttōn with them; adding to the aforesaid oiles a little pepper or mustard seed, yf you will stronglie heale the hed. It is good likewise to snuff vp water of hony, Iuice of marioram, of fænnill Aromatized with nuttmeggs, and *lignū Aloes*. RASIS, the greatest practizer amongst all Phisitians, saith, that whosoeuer hee bee that vfeth oftentimes to snuff vpp the oile of marioram into his nostrils, shall neuer bee troubled with the paine of the hedach; hee meaneth the greater marioram.

Yf the paine of the hed proceedeth from the heate of the Sunne.—Apply those remedies that are sett downe for Choller.

Yf the paine of the hed proceedeth from the coldnes of the aire.—You must applie the remedies aforesaid that are sett downe for flegume.

The manner of diet in euerie paine of the hed.—The patient that hath hedach, either proceeding from blood or choller, must drinke noe wine, eate noe flesh, whot meate, or anie thing that nourisheth greatlie; but must bee content to drink Tisince, balme water, or the Iuleb of roses; and to eate roasted apples, damask prunnes, almond milk, and barlie creame, and porrage made with lettice, and purcelaine in Chickin broth, or with a piece of veale, if the patient bee weake. In the paine of the hed, which proceedeth from a cold humo^r, the patient must drink no wine for the

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first

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first 3 daies, but onelie smale beare; for although the wine bee agreeable and comforteth naturall heate, yet it is verie hurtfull to the animall heate, the braine, and the nerves. In whatfoeuer paine of the hed the patient suffereth, hee ough[t] to make light suppers, and avoide all windie meates, as garlike, onions, leekes, pease, beanes, lettaice, spice, mustard, great cabbag, salt meats, and such as are hardlie digested. Hee must likewise avoid sleepe in the daie time and presen[t]lie after supper, and let him not take his rest before two howres after meate befe overpassed. The travell of the spirrits is verie troublesome and hurtfull to them, by reason of the Commotion y^t happeneth in the animal spirits, which are the instruments of vnderstanding, as AVICEN saith. There is nothing more conuenient to aswage paine, and to cause a long paine to haue short end, then rest; and to leaue all those things which perplex the animal vertue, such as are strong cogitations, and all labour of spiritt; and especialie after meate, the patient must avoid all things y^t trauaile the vnderstanding, as contemplacōn, study, reading, or writing. For the better vnderstanding of the infirmities of the hed, you are to conceiue that sometimes it happeneth, by consent of some other members that are affected, as, for exāple, the stomake, the mother, the veines, the liuer, the spleene, so as the cause of the sicknes is not primarily in the hed; for which cause wee are to heale the infirmitie of the part affected, according to the manner which shalbee taught in the Chapters following. You may discern when the said paine commeth by the infirmitie of the stomack, when the patient hath great paine in the same; ffrom the mother, when the woman feeleth paine in her bellie; from the reines, when [the] sick feeleth great paine in them; when the sick is sensible of greate paine in the spleene the harme proceede[th] thence, especiallie when the paine and heavines is on the left side of the liuer; when the paine is on the right side, and aboute the region of the liuer that lieth vnder the short ribbs, the harme proceedeth thence.

THE

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THE SECOND CHAPTER.

Contayning remedies for the infirmities of the face, the extreame rednes thereof, pimples and fierie speckles.

FIRST to heale this infirmitie, which is in scorne called coppernose, and is an excessiue rednes of the face, either in the nose or other parts thereof, which proceedeth from adust humors and salt flegume, I am, before I write the remedies, to enforme yo^w that if it bee of long continuance it is vncurable.

The Palliative cure is thus.—You must purge the bodie, as you did in the paines of the hed proceeding from choller, then steepe linnen Clowtes in allum water, made, as I shall teach you hereafter, which clothes must bee laide vpon the rednes, and oftentimes applied.

Allum water.—Take one pound of rock allum, of the iuyces of purflane, plantine, and sower-grapes, of each a pinte, with Twenty whites of egges; beat the whites wth the iuices, then mix them together, and put all into a bodye, with a heade of glasse, and distill a water from them, and reserve the water that falleth into the receauer to the vse aforesaid. This medicine is good against tetters, itchings, and heats that happen in the skinn.

Another remedie.—Take of litharge of siluer and brimston, of each equal parts, and boile them in equall parts of rose water and vineger, then, with a linnen wett in that liquor, applie vpon the rednes.

A palliative cure for the incurable.—Seeth Cammomill flowers, violets, roses, and lillie flowers, and bathe the part affected; then annoint the place with half of *unguentū Conphrecatum*, and half of *unguentū Citriū*, adding a little
brimston

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brimston in powder, and quicksiluer quenched in fasting spittle.

Another.—Virgins milk, called in lattin *lac virginis*, rose water, wherein some brimstone finelie beaten hath beene dissolued, oile of Tartar, and oile of wheate are good in this case, especiallie *Lac virginis*, to cleare the countenance, drie vp the virulent pimples, and to destroy the frecknes, and it is made after this mann^r follow[ing].

Lac virginis.—Take three ounces of Litharg of siluer, beaten & ferced, half a pinte of good white wine vinegar, mix them well together, and distill them by a filter, which is by a list, or passe them through a cloth or bagg. Then take the said water, and mix it with the water of salt made with an ounce of salt, well beaten to powder, and half a pinte of raine or fountaine water, and mix these two well together, then will they grow white after the manner of milk, and wafh the part affected with this water. Diuers men boile the lethardge with vinegar, and some of them add a little Cerufe, which is verie good against all rednes of the face.

The manner how to diet such as are infected with that disease.—Thei must abstaine from all oversalted meates, spices, fried and roasted meates, avoid drinking of pure and badd wine, and from eating of leeks, onions, mustard, and all hott herbes. In steede whereof, they maie vse purflane, lettaice, borage, and fuch like. Furthermore, thei are to keepe their bodies soluble, and in sleeping raise themselues vpon their pillows.

For rednes of the face which is curable.—Take a pint of goates milk, the Crumes of new white manchet, 6 whites of eggs, 2 drachms of Camphire, and the iuice of 6 Citrons, mix all the these togeth^r with the milk. Then take the 3
forts

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forts of Plantone, and laie a bed of your matter, and a bed of the Plantaines aboue, and clofe vpp yo^r bodie, and distill with a gentle fire as you doe yo^r rose water, and take that which you finde in yo^r receaver, and keepe it in a glafs violl fifteen daies; after which, take a white linnen ragg and steepe it in the water, and applie it to the rednes.

For Chapt lipps.—Annoint them with *unguentum album Caphuratu*, and if there bee anie blood, filth, or matter about y^m, wash the place wth plantaine water, wherein a little alum hath first beene boiled, and then apply your ointment; or annoint them with Tutty and oile of eggs. It is likewise good to wash them wth barley water and plantaine water mixed together.

For the Cancer, ulcer, and Noli me tangere.—Forasmuch as *Noli me tangere* comōnlie appeareth in the nose or face, like a little excrescence, round, hard, and painfull, declining to a leaden cullor, wee maie well iudg[e] it to be a dangerous disease; yet, notwithstanding, it shall not bee amiss to make this ointment following, and applie it vpon the place. Take 2 or 3 ounces of *Vnguentū album Caphuratu*, of the Iuices of Plantaine and nightshade, of each half an ounce, of *Tutia* prepared, the weight of half a crowne; incorporat these together, and make an ointment thereof, and applie it.

For the Scrophulae, or Kinges euill.—Although these excrescences and tumors can verie hardlie, and but in a long time, bee cured, by reason of the could flegmatique humors wherof thei are caused, yet because the poore are often pressed with these infirmities, and your hono^r laboureth in devotion to help them, I will fett downe a remedie w^{ch} S^r DOMINICK revealed to a poore deuout woman. And thus it is; take leeks wth the leaves and beards, and the roots of the dock, and draw out half a pinte of the iuyce of them, and put the same into a viall of glafs with one ounce of
Pellitory

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Pellitory of Spaine beaten to poulder, and a scruple, which is twentie graines, of verdegrice, shake and mix them well together. Then, euery daie bathe and foment the tumors therewith, either with cotton or a linnen pledgett, after which take a white linnen Cloth, and wett it in some of the water, and laie it on the fore often, in vsing it shaking of the glasse.

A Purge to to bee giuen before you foment them.—Take half a drame of good turbitts, a scruple of ginger, half an ounce of sugar, and an ounce of white wine, mix altogether, vse the same three times in the weeke, in the morning fasting, and vse it for three weekes space.

For those Scrophulæ that were Vlceraled.—Mundifie the superfluous flesh wth ægip^hvacu, w^{ch} yo^w maie buy at the Apothecaries, and to cure them perfectlie it shall bee good for you to wash the soare with Allom water, and sometimes applie a pledget dipped therein. And if there flow anie great moisture, when it commeth to bee closed and skinned, putt vpon it a pledgett wth *unguentu Apostoloru*, mixed with a little of this ointment following, which must be applied aboue the soare from the begining vntill the end of the Cure; for it hath the vertue to incarnate, to mundifie gentlie, and to Close vp the Vlcera.

A Singular ointment for the weeping Scrophule.—Take of the oiles of lillies and linseede, of each 3 ounces; of oiles of roses and mirtles, of each two ounces; of the lithargies of gold, siluer, and minium, of each one ounce; of *Diaguild cum gummis* 3 ounces; of goates greafe and wether fatt, of each 2 ounces and a half; of the iuice of doggs tongue, the herbe, 4 ounces; great pitch & comon pitch, of eache one ounce and a haulfe; boile all together till they grow black, and the Iuice bee wholie consumed; then straine all thereon a thick cloth, afterwarde boile y^m againe vpon the fire till
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thei growe extreame black, adding of pure turpentine 3 ounces, of Opoponax two ounces and a half, of white wax as much as sufficeth, make an ointment, not overfolide, and put in y^e turpentine & Opoponax, when it is taken of y^e fire. The herbe called doggs tongue is good to be applied to the said Scrophula.

The Regiment and diet in this infirmity.—The sick ought to endure hunger as much as in him lieth, and to take heede that hee eate not overmuch; hee likewise ought to keepe his hed vp^right, and not to sleepe leaning on his knees, or bending his hed downewarde; hee likewise ought to avoid much laughter, much speaking, or entring into deepe choller.

Hereafter folows remedy for the eies, which are the messengers of the soule, expressing either ioy or anger concealed, which presentlie discouereth it self in them, and thei are ordeined for the light of the whole bodie; for w^{ch} nature hath ordained the eiebrowes and lids for their tuition, the better to resist those things that are contrarie to them; this notwithstanding, somtimes debilitie possesseth the sight, which may bee prevented after this manner following.

A remedie for the weaknes of the sight.—Take Fennill, vervaine, Clarie, rue, roses, of each equall parts, and distill a water from them, and dropp a little thereof into the eies euening and morning.

An other experimented water that cleareth the sight.—Take the Iuices of fennell, eiebright, rue, and Clarie, of each two ounces; of pure honney one ounce and a half; of Aloes, Tutia, Sarcocol, of each half an ounce; the gawle of a Capon, a cock, and a pullet, the fourth part of an ounce; of nutmegs, cloues, and saffron, of each one drachm; of sugar candie 6 drachmaes; put all these into an alembique of glasse,

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glafs, and diftill a water from them. Dropp of this water, once a daie, two or three dropps into your eies. If you could get the liuer of a buck, and mix it with thefe it would bee the better, and the water would haue greater venture.

For the fame.—It is good everie daie to Chew a nutmegg; likewise to take once in the weeke a *confite mirabelane*.

For the fame.—Burne a Pie to ashes, and wth Fennell water diftill thereof into the eie. It is good likewise to vfe diftilled water of yong pies. The like good doth the diftilled water of rotten apples, if you putt 3 or 4 dropps into the eie.

Such pills as are good for the fight.—Pills *fine quibus, Affaierets* wth Agarick in trochifques, and *Pillule lucis* are good to purge the braine and comfort the fight.

For the paine of the eies.—Sometimes the paine of the eie proceedeth from blood, and then the veines of the eies are redd and fwolne, in which cafe it is good to open y^e hed veine, on that fide where the paine is, and to draw blood. Sometimes the faide paine proceedeth from Choller, and then the p^atient feeleth great shooting and pricking in his eies and intollerable paine, and commonlie there appeareth a certaine yellow gumme in the eies, for which caufe you ought to giue him a purge for Choller, fuch as hath beene fett downe in the remedies of the paine of the hed for Choller. Sometimes fuch paine happeneth through flegume, and the patient feeleth great heauines in his eies, with great ftore of gumme and matter continuallie droppeth from them. For w^{ch} caufe you are to purge flegum, as it is fett downe in the remedies of the hed procured by flegume. Sometimes the paine is caufed by winde, at w^{ch} time the patient feeleth fuch paine as if a hammer were beaten vpon his eies, to remedie w^{ch} make a decoction of Camomill and meliolott flowers and fennell feede fode in water and white wine,
equal

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equal parts, and steepe a linnen cloth, 4 double, in the liquor, and cruch it out betweene two trenchers, and applie it often to the eie. Sometimes the eies are pained through some outwarde caufes, such as is dust, winde, or heat of the sun. In this infirmitie, applie womans milk beaten stronglie together with the white of a new laid egg. And somtimes the said paine commeth by a blow or stripp; for which distill a little dropp or two of a pigeon or yong turtles blood into the eie, which taketh awaie all bloodshott.

For an extreame paine of the eies.—Take an ounce and a half of oile of roses, the yowlk of an egg, a quarter of an ounce of barlie meale, and a little saffron; and incorporat all together, and applie them betwixt two linnen clothes to the paine.

Another.—Take of the crumes of white bread, about an ounce, and boile them in the water of garden nightshade; then incorporat with the said bred two yowlkes of eggs, oile of rofes, and Cammomill, of each one ounce an[d] a half; of the Muffilage of Linfeede one ounce, and applie them as is aboue[sai]d.

Another.—Take vj leaues of henbane, and drie them on a tileherd; then beate them to poulder in a mortar, and applie them.

For the rednes of the eies.—Vpon the begining of the rednes, you must vse stupes steeped in the water of roses beaten together with whites of egges.

Another.—Take red rose leaves, seeth them in water, lay them warme to the eies. This application taketh awaie all spotts of blood which sometimes happen in the eies, and it is good against the paine of the eies in the begining. It is good likewise against the paine of the eies procured by a stroke.

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stroake. If there suddenly happen a spot of blood in the eies thorough a stroake, applie stupes with the whites of eggs beaten; and after you haue appeased the paine, you are to applie a plaister vpon the eie made with the yowlk of an egg, barlie flower, and the iuice of mallowes; and if afterward the eie bee not healed of that bloodspott, you are to applie therevnto a plaistr, partlie dissolutive, partlie defensitive, and partlie appeasing paine, which you may make of wheatmeale, the iu[i]ces of mallowes, mints partlie, & the white of an egg.

For a long continued rednes in y^e eie.—Take a scruple of Aloes, *Cecotrina*, and boile it in Celandine water; then let the Patient take the same thereof into his eies, and afterwards wash them with Fennell water.

Another.—Take the powder of Commin, incorporat it with wax, and laie it warme, after the manner of an emplaster, to the eie.

Another tried often.—Take of the iuyces of vervaine and rue, or wormewoode, of each half an ounce; of rosewater one ounce; mix them, and dropp of that liquor often into the eies.

To restraine y^e teares of the eies.—Make a plaister of the powlder of Mastick, frankinsence, *Bole Armonack*, and gum *Tracagant*, wth the white of an egg, and applie it to the browes and temples; applie likewise a Cupping-glas vpon the napp of the neck.

Make likewise this liquid medicins for the eies, and dropp it into them.—Take of *Tutia* prepared and the bloodston, of each one drachme; of aloes half a drame; of perles and camphire, of each the third part of a dragme; beat these to a most subtile powder, and mix them with 3 ounces of the water

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water which is drawn from the buddes of rofes when the leaues are pulled, and make a medicine; to reſtraine all humours likewiſe, which fall vpon the eies, uſe the Poulder aboue ſaid, mixed wth raine water wherein a little pure Frankinſence hath been boiled.

For ſpotes in the eies.—The ſpotts in the eies may eaſily bee cured in the yonger ſort, but in the old very hardlie. The begining of this cure is after this manner: you muſt mollifie the eie and place affected with the decoction of Commomill and melilot flowers and the leaues of Cabbage, and cauſe the patient to receiue the ſteame thereof into his eies. Then muſt you miniſter A poulder made of ſugar Candie, *ſal gem*, & Calcined egg ſhels; and afterwards dropp womans milk into the eie, mixed wth the decoction Fenne-greeke.

Another ſingular receipt for all ſpots.—Take ſnailes and waſh them eight times in water, and diſtill a water from them; then take lizards dounge, red corall, and ſugar candie in fine poulder; mix them with the water you haue drawne, and diſtill it once more, then evening and morning drop a dropp therof into the eie.

A regiment for the eies.—Lett the patient bee carefull to keepe his body ſoluble, and lett him ſhun the fire, ſmoake, and duſtie walks, and the aire w^{ch} is eith^r ouer hott or ou^r Coulde, and abſtaine from weeping & longe readinge a ſmall printe. To watche much, to drinke wyne exceſſiue, & to eate in the eueninge intemperatlie, are verie contrary to the eies, and hurt the ſight; ſo likewiſe doe all things that are windy and cauſe vapoures, as garlike, onions, leeks, muſtarde, peaſe, or Beanes. Lett him keepe his feete Cleene, avoyde ſleepinge in the daie time, and lett him fix his eies one greene things, Cleene water, pretious ſtones, and beware of hanginge downe his heade; lett him uſe meats of eaſie diſgeſtyon,

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disgeftyon, and oftentymes eate fennell; and after his meales take fome prepared Coliander feede, not drinkeinge after yt.

A remedie for the paine of the eares.—Take oile of Roses & a litle rofe vinegre, and infufe thereof into the eare; then make a bag of Camomell and meliolott flow^{rs}, and applie it warme to the parte.

A remedie againſt the finging of the eares.—The patient muſt take *Pillulæ Cochleæ*, or *Fedide*, according as is formerlie aduifed, becauſe this buſſing and noiſe proceedeth from a windie, or flegmeticke, repletion; and before hee take the ſaid pills, it ſhalbee good for him to take 3 ounces of Fennell water before dinner for 3 or ſowre daies. After the operacōn of the ſaid pills, putt a tent into his eare, ſteeped in oiles of rew, *Caſtoreū*, or ſpike, with the iuice of leekes; & oftentimes, in the morning, faſting, let him receiue the vapor of this decoccōn followeinge hott & by a Tunell. Take of maioram, rue, wormewood, of each a handfull; of Cammill & meliott flowers, two little handfulls; boile them, and let him receaue the vapour of them.

The gouernance of one y^e is ſoe affected.—The ſick ought to drink and eat verie little, to excerciſe himſelf faſting, and to uſe the hott howle often and ſometime to ſneeze; hee muſt avoid all windie meates, and if hee drink wine, let him temper it wth water.

Againſt deafnes.—Sometimes deafneſs happeneth by reaſon of winde gathered in the eares, w^{ch} procure a certaine ſound and finging; to remedie w^{ch} infirmitie, diſſolue a little aloes in hott water or in white wine, and diſtill it into the eare; then beate a little *Euphorbiū* to powder, and blow it into the noſthrils to make him ſneeze; ſometimes the ſickneſs groweth by reaſon of flegme, w^{ch}, yf it growe inveterate, yt is vncurable. But if it be but begining, you may purge his
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hed with those remedies I haue taught in the paine of the eares. Then take bay berries beaten to poulder, and boile that poulder in oile of lillies, and drop it warme into the eare.

A remedie against a stincking nose.—Take Cloues, ginger, and Calamint, of eache equall parts, and boile them in white wine, and let the patient wash his nose therewith; let him thē put into his nostrils the powlder of *Pireth[r]um*, yf his hed bee full of flegme; hee ought first to bee purged wth *Pillula Cochia*, or *Hierapicra*. The same stinck also sometimes proceedeth from the stomack; soe that you must first Cure the stomack, according as you shalbee directed in the Chapter of the remedies of y^e stomack.

A remedie against bleeding at y^e nose.—Tak[e] a Drachme of *Bole armoniak*, washed and mixed in rose water, or in plantaine water, and let him drink the same; then vse ligatures for his armes and legs, and make a tent of the smale, stinking red nettles, and putt it into his nose. Furth^r, let the patient hold in his hand the herb Agrimony wth the roote, and vn-doubtedlie the blood will stench.

For the same.—Affix a Cupping glafs vpon his liuer, yf the blood floweth from the right side; yf from the leste, vpon the spleene; and applie to the priue parts stupes, or linnen Clothes, steeped in vineger, and to the papps, if shee bee a woman.

Remedies ag^t y^e paine of the teeth.—The Paine of the teeth, w^{ch}, as GALEN witnesseth, w^{ch} of all violent passions wherwth a man is pained is most troublesome, and comes either from a whott or cold cause; if the cause bee hott, the gūmes bee red and inflamed; for which cause it shal not bee amifs for the patient to gargarize with Camphire water, and to boile camphire in vineger, and to hold it in his mouth.

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Another singular remedy w^h taketh away the paine of the teethache, if it be a hott cause.—Take the roots of white henbane, and boile y^m in vineger and rose water; let the patient hold a spoonefull of this liquor in his mouth, and, after a while, spitt it out, and vse it often.

A remedie for the paine of the teeth proceeding from a cold cause.—Because that in such an infirmitie water distileth into the mouth, the Patient ought to take *Pilule Cochiae* to purge his hed; then let him holde warme wine in his mouth, wherin pellitorie of Spain hath beene boiled.

Another remedie for the same cause.—Take sage, Pellitorie of Spaine, and boile thē in veneger, and often vse a spoonefull thereof hott in his mouth.

Another remedie.—Take the middle bark of the Elder tree, salt and pepper, as much of one as the other; beat them altogether, and make pills to hold betwixt his teeth.

An Excellent remedy.—Take twentie Ivy leaves, and boile them in a little glassen Pipkin, with a little salt, in good old wine, & lett them seeth foe longe while the vertue of the leaves bee gotten into the wine; then take it from the fire, and when the patient feeleth it so warm as hee may endure it in his mouth, let him take a spoonefull or two at a time of the wine, and hold it on the same side where the paine is, and incontinentlie it will wax lesser.

Another.—A Pill made of the inward bark of briony, held vpon the pained teeth, easeth it speedilie; so you renue it often it voideth matter abundantie.

Another excellent poulder to preserve, whiten, and strengthen the teeth.—Take 4 drachms of red Corall, of pellitorie of Spaine as much, first dried vpon a tile shade by a gentle fire
till

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till it bee fitt to bee pouldered, a drachme of Mastick, and half a drachm of mace, and a little fine fuger; beaten them all to an inpalpable powder, and with a peece of scarlet rubb the teeth therewith at your pleasure.

Another.—A Cloth steeped in veneger of Squilles is good to rubb the teeth and gummes; it comforteth the roots of the teeth, & giueth a good odour to the mouth.

For the stench of the mouth.—Let the patient oftentimes wash his mouth with water and vineger, and afterwards Chew mastick in his mouth; for a long time after it shall fitt him to wash his mouth with winne wherin Annisseeds and Cloues haue been boiled.

How such as [are] aggrieved with the paine of the teeth and stincking breath should be gouerned.—Thei must wash their mouth before and after meat with warm water, or wine, to clenfe them, and purge the humours of the gummes w^{ch} fall from the hed. In the morning, fasting, let him wash his mouth and rubb his teeth with a saage leaf, or the pill of a Citron, or with a poulder made of gloues and Nuttmeggs. Let him avoid whitte meates, raw fruites, sharp things, and such as are hardlie Chewed, and all meats that are hard to bee digested. Especiallie let him not vomit.

THE THIRD CHAPTER.

Intreateth of remedies for the infirmity of the brest.

Firſt of all for Horſnes, w^{ch} interrupteth a mans voice and maketh him ſpeak wth great difficultie, hee that is troubled therwth muſt avoid all ſharp and ſower things, all ſalt meats and ſuch like; hee muſt eſchew ſleeping by daie; overwatching; hee muſt avoid Cold, much ſpeaking, and

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and lowd crying. All sweet things are cōfortable for him, as rosted apples with sugar, reasons of the Sunn, fatt figgs, Almond milk, barlie Creame; pyne feeds, sugar pellets, Sugar Candie, and licoras.

✓ *A remedy for a whorse voice.*—Take the broth off red Cabbage, and dissolue in a draught thereof 7 or 8 sugar pellets, and one ounce of sirropp of maidenhaire. Let the patient drinck it about bed time.

Another remedy.—Give him a loozinge of *Diaireos simplex* morning and evening.

A remedie for a long continued hoarfnes.—Take raifons of the funne, fatt figgs, sugar, Cinamons, and Cloues, of each a little quantity, and boile them in pure wine; giue the patient evening and morning two ounces thereof, provided all waies that hee haue noe fevar.

✓ *To the same effect.*—Sirrope of Iuiubes, giuen evening and morning, one spoonefull, or taken wth a stick of licoris. Yf wth the hoarfenes there discend abundaunce of Rume into the mouth, it is good to make an Electuarie wth the half part of *Diaireos*, and the half part of *Diatragagant*, and to vse it euening and morning; then to perfume a capp basted wth flax, made with frankinsence, mastick, varnish, and *Storax Calamite*, and to weare it on the hed.

A remedie for the Cough.—Take hisopp, raifons of the funne, figgs, of each half a handfull; of licorace one ounce; boile these in water till the third part bee consumed, then let the patient drinke thereof two or three times in the daie. In the morning, two howres before hee eate, and one howre before supper, at euerie time 3 ounces, and incontinentlie after, it shall not bee amiss for him to eat a loozinge of *Diaerios* or *Diapenidion*. Yf you desire to make the former
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decocion stronger, & more effectuall, add to it a colewoort roote, annyfeeds, and Fennellfeeds, wth nettle feede in a little quantity, which is the fourth part of an ounce.

Another remedy.—Take sugar Candie, *Pillulæ albæ Diaireos*, and *Diatracacanth*, of each an ounce; of licorace two drachms; make a powlder of these, and giue the patient a spoonefull thereof, morning and evening, and let him drink after it one ounce of Hisope water, or scabious water, wth sugar or without; in steed of w^{ch} waters it will bee verie profitable for him to take the broth of red colwarts without falt.

Another remedy.—Take of sirropp of licoras & Hisope, of each half an ounce; let him drink, evening and morning, the same quantitie in three ounces of Ptisan, and sometimes take a spoonefull of the sirroppes themselues.

Another.—*Loch Sanū*, and *Loch de Timo*, and *Loch de Pulmone Vulpes* are excellent to vse in this case, and sugar pellets may bee vsed in the violence of the Cough; it likewise shalbee good to annoint the brest with oile of lillies, almonds, and Maij butter. Note this, that the Cold Commonly commeth by reason of Cold humours which greeuouſlie afflict the lunges; for which cause all hott and sweet things, and such as procure spittle and ayre, are fitting in this disease, as are abouesaid. And sometimes it proceedeth from a hott cause, which maie be discerned when it is accompanied with a great alteration and hott fevour; and then must the patient abstaine from drinking of wine, and do all as followeth.

Against a Cough which proceedeth from a hott cause.—Take of the Sirrops of violets and Iuiubes, of each half an ounce, and in 3 ounces of Ptisan ministr it to the patient, or in warme water. To the same effect, giue a losinge of *Diatragacante*, & after let him drinke three ounces of Ptisans.

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A rule to informe those that haue the Cough.—They are to avoid all vineger, veriuycce, salt meats, fruits, and raw herbs; muddy and slimy fish; grose meats and excessive glutting of themselves. Thei likewise must take heed of drinking of wine betwixt meales, and of sleeping by daie, and presentlie after meat; winde, cold, and overmuch speaking ar[e] Contrarie vnto them, and all trauaile of boddy & spiritt likewise; restraining and keeping in their breath doth them good.

Remedy against short breathing.—Difficultie of breathing proceedeth commōlie from Clāmy and viscous flegme, w^{ch} possesseth the lungs, or from matter w^{ch} is locked in the brest, and stopeth them, or from a Rheum that falleth vpon the lungs, and into the brest, whence groweth the difficultie to draw aire, and this is called by the Phisitians *Dyspnea*, or difficultie of breatheinge out; and that is called *Astma*, or difficulty both in drawing in the aire and in expelling it, and it is called *Orthopnea*. For euery one of these maladies, the things w^{ch} are ordained for the Cough are necessary, and that which followeth. Take an ounce of Raifons of the funne, the stones taken out, two fatt figgs, the pulp of one date dried, hisope, maidenhaire, licorace, the lungs of a fox mashed in wine, or scabious water, of each one drachme; of fugar peindes two ounces; incorporat all these wth siropp of licorace, and make a loch, and vse it often wth a stick of licorace long time after meate.

Another receipt.—Take horehound, Maidenhaire, and hisope, of each a handfull; of licorace, Dates, figgs, parlie, Fennell seeds, of each half an ounce; boile these in a pinte of water till the third part bee consumed; then glue him to drinke 3 ounces thereof, in the morning, two howres before hee eate; and before, and incontinentlie after, it shall not bee amifs to take the biggnes of a walnutt of the conferues of Colewarts, or a loosing of *Diaphisopi* or *Diaireas Salomonis*.

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Salomonis. The loch of the fox lunge is very good for this *Æstma*. ✓

An ointment for a short breath.—Take 2 ounces of oile of sweete Almonds, of Maij butter wthout salt one ounce, and a little saffron and new wax, and make an ointment to anoint the breſt evening and morning.

A regiment for short breathing, which often times is caused by flegme w^{ch} is imbibed and gathered in the lungs.—It is behoofull to obserue that rule w^{ch} is ſet downe for the Cough, and to liue in drie places and farr from fenns and marſhes, and to lie in a Cleere and noe Rheumatique chamber, wherin, during the winter time, let a fire bee kept of dry woode without ſmoak. Let the patients bread bee leavened, And let him forbear all tarts, cakes, ſimnells, and cruſt of paſtie, all baked meats are nought for him; as harmfull likewiſe are peaſe, beanes, Cheſtnuts, medlers, and ſuch like; or anie meate that is windy, or ſtoping fiſh that is roſted on the gridyron is leſſ harmfull. Barlie Creames, broth made with red Colewoorts, or the broath of an old cock ſodden with hiſope and a little ſaffron, are very good; ſoe are figgs, raiſons of the ſunn, dates, pippin, kernels, and ſweet Almonds. Suddaine and haſty motion or exerciſe ys very dangerous, although ordinate exerciſe before dinner bee very good and profitable. Wrath, vexing, deſpight, and other paſſions w^{ch} enflame the heart and ſpirrits, ought to bee avoided.

Remedies for thoſe y^t haue the Ptifick.—Ptifis is an vlc^r of the lunges, by meanes wherof the bodie conſumeth in ſuch ſort that nothing remaineth but ſkinn and bones. And you ſhall perceau^e when a man is troubled with this ſickneſſe, becauſe hee dailie growes mor[e] drie and leane, his haires fhed, and hee troubled with a violent Cough, and ſpitteth thick matter, wth ſome ſtreakes of bloode in it. And if that
w^{ch}

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w^{ch} hee spitteth were put into a bazon of water it will sinck to the bottome. GALEN speaking of this mallady faith, that hee neuer knew man that escaped it, And that beeing at Rome hee counsailed such as were sick thereof to inhabit mountanes and hyllie places, farr from waters or plashe marshes, whereby theire life was prolonged. Although at last thei died of the same sicknes, yet it is not amiss to set downe remedies for them. And that which most profiteth them is to drink euerie morning two or 3 ounces of Asses milk before dinner; in steed whereof thei maie vse goates milk, newlie milked or drawne, and everie time to put into y^e same a spoonefull of sugar roset, and to eat conferue of roses, *Pignolate*, and *Diatracanthum*, and to annoint their brefts, both before and behinde, wth oile of sweete Almonds and Maij butter.

Another experimented remedie.—Take 2 ounces of Pympernell, and beat them to powlder, and afterwards, wth sugar, make an Electuarie, whereof euerie morning giue the sick two dragmes, with three ounces of Pimpernell water with sugar.

The distilled water of snailles is verie good to bee drunck by those that haue the Ptisick in the morning, and for all such as are drie & leane.

Another remedy.—Take of the 4 Cooling seeds, and quince seeds, of each 3 drachms and a half, of white popye seed 5 drachms, of the Iuice of Licorace, Hisope, Amidon, güm Arabeck, & *Diatracaganthe*, of each one drachme and a half, of sugar penedes to the quantity of them all; make a powlder of these, and take 2 drachmes thereof euery morning, with 2 spoonefulls of sirropp of Iuiubes; or in steed of that powlder, let him drinke Ptisan, or Coltsfoote water, to the quantitie of 3 ounces; this powder is excellent against the Cough and consumpcōn of the lunges, wherewith HALY faith that hee healed a religious man.

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A regiment for such as haue the consumption of the Lungen.

—Thei must vse those meanes that are sett downe for the Astma, and avoid all spices, except it bee safferne. Thei must likewise shunn all sharpe, fower, and eager thinges, & avoid all hunger and thirst, nourishing themselues with meates of easy digestion, and such as nourish freely; of w^{ch} sort are Coollifes made with Capons, barlie Creames, almond milk, yowlks of egges, veale, lambe, kid, sheepes feete, and little birds which liue in the woods, and Crevises and river fish that are scaled, with snailles boiled wth fennell and hiope.

They must live at pleasure and entertaine some plaie or sport without travaile; thei must avoid laxative medicines, because A flux in that disease causeth death, w^{ch} is contrary to the difficultie of breathing, in w^{ch}, of necessity, they must allwaies keepe their body soluble, either naturally or by medicine.

For the Pluresie.—This disease is called pluresie by reason of a skin called *pleuræ* which investeth the ribs, and in it there are ingendred impostumes, caused of blood and Chollerique humours, of which the plewrisie is gathered. This disease is known by 4 signes; first, because the patient hath a most violent fever; secondlie, by the paine w^{ch} is in the side, w^{ch} resembleth the pricking of a dagger; Thirdlie, by the patients shortnes of breath; and fourthlie, by his Cough, w^{ch} is verie violent. By these signes you may know when it is a true plewrisie which growethe in the inward skins of the bodie. Yet is there another Bastard plewrisie w^{ch} groweth in the outward skinner of the ribbs, and in this the patient hath not so great a fever as in the other.

The remedie.—The patient ought to open the liuer vaine ✓
on the syde pained, although AUCEN in the three first daies thinketh the contrarie. But the first receiued opinion is the best, after blood letting to the chaunge of the bloude,
y^t

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✓ y^t shall not be amisse for him to applie a blather full of hott water to his fyde, and eueninge and morninge to anoynte his fide wth oyle of Camomell. Further, he ought to take glister made of whaie, wth Cassia and oile of Violettis and honie of roses, yf his bodye be bounde. Instead of which glister it is not amisse to take an ounce of Cassia before dynner, either in a Bolus, or wth Ptisan or Scabious water.

Another Remedie.—Take the distilled waters of broome flow^{rs}, scabious & *Carduus Benedictus*, of eache equall parts, w^{ch} mixed together, giue him a drinke euerie morninge to the quantity of three ounces, and lett him anoynt his fide wth the oile of Broome.

Another singuler Remedie.—Take three ounces of *Carduus Benedictus* water, wyth a spo[o]nfull of white wyne, and six yolks of Fresh eggs; all theis beinge mixed all together lett the patient drinke yt of warme as soone as hee cann.

✓ *Another experimented Remedie.*—Take twoe good handfulls of horsedunge, and Twoe racies of ginger in poulder, and put the said dunge and ginger into a faire linnen Cloath, then put it into a newe glased pipkin, and seeth the Cloathe or bag, fast Closed, in Twoe pints of white wyne tyll the thirde parte be Consumed. Giue the patient some three ounces of this wyne euerie morninge, and after he hath druncke his winne, Cover him Cloase that he maie sweate.

A regimentt for the pleuresie.—The patientt must neith^r drinke wyne [n]or eate flesh, but Content himself to drinke Ptisan, Barlie water, and suche like; and to eate barlin Creames, Almond milke, roasted apples, Raisions of the sunne, and things of that nature, vntill the seauo^r be extinguished. And to further his spettinge yt shalbe good for him to vse Coole and openinge sinapis, *Pillula albæ Diatragacanth*,

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Diatragacanth, fuger Candie, and other fuche remedies which are good for the Coughe.

For the paine in the side w^{ch} is noe pleuresie.—Oft tymes there groweth a paine in the side w^{ch} wee call a stiche, which proceedeth from wynde. For which infirmity it is good to applie hott thinges, as a hott toast of breade, a bag full of oats and salt fried together. It shalbe good likewyse to vse a dishe of woode filled wth hott Ashes, hore-
hounde, rue, wormewoode, marioram, Baies and Camomill. ✓

Another Remedie for the same.—Take a Colwoorte roote, and herbe mullen, of eache one ounce; of Vervane, Motherwoode, Sage, mints and Tanfie, of eache as much as sufficethe, or haulf a handfull; distill a water from them, and lett him drincke three ounces thereof as longe as the paine endureth.

Another.—Take the sayd hearbes and roots, and stampe them wth white wine, then straine them, and giue the patientt twoe ounces thereof three howers before meate.

THE FOURTH CHAPTER.

Of the infirmities of the hart.

THen is the diseafe called dibilitie, and feblenes of the harte when the Vitall spiritts are defectiue wythowt a manifest Cause; or when the bodie consumethe and becometh discolored, and that the Vitall operacōns are weakened withowt a fencible harme to the other members but to the harte; and yt maie come of an impostume, for w^{ch} it is in vaine to seeke remedie, because that euery impostume of tharte is deadlie; and this weakenes of the harte maie Chaunce by some accidentall Cause, which maie be knowen

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knownen when there is greate and vehementt heate in the brest, yf so be that yt diminisheth more in drawinge in the Coulede then by drinckinge coulede water.

The Remedie.—Giue the patientt that hath the feblenes of the harte, and is readie to fainte by reason of the feauor or extreame heate he suffereth, everie morninge the weight of a Crowne of the trochisques of Canphire in the wyne of Pomegranats, and applie to his lefte syde, about the region of the harte, a peece of scarlett or linnen steeped in roosewater and Vinagre. Insteed of w^{ch} trochisques yo^w maie giue the electuarie Called *Diamargariton frigidum* euery morninge a lozinge. It is good likewise for the said feblenes of the harte to vse Conserves of Roses, Violetts, and lyllies mixed together, and to drinke three ounces of Sorrell water after yt, and to smell roases, lyllies, rosewater, and vinagre.

Sometymes, and that verie often, this weakenes of the harte proceedethe from a Coulede and dry Cause, which is wthowt a feauor, wythe feare and sadnes.

A Remedie.—Take of the electuaries called *Diamofcus* or *Pliris Archonticon* every morninge, the quantety of a lozenge, then lett him drinke a litle good wyne or buglosse water after yt, and annoynte his brest wth *Olium nardinum*. Moreouer giue him, once a weeke, fife how^{rs} before he eate, a drachme of good Treacle, or methridate, dissolued in a lytle whyte wyne wherein a lytle mace hath beene boyled.

To the same effectt.—Yo^w maie oftentymes giue the patientt, at such tymes as hee fainteth, Cloves, Cinamon, nuttmeggs, and the roots of the Coale Condite, prouided that the patientt haue noe Consumption, in w^{ch} Cause he ought to abstaine from such things. Insteade whereof, yt shall not be amisse to nourishe him wth good meates & broathes

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broathes wythowt spice, and to take, euery morninge, three or fower ounces of Asses or goats milke, wth suger of Roses.

For the tremblinge of the harte.—Which by the Phisitian is called *Cardiaca passio*, otherwyse the tremblinge of the harte, w^{ch} sometymes Cōmethe wth, sometymes w^{thowt}, a feauor applie theis:

Yf yt come wth a feauor.—Yt is good to open the patients liuer vaine, to giue him, euery morninge, sirope of pomegranets, or limons, in forrell, succory, or rose water. Moreouer the patient ought to smell Coolinge and arematycall things, as roses, Violetts, lylles, and rose vinegre. Againe, yt shall not be amisse for him to take an infusion of a drachame of good Rubarbe, wyth an ounce of sirope of roses, in three ounces of Buglos water. After w^{ch} yt shalbe fytt to applie vppon the lefte papp a lynnyn Cloath steeped in plantaine water, roses, & forrell water, wth a lytle rose vinagre.

A remedie when the tremblinge of the hart is without a feauor.—Giue the sicke patient a Drachme of the poulder of *Diamargariton Calidum*, and the thirde parte of the powld^r of *Electuariū de Gemmis*. Then lett him drinke twoe or three ounces of buglisse and balme water mixed together.

Another Remedie.—Take Masticke, *lignū aloes*, Cloues, Cinomon, nuttmeggs, Cububes, of each one scruple, which is the Thirde parte of a drām; of *Doronecum Romanum* and perles, of each fiftene graines; of the seeds of Basil, Tenn graynes; of Amber and nuttmeggs, Twoe graines; of the Conserues of Buglesse and Colworthes, of each haulf an ounce. Make an electuary of theis, wth fower ounces of suger dissolued in white wyne and buglesse water; Of which hee is to take Twoe drachmes euery morninge, and drinke a lytle pure wyne after.

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Another Remedy.—Take of the distilled waters of Buglosse, balme, and borage, of theis three together one pynte, and half a pinte of good wyne; poulders of Cinamon, Cloues, and nuttmeggs, of eache twoe drachmes. Mix all theis together verie well, then lett them haue a Walme one the fire, then steepe a lynnne Cloathe, or a peece of scarlett, in the lyquor, and applie yt vnder the lefte papp.

Otherwise.—You maie make a bag and quillit wyth the poulders of fanders, and the aboue said Aromaticall spices and other Cordiall poulders, and applye yt hott vppon the lefte papp.

Another Remedy.—Make a Pomander of ladanū, *Ligna Aloes*, the Rines of Citrons, mace, Cloues, borage flowers, amber, and *Storax Calamite*, wth waxe, and lett the sicke beare yt about him, and often smell the same.

Another.—It is good to giue the patientt, in the morninge, three ounces of bugles water, wherein Cloues haue bene boyled. It is likewyse verie good for him, euery morninge, to drincke three ounces of a Iulebe made wth half a pynte of balme water, and three ounces of suger. *Confectio ex hiacyntho* is an exelentt and singuler remedy for the tremblinge of the harte; But yt is for greate and noble perfons, and not for the poore.

For Sincope or foundinge.—Sincope is an extinction, or suppleffyon, of sence and motion thorowe the hole Boddy, and therefore by the Philosophers it is called a Temporall, or lytle, deathe. It maie likewyse be called the greater faintinge of the harte, because the faintinge of the hearte is a way to foundinge.

A Remedy.—When the patientt foundethe suddenly, sprinckle Could water and rose water vppon his face, except
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in the foundinge in a woman yt proceedethe from the Mother, in this Cause yo^w are to forbear all sweete things, and applye all stinckinge and filthye things to her Nostrills, as Partridge feathers, burned *Castoreum* and *Assa fatida*.

Moreouer, yo^w ought to giue the patientt a lytle good wyne, which is a thinge which sodainlye Comfortethe, as AUERRHOIS faithe; afterwards chafe and bynde his armes, and this very stronglie, and procure paine, and then loofe; then provoake the patientt to sneeze wth bloweing into his Nose the poulders of longe pepper, *Euphorbium* and *Castoreum*. And yf for all this the patientt revivethe not, The disease is mortall.

Yo^w are to noate That yf foundinge growe from some greate resolution of the spirites, as after some greate evacuation, eyther by swett, flux of bloude, or by stooles, yo^w must not Cast Cold water on the patients face, nor use stronge ligatures, but keepe him quiett in a place wthowt moveinge. Lett him drinke good wyne, and norishe him wth meats of easye digestyon, as Chickens, Capons, partridge, Veale, Mutton, or Kyd, of which you are to make good broathes, Coulises, and restoratives, either by distyllation or otherwyse.

THE FIFT CHAPTER.

Contayning Remedies for the sickenes of the stomacke.

THe stomacke is the storehowse of the Bodie to receiue all necessarie nutrimentt for all the members, and yt is scituated in the middest of the bodie to disieste the sayd meate, and ys often troubled wyth weaknes and wantt of digestyon; sometyme thorowe error of the quality and quanty of the meate, and sometymes by reason of flegme or rheume, which discendethe from the hed.

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A Remedis.—Hee must vse abstinence, and eate meates of easye digestyon soberlye, drincke lytle good wyne, and he must purge his stomacke wth pilles of *Hiera simplex* before meate, or take three of theis pilles at fower of the Clocke in the morninge, yf the Repletion be greate. At night, when he sleepe the, lett him keepe his hande vpon his stomacke, or laye a lytle downe pillow, or a bag of wormewoode or Marioram, vpon the same. Sometyes this debylitie happenethe neither thoroughe distyllation or rhewme, [n]either drinckinge or eatinge, but by reason of some viscous or flammy flegme contayned in the orifice of the stomacke, which is the Cause that ingendrethe rume, and makethe the meate to swyme in the same wyth lytle thirst, and sometyes wyth fower belchinges and swellinge. This debilytie cannot be p[er]fectlie healed, but you maie ease yt for a tyme, doeing that which followethe.

A Remedis for the weaknes of the stomacke.—First giue the patientt stomachall pills twoe or three howers before he eate, more or lesse, accordinge to the smale or greate repletion of his stomacke, and after, you are to giue him in the morninge, Twoe howers before his dynner, and an hower before supper, at every time, a lozeinge of the electuary called *Diagalanga*, or of anie other Called *Diaphaniti*, which electuaries Consume wyndes and warme the stomacke, and thereby expell the euell Coulede and wyndy Complexion of the same.

Another.—Greene ginger is verie good; yt will likewyse proffytt him muche, in the begininge of his refexion, to take Annysseeds and fennell seeds wyth fugar, or a Toft of breade steeped in good Muscadine, wythowt drinkeinge the said wyne, except it be in the ende of his meale.

Another Remedis.—Take Masticke and Ladanum, of eache one ounce; mints and wormewoode beaten to powlder, of eache
each

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each one drachme; Turpentine as much as will serve to Incorporate them together, & make a plaster of them and spreade yt vpon leather, and applie yt to the stomacke. Insteade of which plaster yt is good to anoynt the stomacke wyth the oyles Spikenard and Masticke, or to applie a warme Toft, steeped in wyne, whereon yo^w maie putt poulder of Cloues and Nutmegs.

Sometymes the weakenes of the stomacke is Caused by heate, the which you may discouer when the patyent hath litle appetyte, greate thirst, and sometymes paine in the heade; before meate and after he hath rotten belches, wherevpon sometymes ensuethe vomitt.

A Remedie.—Yf in fuche dibility you perceiue that the party spytteth much, and hath a desire to vomitt, yt it is good for him to take five drames of *Hiera pic[r]a* in the decoction of Cicers, or wth twoe or three ounces of worme-woode water, and in the ende of his repast lett him vse Coliander seede prepared, and avoyde drinkeinge after he hath slept by daye.

To the same effect.—To the same effect Comfited *Mirabolans Chebulæ* may serue, of w^{ch} he maie take once in a weeke, at fower of the Clocke in the morninge, a half, or a whole one at a time, takinge that which is in the middle out.

Yf in the sayd debylitie of the stomacke, w^{ch} is Caused thorough heate, there appeare noe abundaunce of spittle, but drynes of the mouth, wyth thirst, and stinckeinge and fumie vomitt, it is good, euery morninge, to giue the patientt *Sirupus acetosus*, sirop of Roses and of Quinces, wyth endiue and succorie waters. Then lett him take *Hiera picra*, as is above sayd, or fuche a purge as is sett downe in the remedies of the heade for Collier.

It is to be noted that in this debilytie of the stomacke, yo^w ought neither to vse cerate, plaster, or bag wheare there is heate, for feare of augmentinge the Cause; but it is profitable

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profitable to anoynt the stomacke wth Coolinge oyles, suche as are oiles of Rofes and Quinces. And yf he haue a minde to vse a plafter, make yt of red rofes and Sanders.

Against loathing & abhorringe meate.—Sometimes the sicke mans stomacke is afflycted wyth a difeafe called loathing, by which, Contrary to his will, he loatheth and refuseth all meats which are offered him, as a man in helthe taketh pleasure in his victualls. And the cause of this maladye is repletion of Chollerique and grofs and Clammy flegme gathered in the stomacke, and the sicke partie is verie thirftie, hath his Tounge drye, his mouth bitter, and sometymes he vomiteth yellowe Collor.

A Remedie.—Hee is to purge Chollo^r accordinge to the direktion before specyfyed. And yf his vaines be greate and full of bloude, you maie lett him bloude on the right
✓ arme, in the vaine that best appeareth. And to enkindle his appetyte, yt is good to lett him eate and drinke what-foeuer he desireth, althoughe yt be lesse profytable, and to giue him the Iuice of Pomegranats.

✓ *For Belching.*—Belcheinge is a kinde of inflatiue windines expelled out of the stomacke by the mouth, and yt proceedeth from defecte of heate and feblenefse of the stomacke, which ingendreth winde. By which meanes you may perceiue that yt signifieth a Could Complexion, which is the cause of fuch windines. Soe that after dynner yt is good to admynifter theis meanes followeing.

A Remedie for the winde of the stomacke.—Lett the patientt avoyde all fruits and rare harbes, fuch meats as are harde of digestion and fyll much, especially of fleepinge by dale. He must, fasting, take a dredge of anise & fennell feeds, Comynseed, and Carrawaies in poulder wth fuger. It is good likewyse, in the morninge before he eate, to giue
him

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him a lozeinge of *Aromaticum Rosatum*. And he that hath his stomacke pained and Coulde, yt shalbe good for him to take, euery morninge, Lozenges of *Dianisum* and *Diaciminum*, and afterwards to drinke a spoonfull or Twoe of good wyne.

Another.—You maie giue him a lytle poulder of galingall in wyne, or a lytle poulder of Comion wyth good wyne.

Another.—It is good in the morninge, fastinge, to giue him Twoe ounces of pure wyne, wherein bay berries haue beene boyled wyth aniseeds and Carawaies. And yf you add a lytle pure Franckinfence, the wyne will proffytt more; and outwardlye applye a bag full of Camomill, Rue, worme-woode, and marioram.

It is good likewyse to anoynte the stomacke wth oyle of ✓ Spicknard or Bayes.

Sometymes belching and windines Cōme before meate, and the Cause thereof ys viscus & waterye flegme which is in the stomacke.

A Remedie.—You must purge the flegme wth *Pillulie chochice*, or *diterarthamum*, as I have shewed yo^w in the remedies of the paine of the heade Caused by flegme. And before you giue him his purge, for three or fower mornings, twoe howers before Dynner, Let him take twoe ounces of siropp of wormewood, or Mynts. After which purge, you maie anoynt his stomacke wyth oile of Masticke, spicknard, wormewood, or lyllies, and then applie GALENS stomachall Cerale, or seare Cloathe, or a bagge basted wyth marioram, wormewood, and Camamill. After that, euerie morninge, lett him take a lozenge of *Diagalanga*, or such like. It is to be Noted That yf the patientt cannot take anie purgation suffycientlie to evacuate the fullnes of his stomacke, which hindereth his appetyte to his meate, he must be emptied by Clifter thus: Take a pinte of Barlie water, disolue therein one ounce of *Diacathalicon*, three ounces

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ounces of redd sugar, and three ounces of oile of Dill and Camomill, and iniecte a glister. Then lett him take a pill of *Pillula Elephantine*, or of *Hiera simplex*, before dynner or supper. Furthermore, yo^w are to obferve That yf before his meate he feele a heauines in his stomacke, you maie minifter the fame pills one hower before his meate.

For Hitchocke or Yeringe.—The Hitchocke is an euell motyon of the expulsiue vertue of the stomacke, incyted by the Censible vertue to expell that which is hurtfull.

This yeckinge sometyme Cōmeth of emptynes, by reason of the weakenes of the stomacke after a longe sickenes, or by a bloudie flux, or violentt scowringe, or other stronge evacuation, which is verie dangerous, and often tymes deadlie.

For which Cause you ought to giue him Restoratiues, such as are poched eggs, barlye Creame, almond milke, wyth astringentt herbes, Yf the bodie be overfoluble, and all such things as are easelie disiested and nourish stronglie. It is good likewyse, in a flux, to take especiall Care to bynde the bodie to cause the sicke to sleepe longe, and to anoynt his stomacke wth oile of sweete Almondes.

Sometymes the Hitchocke cōmeth of fulnes where the stomacke is filled wyth humors, and wyth meate and drincke, whence arisethe a thicke windines, which cannot easelie be resolued.

Yf the stomacke be overcharged wth meate, the patyentt must abstaine from eatinge vntill he hath eyther disgested his meate or vomited, and you must anoynt his stomacke wyth the oiles of Dyll, mastycke, wormewoode, or *Castoreum*. Yf the humors contayned in the stomacke be the Cause of the yeckinge, giue him *Pillula ante Cibum*, or an ounce of *Hiera picra* dissolued in wormewoode water, fower howers before meate; and everie morninge, after the operation of the sayd *Hiera picra*, lett him take a lozeinge of *Dianisum* or *Diaciminum*, or onely aniseeds and Carawaies.

For

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For all kindes of Hitchcocke.—It shalbe good for him long time to keepe in his breathe, to Cause him to sneeze, to travell muche, and endure thirst, and sleepe longe. It is good likewyse to Cast Coulde water on his face, to affright him, to anger and vex him, for by this meanes the naturall heate, beinge recaled inwards, is fortyfyed. ✓

For Vomitinge.—Vomitt sometymes happenethe wythowt greate violence, and by yt the patientt obteynethe helth. For which cause noe remedie ought to be applied thereunto, for it is a good accōn of the naturall vertue of the stomacke. Sometymes vomitt is a violentt motion of the expulsiue vertue of the stomacke, by reason of some evell matter Contayned therein.

A Remedie.—This vomitt ought to be furthered by giveinge the sicke warme water wyth oile to drincke, Wherevpon, wth his finger, or a feather, he maie provoke the same and Clense his stomacke, provided that the patyent haue a broade brest, and that vomytt prove not toe vyolentt for him, as it is in him that is narrowe Chested, and hath a longe necke, and is leane and weake sighted, for whome vomytt is verie dangerous. ✓

Sometymes vomitt groweth by reason of the weakenes of the stomacke proceedinge from a hott and evell Complexion.

A Remedie.—You must giue him siroppe of Roses, qui[n]ces, and mirtills, in barlie water or in succory water, to aswage his thirst, which cōmonlie vexeth him before his dynner and supper. You must anoynt his stomacke wth an oyntment made of the oyles of roses and qui[n]ces, wth Juice of mints, and a lytle wax; or make a plaister of mints, roses alhees, and oyle of roses, and laie yt one his stomacke.

Another.—Take of Franckincence and masticke, of each
F half

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half an ounce, beate them to powder, and incorporate them wyth the white of an egg and a lytle Barlie meale, laie the same vppon stupes, and applie them to the mouthe of the stomacke.

About the ende of his repast, it is good for him to eate a peece of marmalade, wythout drinkeinge after.

Sometymes vomitt Cōmethe by reason of a coulde and euell Complexion of the stomacke.

A Remedie.—Anoynt his stomacke wth oiles of *Nardus* and masticke; or mix wth the sayd oyles a lytle masticke, Corall, and waxe, and eveninge and morninge anoynt his stomacke.

Another.—Make a quilt of Wormewoode, Margeram, and dried mints, of each a lytle handfull; of Cloues, galingale, and nutmegges, of each haulf a drachme. Beate all theis to poulder, and bast them wyth Cotten, and so make yor quilt, and applie yt vppon the stomacke. Insteade whereof, you may take the sayd hearbes and drie them on a hott tyle share, and betweene twoe linnen Cloathes laie them to the stomacke.

Another.—You maie take a Toft of breade and steepe yt in the Iuice of mints, and Cast vppon yt the poulder of Masticke, and applie yt hott to the stomacke, reneweing yt everie three howers.

Another.—Take twoe handfulls of mints, and a handfull of Red rose leaves, boyle them in wyne, then take twoe ounces of toasted breade and steepe them in wyne, and afterwards incorporate them wyth the poulder of Masticke and the sayd mints and roses, and make a plaster of them, part whereof is to be applied to the patientts stomacke when he woulde eate. This emplaster likewyse is good in a hott cause, Yf in steade of wyne, you boyle the mints and Roses, and steepe the Tofted breade in Vinagre.

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To comforte the Stomacke after one hath Vomitted.—It is good to giue the patientt every morninge an ounce of sirope of wormewoode, or of mints. In steede whereof, yt shall not be amisse to giue him a Tablet of *Aromaticum Rosatum*, or of *Diagalanga*.

To that effectt.—Giue him, morninge and eveninge, twoe howers before his meate, the poulder of Twoe Cloues in a spoonefull of the Claryfied Iuice of mints, or half a spo[o]nefull of dried rewe in poulder, wyth a litle wyne.

It is good likewise to beate Cloaves to powlder, and wth them as much of *Lignum Aloes*, and to giue the waight of a Crowne wyth wyne twoe howers before meate.

It is to be noated That in all sorts of vomitinge that yf the sicke patientt be bounde in his bodie, you studdye to minister him a Clister lenety made of the decoction of malloweis, holihocks, violetts, and barlie, wyth oyle of violetts, hony of roses, and a litle Cassia. And yf the Vomyt growethe by reason of the couldnes of the stomacke, and vppon Coulede matter containyd therein, to this Clister you maie ad[d] wormewoode, hisope, rue, and Camomill in the decoction; and in steade of oayle of violetts, you must putt in oyle of Camomill, or lyllies, and giue the sicke a pill of mastykke before his meate.

It is meete lykewyse to obserue That mintts Crinsed and mixed wyth oyle of Roses, and applied to the stomacke, is good against all kinds of vomytt.

For the paine of the Stomacke.—Paine of the stomacke Chanceth sometye by reason of wynde, and it is Called an extensiuie paine, which is Cured by applyeing vpon the stomacke a spounge steeped in wyne, in w^{ch} Rue and Camomell haue beene boyled; or anoyntt the stomacke wyth the oiles of them.

Otherwise you maie heate, as hath beene taught you in the remedies of the hitchcocke, and, as hereafter shalbe said,

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faid, in the remedie of all paines of the stomacke. Sometymes the same paine Cōmethe there on repletion of humors, And yt is Called an agravatiue or fillinge humo^r, which must be healed by purgation in giueinge the patyentt one ounce of Cassia, newelie drawne, wyth some droppes of oile of aniseeds, wth stomachall pills, to the quantytie of a drachme, wyth *Hiera picra*, or *Hiera simplex*, accordinge to the abylytie of the patientt, soe as he take, before his purge, fuche siroppes as are sett downe for the weakenes of the stomacke.

Sometymes the paine of the stomacke growethe by Coullour, or from salt flegme, which is verie sharpe, in w^{ch} the sicke hath a bitter, or saltishe, tast, greate thirst, and hee feelete the heate and gnaweinge in his stomacke. For which it is good to giue him Siropp of Roses, or a siropp made of sugar and vinagar in boyled water. In steade whereof, you maie giue him the waters of andiue, succorie, and such like, wyth a litle wormewoode water. Then must you giue him a medecine that purgeth Chollor, as hath beene sett downe heretofore for the paine of the heade proceedinge from Chollor; or provoake him to vomitt, in giveinge sirope of Vinagre, or *oximel scilliticum*, wyth the decoction of radishseede.

Sometimes fuche as are sicke, impatient of delayes, demaunde noe other thinge but the affwadginge of there paine, and will neither admitt vomitt, purge, or glister. Sometymes likewise the paine is soe violentt and stronge, and the forces soe weakened, that you must omytt the Cause, and studdy to extinguishe the paine. To which effect, vse this that followeth.

- ✓ *A Remedie for all paines in the stomacke.*—Take Camomill, melilote, wormewoode, mallowes wyth the roots, and all bay leaues, paritorie, and penny royall, of eache one handfull; of linseede a pounce; of femigreeke seede, haulf a pounce; of anise seeds, and fennall seeds, of eache haulf an ounce;

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ounce; beate theis, and boyle them in water, and steepe spoundges in the licour; and when you haue well strayned the licour from them, applie them on the payned place one after another, and warme them afrefhe when they beginne to Coole; and, after suche applycacōns, anoyntt the stomacke wyth oyles of Dyll and Camomill.

Another.—Take a hoggs blather, and fyll itt with the sayd decoction; then wrap yt in a linnen Cloath well Clensed, and applye yt on the paine, and heate yt againe oftentimes, and often applie yt, and then anoynt the stomacke wyth the oyles aforefaid.

Yf the paine be stirring from one place to another, yt is a signe that yt proceedethe from winde; for which Cause, applye a bagg full of myllitt and fryed salt, and yt will discusse yt.

Another Remedie.—Take the Crommes of a hott loaf as it Comethe out of the oven, steepe them in oyle of Camomill, or of spike, and wrap them in a linnen Cloathe, and applie them vpon the paine.

Another Remedie.—Sett a greate Cuppinge glasse vpon the Navill, and leaue yt there for an howers space.

Another.—Lett him take twoe drachmes either of *Dianisum*, *Diacyminū*, or *Diagalinga*, and infuse them in wyne, and lett him drinke thereof twoe howers before dynner; or in malvoisie you maie infuse them.

Another.—It is a singuler remedie to drinke *Castoreum*, in a lytle quantytie, in wine.

Another.—Lett him take, twoe howers before dynner, three or fower ounces of the decoction of mints, annyseeds, Comynseeds, and fine incence; or giue him a tablett of *Aromaticum gariophyllatum*.

Another

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Another singular Remedy.—Take twoe ounces of the Iuice of mints, a quarter of an ounce of the Iuice of wormewoode, of Cloues, *Lignum Aloes*, of the woode of Balme, called by the Apothicaries *ziloaloes*, in poulder, of eache half a scruple; and mixeing them warme together, giue yt the patyentt to drinke three howers before meate.

THE SIXT CHAPTER.

Contayninge Remedies for the infirmities of the Liuer.

THe liuer, a Cheif and espicyall member of the bodie, & a principall instrument of the generation of bloude and other humors, is planted and scytuated on the right syde, vnder the smale ribbs, which is ordayned to make a seconde digestyon of our meats, and of them to make thoes humors which norishe all the members of the bodye by the naturall heate thereof beinge Comforted by the heate of the harte.

But sometymes it is yll affected by excessiue bloude, or Cholericke humors which inflame the same, or by flegme which diminisheth the heate thereof.

A Remedy for a hott Liuer.—Yf the liuer be overheated thorowe aboundaunce of bloude, the patientt hath a redd vrine, his pulse is quicke and full, his vaines distented, and hee findeth the spitle in his mouth and on his Tounge more sweete then yt was vsuallie. For which cause it is good to lett him bloude one the liver vaine of his right Arme; And to vse lettice, sorrell, pursalaine, hopps, and suche like in his broathe; and sometymes lett him drinke the waters of theis hearbes fastinge, or els Endiue water to Coole his liver.

The regimentt for this disease.—He must abstaine from drinckinge wine or eatinge fleshe; and yf it be needefull
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that he either drincke wine or eate fleshe, lett him temper his wine wth forrell water, and boyle his meates wyth fower grapes, forrell, lettice, or endiue. The best for him is to drincke Ptisan, or Cider, or smalle beare, and to eate peafe pottage, Almonde milke, barlie Creames, roasted apples, and damaske preymes stewed, tyll such time as the heate be diminished.

Hee must be carefull That his bodie be kept soluble eyther by supposicōns or Clifters.

Yf the liver be overheated thorow Choller, the patientt hath his vrine Cleere and yellowe aboue measure, greate thirst and litle appetyte, and hee feelethe greate heate in his boddye, and Commonlie hee is bounde, and his Coulour inclinethe to a yellownes. This sickenes of the liver happneth in summer time.

A Remedie.—The patientt must take, twice a daie, an ounce of the sirop of Endiue, or Violettts, in three ounces of Ptisan, three howers[s] before dynner and three howers before supper, or at night when he goeth to bed, and contynue the same three or fower daies. In steade of which siropes hee maie take a draft of Ptisan, or three ounces of endiue, sorroll, & succorie waters, mixed togeather at one time. Then one the fift daie, vppon the breake of the daie, lett him drincke a purgative medecine that voideth Choller, such as is this that followethe.

Take half an ounce of Cassia, newlie drawne, a drachme of good Rubarbe, and infuse them for a nights space in endiue water, wth a lytle Spicknard; straine them stronglie in the morninge, and add to them an ounce of sirope of violetts; this maie you mixe wth three ounces of Ptisan, or Clarified whaie, and giue yt warme to drincke.

Insteade of this medecine, which is for the richer sortt, giue the poore patientt a Bolus made of half an ounce of Cassia, and three drachmes of the electuarie *de succo rosarum*, and giue him brothe three howers after; after this hee maie sleepe,

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fleepe, but all the daie he must keepe his Chamber; and yf yt likethe him better to take his medecine in drincke, then, as aboue said, in Bolus. Lett him dissolue the same in Clarified whay, or endiue water, and drincke yt at fower a Clocke in the morninge, wythowt sleepeinge after yt.

Another laxatiue medecine.—Take half an ounce of *Diapruins* laxatiue, dissolue yt in three ounces of the decoction of prones, or wyth succory water, and giue yt him warme to drincke in the morninge, fwe or six howers before he eate. Insteade of which *Diapruins*, you maie take haulf an ounce of the electuarie *de succo Rosarum*, and make a medecine as is aboue said. And yt is to be noated, That yf the patient be either weake or easely moved, you are to diducte a drachme of your medecines. After the said purgation, it is good to refreshe the liver owtwardlie by applieinge, on the right syde vnder the Lowest ribb, A plaster of *unguentum Santalium* spred vppon a linnen Cloath fower fingers broad; or to fomentt the sayd place wyth the waters of endiue, plantaine, Roses, wyth a litle vinagre, all warmed together.

Further, yt is good to take every Morninge, before meate, a lozenge of the three Saunders, and after to drincke three ounces of Endiue water.

The Regiment for such as haue the heate of the Liuer.—The patientt ought to avoyde all fleshe and salted fishe, stronge wines, garlike, onions, mustarde, and spices, and to refraine anger. It is good for him to vse a Iuleb made wyth an ounce of Conferue of *Barbares* with succory water, to vse vinagre of fower grapes, Lettice, forrell, purceline, spinage, and hopps, and sometymes a lytle vinagre yf his stomacke be not badd. This regiment Is profytable in the time of the plaudge and souldrie hott daies.

Another Iuleb for the heate of the Liuer.—Take haulf a pynt

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pynt of Rose water, a quarter of a pinte of endiue water, and fve ounces of fyne suger, and make a Iuleb thereof, and drincke thereof three ounces, fastinge. And yf hee desire to drincke yt to Coole his thirst, hee maie mixe yt with twoe parts of pure fountaine water; or yf he will haue yt more Coolinge, add twoe ounces of vinagre, or the Iuice of a Pomegranite. Yf his liver be tooe muche cooled by a flegmatique humor imparted in the same, the ficke partie hath a thicke and white vrine wythowt tincture, his face is white, his lipps pale, he hath litle bloude, and he feeleth a heaviness abovt his liver.

A Remedie.—Hee must drincke, for three or fower daies, abovt daie breake, *oximel diureticum* wth the decoction of Smalldage and purceline, or smalldage water and fennell water, and then take this purge for flegme. Take six drachmes of *Diaphenicon* yf the patientt be stronge, or half an ounce yf hee be weake, and dissolue yt in three ounces of the decoction of Smalldage, perclie, and fennell roots warme, and drincke yt fve or six howers before he dine. Insteade of which medecine, you maie giue him twoe drachmes of the Trochisques of Agaricke wyth fennell water.

Another laxative medecine.—Take haulf an ounce of *Diacarthamum*, or halfe an ounce *de citra solutive*, wth three ounces of purfley water, hisop, or fennell water, fve howers before he eate, and keepe his Chamber that daie.

Howe he ought to gouverne himselfe.—The patient maie drincke good wine, and vse ginger, Cinamon, and grains of paradise, anniseeds, and fennell seeds, and hott hearbes in his broath, as sage, hisope, tyme, marioram, and parsley. Hee must avoyde all fruits & raw herbes; and yt shall not be amisse to make him a plaister of smalldage, wormwood, spicknarde, beaten to poulder, and incorporated wyth the oile of dyll, and laie yt to his liuer.

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For the Obstruction of the Liuer.—Obstruccōn sometimes happeneth in the hollowe or concavity of the liver, and is knowne by the Compassion and paine of the stomacke, and is healed by laxatiue medecines, such as are sett downe before.

And sometymes this stoppage is in the bunchie, or gibbous, parte of the liver, which is knowne by the reason that the patientt hath greate paine in his backe and Raines, and yt is healed by openinge medecines, as by the siropes *de radicibus*, and sirop of Maydenhaire, and by drinckinge the decoction of fennell, smalledge, and parclie Roots, suc-cory, and butchers broome, and sperage, or the distilled waters of them.

This oppilation oft tymes cometh thorough grosse terrestriall and melancholie bloude, which is derived from the members to the liver, or because such grosse bloude ingendred in the liuer, cann haue noe Yssue, or passage to the members of the Bodye, because the vaines are stopped therewith, and yt is knowne by the vrine, which is high Coullored and Cleere.

The Remedie.—Giue him wine of Pomegranets, and sirops of endiue and femotorie, with an openinge decoction. Then open the Liver vaine, and everie morninge lett him vse a lozenge of *Triasandali*, or three faunders.

Sometymes this stoppage growethe thorowe abundance of Clammy Coulede, and flegmatique humors, which stopp the vaines of the liver, and then the Vrine is as Cleere as water.

The patientt must take, everie morninge, an ounce of *Oximet scilliticum*, in the decoction of Smalladge, fennell, and parslie roots, or in broathe made wyth them.

Sometimes in women there groweth a stoppage of the Liver by reason of the retention of theare Monthlie sicknes, for which you maie lett them bloude in the Saphena vaine, in the inside of the foote; and Cause them to take, after the
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newe Moone, for seaven or eight mornings, an Opiate called *Triphieramagna*, at everie time haulf an ounce; and after, lett them drinke three ounces of Mugwort water, Hifopp, or fennell water, or the decoction of them, or of the openinge roots sodd in white wine.

THE SEAUENTH CHAPTER.

For the Sickneses of the chist or gall.

THE Gall is the sea of the Liver, otherwise called the bagg or purse of the liver, which is planted in the hollowenes thereof to receiue the superfluities of Choller, and to send yt to the Bowells to evacuate together with the excrements all other thinges hurtfull, or naturally to be expelled owt of the bodie, to the ende to clenfe the bloude of that Choller. In which there groweth a stoppeinge, either in the vpper or lower orifice of the same, by which meanes the Choller retorneth backe againe into the Liver, and mixeth yt self wythe the bloude thorow all the vaines of the bodie, And causethe a sickenes, called the Iaundis, of which there are three sorts; the yellowe Iaundise, which proceedeth from yellowe Choller; the greene Iaundice, which, by meanes of Choller, is as greene as the lecke; and the blacke Iaundice, which is caused of blacke Choller, which is melanchollie, which cometh comonlie because of the stoppeinge of the spleene.

A Remedie for the Iaundise.—Yf the Iaundise come wth a feauor, the patientt is in danger of death before the seaventhe daie, and therefore it is not good to giue him phisique. But yf on the seaventhe daie, which is the Criticall daie of the feauor, or after, it is a good signe, And therefore you ought to assist nature in refresheinge and digestinge Choller, by giueinge siropp of Violettis in the morninge,

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morninge, with nightshade water, or siropp of endiue with endiue water. Then must you purge Choller accordinge to the meanes sett downe in the infirmetyes of the liuer. And after, you must giue him a lozenge of *Triasandali triplicato Rhabaroace* euery morninge, twoe howers before meate, and after yt lett him drincke endiue and succorie water. Besides, yt is good to foment his liuer as is abouesaid, and to washe his eies wyth vinagre mixed wyth womāns milke, and to drincke a Ptisan made of Barlie, licorace, proines, and fennell Roots. And yf the feauer doe Cease, and the Iaundies remainthe, lett the patientt drincke fennell and pettie moerell water, wth sirops of forrell and strawberries; and yt shalbe good to applie a quicke tench to his liver.

Sometymes the Iaundice hapneth without a seauor, and maie be healed thus: Take fower ounces of Radishe water, and lett him drincke yt for the space of five mornings, three howers before dynner. In steade whereof, yt will muche proffytt him to drincke, euery morninge, fower ounces of the decoction of horhonde made wyth white wine, or as much of the decoction of Asparagus roots.

Another Remedie.—Take earthy wormes, and washe them, and clense them in White Wine, and then drye them to poulder, and giue a litle spoonfull thereof in white wine.

Another medicine.—Lett him drincke, seuen or eight mornings, twoe or three ounces of the decoction of maydenhaire.

You maie likewise giue him the decoction, or distilled water of moufeare, or speedwell, for it is an exelent Remedye against this sicknes.

Another Singuler Remedis.—Take the milke of a Cowe and white wine, of eache a pinte; distill a water from them and keepe yt for a monthes space; then giue the sicke twoe or three ounces in the morninge, twoe howers before hee eate, and at night to bedwarde.

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THE EIGHT CHAPTER.

For the infirmities of the Spleene.

THe spleene is a member longe, softe, and rare, like vnto a sponge, and is scituated on the lefte side annexed in his concavous parte to the stomacke, and in his gibbous parte to the ribbes and backe, which is ordained to receiue the melancollie bloude, and to clense the bloude of the same, for thereby the bloude remaineth pure and Cleane; by which meanes all the members are nourished, and mān thereby is made more ioconde and merrie.

But oftentimes it happeneth That it is either stopped, or weakned, whence the blacke Iaundise proceedeth, and sometymes it is more greate, more full and grosse then it should be, by reason of overmuch vnnaturall melanchollie, which is called the lye of bloude engindred in the liver, which hindreth the generation of good bloude, for which the members become drye for wantt of nourishe^{te}. Where-uppon the patient is called Splenetycall; and you shall knowe that he is travailed wth that infirmitie, because that after his meate, he is pained on the lefte fyde, and is all-waies sadd, and the Coulour of his face inclineth to blackenes.

A Remedie.—In all stoppings and impostumes of the spleene, wheather the humor be hott or Coulde, you must lett him bloude in the spleene vaine, called *Salnatella*, betweene the litle finger and the next, which is called *Medicus*. And yf the patientt feeleth a heate one his lefte fyde, and hath greate thirst, and his Tonge drie wthowt appetite, yt signifieth that such a sicknes of the spleene is Caused of a hott humo^r. To correct which, yo^u must giue the sicke partie, for fower or fve mornings, fastinge, the sirops of Endiue & Cetrach, or Finger ferne, wth the waters of Endiue
and

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and Cetrach, and afterwards a purgation made after this manner followinge.

Take haulf an ounce of the electuarie *de succo Rosarū*, and three ounces of the decoction of Capres and Cetrach, of which make a potion, and giue yt sixe howers before dynner. In steade of which potion, you maie infuse haulf an ounce of Cassia and three drachmes of *Diafene* in three ounces of whaie, or in Cetrach water, and giue it him to drinke; after the said purgation, annoynt his spleene wyth oile of violetts, or oile of linseed; or make a plaster of the said oiles wyth linseede and Caper roots, and laie yt vpon the spleene. After the said purgation likewise yt shalbe good to applie night shade, the seeds of purflane, and the poulder of plantaine, mixed wyth vinagre in the forme of a plaster. Yf the patientt haue more appetite then digestion, and hath sower belchees mountinge owt of his stomacke into his mouthe, yt seemethe that the passion of the spleene Cōmethe by a Could melancholie humo^r.

A Remedis.—Glue the patientt sirops of Stockados and Cetrach to drinke, or *Oximele Scilliticum* wyth the decoction of *Cetrach Epithemi*, roots of smalladge, parclie, tamarisk, and mints, or onelie wth the decoction of Cetrach and the Roots of Capirs. Then must you purge the melanchollie humo^r wyth one ounce of *Diacatholicon*, and twoe drachmes of *Diafene* dissolued in three ounces of the said decoction, or in Wormewoode & Cetrach water. And after anynt the spleene syde wyth oile of lillies, oile of dill, maye butter, the marrowe of an oxe, and hennes grease, or doggs grease, mixed togeather; or anynt the syde wyth *Dialthaa*. The sicke likewise maie drinke the infusion of Cetrach made in white wine, morninge and eveninge, and to take Twoe figgs wyth the poulder of hisopp, pepper, or ginger; and yf he drinke wine, lett him mingle water therewith wherein gadds of steele haue beene quenched often. It is good likewise for him to vse Capers wyth oile and Vinagre.

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Yf, because the spleene is stopped, the patientt hath a blewishe, or leaden, Couler in his face and the whites of his eies, yf his appetite be taken from him, and the paine vexethe him one the lefte syde, with hardnes, and his excrements be blacke, yt signifieth a blacke Iaundis.

A Remedie.—Giue him the sirops and purgations aboue named, and let him bloude in the *Saluatella*. Then diuerse times, morninge and eueninge, applie a Cuppinge glasse vppon the spleene, withowt scarification; afterwards, you must take a Cloath steeped in good Vinagre, and applie yt often as hott as he can indure. Then must you annoynt the spleene with *Dialthea*, and contynue the same for fower or fiae daies, and for other fower daies make him a plaster of twoe ounces of *Ammoniacum* dissolued in vinagre, and spread one leather and laie it one the place. Yf, by this meanes, the sicke person recouereth not his helth, It is the opinion of the best phisitions that you ought to vse the sayd meanes againe, at least once everie monthe, tyll halfe a yeere be past.

A regimentt for all obstruction.—The patientt ought to vse such thinges as are easelie digested, and feed sparinglie. He must avoid vnlouened breade, Cakes, tarts, pastria, porke, beefe salted, or smoaked flesh, muddie fishe, pease, beanes, milke, Cheese, all fried meates, rice and fumentie, drinkeinge after supper, or vsinge roasted fruite in wine. Exercise and motion after dynner is good for him. Capers, speradge, and parclie roots are good in broath, litle feild birdes, kidd, tender & younge mutton, Chickens, pigeons, partridges, scalie River Fishe boyled wyth parclie and vinagre, fresh egges poached in water. Clarett or white wine at his meales maie be permitted him. It is good likewise for him to vse water creffes, sage, hysope, mints, fennell, parley, and succorie with beets; to drinke the brothe of redd colworts, half fodd, is excellentt, and oftentimes to vse linseede and fennell seede.

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THE NINTH CHAPTER.

Of the Infirmities of the Bowells.

EVERIE man hath fixe Bowells, three smale, which are above the Navill, and three greate, which are scituated beneath. The first is called *Duodenum*, because yt is some twelve fingers longe; the seconde is called *Feiuntū*, for that noethinge remaineth therein. The thirde is called *Heos*, because it is longe and subtile. The fourth, which is the first of the greate, is called *Monoculus*, because yt is like a pockett and hath but one orifice in yt; and in yt sometimes are wormes and winde, which Cause a paine in the bellie towards the right side, which is a bastarde Collique. The fiftie is called *Colon*, because yt hath diuerse lecks and fouldes; And it proceedeth from the right syde vnder the liver, and makethe his Revolution to the lefte syde, wherein the Collique is engendred, which extendethe yt self thorow the whole belly more then anie other paine. The spot is called *Rectum*, because That neere vnto the left kidney it distendethe directlie to the fundamentt. HIPOCRATES namethe the three bowells that are neereste to the stomacke *Hia*, that is to saie, small bowells, and when one of them is pained, yt is called *Hiaa-passio*, a verie sharpe & greivous paine, which RASIS callethe *Domine miserere*, as the passion of the Chollique taketh name by the bowell Colon; which twoe infirmities are, as it weare, sisters, because they Communicate in the same Cause, which is stoppage and cloasinge of the bowells.

A Remedie for the passions of the Collique and Hiaa passio.
—Because such passions are verie sharpe and difficulte to endure, which sodainlie procure the patientt to fainte and growe feble, wee ought to succour him that is sicke with
diversitie

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diversitie of remedies. First, when, fuche paines cōme be-
cause of the boddie is bounde, you must minister an emol-
lientt Clifter, made of the decoction of mallowes, violetts,
beets, bran, anniseeds, and ferngreeke seeds, with Cassia,
Comōn hony, and oile oliue; then putt the hott herbes,
whereof the Clifter was made, betweene Twoe linnen
Cloathes, or pound them, and frie them, and apply them
hott vppon the belly. And yf the paine Cease not for all
this, lett the patientt fytt in the said decoctiōn vpp to his
midle, and after that wth *Dialthea* and Butter annoy[n]t his
navell. Yf the said Clifter effectethe not his opperation,
renewe yt againe, or giue him a longe suppositorie made
wyth honny and *Salgemme*.

For the windie Collique.—Oft times the Collique and
Hiaca passion is Caused by winde, which yo^w maie knowe
when the paine Changethe from one place to another; And
likewyse by a noyse in the bowells, wyth extreame torture
and paine.

A Remedie.—Take Mallowes, beets, and pennie Royall,
Merioram, Rue, baies, and Camomill, of eachē a litle hand-
full; of Anise and Commin seeds, of eachē one ounce; make
a decoction of theis, of which take a pintt, and dissolue an
ounce and a haulf of Cassia therein, half an ounce of Treacle,
and three ounces of oyle of Rue and Camomill, and make
a Clifter of them, and giue it him longe time before he eate.

Insteade of which Clifter, you maie iniecte a pinte of lin-
sceade oile, which is an excellentt remedy against all paines
of the bellye. You maie likewise minister, by Clifter, as
muchē oile of hempe, which is verie good to appease the
paine cawfed by winde, but first a Clifter made of muscadine
and oile of Cammomill or dill.

Yf by the said Clifters the paine cease not, or yf the
patientt refuse to take them, Then take a greate peice of
felt, of which they make hatts, and steepe yt in the wine of

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the d[ec]oction of Rue, Cammomill, or marioram, anny-seeds and Commin seeds. Then laye yt on the paine, as hott as the patientt cann endure yt, and fower times in the daie it shall not be amisse to giue him wine, wherein the seeds of Rue and Carawaies haue beene boyled, to the quantety of Twoe ounces, and lett him abstaine from eatinge and drinkeinge annie thinge.

A suppositorie for the winde Chollique.—Take twoe ounces of Rue, beaten to fine poulder, one ounce of Commyn feede, Torrifed and pouldered, and wth hony make a suppositarie.

A Plaster for the Winde Chollique.—Take twoe ounces of Rue, beaten to poulder; of mirrhe and Cōmynseede, pouldered, of each haulf an ounce; fower yolks of eggs, wyth honie as much as sufficeth; make two plasters, whereof applie the one at night, and the other in the morninge vpon his bellye.

Camomill water, or the decoction thereof, auaiethe much yf he drinke the same, for yt awagethe the paine.

You shall knowe a windie Chollique, yf you applie a greate Cuppinge glasse, withowt scarification, vpon the Navill; for by that meanes the paine will Cease or diminishe, which, yf it doe not, and some humor be the cause thereof, be it either flegme or Choller, doe this.

Yf it be of flegme, giue him a Clifter of the decoction of wormewoode, Rue, marioram, Camomill, melilote, Centory, anise seeds, and fennell seeds; and in a pintt of the said decoction, dissolue one ounce of *Hiera picra*, or haulf an ounce of *Diaphenicon*, with three ounces of oile of dill, or of lyllies. Besides this, you maie giue the patientt sirope of wormewoode, and applie to his Bellie, as is abovesayd, or take branne, dried baye salt, and millett, and applie yt in a bag. Yf after theis applications the paine contynueth, you must minister this purgation followinge.

Take fve drachms of *Diaphenicon*, and three ounces of wormewoode

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wormewoode water; make a potion thereof, and giue yt him, fastinge, fower howers before he eate. Yf the sayd paine Cometh of Choller, which you maie discover yf by applyinge hott thinges the paine is vnapeased, you must giue him a Clifter made of Violetts, mallowes, Althea roots, wth oile of Violetts; or giue hault an ounce of the electuarye *de succo Rosarum* wyth Ptisan, or in Endiue water, or whay. And on the morrowe followinge lett him drinke Ptisan, or the decoction of proins with Violet flowers, and annoynt his bellie with oile of Violetts, or steepe a linnen Cloathe in Coude Water, and laie it one. And yf the paine Continue, make an incession or bathe of warme water, and lett him fytt vp to the loynes in yt.

Yf the paine Cometh of Coude, annoynt his Bellie wth oile of Baies, and goose greafe.

Yf of winde, make a Clifter of milke, with a litle oile, and the yolke of an egge for Children.

Yf yo^r patientt continue to be troubled with winde, giue him a drachme of the poulder of *Hiera simplex*, wth twoe ounces of the decoction of *Carduus benedictus* and wormewoode. And make a plaster for him of Leeks, fryed in oile and vinagre, and laie yt one his bellie. Likewyse yt is verie good for him to drinke the Iuice of *Enula campana*, and to applie a plaster to his bellie of Hony, wormewoode, and Aloes.

A Clifter for all sortes of Cholliques.—Take the ouldest Cocke you can gett, beate him, chafe him, cutt of his necke, pull of his feathers, and take owt his entrailes, and make him readie to be sodden; and in the bellie of the Cocke, putt anniseeds, fennell seeds, and Commin seeds, polopodie Roots, seeds of Carthamus, of eache hault an ounce; of Turbith, Sene, and Agarick, bounde vp in a thin linnen Cloath, of each twoe drachmes; of Camomill flowers one handfull. Seeth theis foe longe in fountaine water, till the separation of the boanes of the said Cocke, and take a pintt of that decoction, wth fower

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fower ounces of the oiles of dyll, Camomill, and twoe or three ounces of the yolkes of egges, make a Clifter of theis, which minister warme, longe time before he either eate or drincke. /

Pillulæ cochiz are good for the same infirmitye, made vp wth oile of Anniseeds; when, as likewise, the Clifter suffise not, vse medecines accordinge to the humo^r that offendeth. Afterwardes some Tablettis of *Dianisum* or *Diacimenum*, fastinge. It is good also to take Methrida^m in a lytle white wine, or in the decoction of Camomill, fower or five howers before dynner, Prouided that the bodie be naturallie Loofe, or by the meanes of some suppositorye or Clifter.

For the paine in the Raines.—The paine of the Raines is a pangetiue, or prickeinge paine in them, Caused by the stoane or gravell. And it is like vnto the Chollique, because that paine of the harte, vomitt, bindinge of the boddie, and windines agree both with the one and the other. Yet differ they, first of all, because the Colick beginneth in the lower parte of the right syde, and runneth to the heigher parte of the lefte side of the bellie, and declyneth more before then behinde; and Contrariwise the paine of the Raines begynneth aboue, and distendethe more lowe by litle and litle, and declinethe backwardes. The Chollique likewise is more violentt before meate, and oftentymes Cometh suddainlie, wheare the paine of the Raines doeth the contrary, for comonlie it comethe by litle and lytle, because, that before the same, the patientt findeth a paine in his backe with a difficultie to make water. They furthermore differ, for that in the Chollique the water is more heigh coulored, where in the paine of the Raines, in the begininge, the vrine is Cleere and white, and then thickenethe againe, and in the ende either theare appearethe Crude humo^r or red fande.

A Remedie for the same.—Giue the patientt one ounce of
Cassia,

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Cassia, or Manna, in the morninge, in an apperitiue decoction; or, yf his boddie be muche bounde, giue him this Clister. Take of Marche mallowe roots, twoe ounces; of Mallowes, Violetts, Holihocks, flowers of Cammomill, of eache a handfull; of Mellon seedes, and annyseedes, of eache hault an ounce; of wheate brann, tyed in a Cloath, one handfull; make of theis a decoction, of which take hault a pynte, and dissolue therein an ounce of Cassia; for Clisters, one ounce of Redd sugar, Twoe ounces of oile of violetts, and one ounce of oile of lyllies, and giue yt him. After theis, vse the broath of the openinge Roots twice a daie. And Noate this, that in this infirmitie you must beware of giveinge greate quantitie of liquo^r in your Clister, for feare leaste you make Compression in the Raines, which shoulde be the cause to augment the paine. After the operacōn of yo^r medecines, yf the paine cease not, minister anoth^r Clister. After the operacōn of which fett the sicke boddie in a bath, vp to the nauil, wherein are boyled mallowes, hollihocks, beets, pellitorie, linefeede, fenagrecke seede, flowers of Camomill, and melilote boyled all of them in a bagge in the water. And when he commeth owt of the bathe, giue him twoe spo[o]nefulls of the siropes of Maydenhaire and rayfort, or Radishe, wth three ounces of the decoction of Licorace. Moreouer, besides the said bathe, you must applie vppon the paine a Cataplasme made of the Herbes and flowers which weare sodden in that bag, wyth oile of sweete Allmondes. And for Twoe or three morninges, you must giue the broath of Cicers, boiled wth Licorace, for fower or five daies; or giue him to drinke, paritorie water, water-cresse water, or the apperitive roots, decocted with oile of sweete Almondes drawne wythowt fire. For theis, wythowt anie incōmoditie, carrie the gravell from the Raines, and especiallie yf you add to his drafte half an ounce of lymon Iuice, and three or fower droppes of oile of Vitriol. The medecines for the stone reserved in the Apothecaries shopps are theis, *Electuarium Ducis*, or *Iustini Philanthropos*,

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Philanthropos, or lithontribon, which you maie giue, fastinge, to the quantitie of a drachme after yo^r Clifters; or yf you giue him Cassia, or pills, before meale[s], and after them, lett him drincke one of the aforesaid distilled waters, or a lytle white wine warmed.

A Regimentt both for the Collique and the paine of the Raines.—Hee must avoyde all evell qualities of aire, as Windes, Raines, greate heate, and greate Coulde, and especyallie hee is to beware to heate his raines by the fire, or by lieinge much on his backe.

Hee must likewyse avoide over greate plentie of feedinge at his meales, neither must hee fast over longe, for to endure hunger filleth the stomacke wth ill humors.

Furthermore, he must not presentlie sleepe after his meate, neither must hee eate salt fishe or fleshe, as Beefe, Venison, or other grosse meates. But he must abstaine from all fowle nowrished in the water, from leavened breade and pastrie; especyallie lett him forbear cheefe, Rawe fruite, harde egges, maddin beere, Anger, envy, and Melanchollie.

For the Flux of the boddie.—In everie flux it is necessarie to vewe the excrements, For yf the sicke boddie delivereth over his meate by soidge, in such sorte as he hath taken it, or haulfe digested, the said fluxe is called a lenterie; yf humors, or waters, be avoided, the said fluxe is called *Diaarhea*, which is, as much to saie, as a fluxe of humors; and yf bloude or matter appeareth in the stooles, That fluxe is called *disenteria*, which is verie dangerous.

A Remedie for the Flux proceedinge from the Stomacke.—Beaue this fluxe, for the most parte, proceedeth from the weakenes of the retentive facultie of the stomacke, by reason of the greate humiditie thereof. It is good to giue him firopo of wormewoode and *Mel rosari*, to take for fower or fve morninges, with a spoone, or to drincke betany, wormewoode,

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wormewoode, or Fennell water after. Or yf the patient hath a desire to vomitt, hee maie take haulf an ounce of *Hiera simplex*, wth twoe ounces of wormewoode water addinge thereunto; Yf the patientt be stronge, twoe drachmes of *Diaphenicon*. After this, you maie comforte his stomacke by annoyntinge yt with the oiles of Masticke, Spikes, Myntes, or by *Ceratum Galein*, spread vppon leather, and layd vppon his stomacke; or to make a quilte for the same, wyth wormewoode, mints, marioram, all dried and applied vppon yt. In the morninge it will proffytt him to take a lozenge of *Aromaticum Rosatum*, or a lyttle of the pills of Citrons preserved. And before his meales lett him take a litle marmelade of quinces.

A Remedie for the Flux of humors.—This fluxe muft not be stopped before the Fourth daie be past, yf nature be not much enfeebled. And sometimes it cometh of a hott cause, as of Choller; Then muft yo^w giue your patientt, betwixt his meales, Siropp of Goosberies, siropp of Roses, or sirope of quinces, wyth water wherein steele hath beene quenched; insteede of which siropp, you maie giue this Iulebb followeing.

Take the distilled waters of Roses, buglosse, and the lesser plantaine, of eache haulf a pinte; of all the faunders, twoe drachmes, and wyth a quarteron and a haulf of sugar make a Iuleb.

In the morninge before the sicke man eate, yt is good to giue him oulde Conserve of Roses, or a drachme of the trochiques of Roses, and after lett him drinke one of the aforesaid siropes, or the Iuleb of Roses wth water wherein steele hath often beene quenched.

Yf the fluxe consist of a sharpe and prickeinge matt^r, and the patientt be stronge, giue this Clifter.

Take redd Roses, barley and plantine, of eache a handfull; make a decoction of them to a pounce, st[r]aine yt, and ad thereunto twoe ounces of oile of Roses, one ounce of *Mel Rosarum*, and the yolke of an egg, and iniect yt warme.

Sometimes

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Sometimes yt shall not be amisse to giue him a medecine after this manner. Take the barcks of yellowe mirabolans torrifed, one drachme; of torrifed Rubarb, half a drachme; of firoppe of quinces, one ounce; of plantine water, three ounces; mixe all theis togeath^r, and giue it him warme to drinke fower howers before he eate.

After this giue him this astrigentt Clifter.

Take of the oiles of Rofes, quinces, and masticke, of each three ounces; of *bole Armonicke*, in poulder, twoe drachmes; mixe them together, and iniect the same warme.

Another.—Take the Iuices of plantaine, shepherds purfe, and purflaine, and oile of quinces, of each three ounces; mixe them together, and giue yt him for a Clifter.

And yf there be anie excoriation in the Bowells, giue him this Clifter followeing.

Take haulf a pintt of milke, wherein gaddes of steele, glowing hott, haue beene often times quenched, the Iuice of plantine, and the oile of quinces, of each Twoe ounces; of *bole Armonicke*, in poulder, one drachme; of deere suett, one ounce; and make a Clifter, and giue yt him, and annoint his stomacke owtwardlie wth this oyntmentt.

Take of the oiles of Rofes, quinces, and mirtills, of each one ounce; of oile of masticke, half an ounce; of the poulders of correll and Cipres Nutts, of each one drachme; mixe all theis with waxe, and make an oyntmentt.

It is to be Noted that those Clifters, which are giuen to stopp and binde, ought to be giuen in smalle quantitie; you maie helpe him that is sicke of the blouddie fluxe, by miniftringe the medecines above-written for the humorall fluxe, giueinge him, before his meales, twoe drachmes of the Ielley of quinces, or *Mina Cidoniorum*. His drinke must be such as that you faile not to quench glowing gadds of steele; hee must avoide to feede of diuers dishes, and dispose himself to rest and sleepe long. And yt shalbe good for him to eate oatemeale Caudles, barlie creame, and
Almonde

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Almonde milke, with a litle starche, and to applie a Cuppinge glasse vppon his bellie, wthowt scarification, which is a convenientt Remedie in all other flugges of the bellie.

Yf the humorall flux proceedethe from flegme, w^{ch} you maie discover by excreem^{ts} that are flegmatique, giue him, for three or fower morninges, siropes of wormewoode, or mints. And after, this purge followeinge. Take twoe drachmes of *Mirabolans Chebulæ* torrifed, to the valewe of a scruple; of the trochiques of Agarick, haulf an ounce; of sirrope of mints, one ounce; of balme water, three ounces; to infuse the Agaricke, and make him a drincke, and giue it him fower howers before he eate. Yf he require a Iuleb, take of Mints and balme water, of eache haulf a pinte, and a quarterne of fuger, and make a Iuleb, of w^{ch} he maie drincke, eueninge and morninge, a longe time after his meate, at eache time twoe ounces; and euerie morninge yt is good for him to take a lozeinge of this electuarie followinge.

Take of the poulder of *diagalanga*, one drachme and a haulf; of redd Corell and masticke, of eache a scruple; of the Trochisques of *Terra figillata*, haulf a drachme; of barckes of Citrons Condite, and of quinces, of eache three drachmes; of fuger dissolued in mint water, fower ounces; make an electuarie of theis, and giue the quantetie of a Nuttmeg before meales. Anoynt his bellie and stomacke with the oiles of Masticke, wormewoode, & mints, and lett him take before his meat a peice of Mermelade, and wth his meate he maie drincke redd wine, wherein gaddes of steele haue beene quenched.

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THE TENTH CHAPTER.

Contayninge Remedies for the Infirmities of the Mother.

FIrst of all, as toucheinge the immoderate fluxe of womens sicknes, you are to consider wheather yt cōmeth thorowe abundaunce of bloude, which, yf it doe, it is good to open the liuer vaine, and to enioyne them abstinence, and to forbidd them to feede of anie such thinges which multiplie bloude, as egges, wine, and fleshe. And yf the fluxe proceede by reason of the heate and subtiltie of the bloude, you maie giue siropp of Roses, or sirope of Pongranats, or sirope of Barbaries, wyth plantaine water; and afterwarde purge the Choller that inflameth the bloude, wyth the medecine made of Rubarb, as is above-written; and everie morninge after, you maie minister a loazinge of *Triasandali*, or a drachme of the Trochisques of Roses in poulder, and after, lett her drinke twoe ounces of plantaine water. And yf this a menstruall flux commethe, by reason of the greate watrihenes of the bloude, yo^a maie giue her to drinke, for the space of Fower or fve morninges, *Mel Rosarum*, with wormewoode water; and afterwards purge her with a drachme and a half of *Agarick trochiscate*, and haulf an ounce of *Triphera Sarasemica*, mixed in mint, or wormewoode water.

You maie knowe the Causes of the said fluxe in wettinge one of her Cloathes in the bloude, w^{ch}, yf it be Crimson coulored, it signifieth that the fluxe proceedeth from abundaunce of bloude.

If it hath a Coulour inclyninge to yellowe, it signifieth that it proceedeth from the subtiltie of bloude; and yf it be coulored like the washeinge of freshe fleshe, yt signifieth that the fluxe Cōmeth of watriſh bloude. After you have purged the superfluous cause of the menst[r]ues, the seconde
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and principall intention is to retaine and restraine the sayd flux; neither can delaie in this case be but dangerous, for yf naturallie she be accustomed to be travailed wth this flux, you shall hardlie remedye yt; for which case, to preventt the same, you are to vse the med[ec]ines followinge.

A Remedie to stop Womans immoderate Courfes.—Take the Trochifques of white amber beaten to poulder, and giue her a drachme thereof everie morninge; and after, lett her drinke twoe ounces of plantaine water. Insteade of which Trochifques, you maie make a poulder of dragons bloude, *bole armonicke*, white amber, and Redd Corall, and giue her a drachme thereof, wyth plantine water.

An Opiate for the same.—Take twoe ounces of oulde Conserve of Rofes; of plantine feeds, twoe drachmes; of dragons bloude and *Bole Armonicke*, of eache a drachme and a hault; of white Amber and Redd Corall, of eache a drachme; and with sirope of mirtills, as much as sufficeth; make an opiate, of w^{ch} giue, eveninge and morninge, twoe howers before meate, at everie time, the bigeneffe of a walnutt.

To the same intentt.—You maie applie Cuppinge glasse ✓
vnder her papps, twice in the daie, before dynner and supper; shee maie also carrie Corall abovt her necke, or one her wrists, or weare a Iaspis or Amethist, which is a singuler remedie to staunch all fluxes of bloude, either by wearinge yt, or infusinge the same in her wine or beare, or takeinge the poulder thereof in wine.

To prouoake Womens Sicknesfes.—Oftentimes it happeneth ✓
That women haue not theire naturall purges of theire flowers, but that they are retained, whereby they fall into diuers infirmities; for which cause wee ought to endeauor to prouoake them by aperitiue medecines, w^{ch} are to be giuen at
such

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such time of the Moone as the woman is accustomed to be purged of them. And wee ought to consider that yf the patientt haue over grosse and thicke bloude, whereby shee is letted to haue her bodie monthlie clenfed, It shalbe good to minister vnto her, everie monthe, siropp of Femitorie, wyth the decoction of boradge, and to bath herself in hott water; and when she cometh owt of her bath, lett her vse the said sirope, with the decoction of woode or madder Roots. And yf the patientt haue clammy coulde, and flegmaticke bloude, lett her vse the sirope of Stichados, and afterwarde take *Pillula fetida*, and *de Agarico*, of eache haulf a drachme. And after that, everie morninge lett her take a drachme of the Trochisques of Mirrhe, with twoe ounces of the decoction of Iuniper berries, or twoe drachmes of *Triphera magna*; and drinke after yt, twoe ounces of Mugworth water. Insteade of theis aboue written medecines, you maie giue her to drinke, everie morninge, twoe ounces of the decoction of Cifers, smalledge Roots, Cinamon & safferne. It is good likewise to provoake her sickenes, to giue her, the daie before the prime of the Moone, a drachme of the poulder of Borax, and *Cassia Ligna*, of eache equall parts, wth the decoction of smalledge. It is verie good likewise to lett her bloude in the *Saphea* vaine of the foote. Sometimes the said Retention happeneth thorow superfluous fatnes, which must be remided with greate abstinence, litle drinkeinge and eatinge, much labour and litle sleepe. And sometimes yt maie come thorow weakenes & debilitie of the bodie, or by leanes or longe sickenes, and then provoak not her purgations, but comforte naturall heate, and norishe her with Coulasses, comfortable meates, and pure wine. Sometymes such Retention happeneth thorow greate heate of nature, as in women that are as stronge and able as men, and are giuen to much exercife, in whome the heate is sufficient to Consume such superflueties; for which cause you ought not to provoake her sickenes.

For

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For the Suffocation of the Mother.—Suffocation of the Mother is a mountinge of menstruall bloude, or Corrupt seede, to the *Diaphragma*, or midriffe, properlie retained in the Mother, which is the cause of womens shorrt breathinge, paines in the heade, and foundinge of the hearte.

A Remedie.—Chaufe her armes and legges verie stronglie, and tye them harde and stronglie; sett cuppinge glasses on her buttockes, and rub her stomacke downewards, from the mouthe thereof vnto the navill; lett her smell to[o] stinckeinge thinges, such as are *Assa fætida*, *galbanu*, partridge feathers burned; & beneath applie sweete thinges, as Cloues, Marioram, *Lignum Aloes*, ambre, muske, Civett, and the Trochisques of *Gallia moscata*; giue her likewyse methredate, accordinge to this receipt.

Take a drachme of Methredate, and dissolue yt in an ounce of wormewoode water, and giue it her to drinke Power howers before shee eate.

THE ELEUENTH CHAPTER.

Contayninge Remedies for the Goute.

THE paine and swellinge which happenith in the ioyntes of the bodie is generallie called *Artritis*, or the goutte, which sometimes proceedeth from the debilitie of the Nerfes, when they are lithe, weake, and feble, and vnhabie to consume the humors which are derived vnto them. And, for the most parte, yt falleth from the heade, when yt is full and replete, and from the braine, when it ingendreth humydities wythowt measure, by meanes whereof parte of the superfluities discende by the nape of the Necke, and the Muscles of the backe, and consequentlie fall vpon the foote, and then it is called *Podagra*; or by the ligaments of the haunch, and then it is called *Sciatica*; or discendethe
to

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to the Ioyntes of the handes, and then it is called *Chiragra*.

A Remedis.—Because the three aforefaid kindes of goutte agree in the Cause, and for breuetie sake to withstande theis infirmities, you must correct the infirmities of the braine, which is the Roote of eu'ry goutte. And first of all, by Cōmandinge the patientt to observe an orderlie dyett, intendinge to dryinge, and Chardge him to avoyde greate repletion, especially at supper, to shonne diuers repasts, and sleepeinge after his meate; from eatinge vaperous meates, drinckinge of subtile wine, takeinge his Cuppes after his supper, and such like; and Cause him to drincke smalle beare, or Clarett wine, wyth greate quantetie of water. The seconde is, to purge the braine once in the Monthe with pilles, halfe *Cochia* and half *Affaiereeth*, in winter; and in Sūmer, with *Pillula Sine quibus*, and Imperiall pilles, of which you maie giue a drachme twoe daies before the full of the Moone, and the daie followeing a broath made with the decoction of Cicers and the aperitive Roots. The thirde is, to keepe backe the fumes and vapours which Cōmondlie after meate mounte vnto the braine, which maie be donne by takeinge a dregge made of Coliandr and anniseede after meate. The Fourthe is, to perfume his heade in moyft weather after this manner followeing.

Take fine franckincence, verinx, and Masticke, of each one ounce; Iuniper berries, twoe ounces; *Lignum Aloes*, a drachme; beate theis to a grosse poulder, and make a perfume, over which aire his night Cloathes. After this you must take a Consideracōn of the matter Coniunct of this disease which is discended, and that must you doe three waies. The first is, to preferue the bodie from humors, by takeinge everie morninge the Conserves of Acorns, and Rosmary flowers, mixed together with a litle Nutmeg and Masticke, and to drincke the first at everie repast of good spiced meade. The seconde is, by twoe evacuations pre-
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paringe the matter; first, with the siropes of Stichados and *De radicibus*, mixed with sage, primrose, and marioram water, after the manner of a Iuleb, aromatized with Cinamon, taken for three mornings, three howers before meate. After which, giue him a drachme of *Pillula Arthritica*, or the pilles of *Hermodactylus*, of eache hault a drachme. Or lett him vse hault an ounce of *Diacarthammum*, twoe howers after midnight. Or make him a Bolus of *Diacarthamū* and *Diaturbeik*, of eache twoe drachmes, wyth a litle of the siropes of Stechados or hisope. The thirde waie is, by locall remedies, which are diuers. The first is, to anointe the place that is pained with oile of Roses and a litle vinagre, and after to overstrowe the place with the poulder of mirtills. The seconde is, to make this plaister followeing. Take of Melilote plaister, twoe ounces; of popilion, one ounce and a half; of Redd Roses, mirtills, and Camomill flowers, of eache a drachme; and make a plaister of them, and laie it one the paine. The thirde is, to take the Iuices of Red Colwortes and hoppes, and with beane flower, and flowers of Cammomil, and redd Roses beaten to poulder, to make a plaister, and applie yt to the parte that is pained. The Fourth is, to take oile of Roses, white breade Crommes, and the yolkes of egges, milke, and Safferne, and to seeth them together a litle; lale theis vppon stupes, and applie them one the paine. The fifte is, to make a lye of Rosemarie Ashees, or oake ashees, and to boyle in the same, sage, Hoppes, Merioram, and primrose leaves, and Camomill, and melilote flowers, and to receive the fumes thereof; or wett Cloathees steeped in that decoction, and presse them owt, and applie them to the parte that is pained. Any one of theis locall Remedies is good to appease the paine of the goute, which, being Ceased, you must Comforte the ioynts and the nerves, to which intentt make an oyntment of Neats feete oile, oile of Camomill, and *Dialthea*; moreover, the oile of Foxes, the oile of Wormes, the oile of primroses, the oile of Turpentine, and the

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the oile of St Iohns worke, mixed together, are good to annoynt the greived parte. This oyntment likewyse followeing is of singuler vse in this infirmitie. Take fve or fixe handfull of hoppes, and boile them in oile of spike and *Aqua vita*, and make an oyntment, and eveninge and morninge anyoynt the place.

Another oyntment.—Take a fatt goose, pull of his Feathers, and plucke owt his entrailes, then fill the bellie of yt with younge fatt Cytlinges fleshe, fine minced, wth some Common or Course faulte, and roast it at a gentle fier, and reserve that which distilleth from yt to annoynt the goutie part.

THE TWELTH CHAPTER.

HONORABLE MADDAM,

IN this last Chapter I will discover vnto yo^w the greatest secrets of Phisique, which, either thorow necleste or forgitfullnes, or in some for ignoraunce, are slightlie overlipped; and God he knowes I reveale them as my last Testament of Love towards yo^r Ho^r and the poores helth which you tender. Good Maddame, Conceale them to yo^r selfe and yo^r vses, and lett not this booke fall into vnworthie handes.

Firft of all, yf you desire to knowe wheather the sicke patientt shall recover his helth, obserue theis thinges; Wheather his strength contynueth, he sufferethe his sickenes easelie, and hath signes of digestion; Yf his pulse be stronge, vehementt, and ordinate; yf he haue a shakeinge after his evacuation; yf his strengthe Continue when other signes contynue euell; yf hee be perfect in his fences, and breatheth freelie; yf he be lightned after his sleepe; yf his appetite and digestyon be equall; yf his forme and figure be naturall; yf hee lie and sleepeth accordinge to his accustomed manner; Yf one a iudiciall daie he voideth wormes
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wth his excrement of humors; yf the swett be equall in a Continuall feauer, then is there hope of Recovery.

Signes to knowe if the patientt shall die or noe are theis.—

The weakenes of his strength, and the greatnes of his disease, and especially wheare noe signes of digestion doe appeare. The sinckeinge hollowenes of his eies; the dymnes of the white of the eye; when one eye waxeth lesse then anoth^r; when his sight is taken from him; when hee sheddeth vnvoluntarie teares, especiallie from one eye; when he affectethe darkenes; when he overmuch fixeth his eye vpon a place; when his eies growe redd, or azure Coulored; when he sleepeth wth open eie leddes; when, being awake, and his eies open, he winckethe not, yf yo^w putt your finger before them; when his Nose waxethe sharpe; when yellowe water distylleth from the same; yf he sneese not when you giue him medecines to provoake the same; yf wthowt Cause he fumbleth with his finger about his Nose; yf his eares growe contracted, and his hearinge faileth him; yf his Coullour be wanne and blewe, and his Teeth Clammy; yf hee slippeth downe to the beddes feete; yf often, and withowt Cause, he Clenfethe his Teeth; yf his tounge growe extreamelie blacke; yf [he] sleepeth open mouthed; yf he continuallie lie one his backe, contrarie to his accustomed manner; yf hee thrust his feete and handes owt of the bedde withowt manifest heate; yf, Contrarie to his Custome, he sleepe one his bellie; yf his breathe be Coulde, and the vapour that Cometh from his skynne be hott; yf his fingers endes and nailes growe blewe; yf he picketh and gatherethe strawes; yf his voice diminishe, and he waxe more silentt then hee was accustomed; yf in a burninge feavour his thirst Ceaseth, and his Tounge groweth blacke; yf his swetts be Coulde, especiallie about his heade and necke in sharpe feaurs; yf his pulse be intercepted, and his strength weake; yf after a flux, or vomitt of a simple humor, hee hath the Hitchcocke; yf he rave and maketh a

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thynne vryne in vehementt sicknesse; or yf his vryne be stopped, and hee pisseth lytle; yf his vrine be like water, stinckeinge, blacke, troubled, fatt, or like the Wassheinges of rawe fleshe; yf he vomitt with gripes in his bellie, and his stooles be of divers Coulours; yf the sicke thiacketh he hath snowe on his heade; yf the laundise or consumption cōme before the seaventhe daie; yf his seedges be blacke, greene, stinckeinge, fatt, redd, white fominge, and of diuerse Coulours, except it be one a decretory daie, or by meanes of his medecine.

Instructions howe to Iudge by Vrines.—In Vrines, first consider the substance which, yf yt be thynne, it signifieth wantt of digestion, oppilation, weakenes of the Rainea, Coude wyth drith, much drinkeinge of water, and that the matt^r of the sicknes is carried vpp to the braine; yf thicke, yt signifieth that the Humor is thicke; much, and full of Cruditie, yt betokenethe paine of the heade, winde, resolution of strength, the Iudiciall daie of the sicknes; yf it be thynne, and Continueth soe, yt signifieth extreame Cruditie; yf thynne, and not contynuinge, yt signifieth difficultie of naturation, the inobedience of the matter, liquefaction of the memb[er]s; yf it be thicke, and contynue soe, it signifieth agitation of humor, paine of the hedd & winde; yf thicke, and continueth not soe, yt betoakeneth that the ebullition of thicke humors Ceaseth.

To iudge of the Vrine by Coulour.—Yf it be blacke, yt signifieth vehement heate; and when it hath a stronge smell, a greate Coude; when it wanteth odoure, mortificacōn of naturall heate, a Iudiciall Crisis, a melancholie sicknes; yf yellowe, it signifieth aboundaunce of Choller, vehement motion, paine, hunger, and thirst; yf bloude, it signifieth that the vaines and Vessells are tooe full of bloude; yf it resemble the Wassheinges of rawe fleshe, yt signifieth weakenes of the liver, and the multitude of bloude; yf it be redd,
it

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it signifieth the dominion of bloude; yf greene in Coulo^r, yt signifieth the Couldnes; yf inclyninge to darckenes, vehementt heate, and death; yf it resemble the Coulour of the Lillie, yt signifieth vehementt Coude, or that the patientt hath taken poison; yf of the Coulo^r of Indico, yt signifieth pure blacke Chollour, greene Chollo^r, vehementt burninge; yf it be white and thynne, yt signifieth the Couldnes, in digestion stoppage; yf it be white, and thicke like milke, yt signifieth flegme, Crude humo^r, and the stoans in the blather.

How to Iudge Vrine by Small.—Yf the vrine have noe smell, yt signifieth the Cruditie and Couldnes, and in sharpe and violentt diseases deathe; yf stinckeinge, yt signifieth the putrifaction of hott humo^rs; yf sower, yt signifieth the putrifaction of Coud humo^rs; yf sweete, yt signifieth the dominion of bloude; yf stinckeinge, and sowerishe, the dominion of Melancholie.

To iudge Vrine by the some and bubbles.—Yf yt be froathie, yt signifieth humiditie and winde; yf it be blacke, yt signifieth the Melanchollie; yf redd, yt signifieth the yellowe Iaundise, and greate Clammynes of humo^r; yf it Continewe, yt sheweth that the disease is harde to overcōme. ✓

To iudge by the Sedimentt.—Yf it be white, equall, and spired, it signifieth that the patientt is of a good Constitution of boddie; yf like the scalie bran, yt signifieth the scab of the blather, liquefaction of the members, and resolution of the diseases; yf fatt, it signifieth that the fatt is melted; yf fatt, it signifieth that an vlcer is broaken; yf thicke and Clammy, a thicke humo^r and paine in the Ioynts; yf it hath resemblaunce of heirs in yt, it betokeneth that the raines are Clogged wth thicke humo^rs; yf sandie, or gravellie, yt signifieth the stoane in the Raines or blather; yf Ashie, yt signifieth the flegme, matter and adustion; yf blacke, mortification of naturall heate; yf yellowe, a fixed heate, a violentt disease;

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disease; yf scattered, and vnsetled, yt signifieth windines, or want of digestyon.

To iudge Vrine by the Quantitie.—Yf it be litle, yt signifieth the dibilitie of Virtew; yf much, yt signifieth liquefaction, or that the Cris is Come; yf troubled, it signifieth the Conflifte of nature with the disease; yf much, and vnsetled, yt signifieth the Crampe, or hecétique feuo^r; yf it be made drop by drop, yt signifieth that the disease is in the Nerves.

To iudge of the Sickenes by the Stooles.—Yf his excrementt be litle, yt signifieth the wantt of humo^r, retention, or weakenes of the expelling facultie; yf liquide, it signifieth the stoppeinge, weakenes of digestyon, stoppage of the Meseraickes, Rhewme, and feedinge one moist thinges; yf fatt and stinckeinge, it signifieth liquefaction, aboundaunce of putrified humo^r, and Clamy, and that he eateth flymie meats; yf frothie and foamy, yt signifieth the ebullition of winde; yf drie, it signifieth labour, resolution, much vrine, a fierie heate, a drieinge dyett, and that the excrementt hath staied longe in the entrailes; yf it be fierie redd, it is good and naturall; yf indifferentlie tinctured yellowe, yt signifieth the aboundaunce of Choullor, and resolutyon of the disease; yf it be white, yt signifieth obstructyon and Cru-dytie; yf blacke, it signifieth adustion, blacke Chollour, and resolution of strengthe; yf boylinge sower, yt signifieth melancholie; yf greene, it signifieth extinction of naturall heate, and debilitye of the Retentive facultie; yf often, yt signifieth the multitude of Chollour, aerigonous Choller, Wormes, and Couldnes; yf slowe, yt signifieth the weakenes, indigestyon, Couldnes of the intestines; yf it Cōmeth with a Noyse, yt signifieth much winde, and the straightnes of the Vessells; yf without tincture, it signifieth the Iaundise; yf diuers Couloured, and yt Cōmeth not willinglie, yt signifieth the lengthe of the disease; yf the patientt be stronge, or yf weake, deathe.

Howe

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Howe to iudge by the Sickemans Spittle.—Yf it be much, it signifieth the Rheume, moystnes of the stomacke, dominion of heate; yf difficultie, yt signifieth debyllitie of Vertue, dryenes of the instrument, That the matter is verie subtyll, verie thicke, and Clammy; yf frothie, it signifieth that the humor ys mixed wyth Aire; yf salt and Corodinge, Rheume; yf stinckeinge, it signifieth putrifaction of humors; yf simple, like to ordinary spittle, yt signifieth the length of the disease; yf thynne, yt shewethe that the humor is subtyll and easye to be dried vp and resolued; yf shininge blacke, yt signifieth vehemett adustyon; yf Cleere & yellowe pale, Choller, vehementie burned; yf white, yt signifieth a flegmaticque humor; yf redd, yt signifieth the dominion of bloude; yf rounde, and wyth an agew, paine of the heade; yf white, light, and equall, yt signifieth strenght of vertue, and perfect Concoctyon; yf diuerse, and hardlie Cast out wyth a Chugh, yt signifieth that deathe is at hande.

To iudge by breathinge.—Yf the patientt breath often and short, it signifieth necessitie of eventation, and drieness of the lounge; yf his breath be coulde, yt signifieth the extinction of naturall heate, a Coulde Complexion of the harte, and in sharpe diseases, death; yf with Commotion of his Nostrils, yt signifieth debilitie of vertue, a Choakinge constriction of strenght, a Collection or effusyon of matter, or humor; yf hott, the strenght of naturall heate; yf Redubled, yt signifieth that either he hath, or will haue, a Convulsion; yf difficultie, yt signifieth stoppage in the Vessells of respiration.

HITHERTO MADDAM,

I haue Collected, and sett downe by experience, those things which are secrett and worthie obsevation. Yf yo^w please to peruse theis lines often, you shall finde That I haue not failed to deale vprightlie and plainlie. I hadd thought

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thought to haue written howe to iudge by pulfe, and howe
to knowe the Criticall daies, But because they are both of
them difficult to be knowne, and require demonstration, be-
sydes readinge, I haue omitted them. Our good God sende
happie successe and acceptaunce of theis my serious
labours, and houlde his holie hande over
those that either giue or shall re-
ceiue theis medecines.

FINIS.

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CERTAINE PARTICULAR NOATTS AND
FAMILYAR MEDECINES FOR
DIUERS INFIRMITYES.

The fruite of abstinence.—Abstinence is a most perfecte medicine, for we must eate, to the intentt wee maie liue and comforte naturall heate; and not to extinguishe yt. For the questyon was asked of GALEN, whie he did eate so sparinglie? whoe aunswered, that contynuallie his naturall heate was diminished, and that therefore he was to proportion his meate accordinge to his heate.

Medecines against Abortion.—Lett her vse to put the Rootes of Mandrakes, or priony, in her broath; or eate the apples of Mandrake when they are newe, for they Comforte the Retention of the Mother; or anoynt her Bellie and backe, twyse a weeke, wythe thys ointmentt. Take oile, Franckincence, and masticke, and mixe them, and applie them, as I haue aduised; for this oyntmentt comfortethe the Mother, and the Cotilidons; for this passyon proceedethe from to[o] much Couldnes, and feldome from heate.

Medecines for the Dropfie.—Theare is a kinde of Dropfie which is called *Ascitas*, wheare the vppar partes growe leane, and the Bellie and legges are filled with water, which afflicteth a man when his liver is distempered wth excessiue heate and moisture, whereby the disiestiue and expulsiue faculties are weakened, by which meanes superfluities remaine in the bellie and legges.

In a hott cause vse theis medcines.—First, prepare the bodie, for three or fower daies, wythe an ounce of Sirope of Vinagre,

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Vinagre, in three ounces of wormwoode water, fower howers everie morninge before he eate; then purge him wyth fower ounces of goates milke whaie, wherein twoe drachmes of Sene, and a drachme of Rubarb, haue beene infused for a daie one softe embers. Then, the next daie, make a drie bath, or prepare a hot Howse, and strewe greate quantetie of elder and molworth in the floore, and lett him sytt and swett thereover; for theis, by a peculier propertie, consume Waterie humors.

Another.—Take stinckeinge gladinge, or spurgwort, penny grasse, and strawberries, the Rootes and leaves of each, a handfull; boyle them in water, or wine, w^{ch} you please, sweeten yt wyth suger, and giue yt the patient. Then take a quince, and cutt it into twoe halves, steepe one haulf in wine Vinagre for three daies space, wth the weight thereof of good and freshe lorel; grinde them stronglie togeather, and incorporate them well; then seeth them in Vinagre and sugar, with the other haulf of the quince, straine them, and giue a drachme or twoe accordinge to the patients abylytie, in winter Cherry water. But yf the patientt be weake, giue this whay. Take a quarte of whaie, a drachme of *Sal gemme*, halfe a drachme of turbethe, bruise and mixe them with the whay, and seeth them, straine and Clerifie them wth the white of an egge, lett the patientt drincke the first daie three ounces, the seconde fower, and soe increafe yor medecine till yt come to a pinte. Theis are twoe of the greate secretts in Phisique.

A Remedie against burninge and Scaldinge.—Take the leaues of plantine, and grinde them togeather with goose greafe, and applie them, this healethe burninge; or gumme Arabicke, mixed with the white of an egge, is an exelent medecine; or oiles of Henbane, Lillies, and popilion is verie good likewyse.

Take oile of Roses, one ounce; wax, twoe ounces; and the

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the white of an egge, mixe them stronglie togeather, and make an oyntmentt; this takethe awaie the paine and Curethe.

For a Carbuncle.—Take a rawe egge and falte, and mixe them togeather, and laie it one the Carbuncle, and yt will breake yt, then laie this cruplaster one yt.

Take the Iuice of smalledge, barlie meale, hony and oile, and make a plaister, but washe the soare before wythe the patients vrine, or the decoctyon of Coleworts.

Another.—Take Daifies, the Roots and all, stampe them, and applie them for a daie and a night.

To extinguish lusts.—Take the worme that shinethe by night, drie yt, and giue the poulder thereof. ✓

Another.—Take the Iuice of Vervaine, and Clarifie, and drincke thereof, with fuger, twoe ounces in the morninge, and at night to bedd warde.

Another excellentt medecine.—Take the feedes of parck leaues, Colyander, lettice, purflane; the flowers of Willowes and Verveine; the flowers of the Water Lillie, of each Twoe drachmes; make a confectyon of them, wyth fuger fodd in the water wherein twoe drachmes of Camfire are infused. Vse a drachme or Twoe of this; yt is an excellent medecine, which a Reuerend Religious man in my knowledge often vfed.

Against the Chollericke passion.—Take three ounces of Redd Rose Water, and one ounce of firope of fower grapes, and lett him drincke yt often.

Another.—Take red rose leaues, and seethe them in Vinagre and Raine water, and wett a sponge therein, and straine yt, and applie yt to the stomacke.

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Another.

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Another.—Take twoe drachmes of Toſted breade, and the poulder of Maſticke; mixe them together, and putt them in a bag, and warme yt at the fire, and laie yt one the ſtomacke, and it will preſentlie helpe.

To comforte the Harte.—Take Saffron dorte, and in pure ſpiritt of wine, make an extraкте, giue Fiue or ſixe graines at a time, or a half ſpoonfull of the ſpirite. I haue recouered ſome paſt all hoope by this meanes.

Another.—Take the Iuice of the leaves and Rootes of fennell, and ſtraine yt, and then boile yt; then putt thereinto the fine poulder of Mace, till yt growe to the thickenes of Hony, and keepe yt, and vſe yt, eueninge and morninge, a drachme at a time in a ſponie.

Againſt the harteburne.—Take Gipſum, which is a ſtoane like to lyme, and is commonlie ſoulde at the Apothecaries, to the quantitie of a peafe, and poulder yt, and giue yt in the morninge.

Againſt Vehementt and hott paine in anie outward part.—Take the muſcilage of Fenugreake, and lynefeede, and mixe them together with oile of Roſes, tyll they growe as thicke as hony; and when the heate is more violentt, ad the mucilage of the feedes of *Pſyllium*, and applie yt, for yt is an exelentt medecine.

✓ / *To Cauſe Sleepe in a phrenſie.*—Take Whaie, boile yt one the fire tyll yt ſome, and haueinge ſhaued the ſicke mans heade, waſhe yt with that ſome, and yt will Cauſe him to ſleepe.

To Cauſe Sleepe.—Steepe Miſſelto in wine for ſome Fower or Fiue daies, and giue the patyentt to drincke.

Againſt

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Against all paines proceedinge from a could cause.—Take a handfull of Rosmarie, of lavender, sage, and savine as much, steepe them in white wine for the space of a night or Twoe, beinge a litle bruised; And after, with Maie butter and the same wine, seeth them to the Consistence of an oyntmentt, and anoynt the place.

For the Phiatricæ.—Take the Marrowe of a Horse legg, that is killed, not by sickenes, but by some misfortune, Clarifie yt, and before the fire anoynt the place pained; in twoe or three daies the paine will Cease.

Another which I have often tried in the Roiall Hospitall att Macklin Vppon Souldiers that growe lame by could.—Take of the oile of Peter, pure and true, one ounce; of Deere suett, Twoe ounces; of spirite of Wine, three ounces; mixe them together, and with a warme hande, before the fire, rub it in Twoe or three times, and yo^w shall praise the effectt.

Against the paine of the backe and Spine.—Take Agrimony and Motherworte, of eache a handfull; grinde them, and frie them in oulde hogges grease, or wth the gaule of an oxe, and make a plaister, and laie yt toe warme.

For the Hemeroides.—Yf they flowe naturallie, as once in the monthe, or once a yeere, they must not be stopped, for as AUCEN saith, they deliver a man from the Sorpigo madnes, melancholie, epilepsie, the scab, leprosie, pleuresie, and inflammation of the lounes. But yf they flowe immoderately, Dropsies, paines of the lounes, and foundinges proceede.

Yf they flowe immoderatlie, purdge with *Mirabolans Chebuli* in decoctyon; the next daie open the vaine *Saphenæ*, I meane that which is owtwarde. But you are to Noate That by daie a woman ought to be lett bloude in the interiour

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terious *Saphena*; afterwarde make a suffamigation wyth the decoction of Marigouldes, and herbe mullen sod in white wine, or wth the leaues of leekes sod in white wine. Then to stopp the Hemeroides, Take the bloude that floweth from them, and burne yt vpon a Tile share, and wyth a Cobweb mixe it, and laie yt one the parte greiued, for yt stoppethe them perfectlie well; or,

Expresse and drawe the Iuice of yarow wyth white wine, and lett the patientt drinke yt, eveninge and morninge; or applie a plaister made of the herbe and hony; or,

Applie the leaves of elder vpon the piles, beinge bruised; for yt healethe the piles wythin three applicacōns.

Against spettinge of bloude.—Take sheppards purfe, and with wine drawe out the Iuice thereof, and giue twoe or three drachmes thereof, in three ounces of scabious water, or plantaine Water; or,

Take eggshells, the inwarde skynne pulled of, Calcine them one a Cleere Tile-Share, and giue of this poulder the weight of a groate, in shepardes purfe water; or,

Take of *Bole Armonicke* and fuger, of each Twoe drachmes; beate them to poulder, and giue a drachme at a time wyth scabyous Water.

For the fallinge Sickenes.—Take of Hysope, folfoote, of bothe the kindes of Hartwort, or Astrolochia, seethe theis togeather, and giue a draught of this decoction, and giue yt the patientt before hee fall, and hee shall not fall; or,

Shaue the hinder parte of his heade, and Chafe yt stronglie with *Castoreū* dissolued in stronge Vinagre; or,

Take the harte of a Storcke, boyle yt in water, and giue him the broathe to drinke, and lett him eate the harte; or,

For Nyne daies space, lett him drinke three ounces of the Iuice of S^te Iohns worke, morninge and eveninge, in Ale or beere, and yt will helpe.

An

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An excellentt medecine for a Tertian feauor.—Lett the patientt drinke one ounce or Twoe of the Iuice of dandelion, wormewoode, and plantine mixed, an hower before the fytt, for three or Fower tymes, and the feavor will Cease, as yt is experienced; or,

The herbe diuells bytt, sod in white wine, by a specificall vertue Curethe all Tertians.

A medecine to applie to the Wristses.—Take Smalladge of the garden, the Toppes of redd Nettles, and Rue, of each alike; beate them togeather, with Baie salte, and applie them to the wriste of the leste Arme for Nyne howers space, and yt drivethe awaie the Agewe.

To take awaie the shakinge in a Quartan Agewe.—Take *Castoreum Euphorbium*, pellitorie of Spaine, of eache one drach[m]e; pounce them, and mixe them with Oile, and putt all of them into a Redd Onion that is made hollowe, and rost the onion in the embers, and presse owt the Iuice, and with it anoynt the spine of the backe, the Raynes, and shoulders, an howr before the fytt.

A plaster against all Rheumes that distill from the heade to the eies and Teeth.—Take the poulder of the *Plibanum* and Masticke, and with white wine, and the white of an egge, mixe them, and make a plaister for the Temples.

To trie wheather a Childe be deade in the Mothers Wombe or no.—Take vnsett leekes, and see the them in water, and make a plaister, and applie yt to the womans Bellie, and presentlie the Childe will move yf he be liveinge, otherwise not.



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Hunterian Club

LX.—EIGHTH YEAR.

MISCELLANEOUS PIECES

BY
THOMAS LODGE

(581-1622)

PRINTED FOR THE HUNTERIAN CLUB

1882

MISCELLANEOUS PIECES

BY

THOMAS LODGE

1882, Aug. 3.
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MISCELLANEOUS PIECES.

[From, "The straunge and wonderfull aduentures of Dō Simonides: by Barnabe Riche, gētilman. Imprinted at London by Robart Walley, dwellyng in Paules Churchyard. 1581." Sign. A iv.]

¶ Thomas Lodge Gentilman, in praife
of the Auſthours wooke.

WHere wanteth iudgement and aduifed eye,
To noate or coate, the thyng that is amiſſe,
Good *Riche* a wiſeman hardly can denye,
But that your Bo ke by me ill mended is:
My hedde ſuche pleaſure can not brooke by giſ
Whoſe long diſtreſſe hath laied his Muſe to reſt,
Or duld his Sprighthes, or ſences at the left.

Some errours yet, if any ſuche there bee,
Your willyng mynde, maie quicklie them ſubdue,
For wiſemen winke, when often tymes thei ſee,
Yet fooles are blynde, when moſte thei ſeeme to vewe,
Of proude contempt this miſchief doeth enſue,
That he that ſcornes the fruite of honeſt toile,
From bace regard, hymſelf can ſcarce affoile.

The wiſeſt men, for that thei mortall were,
Did runne amiſſe, and kept not leuell ſtill,
Some wanton woorkes, ſome grauer ſtile did beare,

MISCELLANEOUS PIECES.

Yet eche proceeded from the self same quill:
Wee ought not thinke, that those mens myndes were ill,
For sure the vice, that thei did laye in fight,
Was for to make it growe in more despight.

I leaue thee now, my Muse, affordes no more,
A dolefull dumpe, pulles backe my pleasaunt vaine,
Looke thou for praise, by men of learned lore,
Despise the skoffe, that growes from shuttle braine,
For me I honour thee for taking paine,
And wishe eche youth, that spendes his tyme amisse,
Would fixe his penne to write suche woorkes as this.

Vita misero longa, felici brevis.

[From "The Spanish Masquerado. By Robert Greene,
M.A. Printed at London, by Roger Ward for Thomas
Cadman. 1589." P. 4.]

Sonnet.

Le doux Babil de ma lire d'iuoir
Serra ton front d'un laurier verdifant:
Dont a bon droit ie te voy iouissant,
(Mon doux ami) eternisant ta gloire.
Ton nom (mon Greene) anime par mes vers
Abaisse l'œil de gens feditieux,
Tu de mortel es compagnon de Dieux:
N'est ce point grand loyer dans l'univers?

Ignoti nulla cupido.

Thomas Lodge.

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[From "The Writing Schoolemaster. By Peter Bales,
1. Ianu. 1590. Lond. by Thomas Orwin." P. 6.]

The cenfure of *Thomas Lodge* Gent: vpon the
Authors Booke.

Theree needes no Iuie, where the wine is good:
Nor quaint difcourfe, where iudgemēt leads the pen:
Nor forced praife, where Science ſpreads the faile:
Then gentle *Bales*, deſpiſe the ſcoffing brood;
Thy Booke hath paſt the eyes of learned men,
And ſhall ſupplie this Soyle with ſweete auaile.
Truth needes no foile, but triumphs in defart:
A wanton flouriſh neuer dwells with Art.

O vita! miſero, longa; felici, brevis.

[From "Roſalynde—Euphues golden Legacie, by T.
L. Gent. Lond. Printed by Abel Ieffes, 1592." P. 6.]

The Scedule annexed to Euphues
*Teſtament, the tenour of his Legacie, the token
of his Loue.*

He vehemency of my ſicknes (*Philautus*) hath made
mee doubtfull of life, yet muſt I die in counſailing
thee like *Socrates*, becauſe I loue thee. Thou haſt ſons by
Camilla, as I heare, who being yong in yeres haue green
thoghts: & nobly born, haue great minds: bend thē in
their youth like the willow, leaſt thou bewayle them in their
age for their wilfulnes. I haue bequeathed them a *Golden*

MISCELLANEOUS PIECES.

legacie, because I greatly loue thee. Let them read it as *Archelaus* did *Cassander*, to profit by it: and in reading let them meditate: for I haue approued it the best methode. They shall find Loue anatomized by *Euphues*, with as liuely colours as in *Appelles* table: roses to whip him when he is wantō, reasons to with stand him when he is wilie. Here may they read that vertue is the King of labours, opinion the Mistres of fooles: that vnitie is the pride of Nature, & contention the ouerthrow of Families: here is *Elleborus* bitter in taste, but beneficial in triall. I haue nothing to sende thee and *Camilla* but this counsel, that in stead of worldly goods, you leaue your sons vertue and glorie: for better were they to bee partakers of your honours then lords of your mannors. I feele death that summoneth me to my graue, and my Soule desirous of his God. Farewell *Philautus*, and let the tenor of my counsaile be applyed to thy childrens comfort.

Euphues dying to liue.

If any man find this scrowle, send it to *Philautus* in England.

[From "THE PHOENIX NEST. Imprinted at London, by Iohn Iackson. 1593." P. 49, &c.]

True no more,
Forspoken ioyes to spring:
Since care hath clipt thy wing:
But stoope those lampes before:
That nurst thee vp at first, with friendly smiles,
And now through scornes thy trust beguiles.

Pine away,
That pining you may please;
For death betides you ease:

MISCELLANEOUS PIECES.

Oh sweete and kinde decay;
To pine and die, whilst Loue giues looking on,
And pines to see your pining mone.

Dying ioyes,
Your shrine is constant hart,
That glories in his smart:
Your Tropheis are annoyes,
And on your tombe, by Loue these lines are plaste,
Loe heere they lie, whom sorne defaste.

T. L. Gent.

OF ceasles thoughts my mind hath fram'd his wings,
Wherewith he soares and climes aboue conceit,
And midst his flight for endles ioy he sings,
To spie those double lampes, whose sweete receit
Must be the heauen where as my soule shall rest,
Though by their shine my bodie be depreft.

Hir eies shrowd pitie, pietie, and pure,
Hir face shields Roses, Lillies, and delight,
Hir hand hath powre, to conquere and allure,
Hir hart, holds honor, loue, remorse, and right,
Hir minde is fraught, with wisdome, faith, and loue,
All what is hers, is borrowed from aboue.

Then mount my minde, and feare no future fall,
Exceed conceit, for she exceeds conceit:
Burne louely lamps, to whom my lookes are thrall,
My soule shall glorie in so sweete receit,
Tho in your flames my corse to cinders wend,
Yet am I proud to gaine a Phoenix end.

T. L. Gent.

MISCELLANEOUS PIECES.

When Pirrha made hir miracle of stones,
The baser sort of flintie molde she fram'd,
Whose course compact concealed all at once,
All what in nature could imperfect be,
So but imperfect perfect, was the shape,
And minde euen with the mettall did agree.

The finer formes of Diamonds she made,
A peereles substance matchles for the molde,
Whence grew such shapes that heauen his pure for-
To frame a minde agreeing to the forme. (look,

This by my prooffe, I finde for certaine true,
For why my mistres matchles in hir shape,
For bodie farre exceeds my base report,
For minde, no minde can craue more rare supplies,
And last I spie the Saphirs in hir eies,

T. L. Gent.

All day I weepe my wearie woes,
Then when that night approacheth neere,
And euery one his eies doth close,
And passed paines no more appeere,
I change my cheere,

And in the weepings of mine eie,
Loue bathes his wings, and from my hart
Drawes fire his furie to supplie,
And on my bones doth whet his dart:
Oh bitter smart.

My fighes within their clouds obscure,
Would blinde mine eies, they might not see,
Those cruell pleasant lamps that lure:
My reason faine would set me free,
Which may not be.

MISCELLANEOUS PIECES.

The dried strawe will take the fire;
The trained brache will follow game:
The idle thought doth still desire:
Fond will is hardly brought in frame:
The more my blame.

Thus see I how the stormes doe growe,
And yet the paine I still approue:
I leaue my weale, I follow woe,
I see the rocke, yet nill remooue:
Oh flie me Loue:

Then midst the stormes I shall preuent,
And by foresight my troubles cease:
And by my reason shun repent;
Thus shall I ioye, if Loue decrease:
And liue in peace.

T. L. Gent.

Midst lasting griefes, to haue but short repose,
In little ease, to feede on loath'd suspect,
Through deepe despite, assured loue to lose,
In shew to like, in substance to neglect:

To laugh an howre, to weepe an age of woe,
From true mishap to gather false delight,
To freeze in feare, in inward hart to glowe:
To read my losse within a ruthles sight:

To seeke my weale, and wot not where it lies,
In hidden fraud, an open wrong to finde,
Of ancient thoughts, new fables to deuise,
Delightfull smiles, but yet a scornfull minde t
B

MISCELLANEOUS PIECES.

These are the meanes that murder my releefe,
And end my doubtfull hope with certaine greefe.

T. L. Gent.

O H woods vnto your walks my bodie hies,
To loofe the traitrous bonds of ticing Loue,
Where trees, where herbes, where flowres,
Their natiue moisture powres,
From forth their tender stalks to helpe mine eies,
Yet their vnited teares may nothing moue.

When I beheld the faire adorned tree,
Which lightnings force and winters frosts resists,
Then Daphnes ill betide,
And Phebus lawles pride,
Enforce me say euen such my sorrowes be,
For selfe disdaine in Phebes hart confists.

If I behold the flowres by morning teares,
Looke louely sweete, ah then forlorne I crie:
Sweete showres for Memnon shed,
All flowres by you are fed:
Whereas my pitious plaint that still appeares,
Yeelds vigor to hir scornes and makes me die.

When I regard the pretie greeffull burd,
With tearfull (yet delightfull) notes complaine,
I yeeld a tenor with my teares,
And whilst hir musicke wounds mine cares,
Alas say I, why nill my notes affoord
Such like remorse, who still beweepe my paine.

When I behold vpon the leaueles bow,
The haples bird lament hir Loues depart,

MISCELLANEOUS PIECES.

I drawe ~~hir~~ bidding nigh,
And sitting downe I sigh,
And sighing say alas, that birds auow
A settled faith, where Phebe scornes my smart.

Thus wearie in my walks, and woefull too,
I spend the day forespent with daily grieve:
Each object of distresse,
My forrow doth expresse:
I doate on that which doth my hart vndoe,
And honor hir that scornes to yeeld reliefe.

T. L. Gent.

A Ccurst be loue and they that trust his train es
He tastes the fruite, whilst others toyle:
He brings the lampe, we lend the oyle:
He sows distres, we yeeld him soyle:
He wageth warre, we bide the foyle:

Accurst be Loue, and those that trust his traines:
He laies the trap, we seeke the snare:
He threatneth death, we speake him faire:
He coyne deceits, we foster care:
He fauoreth pride, we count it rare.

Accurst be Loue, and those that trust his traines,
He seemeth blinde, yet wounds with Art:
He vowes content, he paies with smart:
He sweares reliefe, yet kills the hart:
He calls for truth, yet scornes defart.
Accurst be loue, and those that trust his traines,
Whose heauen, is hell; whose perfect ioyes, are paines.

T. L. Gent.

MISCELLANEOUS PIECES.

THe fatall starre that at my birthday shined,
Were it of Ioue, or Venus in hir brightnes,
All sad effects, fowre fruits of loue diuined,
In my Loues lightnes,

Light was my Loue, that all too light beleueed:
Heauens ruthe to dwell in faire alluring faces,
That loue, that hope, that damned, and repleued,
To all disgraces.

Loue that misled, hope that deceiu'd my seeing:
Loue hope no more, mockt with deluding object:
Sight full of sorow, that denies the being,
Vnto the subiect.

Soul leaue the seat, wher thoughts with endles swelling,
Change into teares and words of no persuation:
Teares turne to tongs, and spend your tunes in telling,
Sorowes inuasion.

Wonder vaine world at beauties proud refusal:
Wonder in vaine at Loues vnkinde deniall,
Why Loue thus loftie is, that doth abuse all:
And makes no triall.

Teares, words, and tunes, all signifie my sadnes:
My speechles grieve, looke pale without dissembling:
Sorow sit mute, and tell thy torments madnes,
With true harts trembling.

And if pure vowes, or hands heau'd vp to heauen,
May moue the Gods to rue my wretched blindnes,
My plaints shall make my ioyes in measure euen,
With hir vnkindnes.

That she whom my true hart hath found so cruell,
Mourning all mirthles may pursue the pleasure,

MISCELLANEOUS PIECES.

That scornes hir labors: poore in hir ioyes iewell,
And earthly treasure.

T. L. Gent.

Faine to content, I bend my selfe to write,
But what to write, my minde can scarce conceiue:
Your radiant eies craue obiects of delight,
My hart no glad impressions can receiue:
To write of griefe, is but a tedious thing:
And wofull men, of woe must needly sing.

To write the truce, the wars, the strife, the peace,
That Loue once wrought in my distempred hart:
Were but to cause my woonted woes encrease,
And yeeld new life to my concealed smart:
Who tempts the eare with tedious lines of griefe,
That waits for ioy, complains without reliefe.

To write what paines supplanteth others ioy,
For-thy is folly in the greatest wit,
Who feesles, may best decipher the annoy,
Who knowes the griefe, but he that tasteth it?
Who writes of woe, must needes be woe begone,
And writing feeles, and feeling write of mone.

To write the temper of my last desire,
That likes me best, and appertains you most:
You are the Pharos whereto now retire,
My thoughts long wandring in a forren coast,
In you they liue, to other ioyes they die,
And liuing draw their foode from your faire eie.

Enforst by Loue, and that effectuall fire,
That springs from you to quicken loiall harts:

MISCELLANEOUS PIECES.

I write in part the prime of my desire,
My faith, my feare, that springs from your defarts;
My faith, whose firmnes neuer shunneth triall,
My feare, the dread and danger of deniall.

To write in briefe, a legend in a line,
My hart hath vow'd to draw his life from yours;
My lookes haue made a Sunne of your sweete eine,
My soule doth drawe his essence from your powres:
And what I am, in fortune or in loue,
All those haue sworne, to serue for your behoue.

My fences sucke their comforts from your sweete,
My inward minde, your outward faire admires;
My hope lies prostrate at your pities feete,
My hart, lookes, soule, fence, minde, and hope desires;
Beleeue, and fauour, in your louely fight,
Els all will cease to liue, and pen to write.

T. L. Gent.

FVll fraught with vnrecomptles sweete,
Of your faire face that stole mine eie,
No gladsome day my lookes did greete,
Wherein I wisht not willingly;
Mine eies were shut I might not see,
A Ladie of lesse maiestie.

What most I like, I neuer minde,
And so on you haue fixt my thoughts,
That others sights doe make me blinde,
And what I see but you is noughts;
By vse and custome thus you see,
Another nature liues in mee.

MISCELLANEOUS PIECES.

The more I looke, the more I loue,
The more I thinke, the more I thriue,
No obieſt can my looke remoue,
No thought can better thoughts reuiue,
For what I ſee or thinke, I finde,
Exceedeth fight or thought of minde.

Since then your lookes, haue ſtolne mine eies, ✓
And eies content to nourish loue,
And loue doth make my thoughts ariſe,
And thoughts are firme, and will not moue,
Vouchſafe to knit by powre vnknowne,
Our eies, our loues, our thoughts in one.

T. L. Gent.

Like deſart woods, with darkſome ſhades obſcured, ✓
Where dredful beaſts, wher hateful horror raigneth
Such is my wounded hart whom ſorrow paineth.

The trees, are fatall ſhafts, to death inured,
That cruell Loue within my breſt maintaineth,
To whet my grieve, when as my ſorrow waineth.

The gaſtly beaſts, my thoughts in cares aſſured,
Which wage me warre, whilſt hart no ſuccor gaineth,
With falſe ſuſpect, and feare that ſtill remaineth.

The horrors, burning ſighes by cares procured,
Which forth I ſend, whilſt weeping eie complaineth,
To coole the heate, the helples hart containeth.

But ſhafts, but cares, ſighes, horrors vnrecured,
Were nought eſteemde, if for theſe paines awarded,
My faithfull Loue by you might be rewarded.

T. L. Gent.

MISCELLANEOUS PIECES.

FOr pittie pretie eies surcease,
 To giue me warre, and graunt me peace,
 Triumphant eies, why beare you Armes,
 Against a hart that thinks no harmes.
 A hart alreadie quite appalde,
 A hart that yeelds, and is enthrald,
 Kill Rebels prowdly that resist,
 Not those that in true faith persist.
 And conquered serue your Deitie,
 Will you alas commaund me die?
 Then die I yours, and death my croffe,
 But vnto you pertains the losse.

T. L. Gent.

MY bonie Lasse thine eie,
 So flie,
 Hath made me sorrowe fo:
 Thy Crimsen cheekes my deere,
 So cleere,
 Haue so much wrought my woe.

Thy pleasing fmiles and grace,
 Thy face,
 Haue rauisht fo my sprights;
 That life is growne to nought,
 Through thought,
 Of Loue which me affrights.

For fancies flames of fire,
 Aspire,
 Vnto such furious powre:
 As but the teares I shead,
 Make dead,
 The brands would me deuoure.

MISCELLANEOUS PIECES.

I should confume to nought,
Through thought,
Of thy faire shining eie:
Thy cheekes, thy pleafing fmiles,
The wiles,
That forst my hart to die.

Thy grace, thy face, the part,
Where art,
Stands gazing still to see:
The wondrous gifts and powre,
Each howre,
That hath bewitched me.

T. L. Gent.

[From "ENGLANDS HELICON. At London, Printed by I. R. for *John Flasket* and are to be sold in Paules Church-yard, at the signe of the Beare. 1600."]

[Sign. D. i, back.]

¶ *Olde Damons Pastorall.*

From Fortunes frownes and change remou'd,
wend silly Flocks in blessed feeding:
None of *Damon* more belou'd,
feede gentle Lambs while I sit reading.

Carelesse vvorldlings, outrage quelleth
all the pride and pompe of Cittie:

C

MISCELLANEOUS PIECES.

But true peace with Sheepheards dwelleth,
 (Sheepheards who delight in pittie.)
Whether grace of heauen betideth,
 on our humble minds such pleasure:
Perfect peace with Swaines abideth,
 loue and faith is Sheepheards treasure.
On the lower Plaines the thunder
 little thriues, and nought preuaileth:
Yet in Citties breedeth wonder,
 and the highest hills affaileth.

Enuie of a forraigne Tyrant
 threatneth Kings, not Sheepheards humble:
Age makes silly Swaines delirant,
 thirst of rule garres great men stumble.
What to other seemeth forrie,
 abiekt state and humble biding:
Is our ioy and Country glorie,
 highest states haue worse betiding.
Golden cups doo harbour poyson,
 and the greatest pompe, dissembling:
Court of seasoned words hath foyson,
 treason haunts in most assembling.

Homely breasts doo harbour quiet,
 little feare, and mickle solace:
States suspect their bed and diet,
 feare and craft doo haunt the Pallace.
Little would I, little want I,
 where the mind and store agreeth.
Smallest comfort is not scantie,
 least he longs that little seeth.
Time hath beene that I haue longed,
 foolish I, to like of follie:
To conuerse where honour thronged,
 to my pleasures linked wholly.

MISCELLANEOUS PIECES.

Now I see, and feeling forrow
that the day consum'd, returns not:
Who dare trust vpon to morrow,
when nor time, nor life sojourmes not?

FINIS.

Thom. Lodge.

[Sign. E. i.]

¶ *The Barginet of Antimachus.*

I N pride of youth, in midst of May,
When birds with many a merry Lay,
salute the Sunnes vp-rising:
I fate me downe fast by a Spring,
And while these merry Chaunters sing,
I fell vpon surmizing.
Amidst my doubt and minds debate,
Of change of time, of vworlds estate,
I spied a boy attired
In filuer plumes, yet naked quite,
Saue pretty feathers fit for flight,
wherewith he still aspired.
A bowe he bare to worke mens wrack,
A little Quiuer at his back,
with many arrowes filled:
And in his soft and pretty hand,
He held a liuely burning brand,
where-with he Louers killed.
Fast by his side, in rich aray,
There fate a louely Lady gay,
his mother as I guesfed:

MISCELLANEOUS PIECES.

That fet the Lad vpon her knee,
And trimd his bowe, and taught him flee,
 and mickle Loue professed.
Oft from her lap at sundry stoures,
He leapt, and gathered Sommer flowres,
 both Violets and Roses:
But see the chaunce that followed fast,
As he the pompe of prime dooth waft,
 before that he supposes:
A Bee that harbour'd hard thereby,
Did sting his hand, and made him crye
 Oh Mother, I am wounded:
Faire *Venus* that beheld her Sonne,
Cryed out alas, I am vndone,
 and there-vpon she fwounded.
My little Lad the Goddesse fayd,
Who hath my *Cupid* so dismayd?
 he aunswered: Gentle Mother
The hony-worker in the Hiue,
My greefe and mischiefe dooth contriue,
 alas it is none other.
Shee kist the Lad: Now marke the chaunce,
And straite she fell into a traunce,
 and crying, thus concluded:
Ah wanton boy, like to the Bee,
Thou with a kisse hast wounded me,
 and haplesse Loue included.
A little Bee dooth thee affright,
But ah, my wounds are full of spright,
 and cannot be recured:
The boy that kist his Mothers paine,
Gan smile, and kist her whole againe,
 and made her hope assured.
She suckt the wound, and swag'd the sting,
And little Loue ycurde did sing,
 then let no Louer sorrow:

MISCELLANEOUS PIECES.

To day though greefe attaint his hart,
Let him with courage bide the smart,
amends will come to morrow.

FINIS.

Thom. Lodge.

[From "The Famous and Memorable Workes of Iosephvs, a man of much honovr and learning among the Iewes. Faithfully translated out of the Latin, and French, by *Tho. Lodge* Doctor in Physicke. *Bernardus Epistola ad Sugerium. Tunc recentia iucundius bona clarescunt, cum fuerint malis comparata prioribus.* Printed at the charges of *G. Bishop, S. Waterfon, P. Short, and Tho. Adams.* 1602."]

TO THE RIGHT HONOVABLE
FATHER OF ARTS AND ARMES CHARLES
LORD HOVVARD, BARON OF EFFINGHAM,
Earle of Nottingham, High Constable of the
Castle and Forrest of Windfore,
Lord chiefe Iustice in Eyre of England, Gouvernour and
Captaine generall of all her Maiesties maritime Forts and
Castles, High Admirall of England and Ireland, Lieu-
tenant of Suffex and Surrey, Knight of the most
noble order of the Garter, and one of her Maie-
sties most honourable priue councill.

Right Honourable, there is a saying in *Zenophon* most
worthie the citing and insight, that matters of worth
and consequence are both to be committed and commended
to their trust and protection, who know the waight and
value thereof, and both can and will defend the same by
authoritie and reason: For this cause and vpon this ground,

MISCELLANEOUS PIECES.

I haue chosen your Honour out for a most noble patron of this most famous and accomplished Historie of the Iewes, which (for dignitie and antiquitie of the subiect, the elegancie and puritie of the stile, the choice proprietie and copie of words, the grauitie and varietie of sentences, the alterations and memorable euent; and lastly for the birth and dignitie of the Author) requireth a spirit of no lesse wisedome, courage, and nobilitie then your selfe, who haue power to defend, and knowledge to discerne the worth thereof. Vouchsafe therefore to leuell the eie of your esteeme vpon the Center of this happy Historie; and as *Themistocles* was animated to noble actions by beholding *Miltiades* Trophies, and *Alexander* in seeing *Achilles* tombe, did grieuously sigh with an honourable emulation: so let the zeale, magnanimitie, and admirable constancie which euerie where affronteth you in this booke (and rauisheth the best minde from the boundlesse troubles of this world, and draweth them into the contemplation of true perfection) so settle your honourable loue and affection to emulate the same, that as for glorie in armes; so for preseruing and protecting artes, you may outstrip your competitors, and amasse to curious expectation. And in mine opinion the time challengeth no lesse at your hands: for as your transcendent dignitie and courage hath returned vs a happy haruest in our expected and long possessed peace, as by your second care and diligence next vnder her sacred Maiestie we all reape the fruit and felicitie of blessed abundance; so by your example in reading and respecting both learning and the learned, you shall pull downe that *Babel*, which confused ignorance hath raised to ouerreach industrie; yea you shall strengthen the weakned abilitie of learning which (alas the while) is now adaies like a commoditie without request scarce faileable by the hands of a cunning broker, nothing is more worth money, and lesse in request: onely the worlds blinde creatures (as *S. Ierom* tearmeth them) the vnlettered, take delight in their errors, whose writings (as

MISCELLANEOUS PIECES.

Plutarch speaketh of *Aristophanes* poems) are written for no moderate mans pleasure. Let therefore your vpright estimation of this worke (most noble Earle) awaken the dead deuotion of such as contemne Artes, and let no such corrupt drones (as make sale of sinfull thoughts for good merchandise) buz about the hiue of true science: But as Emperors, Kings, and Princes haue euer in their Greeke, Italian, and French with a respectiue acceptance, and bountifull hand entertained this Historie; so let this translation of *Iosephus* which courteth you now in English, be accepted at your hands, and countenanced by your honour, for whose vnconfined felicitie both I and other of my name haue euer praied, and will neuer cease to study.

Your Honors vnfainedly deuoted,

THOMAS LODGE.

TO THE COVRTEOVS READER

As touching the vse and abuse of Historie.

IF Historie were as easily conceited and made vse of, as (according to *Baldus*) it hath true proportion and documents for the gouernment of mans life, I should hold it no sinne so precisely to prescribe a limitation and bound, to such as should enter the List, and consult with example. For what more pleasing to our selues, or profitable for societies could euer befall vs, then in this theatre of mans life, (wherein Historie affordeth all sorts of actors) to sit and learne preuention by other mens perils, and to grow ampie wise by forraine wreckes; al which being traduced to our priuate vses; we may either as partners in what we haue past, or obseruers of future casualties, by presedent euent, tie ages

MISCELLANEOUS PIECES.

to our memories: and preuent our escapes, by furuew of other mens repentance, briefly beget experience by sight, or foresight of worldly casualties, and forme a mirror of forepassed errors; to foreiudge our future calamities. But for that it behoueth vs to enter this worldly Academie, the more prepared, the more that Historie is fraught and fulfilled with plentiful fruite, and whereas the difficultie and difference is a like, to yeeld an vpright verdict both of a mans owne, and other mens life, neither may any man rightly examine another (how wise so euer he be) except in equall ballance he weigh his own imperfections; it must necessarily follow on both sides, that with the more wisdome, and the greater obseruation wee ought to entertaine Historie, least our mind like the wind should wander vncertainely, and our deuotion should preuent our resolution; our esteeme our knowledge. For as in an ample and well furnished and affluent banquet, although some things, (and they to few men) seeme pleasant, other some to other are without taste and seeme tart, and euerie one iudgeth his meate not by prooffe, but by the pallate; yet notwithstanding there is a certaine mean, which either natures ordinarie, or the defined kind of nutriment (being simple and incorrupt) hath fashioned and fixed for most aptest for the body; from which whosoever varieth, or either beyond measure, or without iudgment, followeth his foolish appetite, and glutting himselfe beyond discretion, reapeth more in commoditie then pleasure by these pleasures: So in the diuersitie of mans life, although a thousand formes, a thousand similitudes bee offered, and that euerie man fashioneth other mens manners to his mind, yet is their but one true path that vertue walketh in, which whosoever tracketh with iudgement, doth truly know the vse of life; whereas they that sit in a plentiful banquet, in affecting all things, can make vse of nothing. Now how many are there, I pray you, that in respect either of their owne, or other mens acts & words (according to the rule of vertue) can be more choise

MISCELLANEOUS PIECES.

in iudging minds, as meats, and that in this matter seemeth not sufficiently instructed? wherein I wonder that men espie not their errors, whereas they imagine that Historie is the instructor of such as read the same, whereas it onely yeeldeth matter of instruction, euen as the banquet ministreth meat according to euerie mans affection. Some therefore are seduced with the sweetnes of the stile, and in seeking their pleafure, lose their profit; who reape no other fruit of Historie, then to beguile time, and beget officious idlenes, laughing away houres, and nourish repent: others in reading glorie, hunt it in a shadow, where if they could make vse of it in proportion, they could not fall to repent it. And whereas no man can aspire to true glorie without true vertue, neither no wise man will hope further, yet see we many men, that because they haue read many excellent works, will be Capricious and pretend wisedome; resembling those tragedians, who will after they haue discharged themselves of their parts, and apparrell wherein they counterfaieted the Emperour, yet retaine his royall and princely manners: Some triuiall and light witted, that make an Eclipse of a shadow, make more of the embleme, then the worke; the habit then the Doctor: So admirable effects worketh history in mens mind. Now whereas it is the most exact and chiefeft intent of historie to awaken mans idlenes, and arme them against casualties, and the whole bent of example hath no other issue, it falleth out thorow mens securitie (who suppose that their neighbours perils concerneth them not) that whatsoeuer is of note, is ouerslipt with a deafe and sleeping iudgement, and things that memorie should best loue, are lost in her. To conclude, there are some that will haue euerie mans shooe fitted on their owne last, & tie all mens pens to their own pleasures. For which cause partly by reason of this secret, partly thorow this ill ordered, confused, and rash method of reading, as of corrupt humours, so is there growen a certaine *Kακεία* of iudgement and resolution: and as in intemperate bodies, meat yeeldeth verie

D

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little profit; so reape they no fruit or benefit by their reading. By this good reader thou maist easily conceiue, how a historie ought to be read: how mens liues ought in them felues be examined: finally how equal a proportiō is required in both. And truly in my opinion the chiefeſt ground of this difficultie, is the peruerſnes of our iudgements, which is the cauſe we the rather reſpect our own inclinations what they are, then the true life and force of example. Furthermore this is no leſſe miſerie then the former, that ſuch as write ſet downe ſuch things as are acted, not onely for their profit ſake, but to feed their owne humours: and like to certaine Architects (by interpoſing their iudgements) doe vainely praife ſome things, ſuppoſing that our imitation ſhould be tied to their pleaſure; where if they performed what they ought to do, the reader ſhould incounter with no ſuch diſtractions: but now in like manner as Cookes who rather expect their maſters pleaſurable taſte, then his profit; would God the Hiſtoriographer did not affect flatterie. It therefore appeareth that in two ſorts (firſt in our owne iudgement; and next to the preiudice of thoſe that write) we are circumuented; in that they ſet not downe ſuch euents as paſſe, in their owne nature and as they are. For he that writeth an Hiſtorie is the interpreter of thoſe things that are paſt, whoſe iudgement being depraued, it ſareth with him as with the pureſt & moſt richeſt wine, which waxeth muſtie by reaſon of that veſſel wherein it is incloſed, or is by ſophiſtication corrupted, which is the greateſt folly, & moſt intolerable deceit that may befall men. They therefore, who negligētly vndertake a hiftoriy, (or ſuppoſe that life were to be paſt raſhly, and without an exact obſeruaunce of all offices) are no leſſe deceived then certaine countrey peſants in the laſt troubles of France (of whoſe folly I drew ſome example) who attempting and entring vpon a citie not farre off from them, & lighting into an Apothecaries ſhop furniſhed with all kind of drugs and dainties, and being allured by the pleaſure, odors and delight of the confections they

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taſted; and ſuppoſing all to be of the ſame kind, deuoured,
taſted, and ſwallowed downe euery thing: whereupon ſome
fell ſicke of feauers, ſome grew phrenſie, and manie loſt their
liues to pleaſe their appetites, at leaſt wiſe he that ſcaped
beſt, gaue occaſion of laughter to the lookers on. For as
life, ſo Hiſtorie (the image of life) is fraught with plea-
ſure, and diſpleaſure; and onely in the uſe of life,
the wiſedome of life conſiſteth. Farewell,
uſe this, and my ſelfe as two twinnes
borne for thy profit.

Thine *Thomas Lodge.*

[From "The Lamentable and Tragicall Hiſtorie of the
VVars and vtter ruine of the Iewes. Comprised in ſeuē
Bookes by *Flavius Iosephus*, ths Sonne of *Matthias*. And
newly tranſlated out of the Latin, and French into Engliſh
by *Tho. Lodge*, D.M.P. Printed at London on Bread-ſtreet
hill, at the ſigne of the Starre. 1602." P. 555.]

TO THE RIGHT WORSHIPFVL HIS

esteemed friend M. Anthony Palmer Eſquier.

SIR, my affection that had rather be an actor then an
orator, doe well then ſpeake well, hath pickt you out
to be the patron of this tragicall hiſtorie of the wars of the
Iewes. The reaſons that draue me herevnto, are neither
the expectance of worldlie benefits, nor the fruitleſſe vp-shot
of oſtentation, but your virtue (which is not beloued re-
ſpectiuelie but onely for it ſelfe) hath created this good con-
ceit in me, which (if you ſo pleaſe) your acceptance may

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continue. Now since as the Philosopher supposeth it is an action worthy a good man, to do good vnto his friend; so is it no lesse commendable to accept an office of kindnes from a friend. For by giuing we bewray our well wishing; and by receiuing, we proportion and continue frendship: vpon this ground I praie you build the good entertainment of my present, and nourish this good custome in me (which was vsuall both amongst Grecians and Latins) I meane my translation, which if it please you, I haue my wish. As for my maligners, I expect no worfe from them then *Iason the Thafsalian*, who being assailed and wounded by an enemy (who had an intent to kill him) had an impostumation opened that faued his life: their stabbe and stroke of disgrace shall cure and heale the hidden and neglected infirmities of my minde, and notwithstanding I shall both *Genio & ingenio* liue to loue you, and lament their want of charitie. Thus heartelie commending me, I hastilie take my leaue, being tied prentize of late to other mens importunities.

Your louing Friend,
Tho. Lodge.

[From Birch MSS., Vol. V. (Add. MSS., No. 4164),
No. 52, British Museum.]

D^r Lodge to S^r Tho. Edmondes,
Ambr at the Court of France.

17 January 1610.

RIGHT HONBL,

ALtho' I am resolved, that your approved Judgement is such, that you respect not men as they comply, but as they love & deserve; yet because it is a received Opinion

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in this World, that the best Means of entertaining great Men's favour is by writing; & they are esteemed unworthy hōnble respect, that neglect to entertain it with officious Letters, I have thought good in these few Lines to acknowledge my Love & Duty, to your Honour, by whose means I have not only repossess'd my Country, but my peace & Quietness in the same. To you I ascribe all my good fortunes, & in way of gratuity sacrifice all my unfeigned service, being address'd to exemplify it, whensoever you shall command. Now find I your Worthiness even in your absence, because your Honour so nobly prevented my danger by your prudence at your being here, that whilst I live, I am bound to reverence & serve you.

I have no news to entertain your Honour with since this place is but barren in offering signal Occurrences: & to let you know, that Oliver the physician is dead, and Coryat the Fool's Book is upon the press is but trivial & unworthy your Ears.

When Seneca speaketh good English, as I hope he thereby shall, I will send him over into France to attend your Honour: His News will best content you, who is replenished with all mortal Wisdom.

I am afraid to be too tedious, & therefore will cancell up these compliments with both mine own & my Wife's humble Commendations to your Honour & my worthy Lady; praying God continually, that he will bless & enable you both in this Life, & hereafter crown you with Eternity.

Your Honour's ever bounden,
Thomas Lodge.

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[From "THE WORKES, both Morall and Natural, of
LVCIVS ANNÆVS SENECA. *Translated by T. Lodge, D: of
Phis: London Printed by William Stansby.*" [Colophon.]
LONDON, Printed by WILLIAM STANSEY. Anno Domini,
1614.]

ILLVSTRISSIMO HEROI,
AC DOMINO SVO OBSER-
VANDISSIMO, D. THOMÆ EGERTONO,
DOMINO DE ELLISMERE, SVMMO AN-
GLIÆ CANCELLARIO, MAIESTATIS REGIÆ
à Secretioribus Concilijs omni virtutum genere ac
Doctrina Clarissimo, Almæ Academïæ OXONIENSIS
Cancellario, bonorumq; studiorum omnium
Mæcenati præstantissimo,

THOMAS LODGE Doctor Medicus,
Salutem.

C*Vi* potius liber iste dicari velit, vel ego debeam dedicare
quam Honori tuo (vir omnibus nominibus Honoran-
de) deliberanti diu & multum cogitanti, plane non occurre-
bat. Etenim cum Philosophia ipsa inculta prorsus sit, & ab
omnibus neglecta fere, tum si à plerisq; vt horrida con-
spuatur, non est sane mirandum: Quo magis veteri quidem
debet, ne temere cuivis sese offerat, ne forte in eos incidisse
videatur, qui cuticulam curantes ipsi, nihil admirantur vltra
cutem; quorum oculis nihil placet, nisi quod externa specie,
& lineamentorum harmonia se commendat; quorum aures
omnia respuunt, nisi quæ cum voluptate quadam iufluunt:
quod si contingat, quomodo non contemptui apud omnes
esset liber is, qui apud eum ipsum quem patronum sibi
delegit potissimum, fordescat? Quod si ioculare quiddam

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& molliusculum in publicum proferendum statuerem, quod voluptate nescio qua, mentes hominum titillaret tantum,

Introsusum turpe & speciosum pelle decora,
(Vt inquit Poeta) non deesset hercle, qui
Fautor utroq, meum laudar et pollice ludum,
Nec certe

————— *Nauibus atq,*
Quadrigis peterem.—————

Mihi patronum aliquem

Quoi donem lepidum nouum libellum.

Opprimerer eorum multitudine credo, qui occurrerent mihi nœnijs hifce patrocinatori: Cum autem res serias tantum tractet author hic noster, idq; serio; quæ tantum ijs arident, quibus leuiora illa arrident minus; tum eos qui subtiliori quodam oculo, & mentis acie, venustatem Philosophiæ illam intueri possunt, (quæ si corporeis oculis cerneretur, mirabiles amores excitaret sui) nescio quod fatum contraxit in compendium. Et certe quamuis eorum numerus tantus esset atq; talis, quorum in sinum hic noster posset tuto Conuolare, vt delectus ipse delectum fere tolleret, nescio tamen an cuiquam ex omnibus deberi se magis agnosceret, quàm Honori tuo, qui cum in eam opinionem iam diu veneris, vt inter prudentissimos, & virtute quam maxime excultos, principatum quendam tenere videaris; tum etiam ita ad certam authoris huius normam vitam direxisse, & momenta officiorum ea perpendifse videris omnia, quæ ab ipso in sapiente requiruntur; vt si in eadem tempora incidisses, ille ne præcepta ad exemplum tuum, an tu vitam ad ipsius præcepta conformâris, esset vehementer dubitandum. Qua de causa quidem, in spem maximam venit, aditum ipsi apud te patere; quòd ea afferat potissimum, quæ si tibi placeant, (quod non desperat) nemini quidem à tuæ vitæ ratione non alienissimo, poterint displicere.

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Quid quod & eum sibi Patronum deligendum censet, qui ipsa autoritate possit eam ab aliorum iniurijs vindicare! quod cum ita sit, nullius quidem iniurijs in eo locus erit, quamdiu totus ipsi apud te fuerit, cuius potentia, & autoritas, cum sit maxima, talem tamen intuemur, ut maiorem indies & auctiorem fieri velimus omnes, qui videmus.

Inter *Ajacem*, & *Vlysssem*, litem nonnullam apud Poetas legimus interiectam de *Achillis* armatura quondam, vter indueretur ipsa; de facto non disputo. Poetarum mens ea fuit, ut cum prudentia polleret alter & concilio; lacertis alter atq; robore; apud quem tandem armorum eorum ius resideret, eumne qui prudentissime ijs uti posset, an qui robustissime eluceret: quod si ex iure manu confertum vocaret autoritas sapientiam, & sapientia auctoritatem, ad quem tandem *Seneca* nostri patrocinium æquius pertineret, haud esset difficile quidem ad iudicandum. Tu vero vir Honorande cum tanta sis sapientia, ut ab auctoritate quantumvis maxima vinci non possit, & auctoritatem tantam nactus es, ut ne sapientiæ tuæ quamvis eximiae & illustri velit loco cedere, facile controuersiam hanc omnem dirimes; in quo cum utræq; summæ de paritate contendant ad quem patronum potius accurret, quam ad te, qui & propter sapientiam singularem optimè consultum voles libro non insipientissimo, & propter egregiam auctoritatem effectum dabis, libro malè ne consulatur (dico confidenter) egregio.

Ad me vero quod attinet (Illustrissime Mæcen.) cum multa alia perpulerint, ut te potissimum feligerem sub cuius nomine prodeat hic labor in *Seneca* transferendo meus, tumista inprimis quæ dicturus sum. Nempe ut at senem ille de senectute senex, & amicissimus, scripsit ad amicum de amicitia, ita & ego (illud fileo quod quam vellem ut possem attexere) Philosophiæ libros hos (quam sapientiam dixere veteres) ad te sapientissimum & Philosophorum Oxonij studentium omnium Patronum primarium inprimis statui dedicandum. Quo quidem in loco non possum illius non meminisse, (quod prætermitti sine scelere nefario non potest) quodq; grauissimi

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est instar argumenti, cur tibi vel soli, vel certe potissimum omnium nostrum qui Oxonienses audimus in gratæ mentis testimonium, labores & studia inseruiant; quod per te effectum est fere, ut studiis nostris ibi locus sit, ubi cum flotueret maxime, tum maxime eiecta inde voluissent ij, qui minime debuissent: per te vero iam effectum id videmus, ut qui fontes illos limpidissimos conturbarunt, quo minus haustus inde puriores essent, iam tandem aduersum Musarum Alumnos utcumque coaxant fortasse, tantum tamen coaxare possint. De hoc autem ni grati simus omnes, omnium erimus ingratisissimi. Quin quod magis me ipsum spectat, illud Cardinale quiddam est, quod cum beneuolentiæ erga me tue vestigia semper vidi non leuiter impressa, mihi nunquam satisfacio ipsi, priusquam tibi (non dicam satisfaciam de animo erga me tuo) at agnoscam certe quantis nominibus obstrictum me & obæratum sentiam: quin attexo, ideo tibi lubens dico, quod cum mihi beneuolus semper extiteris, tunc etiam & ab ijs qui ex me emanarunt utcumque, animo esse non poteris alieno.

Hac spe fretus (Honorande *Mæcenæ*) hosce meos labores, quales, quales tibi trado in manus, quos æqui si consulas, conditione haudquaquam iniqua susceptos existimauero:

Deumque rogabo Opt. Max. ut tam diu nobis te
conseruatum volet, quam-diu te virtutum
tuarum minime pœnitebit.

Dignitatis tuæ,

Obseruantiss.

THO. LODG. D.M.P.

E

REVERENDISSIMIS
DOCTORIBVS, CÆTERISQVE
IN STADIO LITERARIO OPTIME
EXERCITATIS LECTORIBVS.

THO. LODGE D. Medicus Phisicus.
Salutem.

Cum nulli magis opprobrijs alios conscindunt, & lacerant maledictis, quam ij qui in opprobrium ipsi facillime incurrunt; tum plerumq̃ id euenit, vt exilis cuiusdam ingenij ipsi sibi conscij, nihil sapere videri se credant aliis, nisi plane desipere se probent; dum ea carpunt omnino, quæ non Capiunt. Ex quo euenit, vt nihil egregium ita & excellens in publicum emanarit vnquam, in quod dentes isti mordaces non impeerint. A quo hominum genere cum ego me facile vindicare nesciam, apud vos (Viri Doctores doctoresq̃ prestantissimi, politionis literaturæ alumnos, qui quales erga vos ipsi velitis alios esse, tales estis erga omnes) præfatione vti nonnulla haud absonum fore existimaui, vt rationem consilij de *Seneca* in nostrum sermonem transmittendo mei, vobis explicem.

Video autem multis id displicere quidem, idq̃ vehementer, quod authores ita Latini transferantur, & in sermonem nostrum migrent Anglicum: cum multa alia tum illud inculcantes, iniuriam literis insignem inuebi, quod ea quæ literatorum deberent esse propria, nunc denuo prostituantur & omnibus contrectandâ prouulgentur: Qui cum id agunt quid aliud agunt, quam vt nostri ad vnum omnes, a virtutum scientia vt profani quidam arceantur, velut a *Diane* sacris? De quibus illud est Calimachi *ἐκας ἐκας θεῖς ἀλειθ*. Hi dum a se scientias omnes velut a Chaldæis dies postulari volunt, quid aliud agunt quam quæ ipsi vident vt cæteris omnibus inuideant? Quæ si mens eorum fuisset qui ista primo literis

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mandauerunt, quomodo tandem egregia illa ingenij eorum monumenta ad nostra hæc tempora permanare potuissent? Nec vero nios ille priscis inoleuit, vt cogitata illa sua præclara cæteris inuiderent, qui per se minus acie valerent & ingenio, & ex omnibus certe vix paucos reperias qui vel Græci Latine, vel Romani Græce scripserint, quo minus suis innotescerent ea quæ libri sui præclara continerent: ex quo effectum, id est vt quantum bruta intellectu cæteri, tantum ipsi ingenio cæteros antecesserint. Neq̃ vero non laudare possum Sapientissimum illum apud laetium, qui cum de tribus Diis ageret gratias, quod homo esset natus, non brutum; quod vir, non fœmina, tertium id erat quod Atheniensis esset, non Barbarus; non quod solus inter eos sapere visus est, sed quod ex infinitis vnus esset, qui non nihil sapere didicisset: Et recte ad Amicum scribens *M. Tullius* monet, vt vbiuis esse malit, quam vbi sit, propterea quod multo rectius illic viuendum sit vbi aliquo numerosiet, quam illic vbi solus sapere videatur. Et sane si æqui rerum æstimatores velimus esse, facile quidem inueniemusexcultioresmulto nostros, & limatioresquam antea extitisse, ex quo doctrina illa veterum, & historia Romanorum vernacula ipsos alloquente lingua perpoliri cæperunt. Quo in curriculo labores mei cum non nihil defudarint, tum facti mei tamdiu me non pænitebît, quamdiu publicæ vtilitati & honori patriæ inferuire intellexero: & quanquam omnes reclamantes videro Comici, tamen illo me facile consolabor & recreabo, quod nihil in animo magis habeam, quam vt pluribus profim.

Quin illud fortasse non recte quod *παράδοξα* occurrunt Senecæ nonnulla, quæ celari multo possunt honestius, quam in apricum protrudi, lucem non ferentia; & male locatâ operam eam omnemclamabunt omnes, quæ in re non bona. Habet etiam *ἐνδοξότατα* quâ plurima, quæ si recte edificantur nihil illa nocebunt: quanquam quid egi? Aut in quo euigilauere curæ & cogitationes meæ, nisi vt lectorem pro virili præmonerem, & ad scopulos eos digitum intenderem, ad quos si adhæserit fortasse, naufragium illico facturus sit?

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Nec vero defuerint ij, qui id vitio mihi vertendum fenerint, quod in omnibus non verbum verbo respondeat, quin infidus interpret sit ille necesse est, & vbi fide est opus vel maxime, fideliā adhibebit, qui ita interpretem agere edidiscit. Quin ille rectissime

*Non verbum verbo curabit reddere fidus
Interpres*—————

Ne poterit quidem; quod tum eores deducetur, vt dum in verbis se torquebit nimis, sensus interim elabatur omnis. Quis autem ita infcius erit, vt illud non intelligat in omni fermone, idiomata loquendi quædam apparere, & flores elegantiarum, quæ si verbis alienis efferantur, illico pro ridiculis habeantur? Longum esset huc omnia conuertere quæ falsissime a Latinis dicta, a nostris enuntiata verbis iisdem, appareant infulsa. Quo facilius adducor, vt eius omnia sic interpreter, vt quæ proprijs verbis enuntiari non possunt, enuntientur quibus possunt aptissimis: Hic ego, si reprehensionem incurro iustam, exemplo me consolabor eorum, qui cum in hoc genere palmam ferant, crimen commune mecum sustinebunt, nec nostrorū solum, sed & eorum etiam omnium qui in Hispania, Gallia, Italia communem mecum in eo genere nauarunt operam. Agnosco vero libentissime errata huc irrepsisse nonnulla, quæ vt homini cuius in summo otio non vigilantissimo, facile possunt obrepere quædam, ita si mihi in hoc opere frequentiora visum est quā erat æquum, facile ignoscet, qui rem ipsam vt acciderit cognoscet prius. Cum enim primo statuerem ita in hoc opere meam operam posuisse, vt nequid per incuriam elapsum mihi viderit possit, in medio operis a me suscepti nescio quomodo in medium rerum omnium certamen incidi; Præterquā enim illud quod fratre charissimo pientissimoq̃ effem orbatus, ita vt studijs nullis in me locus esse relictus, quem dolor vniuersum occuparat, accidebat id etiam, vt turbis ijs forensibus, & molestijs vndiq̃ circumfremetibus opprimerer

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ita, vt dum illius omnia (iam cum beatis illis incolis agente æuum) cōponere studeo, ne subcisiuas horas certe mihi relinquo vllas, quibus huic operi iam inchoato supremam manū imponam.

Interim ista dum aguntur annus fere integer elapsus est, &, adhuc tamen.

*pendent opera interrupta mineq;
Murorumingentes.*

Vt Poetæ verbis vtar Interea fremere Typographus, & de prælo tantum non præliamouere, quæ nactus est typis excudenda curare sed citra curā: hoc modo ad imprimendum solum licentiā fortasse nactus, qui me premit semper nec pensū quid habet; quid imprimat. Quin tandē vt molestijs hisce me euoluo, colligo me vt possum ex magna iactatione, & dimidiū *Seneca* alterum quod imperfectum reliquerā quanta possum absoluo celeritate, nec typographo satisfaciō tamen inhianti suo semper luero, quin quæ manus prima coniecit in chartulas, subinde arripit ipsa impressione peiora facta emissurus, quæ prius acceperat omnino non optima, quippe quibus ipsius festinatio præpropera, ad ornanda se melius ne minimum quidem indulsit temporis. Ita fit vt quod mensium nonnullorum opus esse debuerit, diebus haud ita multis absolutum prodierit, atq; vtinam absolutū. Quod si minus conceditur, non despero tamen quin per meum dehinc otium quæ rudia iam excidere, limentur accuratius, & quæ obscuritate nonnulla videbuntur laborare, fiant etiam illustriora cum proxime emanabunt.

Obijcient alij (qui reprehensionis ansam vndiq; arripiēt:) quod versus eius quosdam, vna cum Apocolocyntesi, & Epistolis quibuscūq; ad Diuum Paulum exaratis (vt non nemo retulit e Patribus) omnino prætermiserim. Sed parcent mihi facile spero, qui prius norint, quibus rationibus adductus, huic ego labori pepercerim: Primo quidem de Apocolocyntesi cum liber is totus dicterijs in mortem

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Claudii Cæsaris sit refertus ne alienus a se noster *Seneca* videretur, qui vbiq̃ seuerus & grauis, & ab hoc genere quā maxime videtur abhorrens, inutiles labore potius superfedendum statui, quā ea attexenda, quæ labẽ nonnullam operi toti possent affricare. De reliquis autem id tantum dico, quod cum authoris huius an sint a multis in dubium vocari video, tum an a me sint interpretanda vehementer dubito.

Habetis iam tandem (Doctores & lectores beneuoli) quæ ego dicenda habeo, quæ si vobis candidioribus arridere perspicero, tum vt iis placeant quibus omnia displicent, vehementer non contendo. Valete.

To the Courteous Reader.

IT was well donne by Nature (gentle Reader) to giue time, but ill donne by men not to apprehend the same: How much thou hast lost in life in begetting vanities and nourishing them, in applauding follies, and intending them, read heare; and begin now to apprehend this, that it is but lost life, that men liue in entertaining vaine things, & that no time is better spent, thẽ in studying how to liue, and how to die wel. This shalt thou learne in our *Seneca*, whose diuine sentences, wholsome counsailes, serious exclamations against vices, in being but a Heathen, may make vs ashamed being Christians; when wee consider how backward a course wee haue runne from the right scope, by being buried in vaine readings, besotted with selfe opinion, by apprehending vertue no more, but in a shadow, which serues for a vaile to couer many vices. It is lost labour in most men now-a-dayes whatsoeuer they haue studied, except their actions testifie that readings haue amended the ruines of their sicke

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and intemperate thoughts: and too pregnant a prooffe is it, of an age and time ill spent, when as after a man hath summed vp the account of his dayes that are past, hee findeth the remainder of his profites, hee should haue gotten in life, to be eyther ambition vnsatisfied, or dissolution attended by pouerty, or vaine vnderstanding bouldered by pride, or irksome age called on by surfet; I must confesse that (had I effected it) I could haue pickt out eyther an author more curious, or a subiect more pleasing for common eares, to allure and content them. But seeing the worlds Lithargie so farre growne, that it is benumbed wholly with false appearance, I made choice of this author, whose life was a pattern of continence, whose doctrine a detection and correction of vanities, and whose death a certaine instance of constancy. Would God Christians would endeouour to practise his good precepts, to reform their owne in seeing his errours; and perceiuing so great light of learning from a Pagans pen, ayme at the true light of deuotion and pietie, which becommeth Christians. Learne in him these good lessons, and commit them to memory, That to be truly vertuous is to be happy, to subdue passion is to be truly a man, to contemne fortune is to conquer her, to foresee and vnmaske miseries in their greatest terrors is to lessen them, to liue well is to be vertuous, and to die well is the way to eternitie. This as often as I thinke vpon, I finde an alteration in my resolution, which heretofore hath too long time surfeited vpon time-pleasing; I am armed against all worldly contempts, wherwith Enuie may pretend to loade mee. My soule and conscience bearing me witnesse that my intent and scope was only to draw men to amendment of life, & to root out vain customes, that are too much ingrafted in this age; What care I for detraction? which rather barketh for custome sake, then baiteth at me for fiercenesse. No Souldier is counted valiant, that affronteth not his enemy; no Philosopher constant, that contemneth not Fortune; nor writer vnderstanding, that scorneth not detraction; I had rather bee

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condemned for confirming men in goodnesse, then flattering
the world in follie. Gentle Reader for thee I laboured,
for thy good haue I made this admirable Roman
speake English, if it profit thee I haue my
wish, if it displease thee, it is thy
want of iudgement.
Farewell.

In Momum.

SI tamen vsq̃ iuuat quæ sunt bona carpere, Mome,
Carpe hæc, vt morfu sint meliora tuo.
Quæ liber iste tenet forte ignorare videris,
Quin lege, mox fies forsitam ipse bonus.
Non in bicipiti quæ vidit somnia narrat,
Parnasso, ant vanis ludit imaginibus:
Nec prius vsq̃, nouem nisi quæ docuere sorores
Castalis vnda tuæ, nil docet iste liber
Vera sed hic rectæ promit dictamina vitæ,
Et sapiens narrat quæ bene dixit anus.
Si malus ista leges, poterint non ista placere
Nec non ista probes, qui legis, ipse bonus:
Vel non ergo legas quæ sunt benedicta, pudendis
Nec lacera verbis, quæ minus ipse capis,
Vel lege, nec carpas; vt non male prodita: dentes
Iamq̃ tibi gratulor Mome perire tuos.

[From "THE WORKES OF LVCIVS ANNÆVS SENECA,
Newly Inlarged and Corrected by Thomas Lodge, D.M.P.
LONDON, *Printed by Willi: Stansby.*" [Colophon.]

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“*LONDON*, Printed by WILLIAM STANSBY, dwelling in Thames-streete, by *Pauls*-wharfe, next to *S^t Peters Church*. 1620.”]

T O T H E M O S T
N O B L E A N D M Y
H O N O V R A B L E
G O O D L O R D,
Thomas,
E A R L E O F
S V F F O L K E.

Right Honourable, it is not your Greatnesse that I admire, nor the vaine applause of the multitude (which may bewitch men, but not perfect them) that makes mee name you Patron of these my Labours. I neither dedicate this famous Worke vnto you for the benefits I hope, or the reputation I may get, or vpon the errour of custome, that pretends more then Nature intended. I will not flatter your Greatnesse in reckoning vp your Titles, nor embrace your iudgement, that can distinguish times, Men, Fortunes; both apparantly as they seeme, and really as they are. It is your vertue, your goodnesse, your Noble nature, to which I consecrate my endeauours: your Honour, (which is the reward of vertue.) These and nought else tye me to respect, reuerence, and esteeme both your Noble selfe and your Honourable family, to whose seruice I haue inseparably consecrated my best Labours. In times past it was the custome of the greatest Monarchies, to bestow fained Deities vpon their mortall Emperours: Of famous Cities to erect Statues to their well deseruing Senatours; Of good children to raise Monuments in Honour of their Parents. Yet whatsoeuer Monarchies haue foolishly attempted, Cities haue

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Dedicated, Children haue erected, their Memories, times, place, and (welny) names are extinguished. If Antiquity performed any thing, it is either blasted by flatterie, or concealed by feare.

This my Present is a richer, more lasting and happier Iewell; that in many Ages, and thorow manie fires and combustions, hath continued their fames to whome it was Dedicated, and shall make you liue in the Reading thereof, and my loue proue signall and famous thereby, when haply your worthie deserts shall be obscured or detracted, or your greatest Titles buried in the bosome of Obluion. Thus hoping that this poore Nestling of my Labour, shall be as graciously accepted, as it is honestly and vnfainedly intended, I commit your Honour, and your whole Family, to his protection, who onely searcheth mens hearts, and knoweth how vnfainedly,
I respect both you, your
Honour, and
Family.

*Your Honours most
devoted,*

THOM. LODGE.

To the Reader.

G Entle Reader, I present thee once more with *Senecaes* Translation, if not so fully and exactly cleansed from his former misprisions and errours, as I wish; yet I hope, in such sort examined and perused, that the iudicious Reader shall find lesse matter to except against; and the indifferent, better light to vnderstand him. My businesse being great, and my distractions many; the Authour being seriously succinct,

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and full of *Laconisme*; no wonder if in somthings my omifions may seeme such, as some whose iudgement is mounted aboue the Epicycle of Mercurie, will find matter enough to carpe at, though not to condemne. Let me intreat this fauour at thy hands, curteous Reader, to pretend this Translation to bee a Garden, wherein though thou maiest find many hole-some Herbes, goodly Flowers, and rich Medicines; yet can it not be but some weedes may ranckly shoote out, which may smother or obscure the light and lustre of the better. Play the good Gardener I pray thee, and pulling vp the weedes, make thy profit of the flowers. If thou wilt Correct, bee considerate before thou attempt, lest in pretending to roote out one, thou commit many errors. What a Stoicke hath written, Reade thou like a Christian. If any doubts entangle thy iudgement, haue recourse to the sacred Synod of learned and pious Diuines; whose iudgement will select thee out that which is for thy Soules profit, and disswade thee from admitting that, which may either depraue thy iudgement, or corrupt thy Soule. The fruit I expect for my Labour at thy hands, is onely this, to interpret mine actions to the best, and to Correct with thy pen, that which other men lesse aduised, haue omitted by ouer hastie labour. Farewell, and enioy the fruits which I haue planted for thy profit; which though these times may haply neglect the future may both applaud and allow.

Vale.

*Thine in all vertuous
endeuour,
Thom. Lodge.*

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[From "A LEARNED SUMMARY Upon the famous Poeme of William of Saluste Lord of Bartas. Wherin are discovered all the excellent secretts in Metaphysicall Physicall, Morall, and Historicall knowledge. Fitt for the learned to refresh their memories, and for younger students to abbreviat and further their studies: Wherin nature is discovered, art disclosed, and history layd open. Translated out of French, by T. L. D. M. P. LONDON Printed for Iohn Grismand And are to be sould at his shoppe in Paules alley at the signe of the Gunne. Anno 1621.]

TO THE RIGHT HONOVABLE

SIR IVLIVS CÆSAR, KNIGHT, M^r. OF

the Rolles, and one of his MAIESTIES

most Honorable Priuy Councell.

RIGHT HONORABLE,

THe true knowledge of your piety towards GOD; your Noble disposition; your forward affection to imbrace men of good deserts, and carefull industry to countenance Learning; my particular-proofe of your goodnesse in your Youth; your apprehension and iudgement in increasing yeeres; your maturitie in knowledge during your living in *Oxford*; your diligence and piety in executing publique Offices; your sinceritie in all affaires of State; hath imboldened me to present you with this learned Summary, wherein the Map of Nature is discovered, the noblest Arts are illustrated, and the secrets of all Sciences are vnfolded. A VVorke that heretofore hath been countenanced, and graciously accepted by two Kings of *France*, (Princes of happy memory) and respected by the learnedest King now living. Accept it, I beseech you, as it is intended, to the end that as you are reputed learned in Sciences, forward in all things that concerne your Countries good; so likewise

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you may be stiled (and that iustly) the true *Mecenas* and Patron of Learning. Thus hoping (as *Appion* did) that in presenting you with this Booke, I shall (in a manner) indow you with Immortalitie: I humbly take leaue.

Your Honours,

T. L. D. M. P.

TO THE READER.

IT hath beene the custome of many men (gentle Reader) to make their Introductions to their bookes, like to some Grecian Cities gates; so ample, that (as the Prouerbe ranne) their Citie was ready to steale thorow the same.

Large Poems to petty deuices, are as monstrosous, as to prepare clouts for the childe before it be gotten, and to flourish ouer a Painters Table, before the Picture be drawne.

This good wine I present, needs no Iuy-bush; they that taste thereof, shall feele the fruit, to their best content, and better vnderstanding; The learned shall meete with matter to refresh their memories; the yonger Students, a Directory to fashion their discourse; the weakest capacity, matter of wit, worth and admiration.

Heere you may gather the Subiects and Principles of all Sciences, deliuered by such a spirit, that I may iustly speake of him as *Picus Mirandula* did of *Philip Beroaldus*: that he is *a certaine liuing and speaking Library of all Learning*. That the Summary and Poem are not annexed, let no man maruell; the Argument and Titles of both being in seuerall mens hands, is the cause of their disfunctions: Till time may vnite both, make vse of this one, which being fitly compared with the Poem (according to the originall) and both of them well considered of; the price of the Poem will not proue so much chargeable, as the Contents of the Sum-

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mary will bee beneficiall, and your present esteeme of the one, will make you a happy possessor of them both.

Accept of my Labours as I intend them for the common good; I haue affected, profecuted, and effected it, making my Labours exemplary, to awaken those Droanes that would sucke Hony without labour.

If any *Aristarchus* step in to calumniate what he cannot better, I suffer him to sinne to his owne shame, whilest the learned deliuer their Sentence.

Thus wishing all men to reade and digest, to ruminate and vnderstand, before they reprove and condemne; I commend you to industry, that with little eye-labour and ferious meditation, will well acquaint you, how rich the Jewell is which heere I present you with.

Yours, T. L. D. M. P.

[From "The Covntesse of Lincolnes Nvrserie. At Oxford, Printed by Iohn Lichfield, and Iames Short, Printers to the famous Vniversitie. 1622."]

TO THE COVRTEOVS, *chiefly most Christian, Reader.*

THE Generall Consent of too many mothers in an vn-naturall practise, (most Christian Reader) hath caused one of the *Noblest* and *Fairest* hands in this land to set pen to paper. As ashamed to see her sex farther degenerate; *desirous* for the glory thereof, to haue all both *rightly knowe*, and *answere* their kind, hath made *Honour* it selfe stoop to these paines; which now shee sends thee to peruse. *Three things* easily Inuite to Read what to view is offred. *Eminency*, or *Interest* in the Author. *Rarity* in the

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handled Matter; *Brevity* in the quicke dispatch. These three meet in this won. The Author so *Eminent* in *Honour*; thou canst hardly be anciently *Honourable*; and not be interested in her *Honours acquaintance*; scarcely not *Alliance*. Next for the *Rarenesse*, a peculiar tract of this subiect, I believe, is not in thine hands. Lastly its so *briefe*, as I am perswaded, it smoothly gliding thee along in the reading, Thy sorrow will be, it lands thee so soone. What may giue *satisfaction* to a Reader, let me acquaint thee next, is here to be *found*. These are *two things*; *Vsefulnessse* of the subiect; *Fulnes* for the prosecution. If *method* and *soundnesse* can make *Full*, this is *Full*. What, not alone *Confirmation* vshering in the *Affertion*, but *Refutation* for vshering out *Obiections* can doe to making *Sound* and *Through*, this is *Such*. The *Accommodation* to these particulars (Gentle Reader) I leaue to thy selfe, least I become *tedious* whilst am honoring *Brevity*. The *pay*, assure thy selfe, will bee larger then the *promise*. The *Wine* much better then the *Bush*. This one word, and Ile stand out of the gate, thou mayest goe in. If *Noble* who readest, (*likenesse is Mother & Nurse of liking*) this comes from *Nobility*; *Approue* the rather, and *practise*. If *meaner*; blush to deny, what *Honour* becomes *speaker* to perswade to, *president* to lead the way to. And so I either *humbly* take my leaue; or bid farewell.

Blest is the land where Sons of Nobles raigne.
 Blest is the land where Nobles teach their traine.
 To Church for blisse Kings, Queenes, should Nurfes be.
 To state its blisse great Dames Babes nurse to see.
 Go then Great booke of Nurfing plead the Cause.
 Teach High't, low't, all, it's Gods and Natures lawes.

T. L.

FINIS.