

Cardano
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CARDA-

nus Comforde, translated
into Englishe. 3089

And published by commaun-
dement of the right honourable
the Earle of Drenford.

Anno Domini. 1573.

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Cum Priuilegio.



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P. 11
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TO THE RIGHT
Honourable and my good Lorde,
the Earle of Oreforde, Lorde great
Chamberlaine of Englande.



Y GOOD LORDE, I can
geue nothinge moore agreeable to
your minde, and my fortune, then
the willinge performance of such
seruice as it shall please you to co-
maunde mee vnto. And therefore
rather to obeye then boaste of my cunninge, and as a
newe signe of myne olde deuocion, I doe presente the
booke your Lordship so longe desired. VVith assu-
red hope that how so euer you mislike or allowe ther
of, you will fauourably conseale myne imperfections
which to your Lordshippe alone I dare discouer, be-
cause most faithfully I honor and loue you. My long
discontinuance of study, or rather the lacke of grodu-
ded knowledge did many times discorage me, yet the
pleasure I tooke in the matter did counteruaile all
dispayre, and the rather by encouragement of youre
L. who (as you wel remember) vntwares to me foudre
some parte of this worke, and willed me in any wyse
to proceede therin. My meaning was not to haue im-
parted my trauayle to any, but your honour hath po-
wer to countermaund myne intencion. Yet I moste
hūbly beseech you either not to make any pertakers

A 2

thereof.

therof, or at the least wisthose, whoe for reuerence
to your L. or loue to mee, will willingly beare with
myne errors. A nedeleſſe thinge I know it is to co-
ſorte you, whom nature and fortune hath not onely
not iniured, but rather vpon whom they haue boun-
tifully beſtowed their grace: notwithstandinge ſith
you delighte to ſee others acquited of cares, your L.
ſhall not doe amiffe to reade ſome part of Cardanus
counſell: wherein conſideringe the manyfolde miſe-
ries of others, you may the rather eſteeme your owne
happye eſtate with encrease of thofe noble and rare
vertues which I know and reioyſe to be in you. Sure
I am it would haue better beſeemed me to haue take
this trauaile in ſome diſcourse of Armes (being your
L. chiefe professiō & mine alſo) thē in Philosophers
ſkill to haue thus buſied my ſelfe: yet ſith your plea-
ſure was ſuch, and your knowledge in eyther great,
I do (as I will euer) moſt willinglye obeye you. And
if anye either through ſkill or curioſity do find fault
with mee, I truſt notwithstandinge for the respects a-
foreſaide to be houlden excuſed. From my lodginge
this firſt of Ianuariye. 1571.

Your L. alvvayes to commaundc

Thomas Bedingfeld.

To my louinge frende Thomas

Bedingfeld Esquier, one of her Mai-
ties gentlemen Pensioners.



After I had perused youre letters
good maister Bedingfeld, findinge in the
your request farre differing from the de-
sire of your labour, I could not chose but
greatly doubt, whether it were better for
me to yelde you your desyre, or execute
myne owne intention towards the publishinge of youre
Booke. For I do confess the affections that I haue always
borne towardes you coulde moue mee not a little. But whē
I had throughlye considered in my mynde of sondrye and
diuers argumentes, whether it were best to obeye myne af-
fections or the merites of your studyes. At the length I de-
termined it better to denye your vnlawfull request, then to
graunte or condiscende to the concealment of so worthy a
worke. VVhereby as you haue bene profited in the transla-
tinge, so many may reap knowledge by the reading of the
same, that shall comfort the afflicted, cōfirme the doubtful,
encourage the cowarde, and lift vp the base minded man, to
atchiefe to any true sume or grade of vertue, wherto ought
onely the noble thoughtes of men to be enclyned. And be-
cause next to the sacred letters of Diuinitye, nothinge doth
perswade the same more then Philosophye, of whiche youre
booke is plentifullly stored. I thought my selfe to cōmit an
vpardonable errour, to haue murthered the same in þ wals
bottomes of my chestes, and better I thought it were to dis-
please one, then to displease many: further consideringe so
little a trifle cannot procure so great a breach of our amity,
as may not with a little perswaliōs of reason be repayred a-
gayne. And herein I am forced like a good and politicke
Captaine, oftētimes to spoile & burne the corne of his owne
cōutrey, least his enemyes therof do take aduaūtage. For
rather then so many of your countrey men shoulde be de-
luded through my sc̄nister meanes of your industry in stu-

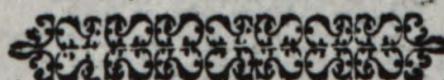
A 3 dyes,

dyes, (wherof you are bound in conscience to yelde them an
accōpte) I am content to make spoyle and hauocke of your
request, and that that might haue wrought greatly in me in
this former respect, vtterlye to be of no effect or operation,
and when you examine your selfe what doth auaille a masse
of goulde to be continuallye imprisonted in your bags, and
neuer to be employed to your vse. I do not doubte euen so
you thinke of your studyes and delightfull Muses. VVhat
do they auaille, if you do not participate them to others?
VVherfore we haue this latine Prouerbe. *Scire tuū nihil est nisi
te scire hoc sciāt alter.* VVhat doth auaille the tree vnlesse it yeld
fruite vnto an other, vvhat doth auaille the Vyne vnlesse an
other delighteth in the Grape? Vvhat doth auaille the Rose
vnlesse an other toke pleasure in the smell? VVhye shoulde
this tree be accompted better thē that tree, but for the good-
nes of his fruite? VVhye shoulde this Vyne be better then
that Vyne, vnlesse it brought forth a better Grape then the
óther? VVhye shoulde this Rose be better esteemed thē that
Rose, vnlesse in pleasantnes of smel it farre surpassed the o-
ther Rose? And so is it in al other thinges as well as in man.
VVhye shoulde this man, be more esteemed then that man,
but for his vertue, throughe vwhich euerye man desireth to
be accompted of. Then you amongst men I do not doubt,
but vwill aspyre to followe that vertuous pathe, to illuster
your selfe vvyth the ornamenteis of vertue. And in myne
opynion as it beutyeth a fayre vvoman to be decked with
pearles and precious stones, so much more it ornifyeth a gē-
tleman to be furnished in mynde wyth glittering vertues.
VVherefore considering the small harme I do to you, the
great good I do to others I prefer myne ovvine intention to
discouer your volume, before your request to secrete þ same:
VVherein I may seeme to you to playe the part of the cun-
ninge and experte Medeciner or Phisition, vwho althoughe
his pacient in the extremitye of his burninge Feuer, is desi-
rous of colde licour or drincke to qualefy e his sore thirst,
or rather kill his languis hing e bodye. Yet for the daunger
hee doth euidentlye knowe by his science to ensue, denyeth
him

hym the same. So you beinge sicke of to much doubte in your owne procedinges, through which infirmitie you are desirous to burye and infeuill your workes in the graue of obliuion. Yet I knovvinge the discommodityes that shal redounde to your selfe thereby (and whiche is more vnto your Coutreyemen) as one that is vwilling to salue so great an incouenience, am nothing dainty to denye your request. Againe we see, if our frendes be deade, vve cannot shewe or declare our affection more then by erectinge them of Tombes: vvheryby vwhen they be deade in deede, yet make vve them liue as it ywere againe through theyr monument, but vvyth me behqld it happeneth farre better, for in your lyfe time I shal erect you such a monumēt, that as I saye in your life time you shall see hovve noble a shadowe of your vertuous life, shal hereafter remaine vvhenn you are deade and gone. And in your life time againe I say, I shall giue you that monument and remembraunce of your lyfe, vvheryby I may declare my good vwill thoughē vwith your ill vwill as yet that I do beare you in your life. Thus earnestlye desyringe you in this one request of myne, as I vwould yelde to you in a great manye, not to repugne the settinge forth of your ovne proper studyes. I bid you farevvel.

¶ From my newe countrye Muses at VVienghole, wising you as you haue begunne, to proceede in these vertuous actions. For when all things shall els forſake vs, vertue yet wil euer abide wyth vs, and when our bodies falles into the bowels of the earth, yet that shall mounts with our mindes into the highest Heauens.

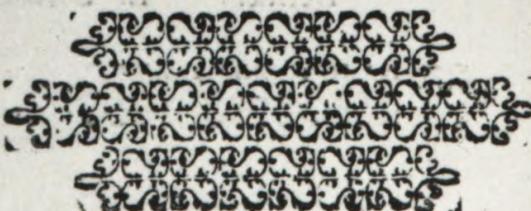
By your louinge and assured
frende. E. Oxenford.



To the

The Earle of Oxenforde to the Reader.

He labouring man, that tilles the fertile soyle,
And reapes the haruest fruite, hath not in deede
The gaine but payne, and if so for all hys toyle
He gets the strawe, the Lord wyll haue the seede.
The Manchet syne, falleth not unto his share
On coursest cheat, his hungrye stomacke feedes
The Landlord doth, possesse the fynest fare
He pulles the floweres, the other pluckes but weedes,
The Mason poore that buildes the Lordlye halles
Dwelles not in them, they are for bye degree
His Cotage is, compact in paper walles
And not wiche bricke, or stonye as others bee.
The idle Dryone, that labours not at all
Suckes vp the sweete, of honnye from the Bee
Who worketh most, to their share least doth fall,
Wych due desert, reward will never bee.
The swiftest Hare, unto the Mastiue slowe
Ofte times doth fall, to him as for a praye:
The Greyhounde thereby, doth misse his game we knowe
For which he made, such speedy hast awaie.
So hee that takes, the payne to peyne the booke
Reapes not the gifte, of goodlye golden Muse
But those gayne that, who on the worke shal looke
And from the soure, the sweete by skill doth chuse.
For hee that beates the bushe the byrde not gets,
But who sittes still, and holdeth fast the nets.



Thomas Churchyarde gen-

tleman, to the Reader.

L*f I had (gentle Reader) as greate
art to perswade as desyre to do the good,
the force of my wrytinge and truthe of the
matter shoulde bee a sufficente meane, to
make thee delight in the deuine discourses
of this booke: whereon as Cardanus hath
bestowed great studye, so maister Bedingefelde hath shewed
no litle labour. And setting forth to sale the hlyde treasures
of the minde (that long might haue lurked in the latine) bee
biddeþ every man bie somewhat of the ware (or cheapeu at
the least) those thlings that serueth best for their purpose, &
peraduenture by touching of trysles, they may be attempted
wyth noble Jewels, & so fall to beate a price of more mighty
matter. For sure in this shoppe of secrets, are sondrye sortes
of farre fetched marchandise, the goodnes whereof maye as
well content the inwarde iudgement, as the gayest riches of
the worlde doth please the gazinge eyes, but if wyth han-
dlinge a lone and carelesse lokinge of the same you laye it a
syde (refusing that is offered) I skarce thincke you worthye
of so worthye a benefite, and misdoubt ye wante a stoehouse
for so stately a treasure. O who could hold you from gad-
ding after Maye games, runninge unto tryumphes, staring
on strangers, wondring on Maskaes, waytinge for Playes, &
blasinge of your owne braueryes. Whose beggery beauties
in generall, are all as bayne, as the shadow of the Sunne: &
loe beinge so vnbrydled in suche baggage, so readye to wret-
chednes, so apte for apishe pastimes, so gredy of vaine glory,
and soe glad to gaze on games whereon no gayne groweth,
but losse of witte, wealth and time. Bee thincke you shoulde
blushe to forgoe the blessednes this booke may bring you, and
blesse the beginner of the same and settir forth of the worke.
But I feare as the horse wareth whot when his ryder takes
him vp from stombling, or as a churlish childe wareth worse
for the checke of a wylle father, you wil fling away the glasse,
that shal bewraye your blotted browes, and so followe your
follyes*

To the Reader.

follyes so farre, that neither Cardanus Comfortes nor no other h calys you backe againe (to see through your selues) shal anye whit preuaile, if so you be bewitched and rather yeld to Cyrses charmes then Vlysses couisell, I latke Apollos pype to please your eares, and leaue you in a labourinch of endles traualle, me thinckes the hard nut being cracked and preserued vnto you with clouen shell, argues of it selfe, if you scorne to pill awaie the skin of the kyynel, ye ought not to cast anye pecce or part of the fruite: so if you but reade your sences a sleepe, and wthy slacke searche of knowledge slomber oute a sentence conninglye shaped for the safetye of man, you gaine little by this woorke, and loose but labour with slobberinge handes or head to blot or blemishe the beauty of this booke. For neyther h mislyking of your head, nor tryfing with your handes, can hinder the fame of so famous a studye. And I pray you consider how hardlye it comes to your hands. The translatour therof (as many others the more pitty do h like) sent the coppye to a noble man to be reade and lapt vp in syllence, hee groping the grounde and bowels of the booke, sette incontinent openlye abroad the body, h every good imagination might make a noble notamp of the matter, yet making courtesye (in any cause) to offend his frend, he shewed me the booke, and the translatours desyre (alwayes eger to please good people as I conjectured by his countenaunce) & I who founde mine owne infirmityes finely healed (or fauourablye handled by this good happe) perswaded as I durst the publishing of this precious present, hoping that some as sickle as my selfe shalbe cured or eased by this good counsell. The person h puts it out, I tel you may a little (yea & very much) leade you to good lykinge: My Verses though simple they are, somewhat shall tel you of the nature of the booke. Giue credite as you please, disdaine no good meaninge, doe somewhat your selues care you finde fault with others, cloke noo your slouth with the barenes of barraine baynes, yeld fruite as you flourishe, and beare wthy the blossoms that buddeþ from this tree. So fare you vwell.

Thomas

Thomas Churchyard

in the behalfe of the Booke.

Troubled mindes with tormentes toste,
that sighes and sobs consumes:
Who breathes and puffes from burning breast,
both smothring smoke and fumes.)
Come reade this booke that frelye bringes, a boke of balme full swete,
An oyle to noynt the bruised partes, of euerye heauye spriete.
A souplinge salve for euerye soore, a medicin for the sickie,
A seede that eates vp cankred fleshe, and searcheth neare the quicke.
Eche griefe h growes by erroz blinde (that makes mās iudgemēt iarte)
May here a precious plaster finde, eare corsye creepe to farre.
The blinde that mournes for want of sight, coulde he but heare this red,
Would take his blindnes in good part, and beare a quiet hed.
The lame whose lacke of legges is death, vnto a lofthy mynde,
Wyll kisse his crotche and creepe on kneeis, Cardanus woorkes to fynde.
The begger bare bedeckt in brats, and patched rotten rags,
In budget if he bare this booke, would scorne the roysters brags.
The shephearde that in shorchninge sunne, sits showling on the skyes,
Would leaue the Wolfe his flocke of sheepe, to see this booke wþh eyes.
The surlye smodge that sweepes vp golde, and makes his God thereon,
Would sure cōfesse this pearle shold shyne, whē glistening gold were gon.
The wyldest man or monster strange, whose natures naughtye are,
Would stand a masde as bucke at haye, vppon this booke to flare,
This is no fable finelpe syde, as cutlare workes the blade,
This is a substance of it selfe, this is no sillye shade.
This speakes out of the brasen heade, full many a golden word,
This strykes the stordye stomackes dead, and yet it drawes no sworde.
This threatens thonderboltes for fooles, yet weather fayze it shoures,
So such as can beare of a strokme, and calmye weather knowes.
This teacheth mē to tune theyz strings, who would sweete musicke make
This shoures who faynes, or sweetely sings: & where the tune we take.
The poore that playnes on pinching plagues, by this doth stand content,
And yeldinge thankes for foode and cloth, takes well h God hath sent.
The rich whose raging reach would reape, the sweete of every soyle,
Shall learne to singe a mirrye meane, and leaue the poore the spoyle.
The hye or hauy whole shal here, a fuylye lesson learne,
Howe wysdome holdes himselfe vpright, and halting heades deserue.
The lowe that lours at lothsome locke, and lingers out his tyne,
Shal see how safe the simple sits, and how they fall that clyme.
The strong that striues to winne the goale, by strength & stoutnes vaine,
Shall shunne the sholdring crooked play, and walke the path full plaine.

The

To the Reader.

The wrake whose wits wþt-woes are wome (which heedes in brest de-
Shal laugh: þ giants strength to scorne, a prayse the feble state, (bate)
The sickle that seekes a syope sweete, for soure disease wþthin,
Shal helpe the heapes of harmes in hart, eare blister rise on skin.
The proude þ poulties and pickes his plumes, a prunes his fetheres gay,
Shal meekenes shewe and forthwþth fling his painted sheath away.
The prisner that in fetteres lyes, shal thincke his fredome moxe,
In closed walles than al his scoope, that he hath had before,
The banisht wight that beates his braynes, wþt many busy broples,
Shal see what gaine exile doth bringe, by sight of sondrye soples.
The seruaunt that in seruage lyues, shall see hee hath moxe ease,
Than hath his maister who of force, must many people please.
The fearefull man that hateth death, shall see that death is best,
And death is most to be desyde, where life can breed no rest.
The dronken dolt that doth delite, in losse, in swalfe, and swill,
Shall see some snib or soure rebuke, to breake him of his will.
The foole that all sound counsell hates, perhaps in reading this,
Maye waze more wylle and fondnes leauue, and so amende the mis.
The flatterer here may finde his faults, and fall to better frame,
The currishe carle may ciuill be, in noting of the same.
The cowarde shall win courage great, as he this booke shall heue,
And he that is not shaped right, may here be made a newe.
The plowman that wþt sweat of hþwes, doth dearely win his bþd,
Shall see what daunger dwell they in, that are wþt daintyes fed.
There is no state that beareth lyfe, of hþe or lowe degree,
But for the sickenes of his minde, a medisine here may see.
This booke bewrayes what wretched wracke, belongs to life of man,
What burthenes boxe he on hys backe, since first this wþld began.
This is a glasse to gaze vpon, where man himselfe may finde,
A shyning swane that plainlye shewes, A man is but his minde,
And who that reads and marks a right, the reasons couched here,
Shal win such treasures by the same, as he shall hold ful dere.
Passe on plaine booke of yearelesse price, and preace in wþrþye place,
Dread no disdaine of froward heads, nor feare the frowning face.
A wþrþye wþrke doth iustly craue, a wþrþye patrone still,
Whose noble bucklar shall defende, this wþrþye wþrke from ill.
And he that made thee Englishe speake, his tongue and penne be bles.
Wþt happye hope of vertues hþe, from heauen, here possest.

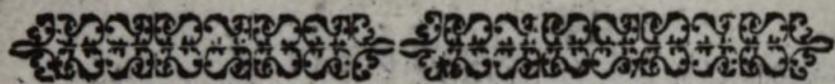
F I N I S.

George Gascoigne

To the reader of this Booke.

Go salue a sore, with oyntment, oyle, or balme,
Deserues (no doubt) reward and thanke alwayes.
Go with drogues or drames, to cure a sickely qualme,
Deserues (likewyse) a palme of perfect prayse:
But when mens mindes, (with mothes of secret mone)
Are frett and frownis: When cankerwormes of care,
Consume the hart, tyllye hope of health be gone,
Then comfort craues, both thankes and prayses rare.
For looke howmutch, the mynde of man surmountes,
Our bloud and bones, whych are (indeede) but drosse,
Somutch the wyse, that comfort most accoumptes,
Whych helpes the hart whom tyringe troubles tosse.
Then let this woorcke, due thankes, and prayses finde,
Whose Text doth teach, true comfortes for the mynde.

Tam Marti, quam Mercurio.



Of Comforthe fyrt Booke



Monge suche and so manye
auncient monuments as pe-
rished in þ Barbarian warres :
would God that at least Mar-
cus Tullius bookes of comforthe,
written at the deathe of his
daughter, had beene tyll this
day preserued. For as in all o-
ther matters hee declared him selfe more then a
man, so may it be thought that herein he had writ-
ten most excellently : the matter being neyther co-
mon, fayned or touchinge others , but procedyng
from his oþn naturall affection and extreme per-
turbation of mynde. And suche is the condicione
and qualitie of comfortinge, as al be it no persua-
sion or eloquence were there in vsed , yet wan-
teth it not reason and sufficiente proofe to trye it
selfe : wherein so excellente, wise, and eloquente a
man as Marcus Tullius having trauailed : it muste
be presumed he framed a worke not only worthy
praise, but also aboue all expectacion.

And albeit these auncient warres haue among
many other noble workes depryued vs of so leat-
ned a booke, yet haue we thought mete to entreate
thereof (not because it is so praisable as amisse it
cannot be praysed) but also so necessary (as in all
thinges whiche of necessitie must be had) better it
is to haue the worst, then none at all . For exam-
ple we see, that houses are nedefull, such as can

A.

not

The first booke of

not possesse þ stately pallaces of stone, do persuade themselues to dwel in houses of timber and clay, and wanting theim, are contented to inhabite the simple cotage, yea rather then not to be houised at all refu' e not the poore cabbon, and most beggerly caue. So necessarie is this gifte of consolacion, as there liueth no man, but that hath the cause to embrace it. For in these things better it is to haue any then none at al. And wel we see ther is none aliue that in every respect may be accompted happy, yea though mortall men were free from all calamities, yet the tormentes & feare of death shoulde stil offend them. But b. sides them, behold, what, and how manye euilles there bee, that vnlesse the cloude of error bee remoued, impossible it is to see the truth, or receiue allay of our earthly woes.

And aboue the greues that all other necessities do bring with them, this hath somwhat more greuous, and intollerable: for they satisfied with that they desire, forthwith they cease to offend: as honger is eased with meate, thirste is appeased w^t drinke, labour contented with reste. But the memory, of euils is so settled and manifolde, as wanting good persuasion doth never cease to torment the minde, but from one discontented imaginacion to an other, from one calamitie or miserie to an other, continually leadeth on our displeasig thoughts. And for þ cause we haue framed this booke, which although it profiteth nothinge to drive awaye the cares and anrietie of minde in others, yet shall I cherein not a litle content my self, for which respect thirfly I take the matter in hand. And as menne
sayt

Cardanus conforto.

saye, that Asclepiodorus without colours did right cunningly paint: so shall we voyd of all craft and skil, with true reason declare how much each man erreth in life, iudgement, opinion, and will. Vea, some thinges there are that so wel do proue them-selues, as besides nature nede no profe at all.

Of which kinde in this our incertayne lyfe, vaine glory, and in nature of thinges, great plenty was euermore to be found, and in al such the more cunninge and eloquence is vsed, the lesse wee see ofte times they receiue credite and beliefe. Who is so much misaduised as wold paint the pillars of perfite marble or Porfery? or who dothe coloure the vessells of Alabaster? When the naturall glosse doth geue chiefest grace and reputation to þ work vne plastrer and painte the ragged walles of morter and claye, to the ende that arte should suplye, that nature hathe lefte vnsemelye. Neither do I think our worke here in so great as at the beginninge we thought to bee. For albeit we knowe þ nomber of miseries and carez to be many, yet diuers of them be of suche kinde as being wel considered do nede no medicine at all. As those whyche men willingly and unconstrained do force the selues to beare: for who would take in hande to comfort Marcus Regulus, amids his miseries? who neyther the pitie of his children, nor the prayers of his kinssolkes, could perswade to remain in Rome and not to retourne to the handes of the Carthaginences. Of the same greatnes of minde were the holy martirs, Paule, George, Laurence, with almoste innumerable others. Some other sortes of payns

All and

The first booke of

and trauasle there are which the faintest harts do not refuse to abyde, either in respecte of þ glory or gaine that groweth thereof. As some we see vnto pelled do serue princes, others do labour to please their louers, some consume their time in studies, some follow traffike, and some seeke auctorite and rule. So litle trouble they fynde in these trauailes as being remoued from them, they are greatly greued. Some led on with onely hope, doe voluntarily take vpon them a life with patience & trauaile to bee endured: as those that passe their daies in solitary places, as they that liue in cities continually, as they that obserue religion straight ly, praying & fasting, who being asked for what ende they so do: answe, for hope that after death they shall receiue eternall felicitie. Some there are that take greate paines and willinglye suffer in respect of swetenes and delight (as they think) that is ioyned therewith. As haruest labourers, who after longe toyle and sweat in sommers son, do not withstandinge daunce when the pype doth sound. Others with colde feete doe leaue the syer to cast the dyce: for though the cold do pinche, yet the pleasure of the play is more. But far greater inconueniences doe Cupides knightes with aduenture of life abide and yet, with all their harteþ they hazarde all, that in the ende all their desyres may be obtained. Some there are that although they seme euell eyther in respect of natures necessytie, as old age, or of comparison, as breaking of prison, yet are they more patiently borne: because before they came they were desyred, and beinge come

Cardanus conforto.

com may not therfore be vnwelcome. vñtherfore if in perteineler I shold entreat of euery of these, be-
ydes y no fruit shold grow therof, I might also
seme combersome & tedious. I do therfore thinke
best to speake of those which men do condempne &
see as euyll. Among which nomber somewhat I
doyl say of the euils abouesaide, for y one thinge is
not to euery man alynke pleasant or distonting, but
of them old age semeth y chese, whiche though no
calamity, but a gift of nature (& yet in some respect
may be so called) because we se it vñwillingly born
of many, & therefore Cicero hath thereof curiouslye
written, & though it canot be wistly nomined amog
y euils of mans life, yet of vs shall not be omitted.

We say therefore that among thinges we ac-
compte euyll, there be three sortes. That is to saye,
Common calamities, priuat calamities simple, and
priuat calamities manifold: to mon calamities we
cal those that happen to al men, or the greatest no-
ber of our acquaintance: as honger, pestilence, sub-
uertion of countries, and such lyke. Priuat calamiti-
ties simple, be of two sortes, the one discommenda-
ble, as if a thief lamenteth that hee loseth the oportu-
nitie for murder: or dishonest as the weping of
Vrsus in Papinius. The other honest and in no wise
worthy greate discommendacion: as the destruc-
tion of houses, the losse of children, & death of ser-
vantes. Priuat calamities manifold we accept those
when a man by many mishaps at one instant is mo-
lestid: as y holy scripture telleth of Job, who Depry-
ued of his house, children, cattel, & substance, was
also tormented with most pitiful diseases & sores.

¶ iii

Sonne

The first booke of

Some men do hold for true opinion that albeit, a man may sustaine one kind of calamity, yet the sufferance of so sondrye myseries is not to be foud in any. Wherefore of private & simple euils in general we wyl first take in hand to wryte, next we shall entreate of sorrow and death eyther of our selues or vneare frenedes: In the seconde booke, and in the last, we wyl not omit to speake of tormente, bondage, imprisonment, exile, iniury of old age, pouer-cye, & in general of many miseries assembled together. But first let vs begin at private euils, declaringe by the good or euill fortune, importeth nothing to blessed life, and by the fruit of al felicity (as Plato sayth) resteth in vertue, or as the Poet sayth,

Y whose confidence gitteth is, doth not grove pale for feare.

And yet (as at the beginning I said) who so would consider how many discontentatiōs do happen & diligently marke every one of the, should finde to what final purpose in aduersiteye a man tormenteth himselfe, considering how short, frayle, uncertain, & miserable the life of man is. So as if at any time for the misery it is to be lamented, then after the manner of Heraclitus, is continually to be bewailed, as ag Palladas sayth, *Al weeping vvas I borne, all weeping must I dye: my vvhole life in weeping haue bene consumed. O lamentable life of man remayninge on earth in sicknes, sorrow, and continuall miserye.* Therefore if at any time we must take leave of lamenting, the ought by same either ever or neuert to be done, for life is eyther ever to bee lamented or neuert.

Among other myseries what I pray you can be greater then whē a man riseth fro bed in the morning, to be incertainte of his returne to rest againe?

02

Cardanus conforto.

or being in bed, whether his life shall continue tyll he lyse: besydes that, what labour, what hazard & care, are men constrained to abyde with these our brittle bodies, our feeble force, and incertayne lyfe: so as of no nacion I thinke a man better or more fyftlye named then of the Spaniard, who in their language do terme a man shadow. And sure ther is nothing to be found of lesse assurance or soner passed then the lyfe of man, no, nor þ may more rightly be resembled to a shadow. Somtime I consider with my selfe, and thinke (þf the chrystian lawe were therunto consentyng) that the soules of som wicked deviis were entred into the bodies of men as tormentis for synnes, and so after death none other hell or punyshment to folow. So greate is þ masse of worldly miseries, as this lyfe is eyther for wicked folke, or by some wicked god appoynted. But when I duly consider al, I leaue this cōmon opynion as altogether untrue: & perceiue that in this lyfe ther is nothing found þ may iustly be calleed good or euill, & do allow of those phylosophers as wyse, who thought that al thinges consistyd in opynion. For what custome, what law, or what iudgement, is so certain, as is not encouerted with contrary opinions? and surely beleue me, þ the phylosophers wold not so long haue contended amōg themselves, if the matters of theyr contentiō had not rested only in opynion: what man is so mad as wyl say the swan is blacke? or that the rauen is in colour whyte, when the matter is other wise to be iudged by cōmon sence. But what is good or euill? O lord, how much speach, how great disputacion!

A iiii.

tion

The first booke of

tion and howe longe contencion hath beene. The bloud man sekes a mote. How can it be other the disencion, when the thing dyffreth from it selfe, & the philosophers do disagre among themselues as of that, that no wher is to be found. And here upon cometh to my memory a certayn fable written by an auncient poet, whych doth lyuely in my iudgement set forth mans lyfe. It is told that when myghty Jupiter had made the heauens, the earthe the seas, the beastes, and men, he soberly consydered that valesse he allotted both punishment & reward for mens desertes, it shoule so come to passe as they would not only approue al kynd of dysorder but also dysdayne the gods them selues, for whych consyderation the greate loue comaundered Vulcan to frame two brasen tunnes, the one to receyue all that was good, the other to conteyn the euyl and made both good & euyl thinges wynged, to thende they myght more fytlye be sent amouge mortall men, accordinge to the quality of theye desertes. But Pandora being a busie goddes and gredie to loke into the vessells, dyd open them, & sodelij both the good & the euyl brake forth & flewe theye wayes, the good houered vp to heauen, the euyl made speee to the hel, and in þ barelof euyl remayned only hope: & in the vesse ll of good was founde susppcion as that wherwþ they were mayntayned, whiche ne wæ when Jupiter hard (as he is an angry god) toke the empty vessells, and in a rage threwe them down, whych mortal men seing, desyrous of newes drew nere & embraced the emptye barrells, some of the good and some of the euyl. But they

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that

Cardanus conforto.

that layd hold of the empty tonnes dyd neverthelesse persuade the selues to haue gotten both good and euyl, and yet in dede neyther good nor euyl fel to any mortal man, sauing that they y^e hapned vpon the better barrel found in themselues opinio of good with suspition, & the other opinion of euill w^{ch} some hope. And so it came to passe, not vulyke as when men in darke nyghts walkyng in Arabia do happelye tredre vpon some piece of yron or other cold thing, are sodenly affrighted with feare leaste they haue hapned vpon a venomous serpent, & yet haue not: euen so the only suspition of good and euyl is that, that perplexeth al mortal creatures, because al that is good is ascended to heauen, and al that is euyl, gone down to the infernall sprytes.

And therfore euer synce the great Iupiter haue disdained to take acompt of mortal mens deseruings. Truly althoough this be a fayned fable, yet doth yt as wel declare the originall both of good and euyl as yf it had bene set forth in the learned scholes. But as these earthly ioyes are bayne and instable, so in the world to come al thyngs are certain, assuerted, & everlasting, whether through the sufferance of these afflictioⁿs whch we call euyls, the godly loue doth cal vs: according to the sayinge of y^e prophet, because thou were accepted by god, it was expedient y^e temptation shoudtry the: for the almighty God not vulyke a fater that entierly loueth his chyldren doth bring them vp in all contynencye & sober lyfe, restrayning their pleasures, not suffring them without chastisement to exercise any euyl or ungodly lyfe. And contaray wyle such as hee esteⁿdes ill w^{ch} oⁿ som^e oⁿ adiⁿ and vniⁿ aliaⁿ meth

The fyrt booke of

meth not ,and that lyue lyke chyldren destined to
perdicio, wþþout regard he doth suffer to pursue
their dronken and dissolute maner of lyuing. Shal
we therfore say the life of such seruauntes is more
happy, or more to be wished for then those sonnes.
For n̄ one are admitted to heauely ioyes, but those
that in all good lyfe and perfection do deserue the
same : for as gold is fyned in the fornace so the life
of a iust man, by aduersity in this wþrld is tryed.
And yet if al eyther good or euyl should be compa-
red to þ heauenly hope, yt were no more then one
grayn to a hole heape. S. Paule therfore sayd that
al we suffer in this wþrld was not meritorious
enough to gayn the glory of þ wþrld to come, who
so euer then that fyrmely embraceth thys faythe,
should he not in aduersity reioyse & in prosperitye
lament? and amids his miseries persuade himselfe
that god doth make tryal of hys fayth, after ttypall
to cal him among the number of his chosen? If in
getting wþrldly glory thou doest so much reioyse,
the reward therof being smal, the cōtinuance shorȝ
and mortal: what should we do for this heauenly
glory, which is everlasting, great, & assured? So
great is this comfort, þ if ther were not manye þ
swervued in fayth, the holy office of cōforting were
al ready finished, who wold not chāuge this shorȝ
life, with that life everlasting? this fayl with that
fyre? this vnhappy, wþ that most happy this trou-
blesome, with that moste quiet? but in wante of
b̄leefe is synne, and in synne is wante of b̄leefe:
where by the condicōn of man is hereste bothe
of hope & fayth, for what can be vnto man either
more profytale after deathe, or more to be wished
in

Cardanus comforte.

vnlike to aspire to the papacye, yet the opinion of his olde age , and syckelye bodye did greatlye enforce to his aduaunce mente . The great aduersitie of Sp articus condempned to dye in combat was the occasio he became glorioius and while he lyued to the Romaines terrible . When the memory of many kinges is worne away . Among the reste of such commodities as aduersitie bringeth withall, this benefyte it hathe , that a mans misfortunate dayes once past , hee lyueth the reste of hys lyfe with greater delighte . Who esteemeth his health that hathe not tasted of sickenesse ? Who knoweth the sweetenes of his countrie that never hath bene banished ? Or who can bee happie or take pleasure in riches , that never hathe liued in pouertie ? Or wohre doe chidlesse olde men take greateste ioye in children : But because they haue bene longe barren . We reade that Agissolus kinge of the Lacedemonians , was a wise and seuerce man , yet in hys age hee so muche loued children , as hee seemed to dote . As salte greeneth sauour to meate , so aduersitie bypast , maketh lyfe more pleasaunt , and the more if it be not long . And so we see Virgilius verye well induseth the example of Eneas comfortinge his felowes sayinge .

Omnes (quod he) that many a woe, haue bid and borne or this,
Worse haue we scene, and this also shal end when Gods wil is.
Through Scilla rage you wot and through the roving rockes we pass,
Though Ciclops shore were ful of feare, yet came we through at last
Pluck vp your harts and drive from thence both dread and feare away
To thinke on this may pleasure be, perhapses another daye.

Amonge

The first booke of

Among the reste of Marcus Tullius Cicero his operations of life and proceeding what was more to hys auayle, then the banishmente from his countrey: when his goods was solde, his house subuerted, & he him selfe confyned only, then hee learned howe welcome he was to the cittizens, how necessarye to his country, how deare to his frendes, and (had he modestly vsed his glory) nothing that euer hap pened to him in lyfe was more to his reputacion: for after his revokement, he became more gloriouys then before. And in all misfortunes of mans lyfe, this reason is of no small importance, that necessarie diueth vs to confort oure selues: as whether we patiently or with impacieunce beare our aduersities, yet nedely in the end we must beare them.

Neither is sorowe or sadness to other ende, then to encrease care, and make our mindes more unmeete to receive good counsell: and therby bothe hope and helpe are clearly taken away, and what good or allay of griefe can continuall teares or desperacion procure? Trulye syth in thy power it is to agrauate or decrease thyne owne care, it is the parte of a wise and wel aduised man to disburden himselfe of sorow, and with pacient mind to beare all aduersitie, calling to memory.

A gilklesse mynde: all sculaunders do dysdayne.

Alas, what shall thy languishing life auayle the or what can thy pensyue thoughtes preuayle. It hath bene sene oftentimes that patience or sufferance of aduersitie hath helped valiaunte men. For wee conest

Cardanus conforto.

in this life, then the hope of the life to come? And though þ same were not, yet ought a man no whit to be discouraged, because there is almost no misery so great but may be converted to better hap. Neyther is there among mortal men any opinion so assured, as that nothing is sure. For as aduersite and misfortune hath bene to some men a way to good chaunce: so hath prosperity bene to others the occasion of miserye. But it is not our determination to discourse hereof, though by often prose it is to be tryed. Our care onely is to entreate of calamityes: for if I should write of all such as misfortune hath aduaunced, this booke could scantily containe them. Neither do I beleue þ holy Scripture to meane other by the history of Job, then thereby in one example to shew the varietye of fortune: which þ Gentiles by dyuers examples were taught to beleue. For Job being first happy, having health, children, abundance, land, possession, & cattel, was bereft of all hys worldly goodes, & such as in prosperity were his greatest frends, became in aduersite his most cruell foes, yet afterwarde in more abundance then before, he receyued the goodnes and liberalite of fortune. Such and so many be the occasions both of good and evill fortune, as nothing is more incertaine.

The seruitude of Ventiarius was cause that after he became Consul and gayned great glorie, which he without decaye of the Romaine fortune could never haue loked for. But by his bondage hee had occasion to shew his vertue which was the waye to felicity. The prose thereof is dayly seene among the

The firste booke of

the barbarous nacions, as þ Turkes, & those people which were called Mamaluchi. Among mortal creatures what can be moxe intollerable then sicknesse? yet did the same greatly profyte the Emperoure Augustus being in armes against Brutus.

For hee, warned by his phisicion to remoue from his pavilion by sleape he recovered health, whiche yf for other respect he had done, the same had beene to his great dishonour, or if he had abydden he had bene slayne or forced to flee. Plotinus a philosopher of Platoes sect, had amonge others a schoeler named Ornucius Marcellus who was greatly diseased wth the gout & palsey, through diligent hearing his master (who disputed a red with great swetenes & facilite) he forgot ofte tyme to eate: and so wth the acentine hearing became a singuler philosopher, and with muche abstinence recovered his healthe. So through sickenes hee gayned bothe learninge and good recovery.

The euill disposition of the bodye doth ofte tyme profyte the vertue of mynde, for sicknes make the the surfyter to become of good dyet, þ proud more couetous, the wicked religious, yea other whiles it profiteth the body also, for more men of sickly body then healthe doe attayne to old age. Such is the chaunge of worldlye thinges. For as wyth in the tayle of a Stagge lythe mooste presente payson, and all the teste of his bodye is holsome fleshe: So the Serpent Tyrus whose venom is vacurable, hathe fleshe so holsome, as it is medicinable agaist all other paysons.

Paulus tertius thoughte hee was learned and not
vnykye.

Cardanus conforto.

sonest take pitty of those that couragiously do suffer miserye, and presume more of their innocencye and vertue, then of those that impatientlye inlike fortune abandon all courage of mynde. Agis the Lacedemonian kinge, beinge by certayne officers of authoritie condemned to dye was drawen with a corde towardes the place of execution: it hapned he espied a seruaunt of his standinge by weeping to whome he sayde these wordes. I praye the my frende forbeare to lamente my deathe, for beinge vnjustly condemned to dye, I am become more worthy lyfe, then they that enforce me to it. And hauinge spoken thus, wyllingly strangled himself.

We reade also that a noble minde do moue men to compassion. When Sceuola had determined to kyl the king Porsenna, for his valiant & voluntary confession receiued pardon, which if he had not done, but with deniall craved mercy, besydes dishonour he should haue suffred most cruell deathe. Lucius taken for M. Brutus, Seruius Terentius, for D. Bru. fallinge into Antonius handes gayned both perdon and the frendship of their enemies, more throughe nobility of mynd then submissio. What nede more wordes? patience in captiuitie, & magnanimitie in aduerse fortune haue euer bene praysed and helped most. And thus in conclusion I saye, that seinge the gilty conscience doth only make a man vnhappie, he is to euil aduised that yeldeth his mynde to misfortune when wholly hee might remaine in libertie. A man is nothinge but his mynde: if the mynde be discontented, y man is al disquiet though al the reste be well, and if the minde be contented though

The firste booke of

thoughe all the rest misdoe it forseeth little. I remember a certayne rich man growing mad, snatched at his straue and complained that he shold dye for Honger because there was no Corne within the emptye eares, did not (I pray you) his discontented mynde only make him vnhappy.

In other one there was that ymagineid himself to be made of glasse, and euer feared to be broken: was not this goode foole without all miserie the moste miserable man aline? But some there bee that through imperfection of mynde or errour are causers of their owne euill, who ought therefore with the more patience beare it. As chyldren who though they byte their own hands neuer so much do not complaine, yet if neuer so little they be hurt by others do crye out. But it were vnsynt for vs to follow the manner of children & vnseemelye to be more foolish and of lesse courage then they. What can bee more fond then a man to hurte him selfe and then complayne, better it were to follow the counsell of the Poet.

*Thyne owne deserued woes beare thou with patient mynde.
such paynes are borne with greatest grief, as caules men do finde.*

What can be saide more deseruingly to chaunce vnto vs, then that, where of wee through the follye, feare, haste or (which is worst of all) disorder, geue occasion of oure owne griefe. Why woulde they complaine? sy the there is none other cause of thy sorow? against whome leing thou art thine own sor: vpon whom wouldest thou be reuenged? euene thyne

Cardanus conforto.

thine owne selfe. Who so doth marke it wel, shall fynde that for the most part we are causes of oure owne euill. And though it is playnlye declared in the boke De Arcanis eternitatis, yet being here requisite, we wil againe speake therof. And yet were þ same nedeleſſe, if men were not so far in loue with themſelues, for euerye one be hee ueuer ſo ſimple perſwadeth himſelue to knowe moſte, imputinge the good ſuccesse of thinges to their owne wiſe-dome, and the euill to the deſault of fortune. Nei-ther doth it ſuffiſe them to accuse the follye of for-tune, but also fynde fault with ſome euil ſpirite & lurking deuill. In whych error princes do moſe of ten fall then others, not only becauſe they are per-takers of all kynd of imperfections, but also for þ their eares are alwayes open to all ſortes of para-sites and flatterers, who make them beleue they wante no vertue, wiſedome or other perfeccione þ man or god can be endued with al. And thcſe faire ſpoken people do ſtudy nothing moſe then to pra-ctice that princes may knowe nothinge, for other-while they would not enterayne ſuche Gnatoces as they be. How muche more conly were it in mor-tall men, to impute al good ſuccesse to God (or þ they thought not ſo good) to fortune: and al euill ſuccesse to their lewodneſſe, bility, and lacke of iud-geſmet. But wouldest thou know whÿ thou art a ſoole: because thou doest accouſt thy ſelue wiſe.

Socrates who by ſentence of Apolloes oracle was iudged the wiſeſt, conſened himſelue to knowe but one thinge, and that was, he kne woe nothing. But thou that in dede knoweſt nothing at all, wil wo-

Bi

man-

The first booke of

manlyke take vpon the to speake of Mazageta India
and rather then fayle, of thinges aboue the skyes.
Ptolomeus the noble astronomer was wonte to
say that a man þ pleased himself was hated of god
And he pleaseth himselfe that imagineth himselfe
wise or prouidente, and imputeth all to his owne
glory and profyt. Such kinde of people be þ moste
part of mortal men, and therfore subiect to so ma-
ny euils and misfortune. But now we haue a lyt-
tle disgressed frō our determinid purpose: because
we shold rather haue proued then disprooved that
men be causers of their own euyl'. And if we res-
pect all sortes of euils, the matter wil so fall oute.
What tyrant is so terrible, as persecuteth the sim-
ple and innocente soules? who is so vnskylful an
artisane as can not earne his owne lyuing? what
man so cruell as murdereth the humble and wyse
people: for it is the part of a wyse man to obserue þ
time the persōs & their auctority among whō we
lyue. Nero was a cruel Emperoz yet in his time Ves-
pasianus did not only lyue vnoffended, but also bare
office. So was Tiberius to his own subiectes ac-
cōpted seuere, yet Thrasilus þ mathimatician cōty-
niued in fauour, & so did dyuers grāmarians. But
who so hapneth to lyue in þ gouernment of these
vnmerciful mōsters, the sureste waye is to lurke &
lyue vnknowē. A most assured rule it is þ without
a mans own folly, he cānot become miserable. And
although al other vertues wer banished frō men,
yet wiſome shold euer retayne her place and re-
putacion. As for iusteſ, fidelity, liberality, and cur-
tesy, are honored but as certaine ſtrange wandring
byrds

Cardanus conforto.

byrdes: but fortitude moore often, because it encountreth wþth all kynd of perilles, and yet somtymeþ occasyoneth rather hynderaunce then good fortune: yea learning it selfe, is nothing but mockerye, and subiecte to all iniurieþ. But wisedome is an heauenlye gylfe, and dwelleþ amonge men in greate reputacion and reverencie.

þwydome I saye, is that whiche Kinges doe seeke for, whyche people haue in admyracion, and on euerye syde is necessarie. Therefore who so wantethe wisedome, hathe none other cause to complayne.

As a mans health is dyuers wayes impeached even so is wisedome: as wþthe anger, pleasure, covetise, dulness, ambition, couetise, and finallye euerye vryce of mynde offendeth wisedome in man. A follye I do thinkie it to comfort those that through devilitie of mynde doe caste themselues into miserye: as soule delyghte, and desperte reuenges.

Some there be who not vnyke to gudgines, knowinge the hooke lyeth hydden wþthin þ bayt, doth not withstandyng, drawen on with gredyness of Venus toyes, or suche lyke fon de delighte cast themselues into apparant misaduentures. When say that the gudgine, crafteyse (and yet foolishely) doth firsþe wþthe her tayle beate the bayte from the hooke, but if that auayleþ not, do forth, with assay to bite it. To what purpose shoulde a man wþ such peryl playe the parasyte, when otherwile hee myghte safelye lyue? But wee moþe wyttelesse þt then these bruyte Beastes doe not abyde

The first booke of

abyde the beating of the hurtefull baite. And yet
what bitternes doth this sorow bring withall, be-
ing bred with such delightinge pleasure, yet happe-
ly thou say, I would haue pleasure without paine
If this difficultie doth offend thee, then good sole
thou seekest a thing impossiblē to be atteyned: be-
cause every toy is accompanied with his discomo-
dity. Glory is folowed with enuy, wisedome not
gotten without labour, wealth is won with care
children are kept with trouble, banqueting is bac-
ked with knynges, easē breedeth pouertye, ambition be-
getteth hate, auctority hath folowing feare, quiet-
nes engedreth disdain. So I pray you wherunto
tendereth the end of al mortal thinges? And this in-
allayinge of mens discontentments is most cōso-
table, that every man is afflicted w̄ one misfortune
or other, or as men say, ech man felith his oowne pri-
uate offence. Some are afflycted w̄ pouerty, some
with want of children, some with sycknes, some w̄
feare, some with wrong, some with children, some
with wifes, some w̄lch craft, som wyth foes: and
that w̄lch is greatest, & most to be meruayled at
(such is the condicion of man) to be moste happy &
subiect to no gryef, is also a calamity. It is there-
fore sayd that Polycrates beinge lothed wyth abun-
dance of fortunes grace, did greatly desyre to feele
some offence, & therfore cast into the sea a ringe of
merueyloous pris, of purpose to haue some cause to
complain. But fortune (as it seemed) hauing sworū
his happynes in a fyfhe restored it again. But lest
I seeme altogether to perswade w̄ fables I praye
you what pleasure do princes take at their diners?

Cardanus conforto.

when continual eating of delicate dishes haue taken away the taste of theyr mouches. The physytions affirme that delicacy is when a man from euyl rereste recovereth his perfyte nature. Then I pray you what iudgement haue they in delicacy y never tasted any grosse or dyspleasant meate? Or how can he be happy that never felt of gryef? doest thou not se how happy pore men accompt theym selues, when they are invited to rich mens tables what is the cause? seing pore men haue no better fare then the rich: surely nothing but the noueltye of the dycet. Wherefore yt is most assured that with out aduersitye a man may not be happy, nor take delyght in myrh wythout some sorowe. Then is it not a conforte in these calamityes to haue not only one man for a compaio, but also al mankind and as it is commonly saide. *Consors est miseris habere penæ consortem.*

But of how much more force shal thy confort be, knowyng that myseries do not happen at al adue tures, but rather in respect of felicitie: and that y greatnes of euell is accompanied wyth the greatnes of good. And to begyn in generall: there ys nothyng more noble then a common weale well gouerned: yet what can be more hard, the to liue there? at the beginninge such a one was the Romaine gouernment, and by that meane conquered the whole worlde. But what can be more hardlie born, then a lyfe vnder such lawes, when subiects are exercysed only in laboure, constrained to mariage, education of children, and chyfelye to followe warres? And amonge these thinges that laboure

B iii

whyche

The first booke of

whrych husbandmen do vse, seemeth to our eares
most intollerable. The bringing vp of chyldren (¶
specially manye) to a pore man, seemeth to surpass
all sorowes, for as a ffe to children are great deligh-
tes so many to a pore man is cause of the greatest
care that can happen.

What can for trauaile and peryll bee compared
to the warres: where men do labour, dygginge, &
deluinge, sleaping in the wynters snow, and mar-
chinge in the sommers sonne, watching, and war-
ding, day and night, clyming the mountaines and
sayling the seas: somtimes afflicted with hunger,
somtymes with thyrist: rea and in the end, eyther
to kyl or to be kylled. So as no meruayle it is, to
see how willingly souldiers do behold the dysplai-
ed ensygnes, and receyue knowledge of battayle,
when either by happy victory they shalbe dischar-
ged of trauaile, or by death receive ende of painful
lyfe. The Lacedemonians therfore led so harde a lyfe
at home, as it never greued them to serue abroade
in the wars. Then is it manifest that in a comon
weale wel gouerned, men be moste vnhappy, and
happyeſte bee those Citizens, that lyue in mooste
disorderly countries. And kinges (whom men be-
guiled with false ymaginacion do thinke equall to
gods) are also folowed withe their afflictions. As
synely the tragical poetes haue fayned the trage-
dies and furies to be only in kinges courtes, & the
comodies & pleasant playes in priuat houses. The
pallaces of princes are euer open to great euils, nei-
ther are these monsters at any time from thēce: as
envy, hate, grudge, poyson, & persecution. Rea the
princes

Cardanus conforto.

princes mynde is the seat of al these, wherby it is neither suffered to sleepe quietly by night, nor reste by day. Nowe assayleth him the memorie of wickenednes, now the suspition of familiars, now þ mystrust of people, now feare of other princes, withe care day and night to preuent their practises. But be it the prince, be never so iust, never so holy: yet feare and suspicion doth never wante, and as the poet sayneth of Ixion and Lapithis-

VVhene ouer hanges a stone that euermore, doth seeme to fall.

The bride beds fayre are spred, and golden carpets shire full bright
And precious princely fare, before, their face is set in sight.
Then comes the foulest feend, and al their dainties ouerbroodes
Forbidding them to touch, and frō their hands do snatch the foods
and beates vvhith burning brondes.

Such is the estate and condicion of courtes, as Virgilius living in the happy house of Augustus was wel acquainted withal, But let vs a whyle ompt to speake of princes, and turne our talke to priuate persons. I can not with care or diligence fynd any, that in euery respect can accompt himselfe free from misfortune, such a one I thinke as hardlye founde as are those beastes called Rinocerotes, of whiche kynde Plynius confessed hee coulde never fynde any, though long tyme he hunted throughe the whole worlde.

Therefore saynge all mortall men bee subiecte to some kynd of misfortune: who art thou þ sekest to liue fre frō þ law which al others are subiect vnto? why doest thou not complayne, that thou art not made mortall, winged, and king of the hole world free from al misfortunes?

Witt

Wit

The first booke of

But yf thou can beare that lacke whiche nature
could not help, why shouldest thou not also be con-
tent with the other whiche is no lesse vniversal: &
according to the fable, thinke thy calamities y lesse
that thou seest the aduersities of other to be grea-
ter. Men saye that in olde tyme, the hares beinge
caste into desperation, for that of all other beastes
they were most persecuted, consulted together and
determined to drovone themselues in the next ry-
uer: being assembled on they went to execute their
determination, the frogs that hapned to be vpon
the banke, hearinge the hares comminge for feare
cast themselues into the water: whiche noysle whe-
the hares hard, they studyed to know the cause, &
fynding that for feare of them the frogs were fled
chaunged their entent: because the frogs more vn-
happy than they, sought notwithstandinge to pre-
serue theyr lyues: and by y meanes the hares haue
tyl thys day bene preserued. Surely the aduersity
of others, did never make my miseries semme y lesse,
but the necessitie of euyl whyche is knownen by o-
ther mens misaduentures, hath geeuen me greate
allay of my pryuate greues. For when a man shal
truly consider hys myshaps to procede of natures
necessitie, and not injuriouslye, then wyl he yelde
himselfe to suffer al, vntesse that altogether he bee
voyd of iudgement, symple and fooleyshe. A wyse
man therfore foreseinge the necessitie of many my-
seryes, and wel remembriug, the frailte and insta-
bilitye of euery condition of mankynde, doth paci-
ently loke for al sortes of mysaduentures, & when
they come, it is therfore mete he shew himselfe ar-
med

Cardanus conforto.

med with fortitude, least changed by reaso[n] of their
comming he may seeme to forsake his honest deter-
muracion, or els be vnprouided. It is also to be co-
sydered that tyme is a medicine to all sorowes, yt
taketh away mourning, it breedeth forgetfulness of
inurie[s], yt remoueth y memory of misaduentures
and fynally bringeth forgetfulness and disdaine of
al sortes of calamities. What man hath beene so
impacient in faterlye affection, as doth take care
for the death of his son, thirty yeares synce Depart-
ted: or his goodes lost so long agoe? Such is the
condicion of tyme, as fyrt it deminisheth som part
of extrem[e] sorrow or ioye, next it weareth away
al seruency of affection, and lastly doth clerely rote
it out of memorie. Therfore sith y couetise of tyme
doth in the moste symple worke this effecte, why
shouldst not thou do the same to thy selfe: and loke
what benefyte tyme in shor space should geue the
the same may thou throughe fortitude, learnings,
modestie, and good example geue vnto thy selfe.
Perswade thy selfe, that thy disp[leasant] dayes bee
neare passed, and hope that better hap is at hande.
Call to memory how many worthy men haue vn-
deseruingly & cruelly by fortune bene cast downe,
and patiently suffered her moste extreme disgrace.
There is nothing more requisite in a wyse man,
then modestie to suffer both fortunes. For who so
knoweth not how to do in prosperite, forgetteth
hee is mortall: there is no greater argumente of
wisedome, then when a man doth that presentlye
which others by benefyte of tyme haue learned.
Be not therfore burdenouse to thy selfe & though
thou

The first booke of
mouart chaunced into this shadowe of calamitye
yet cast not thy selfe downe into very misfortune.

Thinke assuredlye that some bee free frome
verye euyl, and that tyme bringethe wþt all the
moste certayne and sure consolation.

Not that we haue all ready spoken of, but that
which Auerroes & other philosophers haue written.

When soberlye thou consyder that the lyfe of
manne compared to the eternall worlde, is not a
moment, and in that short tyme al to be vayne, in-
certayne and by assured lawe of nature shorte, so
as it makeþe no matter at all, what a one thou
hast beeþe or shalþe bee. And when wþt my
selfe I ymagine of this matter, I remember that
whiche in bookeþ of common fableþ wee reade,
wherþe some are fayned riche men, some myghtþe
kinges, and some so stronge, as for strengþe sur-
passed Hercules, what difference there should be be-
twixt these fayned men and Caesar or Pompey, tþll
this daye I coulde never learne, vnlesse that ey-
ther for oure learninge an historþe is made diffe-
rente from a fable, or that we haue consideration
of souleþ that lyue for euer.

For other wise when thou shalþe no more bee, it
skilleþe not at all what thou hast bee. Onlye
Follie of man hathe founde ouþe this inuention
that we shold perswade oure selues to be happy
or vnhappye, not onelye in this worlde, but also
after in the opinion of others.

Some I see mooste carefull that after death
they maye leaue behynde them riches or fame.

And entyled wþt the liche desire Herodotus bur-
ned

Cardanus conforto.

ned the Temple of Diana, that thereby (thoughe
for wicked doinge) hee might gaine eteinal fame.

But who was this Herodras? by what fathet
begotten? or of what mother was hee boorne? In
what countrey dyd hee dwell? what was hys
parson, or whiche wates did hee lyue? what doe
we knowe hereby, other, then either to knowe
nothinge or a fayned man? And admitteth thou
gayne this desired glorie? what shall it availe thee
after three hundredthe yeares whether thou were
happie or unhappy?

And if no glorie bee, within fiftie yeares after
deatthe what difference shalbee betwixte a kinge
and a Carte. Betwixte Luealus and Irus betwixte
Xenophon and Cleon, betwixte slaues and freemen,
betwixte happy and unhappy. But least per-
happes thou lyue in doubte that tyme doth stylle a-
byde, and the course of heauenis be staid, or that
the lyfe of man dothe not of necessarie and speede
lye decaie, beholde that one stome bohere in was
graued three faces, a Childe, a Mans and an
Old man. So sodeine are the chaunges and
so vvere as the Poet doth not unsyntill call our age,
Flesinge. Consider what number of yeares sence
the beginninge of the worlde, and thyne age haue
passed, so shalte thou learn, that no shaddowe
more shalstelpe fadeth away. I haue assuredlye that all tymis were passed,
and so shal perceiue that all wyl retorne to no-
thyng. Not vnlke to theym that wythet
ayne. Hope of deliuerie retayne in prison,
whos thoughte in this case, yet doth but lytle
lament

The first booke of

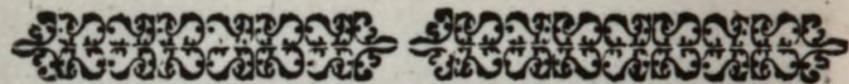
lament, chieflye if they be of valiant mynde. So men that in this troublesome lyfe lyth they looke for and abyde one equality in respect of death, I can not conceiue why happy folke should not bee more sorrowful then those that be vnhappye.

For if euен now it were proclaymed as it was in the time of Licurgus that al lands & goods should equalye amoung al sortes of men be deuided, whether doest thou thinke that beggers or riche men, would be moste sorrye? Surely I thinke no man thinketh the rich men would reioyce, and the poorer sort be sorrye. If therfore lawe of lyfe is so equalye made as there is none that can avoyde, I see no cause but that euery man here lyuing in misery, ought willyngly to embrase the benefite of so iust a decree. What care I praye thee shalt thou haue two hundred yeares hence, whether thou dyed haueinge children or childelesse? olde or younge, rich or poore, a bonde man or free, in thy bed or on the gallows, or whether in authority, or without honor, thou lyued or dyed? But follye hath broughte in these opinions, by which we onely become happye or vnhappy. Because follye enduseth forgetfulnes of reason: it maketh us to seeme Gyantes: sometimes oure euyls, sometimes oure goodit cloketh, it multiplyeth it maketh them obscure, it cloketh it, encreaseith, darkneth, hideth, euuen as it pleaseth of vs determineth. But if in this lyfe ther be any thing good or euill: or any differēce of pleasure or sadness, the same resteth only in conscience and vertue of the mynde. For the memorie of wicked and sinful doinges exceedeth al other tormentes.

Ths

Cardanus comforde.

The harte of the wicked (as sayth the prophet) fo-
meth lyke the swellynge seas : and their myndes
are ever vexed with fearful visions : because ther
is no greater affliction then when their gyltys
thoughtes do continually accuse their consciences
As the poet sayth.



Of Comforthe the second Booke



Because in the former booke wee
haue discoursed copioulye, (as
coulde bee generallie) of the com-
fortinge of all miseries, the con-
deracion of euerye severall euyll,
seemed scantlye needfull: seinge
right reason, wise counsel, & then our talke might
suffice to remedie al sadnes out of the mynde of e-
uerye wise man, but for that it was oure purpose
at the beginninge, to consyder withoute affection,
and with righte iudgemente to speake diligentlye
of euerye aduersitie that maye happen to men: it
seemed also moxe necessary for vs to doe the same,
because some woulde thinke, those thinges which
should be let passe, to be left vntouched of purpose,
rather because they coulde not bee proued, then be-
cause they were superfluous. Moreover this hist-
oye of euils hath both for varietie and for example
no smal pleasure, wherwith it may washe awaie
from the readers, that spotte of sadnes whiche is
wont to be leste of the sensible minde, and also of
nature it selfe in greate mishappes. For often-
times, though reason comforthe vs and teache vs
that neitter mourninge is meete, neither that ther
is anye cause of mourninge, yet the sad mynde of
it selfe can not be merie: whiche thinge wher ye
hapneth

Cardanus conforto.

hapneth not seldom with out any aduersitie at al
how muche moore lyke is it to be leste behinde in
them that pine with long wearynes, not withstanding
the verye wounde to bee cured.

Therefore that now we maye returne to oure pur-
posed talke: of al thinges that happen in mannes
lyfe, sorowe, and deathe, bee mooste bytter. For
to be bereft of the compaunce of oure mooste dearie
beloued for euer, and withoute hope, is wonke to
seeme a mooste cruell thinge vnto all men. And
deathe it selfe (as saith the Philosopher) of al terri-
ble thinges is mooste extreme, wherefore if anie
thinge be able to shake a valiaunte and wise man,
doubtles that oughte to be the deathe of hym selfe
and his mooste neare frenedes.

For whiche cause I perceiue excellente Poetes
to haue mourned bothe for theirs and theimselues
and also to haue fayned others mourninge for
their frenedes. Amonge whome Papinius beway-
leth his father sayinge.

Gyue vvyt and vvous voyce, O Syre, let me my vvoes complayne.
For this the moone hath hyd her face, and thrise come backe agayn.
Syth first I set me dovvne, in slouth and sobbinge cheare
No muse to comfort care.

In other in the same cause.

VVhat man can make a spring of teares, to feede my gulfe of griefe
Or vwho hath store of teares so great: and far from al relief.
Pitye hath bereft my sight, and hart hath cleft in tvvayne,
VVhich suffereth not my vvoes to sound, my tong cannot complayn
Such is my griefe.

But

The second booke of

But woulde to God this complaint, were not that
which is commonlye spoken of. The weeping of þ
heire is the weeping of one that laugheth vn-
der a vizer: for so rarely is the tender loue toward
the parentes wont to be found, that none is lesse,
Yet admit it were such as these verles expresse.
Surely this booke shalbe thought lesse nedeful in
no parte, then in comfortinge the sorow we whiche
chaunceth by the death of parentes. For some ex-
amples ther be of brothers which haue slaine them
selues for their brothers, of parents for their chil-
dren, and of husbandes for their wifes: but þ loue
of chyldren toward their parentes hath bene con-
firmed almoste by no experiance. Where by it hap-
neth that the complaint of Catullus maye seeme ra-
ther (as they say) to come frome the hart. For thus
he bewayles his brother.

Loe now my study stayde is, for cruell death haue slaine.
My brother deare: shal I pore vretch in vretched life remayne?
The only hope of all our house, O death thou hast bereft me
Myne earthly ioy this brother vvas, none other ioy is left me.

Virgil countersayteh a more bitter lamentatio-
not without wrath and indignation of the mynd,
in Mezentius lamenting his slayne sonne saying.

My countrye vvrouted my vvoe, my frendes dyd hate me all,
If death had tane my girtles soule, no griefe had made me thrall.
Lo yet among you men I liue, and stylly enjoy this lyght
But long I may not so.

Yet how much more cruell sorow is fayned of
the same poet in the mother bewayling her only
son

Cardanus conforta.

sonne Eurialus, for that. ~~for that~~ both a iudicis and an
olde woman, sawe hym slaine crueлы in his ennes
myes handes. There stuly the empayneth the boord
manly tendernes of hauke in these woodes 214034

Yours deadly darts (O fosi) for pittye cast in me 214035

With cruell syvorde before the rest let me destroyed bee.

Els thou Almightye God, on me such mercye haue,

As that my wretched head my selfe within my selfe earthly graves 214036

The slaughter of the sonne be pauid of y mother,
in my iudgemente coulde not be better descri-
bed of y Poet. And Homer bringes in Achilles, so
rowinge sore at the buriall of his frende Patroclus,
whan he saide.

But him a carefull cloud, did compaine rounde about,

And on his head with heavy hand, the dust he pourel out.

And after horribly he crieth out. Ne so farre
forth is the behemercye of his sonne we declared,
that his familiar frende feared lest he shold kill
himselfe. But another more moderately moueth
for his death, and complainteth of destines, whan
no fayned feare in others, but his owne enforcd
him sayinge.

And in my greenest years, when youth hath byselfe pouer,

Shal this my spryte depart avvaye, and death my corps deuou.

The Gods I cannot guide, their will we must obey,

Wher destay dryues I yeld my selfe with willing mind alway.

But while I set forth the tollies of dettes, me
thincke I haue framed a mountaine dittye, and
haue not only descried, but rather encreasid her
C. t. 214037

The Seconde booke of

the morrowynge. Notwthstanding the very mat-
ter could not be vnfolded vñles I had also put to
ther judgement of Poetes, for that is the common
people's opinion, not onelie because the Poetes be
carefull to speake those thinges which be populer
and liked of the common sorte, but also for that if
otherwyse they would speake they could not, whē
they be so farre wyde from all studye of Philoso-
phye. For which cause also they be shut out of Pla-
to his commonon weale. And herein we must either
condempne Plato if he banish them vñjustly: or the
Poetes if he do it iustly. Therefore surely the bet-
ter opinion is that they be banished wrothilye: for
agreing wþt the people, they speake those thinges
which be in the opinion of the ignoraunte. For no
man denyes that wyse men be few: and the com-
mon people contayneth þ most part of men: tho-
pinions therefore of the Poetes and the common
people, in which they disagree wþt the Philoso-
phers be all false, and vñprofitable. Certes it is of
necessite, that the oppnion of the common sort is
false: if the iudgemēt of wise men be true: but who
doubteth whether wyse mens sayings be true: o-
therwyse trulpe they shoule be no wyse men. But
if in any thinge at al the Poetes deserue small cre-
dite, no wher lessē then in those thinges which con-
serne maners and vertues.

Neyther is it any maruayle though Archilochus
a passing good Poet (but so much worse Philoso-
pher) was compelled of the Lacedemonians the vñ
same houte that hee came into towne, to be pac-
kinge awaie agayne, for wrytinge this sentence.

Better

Cardanus conforto.

Better it is to want armes, then suffer death. ¶ Menilpe manye
tymes lewde talke corrupteth honest maners.

Therefore seinge wee wyl speake of sorrowe
and deirth, it seemeth necessarpe for he to examine
whether in our owne deirth, or in the deirth of our
frendes there be any euil: and if there be, whether
the euil may bee overcome by good, or rather the
losse by gaine. That shalbe easye to discerne if first
we distinguishe and diligentely understande this:
whether after wee be deade, there remaine anye
thinge of vs besyde the bodye. ¶ By all the whole
dye awaie together wyth the bodye. In whiche
cause althoughe wee haue alreadye spoken many
thinges in the booke *De Arcanis aeternitatis*, & minde
to speake in the booke of *Deathe*, yet is not this
question, in this place meete to be shadowed who-
lye wyth sylence. But as in this Booke chiefelye
we followe the truthe, and every where brefenes,
so one onelye reason of the reasonable soule shall
suffyce vs for the knowinge of his nature. For se-
inge man hath vnderstanding, hee is endued with
many habites of knowlidge. That is to say *Sci-
ence*, as *Geometrye*, *Philosophye*, and *Logicke*.
Artes, as *Saylinge*, *Husbandrye*, *Philicke*. In-
telligence which is of principles, as that the whole
is greater then any part thereof alone, and equal
to all his partes together. *Prudence*, whereby hee
consydereth and disposeth all thinges that he hath
to doe. And *Sapience* wyth these, by which hee
knoweth *GOD* and embraceth Religion. And
some meyne do more excel in some one or other of
these or in manye of them, whereby it comes to
C.ii. passe

The seconde booke of

paſſe that man doth ſo vſe his vnderſtanding and
reacion in his owne arte, as though in other thi-
nges he may ſeeme rude, yet in that one thing he ex-
ceedeth right notable men. Some though they
haue neyther leaſtinge nor arte, yet by reaſon of
exerciſe prove very wyſe. That it may plainly ap-
peare, that man's vnderſtading is in all men alike,
and diſſereth onely in exerſice, we perceiue in the
barbarous & vylanishe men: Wherefore I wo-
dēr at the vfoliſhes of ſome which profeſſe wyſe-
dom, who thinke that oþer learned men be rea-
ſonable, & oþers differ little from beaſtes. Wo-
dēr therelore is it commeth as they ſay common-
lye that the cleane contrariy falleth out; that is to
ſaye, that theſe learned men behde their booke,
knowe nothing at all, and may eaſely be beguiled
of any unlearned loule.

For if they woule waffe wyrth themſelues, that
all men vilenesse they bee hindred wyrth ſome di-
eafe I haue the vfe of reaſon and vnderſtandinge,
and that ſo muſche the more in one kinde of exer-
cise, howe muſche further they bee from another,
they ſhoulde well perceiue themſelues to be ouer-
come of them. What a nomber leaſing the vble
occupations, haue puyued famous Philoſopher?
Simon Cornarius when ſocrates came vſen vnto his
ʃhoope, hauing talk wyrth his prentices became a
perfitt Philoſopher, and leſt vnto his posterite no
ſmall nomber of monumentes. So he that was
a curvyer, onely by exerſice is ſtept vpto be a Phi-
loſopher. The curvillig threſble of artiſans and
others that want learning is not to be despifed as
voyde

Cardanus conforto.

bodye of understanding. But as it is wont to be sayde, Howe farre Megara is from Athens: so farre is Athens from Megara. So, howe farre a learned man passeth an artysan in speakeinge, so farre doth an artysan passe a learned man in his faculte. Of both then the reason is alike, the vnderstandinge a like, and nature all one, differinge onely in endes and vse. But seing there is in other lyuynge creatures an excellencye aboue that is in man, as memorie in horses: strength and life as in the Elephant, power of sight, as in the Eagle: hearing as in the boare, touchinge as in the spider, swiftnes as in the hare: and yet of those habites of knowledge no other lyuynge creature is any whit partaker, much lesse able to go beyonde man in anye of them. It is then most apparant that mans minde is severed from all corporal or bodelye matter. Wherilpe whereas man in all those thinges, which depende of the bodye maye be overcome of some lyuynge creature, and in these vertues of the minde no lyuynge creature is partener, no not of the least part, it is not possible at all that the vertue of vnderstandinge shoulde not be both seperable, and vniuersall and everlasting. Neyther yet remayneth it naked and bare.

For wheras of all other lyuinge thinges, the
Dogge, the Marayset, and the Elephant be with
out controuersye endued wþt most wit, though
a man wþuld spende his whole life, he shal never
teach them y least rule of any Arte or wþsedome,
þþdes that which of nature is bred in them. And
surelye to speake of the easyst thinge, if you tra-

C.iii, uaille

The second booke of

wayle to learne them to vndoe a knot , they keepe
in memorpe how they mape drawe and slake, and
so synallye loose the knot : but if you chaunge the
knot never so little, they shal never know how to
vndoe it, vntille it be mere chaunce, so as you may
well perceyue they be vterlye deuoyde of reason.
Like wisse foules learne to speake, and (as the Po-
et sayth) so well, that the Pye wyth him braggeth
saying : *if thou shouldest not see mee, thou wouldest demye that I am
a fowle.* Neuer yet shal you plainlye teach her what
she shoulde saye, or any coupled sentence, to make a
shewe of any pyncte of reason . And the never they
seeme to attayne vnto man in speakinge, so much
surelye is it well knownen that they be able to con-
ceave no vnderstanding. In like maner also dog-
ges know theyr owne names , & are by teachinge
learned to hunt fowles : but all these things they
keepe by memorpe, and trulye cannot tell how to
put or chaunge any thing more then they be taught,
what occasion soever they haue . Neyther is it to
be supposed they knothe moe thinges whiche for
want of speache they cannot vster : seinge the ap-
petit foules to learne (among which is the Popin-
geye) althoughe they can learne well to speake as
men be never more fit to any vse of reason. Brute
beastes therefore be able for one onelye arte by na-
ture, and for all thinges vniuersallye onelye by me-
morpe, not conceyuinge reason at anye tyme, ney-
ther by continuall teachinge theyr race, neyther by
processe of tyme, neyther by endeuoure and dili-
gence . Therefore as Aristotle hath taughte, me-
mory is no part of reason: but in dede wyth Pla-
to, re-

Cardanus conforto.

to remembryng is the same that vnderstanding is wþþ Aristotle. Trulþe these two differre onylē in this, because Aristotle beleueþ the conceyued formeþ of thinges come newþy into the minde, he giueþ them the name of vnderstandinge: but Plato thinketh they be borne in our minde, wherfore he termeth it memorþe Of neither of these two, therfore seeing they be the powers of reason, alone can anþe brute beaste be partaker, but onylē of that which Aristotle calleþ memorþe, Plato opinion. But because Plato in euerye place vþþeth names of thinges confusely, he attributeth vnto men, recorþing or euerlasting memorþe, being part of reason: vnto other lyuþe creatures opinion and memorþe, latelþe conceyued of the sensþes. And it appeareþ plainlye that that arte proper vnto beastes is simple of nature, not of any skill, in that it is most excellent in Swallowes and pismiers, and other vile and base creatures far wþþe of al perceyuing. For if it were wroughte by discretion as artes be in men, it shoulde be so muche more fine, by howe much yþþ living beast were more excellent in sence & memorþe. But it happeneth otherwile whþþ dogges, horses, & Elephants know not how to do any such thing as either the Swallow, the pismier, or the worme. Ther shoulde be also in them as in me, imperfections and diuersitþes abouþe the same Arte, yea and passing ouer into the like works as ther is in me, of which forasmuch as there is none, it cannot be doubted that this is wholy the institution of nature. And to speake generallye, if any
C.iii., *brute*

The second booke of

brute thinge could haue euē the shadowe of reason, it were simpely necessarie that a reason strained of two particuler propositions shoulde inferte a conclusion, whiche no waye can be. Therefore be brute creatures governed onlie by nature, not by reason. But certaintly being nature it selfe the mistress and teacher of the lyuing creature, is doubtleg immortall, though the lyuing creature be mortall. Howe muche more necessarie is it that man vnderstandinge, whiche knoweth all the Artes of all lyuing thinges, and more and more excellente, besydes also the disciplines and principles, God & all the furniture of Heauen and the Elementes, besides these to bee immortall and vncorruptible? For as nature it selfe is not the lyuing thinge, but that whiche doth teache the lyuinge thinge, and therefore remayneth when the lyuinge thinge dyeth: So contrariwise whereas vnderstandinge is the whole man, and it selfe knoweth the same, as longe as the vnderstandinge remayneth, the whole man is also vncorruptible, thoughe the bodye banishe awaie. Wherefore mee thincke Crito was rightlye reprooued of Socrates. For when Crito for good wyll asked of him where he woulde be buried (for nowe had Socrates in prisonne dronken his payson readye to dye) Hee aunsweread, alas what laboute haue I loste, that coulde not perswade Crito, that I shal flye awaie from hence all whole. For the soule thoughe it be most simple, yet comprehendeth it al vertue in manne, not receyuinge manye vertues because it hath diuers partes, but accordinge to the nature and qualitye of

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Cardanus conforto.

of those things which be handled of it, it is called Intelligence and Judgement, and witte, and deliberation, and will, and prudence, and sapience, & Arte. Also brute beastes must needes clearelye wante all these thinges. For nerther doth anye of them vse eyther iudgement, or deliberation, or wil (properly called) or intelligence, or counsell, but are all equallye and vniuersallye voyde of all these, like as on the contrary part all men are furnished wyth these. Forsothe because theyr nature, which is vnderstanding or soule, or reasonable minde, contyneth and is by possibilitye all these. And therfore is transformed into euerye one of them, euen as it lyseth. Wherefore I wonder not a little at theyr vanitie, who esteeme men onely of temperate Regions for reasonable: and imagine the inhabitauntes of the furthest Elementes of the earth like wilde beastes, and to haue the monstorous shapes that Solinus the Cosmographer describeth. But sure they be much deceyued in iudgemente. A fewe yeares since Leonarde Apisan when he trauayled into India and Ethiopia, broughte oute of India Arithmetiche, and oute of Ethiopia, Algebras Arte of reckeninge: Argumentes of mooste wittes. No man almost deniyeth the Aegipians to be inuentors of all Artes, but chiefly of Astronomie. Latelye Iohn Mounterigo of Germany, and Gulielmus a Zelander a manne of excellente witte, Erasmus of Roterdame an Hollander, and nowe all the Northe Countreyes floroweth in good learninge. What an impudent matter is it, that they will compare theyr wittes wyth beastes, and preferre

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preferre ours more dull to them: from whom out
of Aſſr:ck and ſarmatia be brought artes of greate
ſubtiltye, as we Italiāns are no way able to imi-
tate the ſame. The temperate countrey hath ney-
ther better wittes nor quicker mindes, but onely
more gentle maners, and more moderate affecti-
ons, where in the plentye of all thunges holpen w
the clemencye of the ayre, laboureth to challeng to
it ſelue the chiefe partes. But if the armes of þ
Romayneſ had not beene, Italye for ſine wittes
had lyen ſtill, and geuen place to a great manye of
prouinceſ. So Grecce paſſed the Barbarians, in
ſtudye, not in witte. What makes it matter that
the Barbarians are more enclyned unto ſome af-
fectiones of the minde, that therefore they ſhoulde
be ſayde to haue leſſe reaſon? wheras wee maye
ſee for the moſt parte famous menne to haue ben
naturlaſe prone unto anger, by reaſon of the ſub-
til humour ſo plentifulye feedinge thoſe partes
of the ſence which ſerue unto þ reasonable minde.
Neyther for all that, oughte angrye perſonneſ to
be caſled vnaſonable, vneſſe it be in this ſence,
that they ſuffer the reasonable poſter of the ſoule
to muſe, to be ouercome of the affectiones of the
bodye. In which ſence if it like them to call the in-
habitaunteſ of the furtheſt clymates vnaſonable,
I agree that they be moſe ready to velde vna-
to bices. Not for that they want anye thinge ab-
all of the reasonable poſter of the mynde, wher-
commonlye they excede vs in witte, and counſel,
and ſubtiltye of artes. For I aſke this queſtion,
if two men be equaliye riche, and the one vſeth
his

Cardanus conforto.

his riches, the other will not, shall wee therefore call him the poorer who vseth them not. All the noble Philosophers therefore seinge this, and be-
tige enforced to define the soule immortall, and
neuer fading, were sayne to sye wyth lye and all
to the untye of it, seinge in dredde our vnderstan-
dinge to be vnsydeable, but neuerthelesse to be all
one in all menne. Marye this they affirme, some
one waye and some another. For some (as Aver-
roes) make both the passive and agent ali one, eche
one of theym seperable, but the one the forme of a
man, the other a certaine accidentall thinge, and
utterlye seperate from the man. Some other
more reasonable of these opinions, holde that the
agent onely commeth from without yet not so to
be coupled vnto man that it maye be simplye hys
forme and part of him: But as for that that Aver-
roes affyrmeth of the double vnderstanding, I ne-
uer founde it wyth Aristotle. For sothe it is all one
whiche commeth from withoute, and is not vn-
seperable, all the teste proceede of the matter and
vertue of the seede. But to make in manne two
vnderstandinges, and both eulasting is a mar-
uelous absurdite. But this at this tyme is no-
thinge to vs, let vs nowe shewe that vnderstan-
dinge whiche is not mixte, and commeth from
withoute, that it cannot possiblie be all one one-
lye. For if it were suche a one, and also the forme
of manne, howe could it afore it were exercised in
vs, bee compared to a bare shauen table, beinge
already imprinted wyth all maner of discipline in
others.

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others . All men shoulde also a like continue, yea than (that is more) all men shoulde be one man, because they forme shoulde bee one in nomber, and one thinge that vnderstandeth. And if it be not þ forme, what is more fonde then to lare man vnderstandeth, when vnderstandinge it selfe is no parte of man . Althoughe these thinges be verye trisles, yct let vs bestow them on these good fellowes, and fetche vppe againe the foundation from the botteme. Eyther this onelye and everlasting vnderstandinge is onelye in men: or els as it were a Sonne beinge separete in substance, it assisteth all men wþtþ the light. If it be in men onely, how is it seuered: howe commeth it from withoute: howe doth it not floþe from the power of the seedes: yea what more excellency hath man then other lyuinge thinges: seinge they haue both everlastinge matter, and nature of whom they be gouerned vnfadable: for soe to continue, is no otherwyse to remayne the same thing, then in likeenes, not in nomber. For the same power shoulde be nature in an other lyuing creature, and vnderstandinge in manne. But herefore is the lyuing creature gouerned of an other thinge, because nature cannot be the same that the lyuinge creature is, because that, of which it is gouerned, continueth stil when the lyuinge creature is deade. If therefore man be ruled of himselfe and that be immortal which ruleth it cannot be one in diuers, for nature which ruleth is seuered from þ lyuinge thinges, that it beinge one mighte serue manye, but

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but the power of vnderstandinge is coupled in man. Wherefore one power of vnderstandinge, cannot serue many men, but euerie man hath his owne vnderstandinge assigned him byhimselfe. But it doth not as it were a sonne shyne vnto vs wythout vs, first for that we perceiue our selues to vnderstand, none otherwyse then to haue sense. But sense is proper vnto vs, and all the foudation therof is part of vs, ergo our vnderstandinge also. Then moreuer and if it shoulde shine without, wee shoulde be gouerned of an other thing, as the brute beastes be, which for no other cause are gouerned of an other thinge, then that same of whiche they are gouerned without them. But this is a thing most proper vnto vs men, that wee shoulde commaunde oure selues. For the vertue within vs, moueth oure lymmes, because it commeth from vnderstandinge, is ruled wyth a straunge and foraine rule, doth alwayes obayre after one sorte, and is not oure owne simlye, nor knownen vnto vs, but we vse it not knowinge, howe we vse it. And so of those thinges whiche come from other whare, we be not full maysters of them. So beastes because they be gouerned by the motion of the natural power, and sence, which hath an outward or foraine cause, in like sort be quite voyde of libertie, and utterly subiecte to an others gouernement, nothing differing in they affections from y sence and seruice whiche the members in man are wont to do vnto the wil. For if those members be hurt, of theye owne accord, & without the commaundement of wyll, they shynke backe, although they know

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know not wherfore they so doe. Moreover and if vnderstandinge were without vs, we shoulde no more differ from other lyuing creatures, then they do one from an other, and nedes it muste folow, þ
bruite beastes shoud not want vnderstandinge.
Forasmuch as in the same maner the nature both
of bruite beastes and men shoud be illumined in þ
same sort, & of the same eternal causes. And nowe
is it shewed how brutishe lyuing creatures are for
ever, by no kinde of meanes able to attain vnto e-
uen the least shadwo of that part which is reasona-
ble, but by memory, or els nature somtyme to haue
geuen a certain shadwo of some conceiued reason.
Wherfore it is manifest the mynd of me to be hea-
uenlye and deuided according to the nûber of men
neither fading nor wareing olde at any time. But
like as þ beames of the son, if they fal vpon a thick
shadwoyd place or cloude do not shine bright, but
if they light vpon glasse, or water, or christall, shine
so much the brighter, how much clearer the matter
is: and yet these beames be no puter nor more last-
inge then the other, but be a lyke perpetuall: So
the mindes of men when the partes in whiche they
chiefly shine, be decayd either by age or by sicknes,
do cease to vse their proper glistring, and faculties
so that vnto som men they seeme to fade, when for
al that in no parte they are made eyther faultiȝ, or
saynt, or sickly, but continue, sound & vntouched e-
uen to death: & flitting from thence geue vnto vs
a probable opinion of the, for other wise how could
any man judge the myndes of goode men for ever
blessed and happye, the myndes of euill men wret-
ched

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ched and vnhappy. Hereupon groweth the opinion of Plato, that after the worldes ende mens soules should returne to their bodies. Other thinke they dye not tyl the worlde be consumed with fyre, why che after long tyme they loke for, and of that mind be the Stoikes. By eyther of which Philosophers, seing nothing we haue assuredly confirmed I mea ned not to say much, supposinge it should suffice to haue shewed þ the soules of al men do remayn after with those faculties which bee moste properly theirs, As wil, vnderstandinge, wisdome, knowledge, deliberacion, reason, the knowledge of artes and such like vertues. But now let vs returne to our determined purpose. It was agreed þ deathe could be neither euill, nor worthye to be lamented, for profe wherof the disputation of the immortality of the soule was no more necessarye, then as men say to light a candle at mydnone day, for death did never seme leſſe greuous to any, then to those that after deathe believed no lyfe at all. Neuertheleſſe syth we haue fallen into this talke, and now we doe assuredly know, it is also our determinacion to instruct others. Let vs therefore shew that death is neither euil nor to be bewailed, and most dishonest of al it is, a man either to lament or feare his owne departing, frō lyfe, which no pitie nor mercy can prevent. But feare, imperfection of nature, & to much desire of life muste needlye be the cause, yet hereof whye is thy care so greate, or what happiness haste thou, that mightest make thy lyfe so desyred? doest thou alone possesse anye delight that we haue not tasted of, whyche mighte make thee wylle for longer

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longer life? For euery of vs haue seene þ starres,
the H. auen, mountaynes, seas, riuers, lakes, fiel-
des, gardenes, Cittyes and townes, we haue also
had sport, dalliance, musicke, songes, banquets, bea-
neye, loue, maskerpe, & finally euery sort of earth-
lye folly, neyther haue we wanted commendable
exercise and indifferent skill of science, and besydes
that, we know the manner of contentions, dispu-
tacions, publicke Orations. Bea for our conditi-
on we haue borne dignite and office, we haue sa-
tisfyed the honest desyres of our children, frends &
kinselfolkes, and together wþ them liued in glo-
rye, moneye, apparell, and other necessaryes of life,
we haue enjoyed: and in euery of them find gree-
ter offence then pleasure, so as we maye say wþh
the Prophete Vanitas vanitatem & omnia vanitas.

Bet if any man hath founde a more noble felici-
tate, or can teache a waye more straight to happi-
nes or ne we delight, I know not, but for my part
in euerye thinge haue felte more grieve then plea-
sure. But I thincke it happeneth to these men þ
luste so muche after life, as it doth to those that la-
boureth alteration of mettals, who fynde euerþe
thinge soner then that they seeke, for besydes that
they make neyther goulde nor siluer, þ little whiche
they haue is also consumed. Euensd, such as with
greatest care do seeke for felicitye, not findinge it,
do wþh losse of theyr laboure, also departe wþh
quietnes of minde, and become most vnhappye.
Wherfore sith this exceeding desire of lyfe helpeth
nothinge, yea though life were good, yet were it
better without trouble to laye by his masse of ca-
res, and

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res and lyke a faithfull man restore that thou haddest borrowed. But if per happs thou in bayne torment thy selfe, what doest thou win thereby, other then to consume in dyng that lytle lyfe which is remayning: seinge what soever time is spente in thinking of death, may iustlye be so called. Howe much were it better to follow the counsel of Agathius whd right wel commeded death saying, that it did not onyl remoue sicknes & al other grieues but also when al other discommodities of lyfe did happen to man often, it never woulde come more then once. Neither can death bee accompted anye extreme euil, considering it commeth of most light occasions and is on every side at hand. Such thinges as we take for hurtful be also rare & not light lyfe founde, but ther is nothing more commonnor more quickly had then death. For death is take by ayre, wynd, thonder, water, fire, earthquakes, wild beastes, fishes, foules, dust, smoke, serpents, meate, drinke, bed, trees, sleape, sorowe, ioy, laughter, company, anger, discorde, and fynallye of innumerable other occasions death doth procede. Philomenes seeing his Asse eating raysons said vnto his boy, seeing thou hast lefste the Asse raysons to eate, geue him also wine to drinke, fell into a great laughter and not being able to stay him selfe, coughing hee dyed. Coma the brother of Diogines y notable thief, beinge by Rutilius the Consul taken and examined touching outlawes fled, he required time to think of his answeare, & putting down his head betwixt his knees he stopped his owne breathe, and in the handes of his keeper dyed so quietlye, as none of

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them perceiued when he toke the last leauie of lyfe. Being therfore with such ease men dye, what should we accempt of death to be resembled to any chyng better than sleape, for as in sleape and wakynge we never so bedeful, yet seke we not when yt cometh: even so when fro lyfe we passe to wades death, our sensess declyning wout all sence, at last we dye. When Socrates had drunk poison & deliuered hys garment to hys seruant ready to dye dyd notwithstanding test w Crito: saying, I pray the remeber to sacrifice a cocke to Aesculapius, for that was the auncient custome when anye man hadde drunke a holosome potion. Doest thou then think he felte any extreame gryefe? surely no, for in extreame panges leastynge is never seene nor the mynd knoweth not it selfe. This is also greatly to be meruayled at, that though every man semeth to feare and fye death: yet seke they to eschewe nothing lesse, but rather follow every thyng that bryngeth death withall. Neither sene they lesse carefull to seke death then to shun it. The letherouse man wþout regarde of lyfe preferreth hys pleasure, the irefull reuenge, the eater hys glotony the ambycious honour, the couetous ryches: the souldier spoyle: the mother chyldren, the marchant traffycke: the studient learninge, and in somme: there is nothyng that doth not occasion forgetfullnes of death. So we plainly see that we both shd and seeke for death, but not wþout good cause, for that there is nothyng that bathe in yt leseuyll, and they are therfore worthy prayse that do disdayne to dye, yf those thynges for wþich they neglect

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neglect lyfe be eyther honest or necessarpe, and yet, for lyght causes to seeke death is no token of courag, but rather a sure sygne of an abiecte mynd.

Therefore the contempte of lyfe ys not so commendable, as intemperancye is reprochfull, and yet as the feare of death is not to be praysed, so not to dye chyfelye at necessarpe occasions and tymes, is moost reprochfull cowardly and excedeth all other vylety of mynde.

But some percase do allow the sayinge of Epicar-
nus. Dye I would not, but to be dead I care not.
As though that which follo weth death is neither
pleasaunt, or not greatlye evill. Alas what e-
uell can it be to want honer, thyng, gyrefe, labo-
r, sadness, feare, and syuallye the whoole heape of e-
uellis, whych the soule beyng parct from the bo-
dye we must of necessitie want, and syngre it dy-
eth not, but in stede of these troubles, enioyeth hea-
uenly ioyes: why should we not accoumpte thys
chaunge good and most delectable?

Therefore Socrates was wont to say, that death
might be resembled eyther to sound sleape, a longe
torney, or destruction, as is the death of bruit bea-
ties: If the soule dorthe lyue and after death sclech
nothinge, then is it lyke unto a sound sleape, be-
cause therin we rest without eyther felinge or un-
derstanding, and after a whyle return to the same
exercyses. Whooste assured it is that such sleapes
are mooste sweete as be most sound. For those are
the best wher in lyke unto dead men we dreame
nothinge. The broken sleapes, the flomber,
and dreames ful of vision, are communly in them

III. that

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that haue weake and sickly bodies, whereupon
Horacius sayth.

Vayne are the dreames, of sickly folkes.

But quiet and sound sleepes and such as weary
men commonly haue, are accompted sweetest.
So Homer doth cal those sleepes the best, that be
moste lyke to deathe. And Virgil.

The swete and soundly slepe, vvhich death resembleth most.

I remember my father Fauciſ Cardanus while he
lyued was wont to say that he euer desired death,
because whyle he soundly slepte hee tasted the plea-
ſanteſt part of life, (meaning as I thinke) that e-
very pleasure, that we take by our ſences hath in
it more diſpleaſure, then ſweetenes. And therefore
there could be nothing better, then to lack þ kno-
ledge of theym. But common opinion hath com-
pared death to ſlepe, rather the trauayle or deſtruc-
tion (therfore Homer doth call it brasen ſlepe. Virgil
þyon ſlepe, either of which importeth forgetfulnes
of al thinges, the allay of cares, dulnes of ſences, &
careles mynde of hap to come. Betwixt ſlepe and
death this only diſference there is, that in death, þ
time of quiet is longer. Diogenes beinge ſicke, & ſlea-
ping, was asked of his phisicion how hee fared, to
whom he answered wel, for (quod he) one brother
eniuieſt an other, Such was the ſecuritye of hys
mynde: as euen at point of death he feared not to
iſt. In like maner diſ Cosmas Medices, a wiſe man
in

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in our age who beingにて death, closed his eyes;
whiche his wife seinge, asked whye hee so dyd, hee
answered that hee did it to bringe his eyes in cust-
ome. For in dede the eyes of dead men, are neither
broade open, nor close shutte. And so I thinke the
poet did wel knowe sayinge.

Is not our sleape (O foole) of death, an Image playne?
For fatall course shal bring a rest, that euer ywill remayne.

But if thou compare death to long trauayl and
that the soule bringe let lose from prison of the bo-
dye seeth al thinges and walketh euerye where.
Than what can be consydered more happye. For
the soule being burdened with the body, is neither
free, nor rightly knoweth any thinge, but beyng
overladen with cares, doth beholde, only the fr-
gute of thinges, and as it were through a webbe
or clothe, gesseth a syghte, and certainiye knoweth
nothing, but beinge free, doth not only cast of all
hyndrance, but also beholdeh all thinges with-
out interruption, whiche beinge true, who is hee
that willingly woulde eschewe deathe? yea who
is hee that woulde not rather doe as Theombrotus
Ambrociot¹ did? who hauinge red Platones booke of
the immortallite of soules, cast him selfe headlong
downe from a wall not feelinge any offence or o-
ther naturall sickenes, but onely for desyre of such
heauenlye happynesse as spites were partakers
of. Therfore men saye that Socrates being by Crito
perswaded to flye frome prison, as wel for sauinge
hymselfe, as his frendes and kinsfolkes refused to
doe it, answerynge wiselye. O Crito my chyldren

D^o iii

halve

The seconde booke of

Whalbe left in charge to God, which gaue them. As for friendes I am going into those partes where I am assured to fynd as good or haply better then they be. And at length I doubt not but you wil al so offer me your company meaninge thereby, that the lyfe of man was of small continuance.

Such were the wordes of Socrates thynking that death necessarilie myght be compared to one of these thre, and most lyke of al to trauayle, whych may also be conjectured by dreames.

For there is nothing that doth better or moore truely prophecy the ende of lyfe, then when a man dreameth, that he doth trauayle and wander into fatre countries, and chiefly, if he imagineth hym selfe to ryde vpon a whyte horse, that is swyft, and that he trauayleth in countries vnknowen wythout hope of retourne, in such sort naturallye deuyninge of that shortlie wyll come to passe in dede. But if death be resembled to destruction, which as is all ready proued is moost impossible, yet can it no wayes bee accompted euyll: Because what so ever is not, can not be euyll, els we shold lament for them that never were born, nor never were at all, and they that are not can no thinge suffer.

But if thou bewaylest thy chayne, sure it is that Death dooth take away more euylles, then it bringeth, and those more certayn. And although Death were euyll, and brought wyth it but one onely commodity whyche Epicharitus spake of, because the partinge from Lyfe was painfull: yet by death art therof delynered, for in all euilles, to haue

Cardanus conforto.

hane escaped is a greate conforto. If then death be euyll to be dead is to escape, but if it bee good, thou haste no cause to lament. And that, the one, or the other is, who doubteth?

I remember no woe that, longe synce hap-
pened to my selfe (neither do I thinke to digresse
from the purpose) that albeit the twentye and se-
uenthe yeare of myne age, I became sore siche of a
syngle Tercian, after Seuen fytes I sounded,
and lay for dead. In whiche tyme althoughe eue-
ry member was almoste deprived of his vertue,
yet felt I neither griefe nor payn, other then a cer-
tain ticklinge throughout my whole bodye, euen
such as we feele in vsing venery.

Therefore as I sayde hevynge in suchestate I
feeled nothinge worse then that this tickelinge
wherein was not so greate pleasure as in Venus
Sporke. And there with all a certayne feare,
leaste in deede I shoulde dye, and truely as tou-
chinge Hencce or Strength I founde small dyffe-
rence though the peryll were greate.

Afterwardes askinge of manye that hadde bee-
neate Death, whether therein they felte any gre-
ate euill or not, who aunsweread that in the De-
adache, and in euery other sicknesse of the Bo-
dye was greater Griefe. I founde that in myne opinion of Death concey-
ued, I dyd not etre at all.

That proose maye also bee had, that althoughe
Children and women be moste fearfull to receive
all sortes of Medecines, and yelde to Cuttinge
of

The seconde booke of

of paynes, yet being ready to dye do neither com-
playn nor lamente, but rather are offended if wee
seeke to preserue their liues. Who cannot therefore
coniecture, that in death there is either none euill
at al, or very little, seynge those paynes whiche we
feare most are in dynginge not regarded. Thys is
also worthy to bee noted that they that hope of no
lyfe to come, do no lesse valiantly drey the they that
beleue the soule immortall. As Cassius who having
killed Cæsar, with the same dagger that Cæsar was
slayne, aspecting no messenger of death slewe him-
selfe, so did Marcus Antonius, and Sardanapalus king
of the Assyrians did cast into the fyre not only hym
selfe but also, his bed and his concubines, but that
he believed no lyfe after death is knownen by these
verses.

Novve eate, novve drinke, novve make good sport:
For sith thy selfe on earthe, a mortall man do see

Take here thy fill of earthly ioyes, no ioyes hereafter be.

Therefore albeit it were that with the body þ soule
did perishe: yet death could not be eyther euyl gre-
uous, or any wayes to be feared, yea such as so be-
lene are in greatest security for not beinge subiect
to iudgement and free from all suspicion of mynde
either of punishment or reward; which thing doth
most torment men that are ready to take leue of
lyfe. But thou shalt beleue al rather then this, that
the soule perishest with the body. For as it is not
altoghe ther certaine what dothe presentlye folowe
death: so is it moste assited that the soule of man,
doth never dye wherof altho aghe none other profe-
were

Cardanus conforto.

were then the consideracion of lyfe, and death, yet
death is paciently to bre suffered: because there is
nothing more hard or miserable then this life. Bes-
sydes þ by warning of god we are therof assured.
Also al wise men haue so thought, and in thinges
inevitable the best is ever to be chosen. To return
therfore to the beginninge, what is our lyfe? other
then a continual toyle, euermore bound to abyde þ
discomoditie of so many necessities, so muche la-
bour, so many suspicions and peril. There is no de-
light in man, that repentance foloweth not. I am
euengel, then beware: I haue eaten my syll: ful-
nesse doth offend me. I haue lightlye dyned, myne
appetite is not satisfied: I followe Venus spoile:
manisold repentance, sadness and in the ende syck-
nesse doth ensue. And finallye eyther thy despise is
not satisfied and there by thou syll discontented:
or els with sacuty, repentance, and discomoditie
doth torment thee. So the only way is to keepe þ
meane. For what cause haue all the Godds of the
gentiles preferred death before the lyfe of man?
Unlesse it were the worldlys miserye was to the
most apparantly knownen. Pindarus tellet þ when
Agamedes and Trophonius had builded the temple of
Apollo, they desired of the Gods, this reward, that
whereas Apollo, had willinglye promysed to re-
turne within seuen dapes, that they in the meane
yme mighte continue in banquetinge, and ioyfull
lyfe: but in the end of those daps, in a sound slepe
they dyed, wherby Apollo playnly taught that for
mortall men there was no greater reward then
death: after that time the same God confirmed þ
meaninge

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meaninge vpon Pindarus who being by the Boetian Ambassadour asked what thinge it was that best coulde happen to man? Pichius aunsweread, that Pindarus do prooue true whyche alreadye he hathe wrytten of Agamedes and Trophonius whiche if hee doeth, he hym selfe muste shortlye followe.

In whiche aunswere the Poete did meane that he shoulde looke for Death: where in hee was not deceipted for within a fewe dayes he dyed in deede.

Plutarchus in an Epistle of Comforte written to Apollonius, telleth this histoyre: when Midas had in Huntinge taken Silenus (this Silenus was of the Satyres stocke, nourished by Bacchus, who was also called Silenus, Surnamed Satyrus) of whome manye discended hee wrote (as Plynny telleth) of wantonnesse and there in fayned thy Sileni. Hee asked of him what was mooste to bee desyred of man? wherunto hee aunsweread not, but at length enforced by the importunacie of the Kinge, brake for he in this sorte.

O you tormented Devils, the seede of one daye why constrain you me to speake, that which were better for you if you never knewe it? That is, that the ignorance of your owne euyls, is the onelye pleasure of mannes lyfe. But seinge you knowe your own euyls, the beste were not to be born, and nexte to that, not to lyue longe. And your condicion is such as you are partakers of no part of those goode thinges whiche nature hath made, this spake Silenus. The sentence of the Philosophers doe also here vnto agree and Aristotle prince of the Peripatetian secte, doth call these

most

Cardanus conforto.

mooste effeminate that murder them selues, and those valiaunt which can abyde Trauail, Payne, Misfortune, and all sortes of mysterie which opini-
on the Poet folowed sayinge.

In fortunes high disgrace : each man may death disdayne
• But he most valiaunt is, that can, in vverchched state remayne.

But Plato chiefe of the Academian Sect, saythe
that a man ought not to yelde to Death, because
we are ignoraunt whether it be good or euil, mea-
ninge that in respecte of punishment or Joye, that
folowed it was euill or good, because deathe was
the end both of good and euill.

Therefore eu'en in the whole scripture death is not
accompted other then sleape, and to dye is saide
to sleape. What maruayle is it then though for
Hope of Life to come, we ought not to shunne to
dye. We findz that Sainct Paule wished to dye
and goe to God, which desyre ought to be not only
in Holy men, but also in all good men.

For three sortes of euills there be that may happen
to men. The firste within vs and our mindes,
with which temperancy do mete.

The second without vs, and they by wisedome
are prevented. The thirde are those, that al be it
they be in deede without vs, yet are they vneuita-
ble, and against them none other d'fence we haue
then fortitude. And I pray you, to what purpose
should fortitude serue, if to feare death were either
goode or necessary? As therfore temporaunce
and wisedome are proffytalbe for Man: So
is

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is also fortitude, yet what profite coulde proceede therof, if necessarily we feared death? or if that feare were eyther good or honest, lyth of necessitye, death must come to man one tyme or an other, one of these thre must necessarilie folowe, eyther that lyke unto beastes we shold be ignorant of death, which cannot be, eyther that with willyng minde we will dye: or els that we torment our selues. Were it not more naturall to man (and the rather seeing that bruit beastes with ignorance esche weth the feare of death) that he wiselye in place of ignorance shuld vse fortitude, gerē him by God against the necessitie of death. Neither can wee thinke þ God hath moxe fauourablye forslene for bruite beastes then men, yet they, without al care do yelde to dye. So we armēd wth fortitude oughte not to feare any death. What profyte can we procure to our country or friendes? or what good can vertue bringe, if we dyldayne to dye? Callicratides the Lacedemonian captain hearing the Soothsayer pronounce victorye to the Lacedemonians and death to himselfe, aunswere: Sparta by losse of me shall nothing at al be weakenēd. How noble were the dedes of men that feared no death, how happy was their liues, how commendable were their endes? how gloriouſ was their fame? and in brieſe, why refuse we to yelde to that equality, wherin a common parson is like a kyng, a monster lyke a most ſemely man, a tyrant like the ſyngle & moſt harimleſſe ſoule. The huge armye of Xerxes, neyther the treasure of Tyberius, nor the crueltye of Antonius, agaynst death did any thyng prenayle. All men are

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sub-

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subiecte to one equalitie (exceptinge true vertue) there shalbe no difference, and thereinto without disdayne, hate, enuye, or wronge, to nature, by desstenye we shalbe all called, though no man is expert in that iorneye. Onely false opinion of man hath made death to be accypted a feareful thing, not unlike as those that haue not the experiance of trauayle, studye, or concurse of kinges do make of them great admiratiō: when others that are acquainted wyth such things, do know them without maruaile at all. And some we see without experiance haue disdayned death, & for lighte causes killed themselves. Of which nomber was Dioxippus the Champion, who through enuye of the Macedonians falsely accused of theste before Alexander, & protesting the iniurye, wth his owne sworde slewe himselfe: we haue also seene a scholler a countre man of ours, for not beinge requited in loue at the handes of a gentlewoman in Padoa, wyth poyson prosecutēd his owne death: One other in oure Cittye, hauninge sustayned losse by the pycce of couie, willinglye hanged himselfe. One other (and hee also of our Nation) finding he could not with commoditeye paye his dettes, threwo himselfe into a water and so drowned: I my selfe did see a womā who for verye sorow that she had committed adultrye (askinge God forgiuenes for her offence) sodenlye dranke poyson. Cleopatra although she myght haue liued in honor, yet because she woulde not be caried about in trymphe, caused a Serpent to bite her bodye, & thereof willingly dyed: Portia the daughter of Cato and wylfe to Brutus (in honest life farre
excel-

The seconde booke of

excelling Cleopatra) hearing that her husband was slayne, didde eate burninge Coales and therfore dyed. For cause more iust dyed Domestis a Boye of notable beauty in Athens. He being by the king watched when he shold enter naked into a bath, (and knowing the king ment to abuse him) caste himselfe into the bottome of the whot water and so presently dyed. The death of Lucretia is wel known, who violently bereft of hir honor, stickeid hir selfe: The wante of successe and not will, was cause that Alexander the greate escaped voluntarie death: for hauing in dronken mode slain his frend Clitus, he would presently in the house haue murde red himselfe, from whiche dotinge in space of three daies both by force & sute he could scātly be entreated to restrayn, and afterwardes being at the siege of Sudracarus a citie in India, he leaped from the wall into the towne of purpose to dy. For by meane ther of he did both fal farre, and alone among his enemies, but fortune woulde not permit that successe he delited. This booke woulde not receive the number of ensamples of such, as for feare loue, griefe, anger & other occasions of no waight haue sought theyr owne deathes: Besides whom we reade of hole legions that haue offered themselves to apparant destruction. As they did that were wth Leonidas against the Persias and fought neare unto Thermopyle. What woulde these people haue aduentured for great cause, or if death were a great euyl, that vpon so light occasion did not refuse to dye. From whiche determination no respect of age, sexe, or honor, could feare them: But I se what thou wilt say^z death.

Cardanus comforte.

death I doe not feare, for as it is not euill, so is it necessarye, and to feare that is of necessitye, were vaine, cowerdlye and hertefull. Yet woulde I dye easelye, and olde, suche a death as Augustus desired and did obtaine. For by lyuinge olde I shall not onelye gaine a longer life, but also a moe easper death. Aristotle in his Booke De Respiratione thincketh that verye olde men dyed not onelye withoute paine, but also withoute anye feellinge of deathe, because the heate of their bodyes was quenched, whiche maye appere by this example: If thou goe aboue to drawe a tothe, that is not loose, thou feelest great paine, but if of it selfe it were loose before, withoute anye griefe at all it cometh awaie. Such so greene yonthe with extreeme paine do yelde to death: but olde folke in dying feele no griefe almost at al: As the tragical Poet sayth.

In somper frvecte i the aged sprite departeth.
How can it be oþer thē that death is gencous
to yonge men, when as sleeþe against naturaþ
offensiuþ. Oft times it happeneth that such as vpon
custome seeks sleeþe at vntimelye houres be-
tyme therewþ dyþe, pyned, and slouthfull; so as in
neede of belighþ they get diseas. Theophrastus be-
ing readye to dyþe (thoughe he were an olde man)
complayned of Nature: because she had ordyned
to longe life in Staggs & Rauens (almost vnprom-
isched beastes) and to mæþing the most noble &
þe, amēnus flōtis (þis alþyndis adam ercangels
onlyþ)

The seconde booke of

Wyllest creature allowed so shorte a terme to live in. What may they say then that dye in þ flower of theyr youth, haue they not iust cause to lament? Surely no. But here the reason why nature hath not among other creatures made man of longest lyfe, and then that he that dyeth in youth doth suffer nothing more greuous then they that lyue old. For fyrl it is doubted of manye, (and chieffelye of Aristotle, whether anye creature (the Elephant excepte) doth live more longe then man. Because he maketh no mentio either of the Phenice, þ Crowe, the Rauen or the Stage: nor affirmeth them to be of longest life. But let vs confesse that whiche is imputed in Virgill, though it doth little importe to the matter, where he speaking of men sayth.

A life more longe nyne times, the cacklinge Crowe doth lyue.

But confessing with Aristotle that þ Elephante doth live more longe then man: why neede we contente whether man be of one or more creatures in longe lyuinge excelled? Omitting also that the holye Scripture affyrmeth lyfe more long to man then other lyuinge creatures: let vs now dispute that þ alreadye is taken in hande, that is to say, for what cause some beastys be of longer life then man? The reason is this: seinge all creatures are made together for the use or honour of man, they were framid accordinge to the discretion of Nature: at which time she made theyr minds, as wel for their bodys, as theyr bodys for their myndes: where wherefore made simple with fewe instruments, as playne

Cardanus conforto.

plaine thinges to enduer longe. But the bodye of man being made onely for his minde, neded many more instrumentes, to thende that the vnderstanding might the more fitlye do his office. Therfore although Nature hath made for man the best proportion of bodye, yet could she not geue therewnto the longest lyfe, by reason of exceedinge concuities, and subtilnes of the members: which if they were great (besides that we shold be al Giants) they woulde bee troublesome eche one to other. which is wel proued in no creature hath so infinite members or part of members, which were of necessity made smal & slender, to ynd they might the rather be fit to yeld: & so the breath (an instrument of the soule) became y more subtil. Therfore nature hath not in this behalfe omitted any parte of her duty, but rather w such diligence helped our life, as for the length thereof wee haue no cause to complaine, which is nowe wel proued in y people of India latest founde, where men liue commonlye a hundred and thirty yeres, because there the ayre is good, and the people without cares. But wee continuing incare, riot, & vntimely labour, chosing ayre for profit & not health, yea altogether forgeting the length of life, wee cast oure selues into extreame sickenes, distemperes of body and preser death, without cause accusing nature, for the shortnes of oure liues: Howe muche better were it to knowe which way to vse the benefit of nature? if so deare a pleasant a thing thou doest accompt this life? what is y cause that Philosophers and Hermits haue liued so verrye long? & yet they to great abstinenſe

E

abstinenſe

The seconde booke of

stiness and earnest contemplacion hindered their
health: vntesse it were because they liued vnde of
care and temperatly. How much were this rule of
lyuinge to attaine long life more delicate, then to
feede vpon fleshe and honye? But in this age me
continue carefully in labours and care, watching
the halfe night baskinge in Venus bathe, abyding
in cloudey Regions, and not in good ayre, & drin-
kinge boyled wynes: do notwithstandinge com-
plainte of short life. And howsoeuer in deede oure
lives be short, it is opinion that doth make it so to
appeare. The people called Garamantes do not liue
aboue fortye yeares. I omit to speake of the Pig-
meian, as people rather fayned then in deede, but
wee if we dye before fyfty or threscore, do thincke
that iustlye we lament: and yet who so dwelleth
in those countreyes do highly thanke God if he at-
tayneth fortye yeares, and thou lyuinge muche el-
der do neverthelesse complayne. Surelye euer ye
lyfe is long that is continued till death sith at the
beginning thy terme is destined, and as sayth the
poet. *autem nunc tibi sicut aliis, doceat
proposita munda gloriatur, ut sibi tunc
adveniat.*

Reade woe not in holye Scripture, that y nom-
ber of dayes and monthes is appointed by God,
he hath set the terme which cannot be passed. The
lyfe of man therefore is ended wyth olde age: for
old age is the last part of life. Olde age is also the
necessitye of death: wheresoeuer therefore death
is necessary, old age draweth neare vñholo dyng

Cardanus conforto.

in youth in this onelye is the more happye, that he escapeth the discommoditye of olde age, wilt thou make life to semelong or short by comparison? A kinde of beastes ther be called, Ephemeris which are made in the morning, and before sonne settinge do dye. If happelye they dye at noone, theyr lyfe is called shorte: but if they continue till nighte, they accompte it longe, and yet it erceedeth not tweleue houres. More maruaile at flees for theyr long life, if they liue two Sommers, and at flees that continue three monethes. Yet whiche of these is thoughte any thinge towardes mans life? we call dogges olde that passe a leuen yeares of age: but a man passeth all these in longe lyuinge thoughe hee dyeth in youth. But the life of man must not be accompted longe or shorte: in respecte of his yeares. The life of all mortall men is but shorte: because wyth death it shalbe most certaintlye ended: It is vertue & worthy actes that maketh the life longe, and idlenes that shortheneth thy dayes. Alexander, thoughe hee liued not aboue thirtye three yeares, dyed an old man, through the greatness and nomber of his noble exploytes. Argantonius hauinge lyued a hundredth and twentye yeares, maye bee sayde to haue dyed in youth, because (besydes the rarenes of his age) in all his life he never did anye thing that deserued memorie. It dought also wothelye to be noted that for the most part, all notable men haue dyed in theyr youth. Amonge the kinges none almoste continued to olde age, Hercules, Achilles, Castor, Pollux, Ajax, Iason. Amonge the Poetes: Lucanus, Catullus, Tibullus, neyther

C.ii.

wag

The seconde booke of

Was Virgill long liued, neyther Demostenes nor Cicero: howe true, yea to true is the sayinge of the Poet.

Their liues are short, and age is rare: vwhere life doth lacke good rule,

IVLIVS CAESAR Seuerus, Alexander, Probus, Aurelian, Cladius the seconde of that name dyed in youth: which men as I thincke liued the lesse, the more honest they were, because being deare to the Gods were the senet called vnto them. Wherupon grew that saying from the Poetes, whom Jupiter and Apollo do loue, do never attaine to old age. This is also to be noted, þ choyse is to be loked for, wher wil may anye wapes auayle: but in thy power it is not to make thy life, eyther more long or more shorte. Yet if thou cā do it, there is none offence at al, but if thou cānot, thou lamentest thy shorntnes of life for no greater reason, then thou may thy mortallity. And þ care of thinges impossiblē is bayne, & onelye proper to fooles. But admit thou maye continue thy life and become olde, arte thou not therby the more vnhappye? because thou losest that singuler commodity which by God almightye is geuen to men for the allaye of sorrow: which is ignorance of time. While wee continue yonge, wee liue mereleye, because wee imagine death is not at hande: But how can olde menne thincke that death is farre awape? when alreadye they are entred the laste ende of life. Howe true and worthye memorie is that sayinge of S. Austen, I yonge manne maye soone dye, but an olde manne cannot liue longe. And yet no cause there is

Cardanus comforte.

is why thou shold not be sorwe, seing a yong man
maye also dye sone. Syth thende of life is vnu-
wē, a yong man never ought to dispayre whether
he laboureth of deadly diseases, or be cast into cru-
ell tormentes and prison. The chaunces of mor-
tal creatures do shew that men are subiect to law
of nature and fortune: so as withoute cause they
loue certainties for most incertēties of al. But ad-
mit thou doest attaine to old age it selfe: how ma-
nye evils commeth therby: labour, griefe, sadness,
losse of sences, disdaine: & (which is almost worst
of all) as Cæcilius doth well discrcribe, therby thou
shalte see thy compayne of all men eschewed: vn-
welcome are olde menne to their children, vnwel-
come to frendes, disdayned of yonge men, and o-
dious to their owne familiars. Theyr sences serue
not theyr bodyes, theyr bodyes obeye not theyr
mynides, they passe the nighte withoute sleepe, and
eate without all tast. They lothe themselues, how
shoulde they be pleasant to others: we reade that
when Zeno Citticus could not dye with age, he stra-
gled himselfe. What diligence and trauayle did
Cicero take to perswade olde age to be pacientlye
borne: but if of it selfe it had beene good, or as i-
ches, frends, children, and learning had apperance
of good: there shoulde haue beene no cause for hym
to haue taken such trauayle. A mockerye it were
to perswade that health or honour were patient-
lye to be suffered: and wee agree that olde age is
sufferable, but not to be wished for. Howe manye
olde men haue borne, for whom it had beene bet-
ter to haue died in youth: Priamus for example, not
dise

C.iii.

for

The second booke of

for myracle in histoyre is testid. Not longe sines
Bacchus Valor being olde and readye to take leaue of
life, before his eyes behelde his owne sonne behea-
ded, a yonge man of singuler hope. The next years
before, two other olde men I sawe that behelde
the like fortune in theyr alone children. Where-
fore I wonder muche at the greate wylsdome of
Theramenes, who onely escapinge when his house
fell downe, sayde before his frendes that reioyced
for his life: O fortune to what ende hast thou me
preserued? neyther did he alse in vaine, for with-
in fewe dayes after by the malycie of tyrantes, he
was taken and put to death. Therfore such is the
condition of men, as althoughe beinge olde thou
mighte returne to youth againe & as the fable tel-
leth of Aeson sapinge.

And as twise twentye yeares bypast, so nowe my force I finde
Myne aged yeares are yvorne avay, I feele my youthful minde.

Pet who art thou so madde or greedye of lyfe,
as wouldest take vpon thee such a condition: wher-
in there is nothinge but sicknes, cares, contempte,
peril, lothsonnes and sorrow. So as I see not for
what reason thou seekest to liue. And if in lustye
youth when strengthe, sences, beautye, wit, & auc-
torite, were all in thee, thou were notwithstanding
ostentiones wearye of life, what shalt thou doe at
this age when thou hearest thy selfe called olde
wretche, and dootinge olde foole? death doth ne-
ver come so muche to sone to a yonge man, as to
sone to them that be olde. But if feare of deadlye
paines do offendre thee, sicknes resembleth death,
and

Cardanus conforto.

and in sicknes by little and little the life is taken awaye. Or art thou loth to dye alone? Be of good cheare, thou shalt finde more deade then are left alive; and those also shall of longe followe. As the poet sayth.

For eyther soone or late, in order as men lye,
The vretched flocke of woorly folke, to death do take their wye.

Ne yther doth God suffer any to deferre his destined tyme. The destines do drue all men, and remayne as lawe for ever: they are y^e happier sort that are sonest dispatched of paynes. And as amonge condemned folke the Lawe executeth those first that haue least offended, to thende that the greate offenders shoulde beholde the terror of death: Euens so, God doth first take those away, whom hee loueth, because they shall not be lokers on, but messenger sente before: (vnlesse in consideracion of profitte eyther to theyre frendes, or the worlde) hee suffereth suche manne to tarrye more longe. To conclude then seeing in thinges that be euil, there is nothinge more greuous then daie and certainte expectacio, old age when it commeth, havinge in it both the one and the other, doth forse a manne to wylle that in his yowth hee had dyed, I my selfe beinge a childe, doe remember myne owne mother Clara Michen then a yonge woman was not withstanding wylle to wylle that in her infancye she had dyed: beinge growen to greater age (for euer more she continued y^e weach) I asked the cause whys syee soe sayde: whiche unto this

E.iii.

The second booke of

the armesweated: Loe, now I know I shall dye
and þ with greater perill, bysydes that in þ meane
tyme (who so doth marke it well) shall see there is
nothing that doth not bring with it greater griefe
then pleasure: because pleasure beinge passed, doþ
chaunge to sorrowe. And that deseruingly. What
is it in this life that can delighte: dailye trouble to
apparell and vnapparell thy selfe, hunger, thyriste,
sleepe not so plentiful nor quiet as dead men haue,
heate in Sommer, colde in winter, disorder of
tyme, tertour of warres, controlemente of paren-
tes, cares of wedlocke, studye for children, flouthe
of seruaunts, contention of sutes, and that (whi-
che is moste of all) the condition of tyme, wherin
honestye is disdayned as follye, and crafte is ho-
noured as wylledome. Artisan: for theyr cunning
not accompted of: but for apparaunce and opinion
of people preferred. So as it is necessarye eyther
to displease God, or els to liue amonge men in mi-
serye oppressed and disdayned. I omitte all euils,
onelye þ which is common to dead men is not euil,
all other thinges which wee do not accompte euil
are worse then those which deade men suffer. It is
nowe requisite that somewhat be sayde of the di-
uersites of death, hytherto it hath beene deferred
because they are many, & of diuers men, thoughte
worthy consideration. For death doth seeme gre-
uous to yong men, both for that it is painful for þ
minde to leaue the bodye, dishonourable, and cer-
tainal which in common iudgement are ioyned to
gethers. And some cowardlye yonge men haue
beene compelled to dye a knownen death, but syth
I see

Cardanus conforto.

I see divers of the commom people paciently enoughe to take their deathes. I know no cause why other should be greatly comforted, considering that not the maner of death, but the qualite of the offence maketh death dishonorable. For if thou respect only the maner of death, thou shalt find that the greatest nomber of men put to vile death, were those that antiquity prayseth, and our age doth honour, notwithstanding they fel into the handes of Tirantes in whose power it was to appointe the time and maner of death, though innocencye be in them that suffer. Neither can a publike death bee dishonorable: if his life so dyinge be boide of loule vice because publike death without offence, is not onely a signe but also a triall of vertue. We fynde in the newe law how Christ did first gayne the glorie of innocent death, and after him followed innumerable martirs and prophetes, and the moore good and holy they were, the moore cruelly forced to dye. Elias cut with yron by commaundement of king Manasses, Hieremias by þ people stoned to death, John Baptist beheaded, and fynally manie other cruelly murdered, neither was the fortune of other Good menne muche better at the handes of heathen kinges and in their Citties: for Zeno Eleates, when quietly he might haue liued in his house, he conspired against the Tirant Nearcluis, but his entent was discouered and he hanged, yet at his death he perswaded þ people to stome the Tyrant to death. When Lysymachus, the kinge threatened Theodorus Cyreneus to hang him, he answered thus what matter is it, whether on þ earth or hanging highe

The seconde Booke of

high, my carcass do stinke. When Socrates myghte with sylence haue escaped death, being condēned only in a pecuniall paine, did prouoke them þ dyd condempne him to procure his death. And when his wife Zantippe complained that vniuersall he suffered, he aunswere, An mallet iuste sericiens non esse malum preter culpam. The dishonour therfore is not in dyinge, but in the cause of death: which procedeth of thine oþon euill doinge. But as for paines: youth and certaine knowledge, of dying, they add none encrease of grief, to death, nor make it moore greuous, bcause the knowledge of that is not euill, cannot be euil after, and onely death after tormentis is most pleasant. And tormentis either they can not be great, or not long. Christe for ensample to al men died, that for ensample it might remaine. Besides this seldome shalt thou finde any immortē to dye of great torment, no, scantly once, unlesse it be at chaunge of lawes, when innocentes are forced to suffer the insolency of nocentes: as in hystories it appeareth most rarely is also founde example of violency in giltye men, þs wilfullnes be not the cause for such as so murder good men, do sems to do it of very will. But how easly a thinge death is eyther publike, or by sword, examples do bears witness. When Julius Cesar was in the murdering and felte the daggers of divers men stabbēd into his body, he sought neither to saue himselfe nor cryed for helpe, but falling kept hidden his secrete partes. Such memory hee had of comlines not withstanding his woundes, and readynes to yeld vppe his ghost. And as Lucius saith his sonne in lawe in

22

Cardanus conforte.

In such sort dyed. He describeth Pompeius deathe in
this wise.

In hast he stayde his vvfylle voyce, and vwould no vword complaie,
Least vveping teares might so vnvares, his heauenly fame disdai.
And vwhen his noble side vvas pearst, vwith feare Achilles blade
No sighe, no sob, no careful cheare, no sorowring sound he made
but in disdaine of cruytce.

Cato Uticensis determined to dye, ordered his goods
wisely: forseinge the good of others, though he
neglected his owne, which done reading Plato of þ
immortality of soules, layd himselfe down & slepte
so soundly, as he snored after being awaked sticke
himselfe. And when throughe weakenes of his
hand the wounde was not mortal, suche as were
by sauad him, tyl at length violently he brake lose &
dyed. Such was his gredy desyre of death. Otho
themerour a yong man of thirtye seuen yeares,
of al men accompted soft and effeminate, after hee
had won thre battels of the Vitelli for the sorow of
one lost, gaue his mony and substance to his fren-
des and willed his familiar companion to shewe
himselfe to the souldiers, lest that after he should be
suspected, and in the night with two daggers mur-
dered himselfe. And yet neither dispayred hee of þ
holding of the Empire, nor wanted the loue of the
Senate or his souldiers, but onlye for that nether
in victory or victored he would hinder the commo
wealth, Caius Julius by Caius themerour condemp-
ned to dye, obteyned ten dayes pardon: all whiche
tyme careles he consumed in sleape, and table play,
and when the hangeman came in to warne him þ
his tyme was euuen at hande, hee tolde what ad-
uantage

¶

The seconde Booke of

uaunsage he had in the game, and willed his play felow that after his death he should not boast of winning, and called the hangman to record: who led him to wardes death accompanied with a philosopher. Upon the way, being asked what he mis- sed of? He aunswereid I determined to obserue what at the last instant my soule shal feele, when it parteth away to the ende that after I may adver- tise my frends. Aratus knowing he had taken a lin- gering poyson at the handes of Philippus the Mace- donian kinge, speaking one secrete worde to his fa- milier frend, passed the rest of his life so pleasantly as seemed not to haue any such grieve or assurance to dye. The seuen brothers called Machabe, al yōg men and sonnes of one mother by the commaun- dement of king Antigonus one after an other, and in sondry sorte together, with their Mother killed themselues. Tectamenes condempned to dye, went his way laughinge, and being asked whether hee disdayned the lawes, answered no: but by dyngē I must pay that I neither asked nor borrowed of any. Whiche example although vnder the person of one unkno wnen, was much praysed of Cicero, yet in wise iudgements, suche behauour argueth: In Tectamenes, rather vanity, the forititude, for a man condempned specially for wicked doing, naturally can not loue death, neither was it our entente to proue that death shold be desired or sought for. But as it is the condicion of a faithlesse man, not to restore y he boroweth: so is it also an vnfrēdly and unthankefull parte, not to kepe that hee bor- o- wech. As therfore death is not to be fled or lame- ted

Cardanus conforte.

red so ought it not to be sought for. But as y poete sayth.

Do neyther seke nor shonne : the ende of thine ovyne lyfe.

Yet happely Craton may holde such opinion, and though it be not maintained by reason, yet for the meruaile gaineth reputation among the common sort, The example therfore of Theramon is more honest and more couragious. For he beinge vnjustly by thirty Tyrantes condemned tooke the poysone saying according to the auncient maner of Athens, Critus I drinke to the, for so was the greatest Tyrant and worse then: Theramenes called, that done whatsoeuer reynayned in the cuppe, he threw vpon the ground. The death of Phocion was more noble he seing his frend desyrous to drinke poison didde stay him, after findinge that which was not left to suffise did buy more, saying h in Athens a man was forced to buy his oþn death. But why do I labor to enduce more ensamples of men, when whoole Nacions may be called to record? As the Galathians, did so little regarde Deathe, as they feared not to fighte naked. So did also manye noble Romaines and Germanes that ned elesse it wer to resyte their names. I do therfore thinke best in fewe woorde to declare that men were made most tall for three causes. First because there shoulde be some ende of their offences. This life is displeasant and the nerer age y moore troublesome, and therefore the Gimniophista, (as men say) answered Alexander well, askinge whether Death or life were stronger? (Life quod hee) because

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because it beareth so many calamities. The second cause is, that goodmen without envy might be honoured, and evill men without feare condemned, and that riches and auctority (for whiche menne commit greate wickednesse) might not be regarded. If those thinges whiche mortall men haue were justly wayed, they shoulde as Care and Ennies be reputed. Yet if death were not, menne would muse on lyfe vpon Theste, and Violence, while in this short space that now they lyue, they thinke so much thereof. The third reason is for that men might receiue rewarde of good and evill, according to the quality of their deserts. For after death, such as haue passed a godly life, shal liue not only with their brethren & kinssolke, but also accompanied wth honest and learned men, and aboue þt artes receiue ioy and everlasting felicitye. So contrary wise the wicked in darkenesse and solitaire places shalbe tormented. Therfore for wicked folke only death can bee thought euill, and yet is not, but Good men not vnlke the Swanne who only at his death do synges may boldly reioyse and be gladd. Some there are so ambitious that the care of their funeralles doth trouble them muche, who are not to bee comforted, but for their follye to be reprehended, what is the body of man, when the Sprite is passed awaie? It is no moore accompted as parte or member of him, but rather a Cartkasse vnyprofytale, stinckinge and horryble. Seneca therfore didde well devise that the same shoulde be buried, not in respecte of the Dead, but the lyng, least they by saour and sight therof, might

Cardanus comforte.

might be offended. Where wpon in sundrye na-
tions hath groone sundrye customes of buryng
the Deade. The Grecians were wonte to wrye
them in the earthe. The Romaines dyd burne
them in fyre. The Nathabelians did burye them in
their dungebilles. Pea chest Ringes had none o^r
ther Sepulchre. The Ethiopians do cast them in
to the ryuers to be deuoured of fisches. The
Magi did geeue them to wilde Beastes. Hera-
ni to Dogges. But the Massageti most inhumane
lye do eate them. The Egyprians with their owne
Payles doe burie them.

The Persians doe wrappe them in ware. Who
incertayne is the reason, where is no reason at all.
A las good foole doest thou not heare the Poete
sayinge. *It is godes ase to comonol: swa*
To want a boche, the lacke is never ghesed to mainteyne
the bodye chayre qd glori, qmild mornayre
What doth it preuayle the to lye in marble, above
the ground, or in the bowelles of the earthe? doest
thou take care to want of a workeman. There
is no cause of feare at all. The Heaven doth hide by-
bones, that can no cofyn fynde, as sayth the Poete.
Who so were wise wold not with one haþpeny
spence, buy this felicitie. The fyreste inventourie of
names for these stately building, for buriall of stin-
kynges bodies: what did hee other then make try-
all of an insolente, and vayne ambitious mynde,
that euen in deathe woulde declare the same.

But this care caughte beginninge at Silla, that
Deade Menne shoulde bee buryed.

Hee was the fyre that att the Deathe of

Cornes

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Cornelia caused burninge and not burying to be vsed, because he feared to be digged vppe and suffer shame which he had care of in the buryinge of Marius. But howe much better did Diogenes Ceuicus, lyng under a tree sick and readye to dye, answere them that asked where he woulde be buryd? sayinge, I praye you let me alone: whereto they replyed that then the beastes woulde teare him in peeces (whye then quoth hee) geeue me a stasse, naye (sayde his frendes) that were to none use when the life is gone. Then Diogenes not unwise reprooued them saying: what harme can I haue when I shalbe senceles and feele nothinge? it maketh also to purpose to knowe that it is incertaine what doth become of mens carcases cast awaie: sometimes it was thoughte they gaigned an opinion of devinitye as it came to passe of Cleopatra Laccemonian kinge, whose body hanging whole vpon the gallouise, ther appeared in it a Serpent that broughte forth devouringe byrdes. whereof grewe a religion, as though the Gods were keepers of innocent mens bodies, which foolishly the people honoured. It is sayd that Ctesias found the carcasse of Clearchus not unlike to the other, out of which grew a woode, and became to be honoured for a God. Bea at this daye this superstitious opinion remayneth of them that lye vnburyed, that theyr spites shoulde walke: So great force hath y^e memorie of aunciente error, and the feare which men haue in walkinge alone. But nowe let vs leaue these unprofitable matters, and cas at y^e beginninge was determined, turne out talie to sorte.

Cardanus conforto.

rowe. And syrste let vs speake of Parenches, because not only Loue, but also Pitye was wonte for them to moue teares. Neithir can we with moore honesty lament any then theym of whome we came into the morloe. This is the dutye of Loue, Charity, and Pitic: and if any whitte the teares of Children can preuayle to their good, sure lyfe then ought we weepe: But seeing no weeping, or Morowe doth helpe, let vs consider, whether honestiy or reasonably we ought to do it.

Wherin first commeth to memory the universall reason of all theym, that by Deathe haue bene called away. For either we muste lament in fauour of theym that be deadde, or ells in respect of our selues. But if in consideracion of the we Lament, eyther we beleue that their Soules doe live, or ells together with their Bodies they were perished. And if thou thinke that booth the Soule and Bodye be perished, then so thincking and lamenting the Death of an other, thus thou Complaynest.

Alas alas henceforth thou shalt not be Thirsty, Hungry, Colde, Hot, Painfull, Sicke, subiect to iuries, and Calamity, yea (that is moost of all) henceforth thou shalt not dye, as I shall, but I know thou wilt saye, I were to bee laughed at, I so I should lamente, neuerthelesse all this thou doest, and though thou confesse it not, yet wylte thou know that so it is. Surely there is no doubt that dye we muste (Death) as thou thinckessee, as Guill: Whie art thou then sorry for him that is past, and not for thy selfe that by no meanes

can

The seconde booke of

can auoide it? But if it be superfluous to lament
thyne owne Condition (because in case s necessa-
rye, wepinge helpeth not) To what purpose doest
thou bewayle his Death whiche is the moore ne-
cessarye. that he is already deadde?
But if thou beleue his Spirite doth lyue, then of
necessitie thus must thou lament. Alas alas frō
a mortall man thou arte become immortall frō
Paynefull Quiet, from Miserable Happle, from
Sadde pleasaunt, and frō obscure noble.

Who is hee that heareth the in this sorte com-
playne (though he were of the dead mans bloud)
but should fal vnto laughinge? Neither doe thou
thinke I telthe an vntrothe (and therfore whiche
I had almost forgotte) though thou alledge þ for
his cause thou mournest. Seinge then there is al-
moost no manne so vnwise as dare saye hee com-
playneth in respect of him that is deadde whether
his Soule dooth remaine or not, so every manne
sayth he doth lament the want of his friend, whi-
che if thou acknowledgē the eternitie of his soule,
cannot so be, because (for so much as is requisite)
he is not with the, and thou shalt shortly go vnto
him. But take thou heede to confessie that thou
bewaylest thine owne Calamitye, though he bee
not with thee.

To vayne and Enuious thou shalt shewe thy
selfe, if for thy proffite thou can not aforde hym
this benefite, for as with all good will, men seekē
to preferre their Chidren to Service of knyghtes, in
hope of Fauour and Reward, that will come ther
of notwithstanding the mindes of Princes, besyt
tunes

Cardanus conforto.

timeg inconstante, the felowshippe of Courte b-
faithfull, and generallye, the Good of all suche as
serue little looked for, then with how much better
will ought we to preferre theym to him of whom
we hadde theym, in whose Courte is neither En-
nie, Hate, Ambition, nor Disdayne.

The mynde of that Prince is neither inconstant
nor ignorant of any thinge. There is place with-
out percyll, felowshippe without Falshoode, re-
warde without doubte, and tyme without end,
And would thou for thine owne commoditie, de-
nye him of these Joyes? God forbidde. But be-
sydes this thou maye perchappes seeme iustlye to
complayne measuringe thy Commodities by me-
ane of him deceased: which though it seemed som
reason, yet if thou consider it wel, there is no cause
to lament at all, neither wilt thou meruaile if I
endice reason worthye thy consideration. And
first scinge in respect of thy selfe, thy grieve grow-
eth, thinke that one other may be found euer equal
to him, for frendshippe, Conversacion, or necessi-
tyle. But admitte that coulde not bee, or that
such a man were not redely founde: yet wil he all
remember what paynes thou haddest taken for
thy deadde frende, how often for hym thou were
called in question, how often thou sustayned losse,
how burdenous he was to thee, ~~and~~ ^{and} finally, how
hee hadde bene towardes thee thou can not cer-
tainly knowe, and what hereafter he would haue
bene, no manne can ymagine. Alas how often
haue some men bene iniured by their owne Kins-
folke, Brethren, Children, and frendes, of whome

full

in

The seconde booke of

in times paste they were helped.

Cassius and Brutus didde aide Julius Caesar to fighte against his countrey, but beinge made Emperour they slewe him. Full foolishly didde Antonius committē his counsell to Octavius, where in hee discouered his freendes, trustinge to him whome ofte times in doubtful Fortune he hadde received help, yet then throughe his feare he was enforced to voluntarie Deathe. Alexander while hee liued was faithfull serued of his Souldiers, but being dead, his Children, Kinsfolkes, and friendes, were all by theym destroyed, and yet at the deathe of one of theym, hee felte so great Sorowe, as scarce-lye he could ever after leaue to lament.

The pitye of Parentes, Brethren and Children, both beginne and is as it were borne with theym; Yet how many haue bene hereby hindered, hereafter shalbe declared, But now to the matter; what I praye you canne be moore unprofitable among mortall Men or lesse certaine of ende, then Sorow: whiche profiteth not others, and hurteth him that doeth lament. I maruaile not therfore at the Thrasians, and Casons, though at the deathe of their Neighbour, they reioyse and make good Cheare, because they knowe theym deliuered of all worldye woe, and hope they are goone to felicitie. So contrary wise they waile and wepe when any childe is born, for that from most pleasaunt Quiet, it is come into this troublesome Life: whiche Custome a Citizen of oures (as I haue hatde) didde folowe, who dying desyred that w̄ musicke & dauncers he might be caried to buryall

Cardanus conforto.

burial. Yet know I not whether his dehyle was performed. But as touching sorrow, it can not be reproued syth men do lamente that, that can not be eschewed, and that which doth sauē them from al other inconuenients, yea while they bewayle þ good of others, they forget their owne miseries. What is soayne, as either to lament nothinge, if after Death be no Hense, or if any bee to make them sorwe that loue theym, or be lauged to scorn if they contempne theym. Truelye if we fynde faulfe withe theym that doe weepe befoore theyr Louers, not being beloued agayn, wher by growethe no good but the declaration of their follye, how muche mooze art thou to be blamed, if thou thincke no Hense remayneth, or doest thou accordinge to the fashion of fablers, (and yet they beleueed there were Spirites) by weeping hope to call backe any to Lyfe as Orpheus did Euridice.

Alas doest thou thinke that if sorrow had bene eyther of necessite or proffite, that Nature whiche hathe geeuen to liuinge creatures knowledge of so manie artes, so manifolde circumspection, (and so sundrye customes, as to fyghte for their younge, to cherishe the olde in venerye, to obserue affinitie, wedlocke, and reuenge, that amonge the rest she would haue forgotten Sorrowe. Besides man, there is no Creature after it bee broughte forth, that dothe lament the Deathe of an other, though we see one Pyslyre doth burye another, yet Nature lefte nothinge vndone that for the necessite of anye Creature was to be required, but in education Sorrowe was necessarye, leaste the

The seconde booke of

yonge shoulde forget their parentes, and distroye
their kinde, The wise and discrete makers of
Lawes, haue lyke wise wythe a certayne Godlye
meane respectinge popular follye, and proffite, ap-
poynted shorte termes for men to mourne in.

Lycurgus commaunded that aboue eleuen days,
no man shoulde lament or seeme to mourne.

Solon did clearly take away all Solempnities of
Sorrowe, as wepinge, Cryinge, and Tearinge.
Who doubteth but if Lawes had bene made only
for common people, and not wisemen: But that
mourninge shoulde haue bene clearly taken away
yea rather thereof no mencion made at al, because
they woulde haue imagined wylle men to haue
needed none admonition, as diuers of themselues
we haue seene to doe.

But now perticularlie let vs proceede whenso-
ever one kinsman, bewaylethe the Deathe of an
other, let hym tell me truly, whether he had rather
haue dyed himselfe, or not?

For thus it must needes come to passe, that the
Children doe dye before the parentes, or the
parentes before the Chyldren, or els altogether:
as though they were all destroyed by subuersyon
of one House. But to perrishe all together is hol-
den for mooste Calamitye and greateste Myssfor-
tune. If thou desyre to haue dyed fynde, there-
by thou doest not onlye peruer the course of na-
ture, but also incurre one of these two that eyther
Death is euyll, and therefore offendeth lesse in thy
parentes then thy selfe, or els good: And there-
fore for Pittyes sake to bee wished fynde, to fall
vpon

Cardanus conforte.

Upon them. For every man studieth to esche to
Euill chiefly to him selfe. And Good is most com-
monly wished to those we accompte dearest, or to
those that for Pitties sake we honoure and reue-
rence. What is that thou mournest for in them?
because they are deliuered of Old age? Or doest
thou lament that in others, which in thy selfe thou
thinkest ought paciently to be suffered?

Or wilt thou weepe not vnyke the Old woman
that complayned her barren Lyfe. Upon a time
there happened a certayne Olde Woman to come
begginge to the Gate askinge almose and there-
withall alledged she was without fether, or mo-
ther, with which tale at the first somewhat ama-
sed one good felow standinge by, asked what age
she was of. Wherunto she answered an olde wo-
man of moore then seuenty yeares, foorthwith we
changed our cheare to laughter, although we toke
great pity of the olde woman beinge of so greate
age, yet no meruail was her losse of parents. Ther-
fore haue good regard lest while thou weepe thou
moue not others to laugh, what wouldest thou do
if according to an old custome vised by the citizens
of India in the ysland of Coius, þ old men being past
Threescoore yeares of age shoulde of the City bee
caried in Triumph, and so in sight be slayne? Be-
cause after that age they beyng vnproufitable their
Deathes in respecte of the wante of Corne, maye
greatly plosyte the common wealth.

This Lawe all be it, it be in deede cruell, yet e-
verye Lawe dooth promyse some commoditie to

The seconde booke of

the common weale. which I see the Claspians haue doone: for that Region beinge plentifull of Menne, and of Corne scarste. Their custome is, after their Parentes be passed Threescore and ten yeares, to shutte theym uppe and so wythe Hunger to kyll theym, whiche vse as it is to cruell, Barbarouse, and of no brutishe Beaste vsed: So Deathe naturall beinge come to oure Parentes oughte pacientlye to bee borne, and thincke them to haue passed the whoole course of Miserye, and vs to remayne and abyde the Troublesome assaulte of Earthely cares: Bea and the rather, for that they dyed when Olde age made them combersome to the Common weale, and to theym selues by Lyfe displeaunte.

Doest thou thincke the olde menne of Babilon were wonte willinglye to yelde theymselues to Deathe, but because they acknowledged, that Death of olde folkes, was moore profittable to the Common weale then Lyfe. And admittethyne Uncestoure be not olde (because to iamēt Death in Olde age were woorse then the Follye of Melitides) but YOUNGE, Strong, Profitable for his familye, necessary for counsayle, and so in his beste luste taken away? Thou wilt not lewdlye saye within thy selfe, why taryed he so longe? as one dydde who boasted himselfe to be of our house of Cardani. This young Man his father then dyinge, in the presence of all Men Daunced, and beinge tolde by his familyer Frendes that he was dead, layd, al to late: but the wicked wretch or one yeare passed, was iustly plagued, for after a longe consumpti-

Cardanus conforto.

consumption he dyed, and fulfilled that sayinge of
Moyses: Honour thy father and thy mother that thou mayest live long
vpon the earth: which I see the Gentiles also do. For
Homer in his Eliades doth affirme those to live short
lives that do not render their parentes þ due re-
warde of education. Such is the counsell of true
Dealing: and surelye these vnnatural mindes, pro-
cedes from some devill, otherwyse they coulde not
be giltye of so greate a mischiefe. The nature of
man is diuelishe: and so wicked, as it woulde de-
stroye all parentes, neyther can it gouerne it selfe,
neyther doth it contayne in it selfe any curtesye, by
meane whereof necessarilie in shorte space it must
be consumed. But as it is the part of an vngraci-
ous sonne to hate the lyfe of his parentes, so it is þ
part of a wisc sonne paciently to take theyr deathes,
and to turne the same to his cōmoditye, according
to the n̄ example of þ good Phisitions, who hauinge
medecins wil not vse poyson: yet hauing venome
at hande after longe tryall of other thinges, will
rather then faile by venome cure diseases: So the
wyse man by well and discrete vsing of euill, doth
make the same good. As first commeth to memo-
rye the gouernment of household, the ensample of
wyse dome, and the desyre of glorie: in all which þ
reuerence and respecte towardes the father doth
chiefely hinder thee, or altogether let thee. The au-
thoritye of fathers contayneth in it somewhat
more then seruice, and hindereth the execution of
great thinges, be it in warres, learning or admini-
stration of the common wealth: for all thinges ha-
vinge euil successe, are imputed to the sonne, and al
good

The seconde booke of

good to the father, whom if hee loueth he cannot
dissemble it, though he deserued it not, or if he loue
him not, it shalbe called his default or want of du-
tyle. And þ examples of them that willingly haue
geuen place to their sonnes, in gloriye are so fewe,
as the honour that Antiochus did to his sonne Demes-
trius maye be taken as a myacle. The euente of
worldly procedings haue also made prooef of this
opynion: because al such as haue become excellent,
eyther in armes, learninge, or ciuil gouernmente,
were of those whose fathers in youth were taken
awaye, as Iulius Cæsar, Octavius, Augustus, Alcibiades,
Cicero, Galenus, Aristoteles, yea what had Alexander
beene if Phillipus had liued but one soure yeares
longer? for had Phillipus ended the warres wþth
Darius: being victoriouse he had gayned the whole
gloriye, or if he had beene victoryed, hee coulde not
haue left to Alexander meane and power of happye
procedinge. As therfore to cowards and men of
no vertue, the timelye death of the father hath e-
uer brought hinderaunce. So to noble minds: it
is occasion whereby to shewe themselues as they
be. This muste also be set before oure eyes, that
both life and death be the gifteſ of God, and do e-
uermore depende vpon his prouidence. There-
fore whosoever reproueth lyfe or death, doth in sy-
lence disallowe & complayne of the deuine Judge-
ment, because both the one and the other is meete
and profitable. And chieſelye if thou offende or did
not loue them, thou ought not to lamente for ha-
uinge lost them thou hated: Or if thou lamente, o-
therwise it must be because towardes them thou
were

Cardanus conforto.

were bnnatural. But nowe thou arte safe so as thou can neyther be appreached of impiety (if thou hast not before procured their harmes) nor after be thought vnfriendly, sith against thy wil or by mishap thou cannot offend. How much better had it beene for Priamus & Hector and Politus had dyed before him? who founde himselfe so greuously perplexed w they miserable chaunces as he disdayned his owne lyfe. Was not Hector more happye in death for Astianax the Priamus? because to auoyde pight of Priam's misery, he sought his owne death, and so by dying left hym miserable. All these were the actes of good parentes: but of thother, howe many haue bene? whom though to hate were ungodlye, yet to loue them is not necessarpe. Some haue taken awaie the commone parent, as did Clitemnestra, who hauing killed Agamemnon was her selfe betrayed by Orestes her comon sonne. So Almenon murdered his mother Eryphiles for hauinge consented to p death of his father Amphiarus. These examples are common, neither is it necessarye to loue such parentes: for notwithstanding by them wee haue our being, yet against their willes (as it seemeth) we kepe it: because they sought the destruction of them of whō wee came. Therfore Licophron killed Periandrus his father, for beinge chiese auctor of his mothers death, & would neither take regard of his fame, neither speake vnto him nor suffer him selfe to be spoken vnto. But how much more twicked be they p seeke p death of theyr owne sonnes? of whom the examples are not so few as happye thou thinkest. Mithridates murthered some of his owne

The seconde booke of

obone sonnes, and had hee not wanted power, hee woulde not haue lefte one of his children on liue. Theseus was also causelesse the cause of Hippolitus death, and as they saye Medea cut her owne childe in peeces. Of more certentye þ same is tolde of Castelina, who to thende he myght be marayed a new, with poysone killed his owne sonne, almost a man. Matheus Duke of þ Carthaginenses haged his owne sonne Carthalus returning frō victory, only because meetinge his father thē in exile, he was appareled in purple wyth the badge of victorye. Should any other sonne of hys suruiuing him, weepe or lament þ death of so cruel a father? nay rather a malicious beast. Yet how muche more vile was the acte of Laodices wyfe of Axioratus kinge of Capadoccia? who hauing by that husband sure sonnes with poysone murthered ffe, intendinge also to kill the fift yongest of all, had it not by the pollicy of kinsefolke bene preuēted. What beast doth liue so hard harted, as can beare the crueltye of such a mother? Cattes and Connyses by reason of theyr exceeding great lust, do deuoure theyr yong newlly brought forth, but other mothers among al þ brutish kinde to destroye theyr owne yonge, I never redde, nor thoughē written it were, hardlye I durst beleue. Wythlike bestialitey of minde did Euergetes Ptolomeus murther the two children he gotte vpon hys sister Cleopatra the one of good yeares, thother verye yonge. Of these and such lyke parentes to bewayle the death, how great a folly were it? I my selfe haue seene, and so haue manye others, a gentlewoman, that to enioye vnlawfull loue wythin þv. dayes

Cardanus conforto.

þe dayes wþþ a sword slewe her owne husband,
þoysoned her owne sonne, and before theyr buriall
was maryed to her newe loue. But nowe I see
þwhat thou wouldest saye. I mourne not for the
death of suchan auncetor, but for one þ was iuste,
good, godlye, and that dearelye did loue mee: but
þou we doest thou know whether hereafter he wil
be such a one stil: for all such as killed theyr wyues
or children, were at the first also good: yet grewe
to this madnesse after many yeares, which shew-
eth that theyr wickednes eyther came with time,
or els thoccasion grewe by time. Therefore there
is nothinge so vnuersallye incertaine, as the loue
towardes children, breþhen, wyues, kinsefolke,
frendes & maisters. Craft couereth many things,
so doþ base fortune, occasion and wylledome: all
which when age groweth on, like unto staves in
þe tree, are encreased and detected. So olde age
bringe come, sometimes in respecte of power, but
more often in regarde of follye and vtilite, olde
men do for necessite vse the helpe & counsel of þe
þey loue not, and onlye because of þeyr owne de-
bilitye, which saueth the giltles children from ma-
ny missaduentures at þeyr hands, for whom they
lue continuallye a most miserabile lyfe: Others do
disherit þeyr children, others consume þeyr patri-
mony, and some seeke newe wyues, breeding the
sorowe that stepmothers most comonlye make.
The iniurye of euerye of whiche ioyned wþþ the
combersomes and seuerite of age, is encreased.
And to conclude with one example of a wise man
amonge all those fooles: let that of Cato Censori-

nius A

The seconde booke of

was a man of excellent witte, suffice thee, he having
a sonne of good yeares, fell first to aduoutry, and
after marrying a molte defamed woman, thereby
clearlye discredited the reputation of wisedome,
and former life, yea besydes all this, ordayned the
Nephewe of Cheus to be Coheye wþth his Sonne,
at that tyme Preator in Rome.

Why should I then neede to resyte Lysander, Ti-
berius, and the reste of those olde Monstres, that
in age were not onelye wicked, but also withoute
Mercye, when the integrarie and Romaine wise-
dome, through defaulte of age was worne away
Therfore seinge the number of manye brethren
breedeth pouertry, where great abundaunce wa-
teth, impossible it is that any of theym canne doe
great things. It must then be confessed, that þ de-
ath of the father ought much to be lamented, but
þorrowed not at all. Much lesse ought the death
of Brothers to make a man sorrowfull, if menne
woulde rightly wape thinges as they are.
And syr it must be considered (which is also to be
thoughte of in the losse of children) when alone, þ
without brethren, thou be borne, whether thou wilt
lamente because they were not borne?
Truly syth I see no man so to do, I hardly thinke
that any will saye it is worshys weeping, to bee
borne with brethren: or if being a childe thou lose
dyuers brethren, wilt thou now renew the sorrow
of their death? which I know also thou wilt not
because we loue not þ we know not, but we lamente
for them we loue. If then thou think neither those
that are not borne, nor those that are worthy to be
mourned.

Cardanus conforto.

mourned for, how much lesse the other that were borne and lyued a good tyme. For if to hane brethren it be euill, then to loose them is a pleasure: But if it bee good (seinge in all good thinges it is better to haue hadde some thinge then nothinge who doubteth. But these that liued some reasonable yeares, if they dye, are lesse to bee sorrowed for, then those that never were borne nor knownen.

Such is the condicione of euilles, that whatsoeuer is everlasting, is most displeasaunt, and in al such some rest is thought pleasaunt. In a tyme of famine, is it not better to haue two Loaves then no bread at all? After long labour is not rest (be it never so little) better then none? Dothe not one dayes libertie refreshe a man well that lyeth continually in prison? Are not such as liue in miserie somewhat comforted, when they remember that some parte of their lyfe was pleasauntly passed?

Seinge then it is better to haue had brethren, to haue lyued in their company, to haue sorrowed & refroyed with them, and therfore art more happy then they that vitterlye haue had none at all, who for all that do neither weepe nor lament.

But false imaginacion and opinion, is the faulfe hereof whereby thou thinkest that not onelye he, but also thy selfe should for ever liue together: of which hope worthlye deceived, unworthilye thou mournest for thy brother what if in thy choise, yt were to liue brotherlesse, or wout one only brother who after fortie yeares should suruive the? whether would thou haue a brother with such condicione or liue without? Surely thou would haue him vnglese

The seconde booke of

vnlesse to haue brethren thou thinke it euill.
But if to chose the brotherlesse lyfe : then wouldest
thou not complaine. Yet hauing the better choyse
thou doeste. What is the cause? other then that
now thou art unprepared to disgeste thy brothers
death, but when the choyse was made thou were
prepared. Thus deathe therfore is not to bee bla-
imed but in opinio only it semeth intollerable, and
therein thou lamentest the commodities received,
(as there is no nesessety) thou never thinkest. But
(be it for the purpose) that this thy Brother was
good and loued the much which (as men saye) is
not common.

In Brethren hard it is : to synde unfayned loue.

Truely if thou haue regarde to dayly experiance
the most brothers be cobersome quarrelous, enu-
ous, discencious, captious, and disdaynefull. The
Poet was wonte therfore verye well to resemble
brethren to the windes, because they euer disagre-
ed among them selues, and lyued not lyke frends
or fellowes, but as those whom discorde did beste
become. Cain did syrst shewe to Abel what bro-
therly loue woulde after be. Then Iacob deceiuued E-
sau: committing his eleuen children into the seru-
tude of Ioseph his brother: yea some of them they
ment to haue slayne, forgetting not only pitty, but
also their common parentes, and the innocency of
their age. After their daies Abtolon killed Ammon,
his brother. Abimelech the sonne of Gedeon murde-
red his threscore and ten brethren, one only except.

¶

Cardanus comforte.

No godlye lawe, no holye Religion, no feare of
G D, from so wicked a deede could withholde
hym. Neyther are the examples of the Gentiles
more mercifull, Atreus hauinge murdered the thice
sonnes of Thiestes hys brother, gaue hym theyz
fleshe to eate, spoyled hym of hys kyngdome, and
rauished his wyfe. Etheocles and Polynues, Oedipi.
Simulus and Rhesus did likewise one murther the
other, so did also Romulus and Remus, Iugurtha was
not contented onely to kill his brethen Adherba-
les and Hiempales: but also before they dyed, cutte
all theyz fleshe from theyz bones. Cambises hauinge
one onelye brother called Smerdis a simple man and
hyuinge in priuate lyfe, by reason of a dreame was
by hym slaine. So lighte a cause, can cause a bro-
ther to seeke the life of a brother. What did An-
tonius to Geta? or Antipater the Macedonian Kyng?
Phrahates who wythoute cause slewe hys thirtye
bretherne, and wyth them Herodes hys father by
whom in the place of Pacorus latelye deade, hee
was Crowned kinge. The Queene of Tilaea toke
for husband her brother Hiperio by whom she con-
ceyued two children, the one called Sol, the other
Luna, throughe enuye killed Hiperio, then caste Sol
into the ryuer Eridanus, and wyth sorrowe thereof
dyed Luna. Cleopatra also (for women are not free
from such wickednes) to thende she mighthe more
safely aspyre to the kyngdome of Egypce, slewe her
sister Arsinoe and her yonge brother of the age of
fiftene yeares. If I resighted every mischiese that
brothers haue committed to brothers, this booke
coulde not contayne theym. My selfe haue kno-
G. wen.

The seconde booke of

wen one man twise giltye of his bretherns death: another the yeare before, was beheaded for hauinge murdered thre of his brethren, but the death of two was apparauntlye knownen. There is no thruste for Falernus more greate, then the desyre of wicked folke to committre cruytē in their owne kinsefolke. Bea sometimes this wicked violence is put in proofe amounge kinsefolke of one name. But amoungē this sinnefull sorte, thy brother is none. Admitte hee be good, of honest condicions, modest, and vertuous: yet what canst thou loke for more at him, then others? for if thou seeke good will: a frende can doe it: if necessite: thy sonne must be preferred: if pitty: thy parentes are bet-ter: if dutye: thy fellowes are more fitte: if flatte-rye: thy seruauntes do it best. Of all which nom-ber seinge thou paciently sufferest death, the losse of thy brethren oughte not more impaciently to be borne. And hereof a most euident token maye be the greate constancye of the parentes, at the death of theyr childdren: the like loue of whom is never-seene, neyther amoungē brethren, nor amoungē chil-dren towardes theyr parentes. But thus thou doest saye, I loued my brother dearelye, & honou-red him trulye: but did he like wyse loue thee? Alexius was brother to Isaac king of Germanye, and by him receyued as a companion in gouernment: taken of þ Turkes: he redeemed him wyth great summes of money, not wythstanding al which, at his retурne hee deposēd Isaac from his kingdome, put out his eyes, and kepte him in continuall prys-on. Thou mayst boldlye sweare by G G D that thou

Cardanus conforte.

thou loued, and not be deceyued, but how thou art
beloued is harde to knowe . Titus honoured Do-
mitianus, yet howe manye iniuryes did Domitianus
do, vnto Titus ? and (as it is thought) in the ende,
wyth poysone hee killed him . What can be more
perillous (chescelye where is greate inheritaunce)
thenne to commit the children to thy brothers tui-
tion : a thing almost impossible, it is to loue trulye
both the brother and his children, or woulde thou
haue thy brothers shoulde loue soe, as they shoulde
forgette theyr children ? who knoweth whether
euill fortune shall rather take thy children, or thy
good brother from thee ? For hee lyuinge, eyther
wythoute perill thy children myghte not bee lefte
voyde of a ngouerour, or not without iniurye com-
mitted to others.

Call to memorye the example of Childebertus the
frenche kinge , who by practise gotte from theyr
mother Clothilda , the two sonnes of hys brother
and slewe them, because (the lawfull heires of his
brother lyuinge) hee thoughte that quietlye hee
could not possesse the whole kingdome.

Many there haue beene scene, to commit more
crueltye vpon theyr nepheues then this : and
common it is to take theyr patrimonyes from
them, but the occasions both of perill and iniurye
are all at once remoued . Lastlye this is to be no-
ted, that nature as it deuideth inheritance, so doth
it departe conditions, amonge brethren, If one be
honest, an other dishonest, If one be noble of mind
an other of base courage, if one be industrious, a-
nother is slouthfull . If thou hate thy brother,

G.ii. why.

The seconde booke of

why lokest thou to be loued? if thou loue him, loue bindeth thy iudgemente. And verye like it is, that as in thee there is singuler honestye, so in thy brother is no lesse dishonestye, but thou seeſt it not, occasion wanteth. Thy brothers inheritaunce was well gotten, howe well gotten? naye rather wonne by deceit: But admitte it be (as be it cannot) that thou knowe thy brother doth trulye loue thee, thou arte childlesse. hee hath children leſte behinde him, accompte of them, and let them bee in place of a brother, in educatiō of them shalbe greater charity, and in keeping greater reuerence. But if neyther thou nor he haue children, and hee that dyed is thy onelye brother, if thou adopt children, they shal better serue then thy brothers. Siluer is lost and gould is found. But if this thou cannot do sooner then thou woulde, yea against thy wyll thou thy ſelue ſhal or long follo we him: and had he ſuruiued woulde percase ſkantlye haue wept one teare for thee: and if ſo hee had done, was hee not by ſo muche wyſer then thy ſelue? If before him thou would not hane dyed, why doest thou lamēt that he is fyſt deade? Other frendes do liue, other kinſfolke, and other companions. Howe manye brothers and kinſfolke in Christ do liue, as mortal men and do dailye pray for thee. And thyne owne brother is alreadye gone to G O D, arte thou ſor- cye that he hath gayned libertye and euerlastinge lyfe? Thoccation of euerye ſorrowe is patientlye to be borne notwithstandinge, the neceſſite of na- nature, the custome of others, and the variable condition of worldlye thinges do woorke the con- trarye

Cardanus conforto.

trarye. Neþher can there come any greater grieþ
to men by death, then to be bereft of children, yet
although the same doþ happen to þ whole nom-
ber of any mans offspring and therewith all hope
of other be remoued, yet is his condition not such
as deserueth eyther weeping, sadnes, or sorowe.
And no we let vs more deþye consider whether þ
life of him that is barren, or of him that hath chil-
dren is more happye? The childles man hath one-
lye to lament that he hath no child to leaue behind
him, which is in respect of perpetuitie thou foolish-
lye hopeſt: amonge ſo manye thouſandes of men,
doest thou thyncke thy posteritye ſhould remayne,
thouſh the world were never to ende? But that þ
worlde doþ ende, beþydes that the lawes haue ſo
determined, also al famous þhilofophers, (Aristo-
þe except) haue ſo agreed. And if thy life be not con-
tinued for ever, what is that to thee? or if thy po-
steritye do alwayes remayne art thou for that re-
ſpecte the happyer? when the Paripatetians conclude
that þſeede of the father is no portion of þ childe,
but þ they are wholþe ingendred of the mothers
bloude. Galenus thyncketh þ the baynes, þ synowes,
and artires, are onely made of the fathers ſeede, al
the rest of þ mothers bloude: howſoever it be, no
graund child is portion of his graundfather. So
ſubtil is this pleasure of posteritye, as in deeþe it
maye be called nothing after a feþo yeareſ all me-
morye of great graundfathers is worne out: who
is he almost that euer kneþe his great graundfa-
ther? But on the contrary part, to ſo ſmal a plea-
ſure how great a care is iþned, hereof commeth

G.iii.

peril

The second booke of

perill of life, charge in education, feare of honger,
care in learning, wantonnes in childhoode, rashenes
in youth, contumacy, disobedience & disdaine.
All which in riche men and happye times, are soe
common, as are accompted for necessarye euils.

Now what hope can be in posteritye, when onely
charge and feare commeth thereby? People are
opprest, kinges make warres, the Prince of Tur-
kes with syre and swoorde wasteth all, vile serui-
tude of all euill the worst draweth on, some yelde,
some are hidden in hoolies, on every syde disorder,
euill men are not allowed, good subiectes persecu-
ted. Dost thou then thinke that in times of such
calamitye, it is not care enoughe for thee to pro-
uide for thy selfe? but wil also be charged wþ
an increased burden of necessarye cares? what ca
bee more wicked then this oure age? When Cicero
lost his daughter Tulliola, being to him most dere,
did repose the chiefeſt parte of his consolation in h
affayres of Cæſar, yet he liued vnder a milde prince
in a Cōtrye plentifull, Cicero himſelfe of Cæſar belo-
ued, frended of h greatest, & wāted neither wealth,
honour nor reputacion. Then compare time w̄ time,
that ſecurity with this priuate peril, the goodnes &
authoritye of Cicero with thine, the lenitye of Cæſar
with the ſeruertye of other Princes: and then con-
ſider whether thou ought to wilhe for childe, whē
Cicero did not much ſorrow h losſe of his? The life
of men wþout childe is ful of pleaſore, ful of ly-
bertye, & ful of ſecurity, they haue no cauſe to feare
eyther iniuryes, ſeruitude, diſdaine or daunger of
ethers, in peace they are free, in warres not care-
full.

Cardanus conforto.

full. And heleue mee, y in common calamities ther
is no greater care, then to thinke vpon thy kinse,
folke. In time of plague, no place thou hast to fice
to, in time of war thou mayest not remoue: in time
of famine thou art vnprouided, whither to go. Co-
sider wel these discōmodities, & see whether they
are comparable to the want of children. But now
let vs returne to our principall proposition: Whyp
complaynest thou thy want of chidren? when for
thy child thou ought neither to lamēt, whe eyther
feleth nothig, or is in ioy: neither for thy self whose
condition is best, in respect thou arte chidlesse, syth
thereby thou hast chaunged peril for security, toyle
for quiet, bondage for libertye, and yet complay-
nest? This other day I hadde certaine poore olde
wome complayning, & wyshing the death of theyr
chidren, and had it not bene better for them to haue
beene chidlesse then to become in such myserye as
to wishe the death of theyr owne chidren? Marke
well the prayers of poore people, consider howe
carelesse they are of theyr chidren, and so shalt thou
 finde, I tell none vntrothe. But thou art riche?
no sure, they are onelye riche that do dwel in co-
mōn weales. And thoughē thou liuest nowe
vnder a king, his successor maye be a tyzante, one
onely night may make this chaunge. And in a co-
mōn weale whyle thou fearest not one, thou must
lye in wayghte and take hede of manye. If thou
want riches, there can be no conforte in chidren.
Euerē man most assuredly is poore, and no man
rich: wher is no security, howe canst y be happy? yet
this is one most certaine condition of mortall men.

G. iii.

That

The second booke of

That as some are subiect to the warres of diuers: under one all is wholye at his deuotion. Reinember Heliogabalus theperour, þ sought together þ children of al Italy: what did Aniages commit upon Harpagus: or what did Cambises to the Persians: and chiefelye to Prexaspes: Such is the condition of men, as better it were to liue in feare of warre by sondrye Princes, then of one that maye at his will commaunde all. One Octavius Augustus was a good Prince, because in civil warres mercifullie enough he shedde the Romayne bloud, but what beastes did continuallye succede him? As Tiberius, Caligula, Nero, Claudius: What mischiefe coulde be more hardlye suffered then these monsters? But admit thou liue in happye tyme, yet of them do I receiue no proofe, considering I wrote this booke, to serue my selfe in harde chaunces, not onelye in respect of the bayne opynion of some mortall men, touchinge priuate aduentures: but also that vnlooked for euentes mighte more paciently be borne: which though they be not worse then other that are priuate, yet by reason of theyr sodennes do commonly trouble men most. Yet sith wythout mine assente this Booke maye come to handes of posterite, I maye happelye be reproued for hauinge attributed to muche blame to some one time, and dispayred of better, wherefore let the blame of tymes be left to theyr place, and (as meeke it is) oure talke be turned to confort. Thy sonne is dead: what can more easelye be recovered? none age but the laste, no sicknes excepte the consumption that hindereth child getting: which being so we ought not

Cardanus conforto.

not to be so careful of children as of our selues.

Aristotle concludeth that at threscore yeares of age
Or threscore & ten a man liueth to get children, yet is
it manifest, that some haue gotten children after
fowr score yeares, and though fauour and force
were decayde. And among diseases bothe the gout
and consumption do suffer generation. These on-
ly are thought insufficent to get children, y^e wants
their stones, or are depryued of their vertue? Or
els those whose baynes behinde their eares be cut.
For such men as saith Hipocrates be all barren.

How wel therfore dooth Nature prouide y^e what
a man most dispaireth of, the same by quicke occa-
sion is supplied. There is nothing that can moore
easlye or soner come or happen to man then the ry-
ches gotten of thy father: because the winninge
of Glorye and freendes asketh longe time: but a
childe is gotten in a moment. What losse can then
the death of thy Sonne be? and though it were
the greatest, yet because so easlie and of euery man
may be supplied, it ought not to be accompted of.
But beinge poore to get riches is very hard, for
as the sayinge is.

Now riches are not geuen, but vvhile, as riches do habound.

But thou shalt see a man now childles and olde,
yet or thou see him next he is become riche: If a-
nye member be cut of, it groweth not againe, y^e
the father dye, or borther, their liues are never cal-
led back, if thy fame be perished, harde is thy repu-
tation recovered: but the losse of children is so eas-
lye

The seconde Booke of

lye, shorly, and fully supplied: as in this respecte
onlye is not worthy any comfort, no though I haue
were assured he were thy sonne in dede. And how
incertaine that is (O Lorde) who knoweth not,
thy belief must do it, beliefe is therein nedefull.
Only y fidelite of thy wise, doth make him thine,
other assurance hast thou none. But if a man doe
happen to mourne for the death of an other mans
childe, for by conjecture, Bastardes dye sonest, by
reason they were gotten with feare, and most vn-
quietnes of mynde, then looke what Laughter yt
pronoketh: But now thine owne Chylde (a thing
vnknowē but only to his mother) is taken away
what part of him was thine? his soule? I never
found any so wicked as would be of that mynde,
his body? howe can that bee when he is made of
his fathers seede? which is the superfluous noy-
ture of the thirde concoction: as the donge fyre,
the brine second, yf whatsoeuer commeth of super-
fluitie be ours, then so shall wormes and Lyce bee
ours and worthy our loue. Remember how much
seede in tymes past thou hast consumed in waste,
eyther vpon harlots or vpon thy wise being with
childe: all that is loste and thou complaynest not,
what is more in thy sonne then the effusion of thy
seede? wilt thou then so muche lament a vyle and
disdained thinge, wherof is no reason. If thou re-
spect the beginninge thou shalt fynde that thou la-
mentest none other then a little unhappy extremet,
which being lost in dreames (as often it hapneth)
thou carest not at all, but what matter is it howe
it be lost? I meruayle the lesse of Aristippus, that

disday-

Cardanus conforto.

disdayned his sonne so much as he cast him away. Other likewise I heare destroyed them , as Laius did Oedipus : Priamus, Paris. Neither do thou thinke this custome only of kinges obserued , but also of privat men : which lawe by Romulus of infamous memorie and happy successe in Italy fyrt was ad nullid . Hereupon were erected almose houses , þ children shoulde no more bee brought vp by wilde beastes. But this perhappes thou wilt saye : My sonne was nowe become lyke vnto me , I had spēt much mony care , and payn vpon him , and so was likely to haue been noble , but these cōplaints were more meete for mothers : because if thou lamentest thy losse of mony , þē hadst thou more nede to be cured of thy couetise , then comforted for losse of thy sonne : And hereof be most assured that chil- dren do not take thare maners and condicions of their parentes , and they will follo w the condici- ons of none lesse then of theym : which is the rea- son why the children of pore men are more lyke to their parentes , then the children of the rich , because pore men are both fathers & maisters of their chil- drens lyfe : but rich men not so . Whiche shouldeste not thou then make an other mans childe thine :

For hee is moste lyke the in condicions that is of thine owne bringinge vp : Quintilianus telleth how Alexander had certain imperfections of Lionida his Tutor , which he kept styll beinge come to mans e- state . For though we eschewe the immitation of vices , yet in vertues we seeke to folow them .

Therefore if he that is dead was loued for vertue , we commend thy meaninge , but yet (O Lorde)

how

The seconde Booke of

how pleasant, how happy is that life whereto
from this obscure darckenesse thy sonne is gone,
yea! how swete was that trauayle? Neither do I
thinke it nedful to declare those ioyes & pleasures
which our soules hauing forsakē these earthly plea-
sures do possesse: for while the soule is loden with
that heauy burden it cōprehendeth immortall thin-
ges with the mortall. Scantly it can be expressed
how much force, dignitie, and glorie the soule be-
inge at libertie hath. For the conceiuyng (and not
the teachinge wherof) albe it a man in this lyfe,
be never so excellent, he is notwithstanding imper-
fect, because he is onely a man complete that un-
derstandeth which the soule beinge closed within
the bodye cannot doe. Therefore what meruaille
is it þ the soule, so slowly and painfullye departeth
fro the bodye? Lykewise with greate labour and
much difficulty a man is from his mother brought
forth to thys vale of misery. In consyderacion of
all these the bitternes of sorowe for thy sonnes de-
athe should be the lesse, wayinge the glori whch
he now hath and the reputacion of his youth toge-
ther with the weary abode hee made in hys mo-
thers wombe. Nature hath ordained, that al gre-
ate encrease of felicitye is attayned through harde
labour. With the same reason shalt thou be cōfor-
ted, yf thy sonne be an infant and thyne only sonn.
(Iomyte to tel what hee maye hereafter be) but
now he hath hit þ marke for whch he was borne.
For is there any other end whereto we were born
then death? as the body for the soule, and as slea-
ying for watching, so was lyfe geuen vnto vs for
Death.

Cardanus conforto.

death, wherfore as sleape is necessary for all men, some more and some lesse, so is life for the Soules wherfore if thou want meane to get an other son, then choose thou some other one of thine affinitie, and bringe him vp in learning, & honest disciplyne & hardly shalt thou fynd such a sonne made by hys parents. If such a one by education thou makest, thou gainest thanks of God, whose children we al be x of thy country which is mother to al men. Nei-ther in dutye shalt thou fynde him inferior to other children. It is not my meaning to wish the death of children, but that paciently men should beare it, neyther will I that the childe of an other shoulde be preferred before our owne: but rather that thy sonne be so brought vp as he may deserue to be pre-ferred before others, yet if we consider succession, we shall fynde that excellent Maisters haue hadd notable scholers, noble fathers, vyle children. And to omit all others. Socrates was not esteemed of his sonnes, but by Plato his schoeler was praysed to the skies. Did not Theophrastus commende Aristotle more then Nichomachus. The auncient examples do shewe that the scholars haue proued not only more worthy then sonnes, but also more thankful. what sonne was euer so fauourably to his father, as would yelde him the glorie due to himselfe, as Plato woulde haue done to Socrates. Besydes that men of notable vertue haue not only wanted chil-dren but also never sought for any. As Thales, Zeno Plato, Apelles, Diogenes, Galenus, Virgilius, and Homer and to some they haue come as it were againste their willes as to Alexander and Iulius Cæsar. And

110

The seconde booke of

no meruaile þ noble men haue selidome vertuous
children. Surely I think for some grcat respects it
commeth to passe, that of some noble parents, vile
children shold discend, which was very well and
pleasantly witnessed of Spartianus, whose wordes
are these, Remembryng vwith my selfe O Dioclesian Au-
gustus, that almost none of these great men, haue leste any
sonne very good or proffytable. It appeareth then suf-
ficiently that woxthye men haue either died with-
out children or haue bene without. And fyrt let vs
begin at Romulus he left no children. Neither hadd
Nu:na Pompilius any that could proffit the common
weale, what had Camillus? were his children lyke
him? what had Scipio. what had the two Catoes
that were called the great? Then what should I
speake of Homer, Demosthenes, Virgilius, Crispo, Teren-
tius, Plautus, with diuers others? what of Cæsar or
Tullius, to whome alone it had bene better to haue
bene childelesse. What of Augustus? who though
he had the choise of all, could not adopt one good,

Traianus was also deceipted in the election of hys
heyre. But omitting adopted childe let vs speake
of babes begotten by Antonius pius, and Marcus the
goddes of the common wealth. what man hadd
bene more blessed then Marcus had hee not leste be-
hynde hym his heire Commodus? Or who had ben
more happy then Seuerus Septimius, had he not got-
ten Bassianus? What doe we learne other by these
ensamples, then that Childien do not take theyr
myndes of their Parentes, but of God, other-
wise they shold be like to them, Nor in dede we
cannot call theym oures, but children of God the
comy

Cardanus comforte.

common fathet, and they ought to be imbraced for their vertue, not vertue for theym, which if men in worldly procedinges did marke, they should be like to Gods and leade a blessed lyfe. But nature hath labored somewhat to deceine vs in the loue of children: that is to say, þ euery man do so much care of that, as for that, we fail not to forget þ loue of our selues our country, of god and that (which is most) our chylđe & al. So dotingly we do loue our children: as we seme rather to hate thē, nōe bring thē vp not in vertue, but in intury: not in learning but in lustyng, not in feare of god, but in desite of ryches, not to liue long, but to þ performance of foule delites, yet was it not nature þ made this default, of foolish care, & of imoderate loue, to whō she gaue a certayne modest desite of honger & thirst to euery creature, so far as was nedeful. Yet though imperfection of mynd, only man wout honger eateth, & drinketh without thirst, & without necessity doth vse every sorte of delighte. And in like sort doth he loue his children so much, as not only he suffereþ them, but for them the fathers wil also do euil, and attempt al wickednes, and thincketh them of his owne makinge. But assuredly they are not, but bee the woorkes of God, who gaue them minde, lyfe, forme, force, maners, wit, and encrease,

And of these the father made nothinge. Then leaue I saye to lament for that is none of thyne, hee that made yt hath called it agayne hnto hym, to whose Commaundemente yt is boothe iuste and Godlye it shoulde obare. And if thou desyre to knowe whether this Loue bee Naturall,

02

The seconde booke of

or like vnto other desires, an imperfection of mind
Beholde other lyuing thinges, who after educati-
on do never knowe their owne, no nor loue them.
But if this were a gift of Nature, it shold by rea-
son of pitye, and necessity, rather be in children to-
wardes their parents, then in parentes towardes
their children, whiche example Nature as it semeth
did not forget in brute beastes: for among birdes,
þ *Stork*. Among four foted beastes, þ *Dormouse*,
doth feede his aged parents. But after the first e-
ducatiō, of loue borne to their parents no sinne is
extant, but men (by study as it were) doth passe o-
ther living things, through the imperfectiō of mind
esteming himselfe to much. The pitie of brute bea-
stes cometh altogether, when both of education &
loue thend is one, duringe which time the old bea-
stes be weaker, laborsome, leane, careful, and mis-
erable, as to all men it doth appeare. Surelye it
seemeth a great madnes to torment thy mind co-
tinually with this nedeleſ care of posteritie, for be-
ſydes that, this desyre is neither reasonable nor ne-
cessary, ſome man may iuſtlye meruaile, why it is
ſo common, but the anſwere there vnto is not dou-
ted of. If fyſt thou doest ſhow me the cauſe why
ſo many men became couetous, ireful, and ſubiecte
to desyres of lust. And all theſe beſides they be vi-
ces, not naturall nor reasonable, are alſo diſhonest.
Yet thonly loue of children after educatiō though
it procedeth neither of nature nor reason: yet is yt
honest. But I haue perhaps in ſo apparat & firme
matter for wiſe men ſpoken more then was requi-
ſite. And haue uſed reaſons true, though ſubtil and
hort

Cardanus conforto.

moche. Therfore let vs come to longer speache, & arguments more playne, lest I seme not so muche to proue, as to deceiue, thy son therfore being dead: consider fynde, whether hee was well reported or accompted wicked: For manye times the son of a good father, is seene to proue an evill man, by reasō the homely vices are hardlier discouert then þ eternall: belydes that, loue byndeth iudgemente. Wherof a fable is come forth, how the Cuckov in old tyme, for her young birdes, contended in singinge with the Hightingale and hers: appointing the asse to be their Judge, whose sentence was þ he knew not which of them did syng most sweetly, but wel he was assured the Cuckovves did most playnlye and distinctly pronounce their notes. So þ children of euery one are not only best loued, but also the euyll by the euyll are most allowed of. In which cases, as we haue also sene mē of right good iudgement, mete it is þ we shold not only lamē but also reioyse. And in auctiēt time they did much more then this, for both Manlius Torquatus agaynst his son Deci⁹ Silan⁹, pronounced so cruel a sentence as w a cord he hanged himself. And M. Scaurus finding his sonne among others fleinge, being only guyltye of feare, did force him to returne to his enemies & be slaine. Lykewise a woman of Lacedemon, killed her son for his slouth, and retурning from þ wars, of whom this noble verſe was written.

Thou dastard knight, Damatrimon, thy mother here haue slayne.
That doest both her, and Spartayn bloud: vwith couverdice distayne

Such and more wicked sonnes being bereft of lyfe do thereby seale to offend their parents & kinſ-

þ i.

folke

The seconde booke of

folke, yea are also themselves saued fro greater ini-
famy. Some sonnes haue not forborne to cōspyre
þ death of their fathers. As Blanderius Zelides, who
slew his mother, and Euander that at the perswa-
sion of his mother Nicostrata murdered his owne
father, and for that cause was banished Itaile.
Such monstres, as they are being left aliue, are cau-
ses of many euils: so Paris was þ subuersiō of both
Priamus house & country: notwithstanding, whē he
dyed, Priamus weped. So foolish are mens cares, þ
they wishe they wot not what, excellinge (as they
think) þ Gods in wiſdome, & reproue those that in
their ignorance shall procure their good. For if thy
son were wiſe, honest, godly, & noblye mynded, ha-
ving hope of children þ may support thyne unwe-
lāge. What is wanting in the graund children? &
if none be, a sond thyng it was to hope þ he would
not, nor could not do. But how soeuer it be, grea-
ter is þ daunger of them that are worse then death,
then hope of those he hath, to proue better. And
misery, viley þ, shame, continual grieſe and disdain
are al more euyl then death: deathe is common to
all men, but these to fewe, who also are all subiect
to death. Were it not better by dying to prevent
all these iniurieſ, then to haue thy deſire ſo dearlye
bought? For neceſſarie it is that who ſo wyllyus
old must ſuffer many euils. Ther is almoſt no mor-
tal creature liuing long, but at ſomtimes before he
dieth, doth hate his life wherto put the ſaying of þ
Poet.

Although vnveldy age, vwhen lyfe doth vveare array,
None other ill did bring vwithall, but that, (as men do ſay)
By liuinge long ful oft vve ſee: vrich vve vwould not behold.

Truly

Cardanus conforto.

Truly if such desyre thou haue of children, if thy sonne died thou beinge olde, thy time to follow is next: if in thy yOUTH then hast thou hope enoughe to haue more. Finally Sorrowe is a woomanish thinge, and not fyte for men. Therfore the Licians were wont to constraine mourners to weare woomans garmentes, to thende their garment might agree with the mynd. And surely not wout occasion, because among all people, the more vyle they be the more beastly they lament. As women fyse, next children, & then barrenous men, the greatest nomber of whom be effeminate. Contrariwise me the more valiaunt they bee, the more they oppresse their griefe and soner drue their Sorrowe away. This sort of Sorrowe goeth to the infernall God and as it is his custome in many others, so dothe hee use to call them nearest to hym, that mooste do honour him. But if at the beginning thou drue him awaie, and suffer not thy mynde to be infected full sacre shall he be from thee: But beholde howe comelye and honeste a thinge yt is that a man of good yeares, beinge well counsayled by others, shoulde in woomans weedes, beastly weepe, wayl, cripe out, and lament.

O gentle wit. But though he doth none of all these, yet in wardly to torment himselfe with sadness is the parte neyther of a wyse nor valiaunte man: but of one that searcheth rather the reprechētion of others, then knoweth what is seemely.

Howe muche better were it for hym often to remember Vmbre somnum Homo?
what could haue bene better sayde? So subtylle

H ii and

The seconde booke of

and fugitue is the lyfe of man, as of al other thynges, seing shadow is most subtil and sleepe moste deceiueable and incertayne, what shal the shadow of sleepe be? And yet notwithstanding this is the lyfe and glorie of man. One other wrote thus. As the generacion of leaues is, so is also mans: for in dede what dissimilitude is there? leaues doe fall by force of Sonne, showers, wynd, hayle, yea (and if all fayle) by themselues: Cuenso the lyfe of man, beleeue me thou haste received none iniurie at all, Death is the gift of God, and God doothe wrong to no man. If condempned, by voices of assente thou bee deposed from Authority, thou wouldest thincke that it were meete to beare it with pacient mynde, though that iniurie cannot want suspicion, reproche, and falsehood.

And now when thou fearest none of these, dare thou disallowe the Sentence of God? And doest thou not remember that whiche Leontius Neapoles, the Bishoppe, telleth to haue happened in the lyfe of John, Patriarche of Alexandria. To whome when a certayn man hadde offere^d seuen pounds of Golde to praye for his onely Sonne who a moneth past, was with a Shyppe and great riches drowned, after a few dayes obteyned of þ Patriarche his desyre. And while in þ meane space he continued in sadness, he dreamed one nighte þ the Patriark appeared vnto him saying. Lo according to thy prayer þ thy son might be saued so hee now is, because he is dead, but if he had lained from wicked life a dāpnaciō after deth he could not haue ben preserved, god only knoweth what is expediet for vs when

Cardanus confort.

when we are ignoraunt our selues and know not what is to be desyred. Wherefore it is conuenient that we do not onely receyue comfort, but also reioyse at the death of our neighbours, of whome yf thou desyrest to continue any memory though often times also thou wantest their company, it shal be both to the and thy posteritie continued by hys noble tombes, pictures, statues, verses, orations, dedications, institutions of eternite and Sacrefyces. Is yt not more honest and pleasant to confirme thy selfe to these comforts to commend hys glory to mortall men? then with weeping & wailinge to kyl thy selfe? But as to them that are endewed with vertue, and acknowledge the felicity of soules these are superfluous, so to theym of maners more frayle, such kinde of comfortes are not unseemelye. For Augustus hanged in his bedde chamber the picture of his graundsonne beinge a childe of him dearelye beloued, and so often as hee came vnto that chamber hee never fayled to bysse the picture. Alexander did set vp certayne pinages to Fabius Quintilianus not with teares but with a solempne oracion (conteyning the commendation of his sonne) dyd burye him. What dyd Iohn Messie who in his fathers name falsely turned the tytle of his booke? So did also Zoar & Aristotle wryte bookes to their sonnes. So did Cicero and Plato in their disputacions call vpon their brothers & fr:ndes, not in mourning garments and weeping, but wryth monuments euerlastinge honored the same to their posterity. But now w: reasons (I thinke) sufficently it is proued, that the deathe of chil:ren

H. iii.

is.

The seconde booke of

is neither to be so lamented nor euyl. Let vs nobo
procede to tel how manfully our elders were wōt
to beare such mishays. Octavianus Augustus hauing
withint twenty moneths lost .ii. of his nephe wes
was not moued so much as he refrayned to sytte
Dayly in þ Senate. Demosthenes the . vii. day after
þ death of his only daughter put on his whyte gar
ment, was crowned, & sacrificyd an ore. Whore va
liantly did Dion, he being in counsel of the common
weale, and enformed that his onlye son had fallen
from the house toppe and broken his necke, gaue
order to his frendes for his buryall, & notwithstanding
inge proceeded in his busynes begonne. Like here
Unto did Antigonus, he seinge his son slayne in bat
tayle, gaue none other signe of sorrow but sayde. O
Alcionen later then thou ought thou art now dead,
for so manfully assayling thy enemies, thou doeste
not greatiy esteeme my warnings nor thine own
wldoinge. The constancy of Pericles can be infery
or to none of these, for whēn within eight dayes, he
had lost his two sonnes. Paralus, & Xantippus, yonge
men of singuler witte did not withstandinge put
vpon him his white garmēt, was crowned, made
oracions to the Athēnicians, & comming from hyg
house whēn his children were dead, wō merueilous
constancy of mynd gaue counsel & vttered treasons
of þ disciplyne of war . So vpon a time Anaxago
ras his scholemaister being in disputacion, woerde
was brought of his sonnes death, wherat he pau
sed a little, but by and by confessing bee had begot
ten a mortall creature, proceeded in disputacion.
Whēn Paulus Emilius, had taken in hand the Percis
an warre,

Cardanus conforto.

an warre, he prayed the Gods that if any calamity were coiminge to the Cittye of Rome, that they would rather lay the same vpon his house, whyche either through his prayer or hap was perfourmed. And when of his four sonnes he had adopted two into the family of Scipio, within few dayes after he lost thother, neither did he with lesse pacience bre this, then valiantly he wished the other. Tynnichus also a Spartayn left his posterity, a moniment of worthy ensample. When Trasibulus his son in the warres against the Argini, was slayn, in this epigram, is declared the nobility of his mynde.

It seemeth vvel that corvards wepe, vwhen they be brought to graue
But thou my son a Spartayn true, no vweeping teares shalt haue.

He hath as me thinketh folowed the saying of Pa-
pinius.

A noble death doth parentes please, and God such soules do loue.
The valiant myndes do gayn encrease, vvhentylse do so remoue

We see that some haue not onylpe in the death of their children witnessed their greatness of mynde, but also did procure it, and thereof proceded greate proffyte, When Brutus openlye punished his two sonnes, what terror think you was it to his Citti-
zens? what desperation to his enemies? what admiracion to his neighbours? So as the example of that valiant dede, was not onylpe the occasyon of great encrease to the empyre, but also, for fortye yeares after it continued in libertye not so muche for feare of the payns, as for emulacion in vertue.
What is by thensample of Abraham vpon Isaac

H iii

shewed

The seconde booke of

she wed other then that men shoulde so loue their
children, as in them to put no truste at all: but e-
uer to honour God so, as we may forget oure chyl-
dren, and such are worthy great reward: for whi-
che his carefull obedience he is made father of ma-
ny nacions, neither shall his seede at any time de-
cay. This was a greater argumente of courage
then that of Brutus, for hee murdered the gytlasse &
lefte the chldren of others his heires, the other in
sleinge, became chldres. Hee by the handes of an
other commaunded his enemies to be slayne, thys
man murdered those that obeyed. But let vs re-
turne to ensamples of sufferaunce, and a shame (it
were) that wemen shoulde for fortitude excede
men. Among whom what may be sayd of Tomy-
ris queene of Mesageta, who hauing her sonne slayne
in battayle, (where in her enempe Cirus also dyed)
without teares made great feastes, the hole army
lykewise slayn. Also Cornelia mother to the Gracchi
of a great number of sonnes, hauing onlye C. and
T. lefte, yet when they were in a time of sedicion,
most cruelly slayn (besides calling only to memory
their father, & their own worthy actes) did not o-
therwise make any shew of sorrow. A gylion þ mo-
ther of Brigidas the Lacedemonian kyng, hearinge her
son was slayn, dyd neither mourn nor lament but
asked if nobly & worthely he dyed. Gyrtias likewise
awomā of Lacedemon when her son was broughte
home almost dead, and his frendes lamented she
sayd, Non Silebitis inquā, declaring of what bloud he
was descended, she said one body hath ouerthrowē
other in fight, yet after being recovered a growen
to

Cardanus conforto.

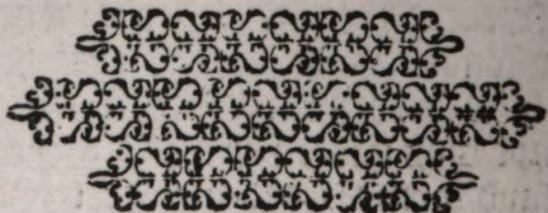
to man's state was slayne in battayl, which being told vnto his mother, she answered saying, was it not expedient þ goinge to the wars he shoulde lea others, or be slaine himselfe? but more wyllynglye I receyue knowledge of a death worthy of mee & his predecessors, then if in slouth and idlenes hee had liued. One other womā more valiantly bare the death of her sonne, promissing in the fyeld sayinge, let cowardes complayne, for I wyll wþthoute teares and mereleye burye my sonne. And a nother, a woman also of Lacedemon, hauing lost in warres her fyue sonnes, standing vppon the walles of Sparta and listinge for the euent of the batayl, when she sawe a man comming asked what was done? (he thinking she had asked of her sonnes) aunsweread, they are all deade: wherat the woman offended, sayde, it is not (that) ill lucke I aske, but how speedes our country, then he telling þ the victoþe was gotten by the Lacedemonians, the woman sayd wþth al good wyl I receyue knowledge of my sonnes slaughter. In olde time such was the nobilitye of minde, both in men and women, aswell for courage as counsell. But now eþnough or rather as I thinke to much haue bene sayd aswel of them, as also appertayneth to deth. It is not therefore needfull to speake of frendes, kinsefolke, or wþyues, seinge of them the plentye is greate, the condicions vnterteyne, and the necessitey little: yea the cares and disquiet of wþyues, doe almost counteruayle the sorrow of theyr deathes. And though wþyues were not shrewed nor combersome, yet can no man at anye time long want a wyfe

The seconde booke of

a wyfe, syth one may be taken after an other. And albeit þ wyes were all good, all frends faythfull, and all kinselfolke kynde, yet seinge the death of a brother, a sonne and a father is pacientlye to bee borne, a follye it were to lament them, or call suche doubtles matters in question. But rather resolute wyth thy selfe, that death is the end of euill to fooles, and to wople men the beginning of all good. And as sayth Menander.

VVhom God doth loue: in youth he dyes,

FINIS.





Of Comforde the thirde Booke.



Wiche longer then was de fermi-
ned, & more at large haue I di-
coursed that kynde of comforde
which to sorrowe & death doth
appertayne: not onlye because I
thincke y' occasion of grieve whi-
che growth ethere of pryuate
death or losse of frendes is little, or lightiye borne:
but also that in these dayes men do so much desyre
riches & auctorite, as till death doth euuen at hand
drawe on, they take no care at all. Eche man in i-
magination alloweth himselfe longe tyme of life,
disdayning death as a thing not knownen in this,
but an other worlde. But ryches, and present au-
thorite, are on euerye syde soughe for, as ioyes
which bee euerlastynge: Yet not contented with
this, they also reprove, condemne, and despysse the
quyet lyfe of such as are not with like madnes de-
lighted. For the chiefest care suche men do take, is
that of al other most wylle and happye: neyther of
which (in iudgement of those that disdayne them)
can be allowed. Then when these wealhy men
perceiue that the others are not greatly greeued,
forthwith they fal to hate and persecution. So as
although men could willinglye suffer theyr bace e-
state: yet beinge driven into any kinde of necessity
or calamity, straight wayes they lament and com-
plaine: so as by confession of them, for great desyre
of

The thirde booke of

of riches, the rich men are allowed of and praysed for the wyllest sort of men. But seinge the estate of tyme and worldly procedinges are not euer alike, wee meane not to speake muche of that calamite which these ambitious men do thincke y greatest, but of that miserye whiche may so trulye be called: for suche kinde of men do labour to continu after death, and glorie in theyz owne happines. As the Poet wryting vpon the tombe of a certayne happy man sayde.

Vpon my corps poure forth thy vvyne, O frend that comes this vvy,
And on my tombe vwith pleasant hand, thy precious spices laye.
No gulfe of griefe my graue shalbe, but springe of lasting blis,
I am not dead but changd my life, lo such my fortune is,
My former ioyes are not decayd, but as they vvere before,
If ought or nought I beare in minde, yet blest for euermore.

O mercye man, howe aptlye hath hee nothunge sayde, for this presumption to continu felicitye after death, is a thinge altogether vaine, and forsaken of the very authoرس thereof. For well we see that after death, the glorie of riches doth in short space decay. Not onely because great nombers do daylye aspyre to this prayse: but also riches it selfe deserueth no glorie at all. And amonge so manye thousandes as in theyz time was famouslye rich, yet few of them haue come to our knowledge. Gilias, Cressus, Mydas, Pythius, Meander, Eriostinus, Sisiphus Tantalus. Of the Romanes that had beeue bonde men, Amphion, Menecrates, Heron, Demetrius, Pallas, Calistus, Narcisus. Of frenchmen, Diusus, Cæcilius, Sylla, Lucullus, Liuius, M. Crassus. Of Kinges, Salomon and Ptolomeas, were all reported for

Cardanus comforſe.

ſo notable ryche. But Gylas became famous for liberalitye, Cresus and Crassus for theyr misfortune, Sylla & Lucullus for theyr victoryes, Mydas through Silenus. The Romaynes that had bene bonde men by the abuse and riot of Rome: Salomon for wyles dome, Tantalus for wicked lyfe, Meander and Pythias for theyr bountye to the Persian kinges. C. Cælius for his Testament: Ptolomeus for princely maiesty, Erictonius and Sysiphus through the Poets libertye L. Drusus for hys magnificencie. So as none almost for onely riches gayned glory: although they were ſuch me as might eſplier attaine to fame for vertue, then ſo greate riches. To what vſe that after death riches ſhould ſerue no manne knoweth, nor can imagine. And althoſh that after death they did yelde glorye to thee, and vſe to others, yet the ſame is to thee nothing at all. Rather ought thou remember to paſſe in to thofe partyes, whether thou can carrye nothiſe beſydes thy vertue and lyces of mynde, whensoeuer therefore thou ſhal dpe, wyl come to memory not thy ryches, but thy ſinnefull offences, not thine honouer or auctorite, but thy hope and faſth of Saluation. For at that instant (I omit thy former myſteries) all thiſes ſhalbe ſubuerted, and to thy ſighe the hole worlde ſhalbe turned to the firſt Chaos. And as þ land doth ſeeme to moue in þ ſight of ſuch as ſayle in the ſhip (a yet in deede doth not) but it is the ſhippe þ renoweth and not þ land: ſo in the houre of death ſhal the hole world ſeeme to be ſubuerted, whē thou ſhalte for euer take leaue of earthlye life, neuer againe to ſee thy worldlye frendes, nor thy ryches wherin

The thirde booke of

wherein thou so much delighted. Therefore if after death thou hopest of anye lyfe, why doest thou not consume thy tyme in vertue? or if none: yet why seekest thou not thyne owne quiet & lyth for other lyfe thou lokest not, nor hopest to returne againe to this. But happilye it maye be sayde that this sorrow is sweete (as it is to rubbe a soore) A pleasure it is to be riche, to gouerne, to be praysed and to oppresse others, & this is y^e uttermost marke of mans felicitye. O foolishhe imagination: but let that passe, so thou disprove not others of sounder opynion. Yet (if wythout offence I maye so do) let me aske why men lyke vnto children do builde houses that wil by and by fall downe: whye doe they vainlye traunyle, not onely in bodye, but also in minde? Yet let vs a whyle conuert our speach to other matter (for I am enforced many wayes to degresse from our purpose) and let vs fyrt declare why my former booke became so longe: and therewhile shewe that for all calamityes (if any seeme intollerable) there is one remedye. It was therefore wyth greate diligence approued y^e death is not to be nombrd amonge the euils: for seyngs the meane to come therewnto is open to all men, none (but such as willinglye are) can iustlye be calld vnhappye. Tiberius suruayinge his prysone^s, was asked by one of them howe sone hee shoulde dye: aunswered: I am not as yet reconcyled vnto thee. A true aunsweare surely in respect of the matter, but tyranous if y^e consyder the meaning. And this was one other cause why my last booke was y^e lōger. For against al sortes of myseryes thre spe-
ciall

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cial remedyes we haue, Death, myselfe, and Fortune. They are commonly constrainyd to vse þ helpe of death, that cannot take commoditie of þ other too, being fallen into those calamities whiche seeme the greatest. Wherefore Damidas the Lacedemonian seemed discretely to advise one saying vnto hym, that vntille the Lacedemonians were per consylled to Philippus, they shoulde be in greate hazarde (for at that tyme the Lacedemonians were the kinges enemys, who had wonne Peloponessus:) O cowardly man quoth Damidas what can be intollerable to vs if we feare not to die? In lyke maner a boye of Lacedemon being taken by Antigonus, and soide in seruices meeete for free men, did willinglye yelde hymselfe to take paines, but when he was employed to vile works (and amouge þ rest, to emptye vrinals) he refused to do it. For whiche, whē his master did sore threate him, he forthwā climed vpon the toppe of the house, and sayde, now shalte thou knowe whom thou hast bought, and therewithall cast hymselfe downe headlonge. So Crassus beyng taken prysoner and fearinge dishonour, with his tyding roght he stakē oute the eye of a barbarous souldiour, who moued w̄re forthwyth did flee hym. A common experiance it was in þ old time, by willing death to eschew long or shamefull kinds of dyngē. And if I shoulde wroite the names onelye of such as in the raignes of Nero, Caligula, and Tiberius, did willingly kill themselues, the historie woulde be to longe, or if I rehersed the nomber, no manne woulde beleue mee. Nowe whilſt wee speake of these voluntarye deathes, it commeth

The thirde booke of

commeth to memorie, that not longe since in the
Cittye of Veris there lyued a certayne Spoticarpe,
he for some great offence being condemned to dye,
desyred to speake wþth his brother, who in killing
him deliniered certayne poysone whiche he broughte
in his mouth cloſed wþn a nut shel, þþ wþre where-
chaffter a fewe houres he dyed: wheteþ he saved
himſelf from longer sorrow, and eschewed the re-
proche of dishonourable death. We reade þ some
men to auoyde extreame sickenes, haue voluntar-
ily ended their liues: of which number was Pom-
ponius Atticus, a famous man extreameþ tormented
wyth a greuous disease, & at length finding some
rest, pyned himſelfe for not falling into his former
paynes. Iulike maner dyed Corellius Rufus to a-
uoyde the paynes of the goute. But oure Lawes
do not permit any man to procure his owne death:
and for good reason: for that nothing shoulde be
intollerable to a Christian man (onelye extreame
torment) which the Lawe doth not allowe, yet
þþ law is permitted. Now let vs proue þþ besydes
this intollerable sorrow (and þþ not altogether ex-
cept) there is nothing that can make a man discour-
aged, and that all men beinge wylle, are equallþ
happie and vnhappy. So as I may thynke with
Socrates, þþ all mens care and euilles were by one
allente layde together on one heape, and equallþ
dividid to euery man alike, after we had ſene
the greatness of other's greeues, we would choose
to take wþpon us our owne, rather then to abyde
the chaunce in deuision: because eche man know-
þþ his owne euils, and is ignorant how great the
greeues.

Cardanus conforto.

grees of others be, which is the reason why ech
man thinketh himselfe most vnhappy. In discourse
whereof two thinges may be obiected: the one, þ
this booke can onely profitte those that be learned:
and also withoute this, the learned by readinge of
Cicero, chieffelye his booke, De Finibus bonorum, his
Tusculane questions, his Paradox, and De Senectute,
Plutarchus, Petrarchus & Boetius, with divers others,
shal finde no small remedye in all calamities. And
how shal the simple and unlearned sorte (as is the
most part of the people and many gentlemen also)
take profitte of this booke? So as in comfortinge
the learned I shal seeme presumptuous, and for þ
unlearned superfluous. But I neede not feare to
be herein accused, because (as at the beginninge I
sayde) my other bookes were made for others vse,
but this onelye for my selfe, which though it can-
not compare with the eloquence of Cicero, the gra-
vitye of Plutark, the subtyltye of Petrark, or þhiloso-
phye of Boetius, yet is wel lyked of my selfe, for that
reason I alledged at the beginninge in children, þ
euery one loueth his owne worke. Yet haue we
erred? who knoweth it not? but those errors are
tollerable which harme not others, and procedeth
of nature. The other whereof I must accuse my
selfe, is, that some will happillye saye, that when a
man enjoyeth health, he maye easelye counsell the
sick: which is as muche as to perswade wþth
vaine words, that in works we do not performe,
and therefore in speache onelye doe make a shewe
of vertue. Of which blame Cicero, Plutarchus, Petrar-
cha & Aristotle himselfe do excuse mee, because they

I. extolled.

The thirde booke of

extolled magnanimitie & yet in aduersitie did not
she we it, and chiefelye Cicero, who of all others de-
clared himselfe most base and abiect of minde. The
others endured no great aduersitie, for besydes a
little tyne in banishmente they liued riche and fa-
uoured wyth Princes, and that worshipe. Also it
is not requisite that all good men, though they be
valiant of minde, with peril of their persons shold
put thei^r valure in proofe, the one is a tryal of for-
tune, the other of vertue. Neþher is it euer neces-
sarye that such as saye well, shoulde also liue well,
for truch sometimes is maintayned by wicked me.
But althoþh by dissembling I might escape these
reprehensions: yet where I saye that for allare of
myne owne griefe this laboure is taken in hande,
hardlye it is allowed in reason that they that haue
alwayes liued in prosperity, can aptly perswade o-
thers comfort in aduersitie. For if a man woulde
so do, yet were there small good likly to followe.
This booke shal therefore gayne the more credite
wyth others, that I my selfe haue bene in myserye.
And although (as erst I said) euery man may praise
vertue, yet is it not the parte of those þ bee honest,
to directe a life contrarye to they^r owne wordes.
How can we leade the like life, eyther in fortitude
or pacience, or declare þ same to others, if we haue
alwayes liued in prosperity? Therfore shold I o-
mit þ greatest & most necessary part of this booke.
If I leaue vntold, þ (as I thinke by deuine desti-
nye) I was b^r gotten, borne, & brought vp, in great
misery, & so haue almost til this day liued. For such
as do perswade others to sustayne greate paine, if
they

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they themselves haue done the like, thereby they procure their words both credit & auctorite to be the rather beleued of others. So did Anistides, Physician, Socrates, Plato, Cato, all the Propheteſ and holy men, yea þ author of al good I E S V S C H R I S T. Yet haue I not induced these worthy men because I woulde ſeeme to contende wyth them in vertue, but rather followe theyr order of lyfe. And the more basely I was borne, þ more maye others (if they wil) hope to excell my pacience in aduersite. You ſhal therefore firſt understand, that in þ tyme of pestilence I was conceyued, my mother as (I thincke) undelivered became partaker of my misery & was forced to ſye. The 8. daye of the Kalendes of October, in the yeare of Grace 1501. halfe deade came I into this world, when all men dispayred of lyfe, by vertue of a bath made of byne I was receyued: within thre montheſ next after I lost two of my brethen & one ſister, the plague continuing in our Cittye. The ſicknes ſpreadinge more abrode in Pauia, ſodeinly of þ ſame death died my foster father. Afterwards I was bouldly and charitably receyued into þ hands of Iſidorus Resta a noble gentleman & frende to my father, where after few dayes I ſeſſicke diſeased with the dropſye and ſlurſe of the lyuer, yet neuertheleſſe preſerued eyther through the ice or mercye of G O D, I knowe not: no kinde of ſicknes was afterwardeſ unaprooued, till I attayned eyghte yeareſ of age. At whiche tyme I became ſeruaunte to my father till I attayned the age of ninetene. O Lord euen thus I paſſed the flower of my youth both wyth-

I.ii. oute.

The thirde booke of

out delight and studye. At length perceuinge that by force I might not compell my father, entreate him I could not, and to deceyue him I thought it dishonestye: for loue of learninge I intended to haue entred into Religion. My mother then seeinge her want of children, entreated my father to put me to schole, wher I remēbringe my time alreadye lost, and the shorntes of mans life, earnestly applied my selfe to studye, euer in feare lest my father hearinge some euil reporte shoulde take me awaie. And there as one never in schole before, I was not a little troubled wyth hardnes of the latine tongue. Yet amonge all these labours my father did graunt me leaue to studye the Science of Geometrie & Logick, wherin although hee helped me onlye with a few good lessons, booke & libertye, yet through study at spare times I did attaine vnto them. Then absence encreasing my fathers good opinion, the plague beinge great he dyed, hauing newlye begonne to loue mee. At that time þ cruel warres began in oure countrey, being poore and boyde of all other helpe, throughe great care & diligence of my mother I was sustayned, when my small patrimonye suffised not. For suche as it was, I did consume it in the office of Rector in þ Universiteye. Neyther had I anye other meane then Chesse playe to procure my selfe a lyuinge. So being from one misfortune to another transported, I settled my selfe in þ towne of P A V I A, where by practise of Phisicke (thoughe poorelye) I sustayned my selfe and my familye, as one (that besydes I had nothinge) was indebted by reason of

Cardanus conforto.

of my baine office. Then by my mothers letters
was I called home to my countrey, wher I found
nothunge well ordered, nor no frende, my cosins
sued in lawe agaist mee, and in oure Colledge of
Physitians I was repulsed, being suspected aba-
starde because my father did so euill entreate mee.
Neyther can I boast of any fauour founde in the
Physitions of Padoa, where hauing twise deserued
to haue beene made Doctoure, I was not with-
standinge iniustlye denied my grace, and at laste
through the earnest suite of the Podestate, scantily
graunted. A shamefull acte, if mine owne euil for-
tune, and not theyr leudenes did offer me so great
inurye. Then dispayring of all good, I fel into y
sicknes which we call Consumption, a sickenesse
(as the Physitians saye) incurable. And yet (whe-
ther through good prayer or for other purpose pre-
served) after seuen monethes, wout helpe of Phi-
siche and beyonde al expectation I escaped Con-
sider now what cares, what sorrow & vexation my
minde endured: when on the one syde mine owne
great pouerty, & on y other my mothers vnwilly-
age was considered. Besidz this, y frowardnes
of my frendes, the wronge as I thought of Phys-
itians, the threatning of a great man, the dispayre
of health, lacke of frendes, and wante of abydinge
place, did altogether molest me. I wanted wherw
to liue: labour I could not, & to begge I thought
it shameful. Amids so many calamityes wherein-
to vnfrendlye fortune, the hardnes of my father, y
mislyking of kinsefolke, and the mystery of the tyme
had cast me, through good counsel I esche wed (at
least.

¶.iii.

least.

The thirde booke of

least wise h̄ presence of my myseries by returning
to the City, where many frends did comfort and
helpe mee, and throughe Gods grace sodeinly I
escaped my sickenes. Afterwardes to meete with
mysorder of sickenes I vsed abstinenē, against the
affliction of fortune, pacience, against pouerty, spa-
ring, against suite, dilligence, against repulses, h̄ stu-
die of learning. And alwayes from the beginning
till this time, this booke (though not then wrytē)
yet conceyued did greatly comfort mee. Thus re-
turned to my countrey I founde my mother in
health. Before which time, euē til this day hausing
suffered many myseries (perhappes to others in-
tolerable) by disdayne I ouercame them al. first
I was releued and defended by my good Patron
the reuerend bishoppe Philippus Archintus both for
verte and learninge, a wyse and worthye man.
After, throughe commendacion of that excellente
Prince Alphonsus Auolus, (to whom I dedicated
my booke De eternitatis Archanis) I was by pro-
curemente and singuler fauoure of Franciscus Sfon-
dratus the noble Senator, chosen into the order v̄
the good lyking of euerye honest man, beinge then
almost fortye yeares of age. Such hath beene h̄
course of my lyfe, crased wyth continuall & greate
calamityes. Wherewnto what my studye hath
helped you may conjecture. As for greater giftes
of fortune I did contemne them, wyth like minde
that I suffered all offered iniuryes. Wherfore to
the continuance of my lyfe and recovery of quiet,
I haue not obtained of God any thing more pro-
fita-

Cardanus conforto.

fitable, then pacience: for by vertue therof amids
my greatest myseries, I founde fauour and helpe
in theym of whom I never had anye good deser-
ued. For Franciscus Bonafidus a good and faythful
P[ro]p[osition], so stoutlye defended my cause agaynst
the wronge of the P[ro]p[ositions] of P A D O A, as no
brother for a brother woulde haue done more.

Grete assistaunce did I also finde in Franciscus
Crucius a most vprighte Lawyer, my suite depen-
dinge in the Cittye of Mylan: Who was also the
occasion whye in divers saynges, teachinge, wry-
tinge, and inuentinge, I bestowed much trauaile.
And albeit a minde vnmolest maye beste doe all o-
ther thinges: yet haue I found that inuention re-
quyret a quiet mynde, which may appere by di-
uers and sondrye my Bookes. &c.

But of my selfe perhappes I haue to muche
spoken, not in myne owne commendation, but for
examples sake. For what prayse canne base pa-
rentage bee, the displease of my father, frendes,
and Countreye, my healthe hindered, my fortune
vnfriendlye, myne estate poore, and nette to deg-
gerye: who so therefore doth thincke mee to haue
spoken all this for glorie, whiche tendeth rather to
shame, must needes condempne mee of greate fol-
lye. And bee wyll thincke mee vnterlye vnwyse,
who so euer iudgeth me to haue spoken these thin-
ges for ostentation, which are rather matters to
be ashamed of if (leaving oure purpose) wee yelde
to the common oppnion of others. But it was
myne intente by one example to teache these thre
thinges.

III. **fitte**

The thirde booke of

First þ without a conscience gilty of euil, no man is miserable. Secondly, þ the valiency of minde doth greatlye helpe, not onlye to contentacion, but also to procure the mutacion of fortune. Lastlye þ the reading of this booke was profitable both to perswade vnhappye men wþ pacient minde to suffer aduersity, & those that be happye in their owne oppynion, to be modest and continent. Besydes þ (as is already said) though men do wþt this or such like bookes to read, yet shall they in theyr myserye be deprived of all comfort: surely no. For so should we take vpon vs a thing almost devine. Because this onelye is necessarye to saue thee from myserye, þ thou perswade thy selfe thou art not myserable. Which rule in one woorde may be taughte and learned of euery man. And whosoeuer shal not conceiue this reason which is auaylable to perswade þ wise, then let them read this or some such booke as necessary. But the simple sort, & cōmon people, beleuing this rule, neede not these reasons which our law of life doth also approue. But such as woulde instruct others, maye receive of this Booke some profit, though I vntaught haue writte it onely to my selfe, & being vsed to demonstrations, haue beseued what followeth death: yet þ here on earth shold be neither felicitye nor misery, onlye by reason of aunciente writers I coulde not proue. I thought therfore expediet not only to reduce their sayings together, but also to adde thervnto what soever I could. Wherfore to begin at the discomodities of pouertye, being the burden of them selfe to some intollerable, and as Menander affyrmeth

Cardanus conforto.

meth. No burden is more heauye then pouertye,
And on the contrarype part Riches haue alwayes
bene had in price. The saying of the Poet is yet
unchauanged.

Now vvealthe doth vyield the yworld, and vvealthe doth vvorship gayn
Vea vvealthe doth vwyn the frends at vyl, the pore ech vher cōplayn

But nowe let vs not at all aduentures, but ouerly as we can (because it containeth many pointes) enter into our matter. First we must proue that the pore man is no lesse happy then the rich. Secondly that pouertie is no impediment to glorie. Thirdly that there is nothinge more hurtfull to a pore man then to desyre to become riche. Fourthly that after death ryches doth neither profitte the dead man nor his posterity. And to þyfyst part this I say, that in a poore common weale the felicity is more then in the rich, there is euer foud lesse hate, lesse ambicion, and lesse disorder. Titus Liuius telleth that albeit the common weale of Rome, was at the begynning afflicted with sundry seditions, yet among so furious a people besydes wondes nothing was done, so as without iudgemente was executed. Tiberius Gracchus was the fyfyst man that without lawe was put to death, syre hundred twenty and one yeare, after the buildinge of that City, euen then newly attayned to some ryches. Plinius witnesseth howe great commendacions the ambassadores of the Carthaginences (being enemies to the people of Rome) did geue vnto the Romaings for their mutual loue. But after that riches grew to estimacion in Rome, nothinge continued in assurance

The thirde Booke of

rance, nothing vndisquieted the people withoute
concorde, the Senate without authority, slaug-
ter without respect, gouernement without lawe,
wicked lyfe without controllment, common persons
without reverence, youth without bashfulnes, old
men without gravity. Al things were prophane
and mixte, with the dregs of slaues and strangers
From hence sprong vp y fruct of al mischief, wher-
by it appeareth playne, that miserpe followeth the
footsteps of rich common weales, and quietnesse
procedeth from pouerty. The Lacodeimonians lyke-
wise while they lyued almost in beggery were glo-
rious and happye.

In witnes whereof we synd that when the king
of Persia did send certain ambassadors to Lacedemō,
they were there through fury of the people robbed
and slayne. There was in Lacedemon a temple of
Talchibius, Agamemnons cyper, a sanctuary for am-
bassadors, which vpon a tyme not yelding to the
sacrifyers any lucky prophesies (for that was ta-
ken for a religeon) it moued the penitente Lacde-
monianis that in stede of the ambassadors slayne, as
many (that is to say too) shold offer themselues
to death. Then Sparthius and Bulis offred them-
selues departing thence to Lacedemon, before they
should come to Xerxes sonne of Darius, (who before
had sent the ambassadors) they came to Hidernes y
kinges Lieutenant, who entertyning them cour-
teously, after he knew the cause of their comming,
and the greatenesse of theyr myndes, perswaded
theym rather to thvole the kinges fauoure, then
death, for Xerxes wold make theym rulers over
all

Cardanus comforde.

All Grecie, and that he hym selfe was one of hys Lordes, whose State he willed them to consider and if they woulde follow his counsell, they shoulde not refuse the kinges frendshippe.

Then aunsweread they, Thou knowest not Hiderne howe ioyful a thinge the pleasure of liberty is, where of thou euer seruinge a kinge hadde never prooef, but if once thou myghtest taste thereof, thou wouldest preferre it before all the kingedomes of Persia. Such felicitye hadd these men in their Common weales, eyther of pouerty, or at the leſt wile with pouerty. And yet was the lyfe of the Lacedemonians (as before I sayde) hard, by reason of theyr vse in warres, notwithstandinge, by the benefyte of pouertye (hauinge no monie at all) so deare to them was liberty, as they esteemed it aboue a kingedome.

But omptinge to speake of Common weales let vs inquyre of priuate Lyfe, where in is greater Pleasure, greater Quiet, then in kingdomes, neither can a kinge bee assured of frendes, neyther can he feele the chiefeſt sweete of Venus ioyes, beynge in dout of desembled loue. For wel you know the chieſt and greateſt Delight of that pleasure is, to loue and be loued. And how can he know himself beloued, whē feare of power or hope of reward do make the willinge suspected. It is no meruaple therefore that ſo many doe declare themſelues unthankfull to princes, for they cannot be accompted as frendes, that eyther for hope, feare, or daylye remarde, bee entartayned. Therefore Phelippus reprooued his ſonne Alexander, because wyth geuinge

The thirde Booke of

genuing he thought to gayne the good will of people. Albeit the lyfe of princes is most noble, yet wating loue and friendship, by no meanes can be accompted happy, because they are to seke of such benifysts as do nearest approach the happiness of mortall men. But let vs now consyder that although in these thinges they were equal to pore men, whether then the lyfe of Princes, or common persons, were more pleasant. The pore man rysing earlye, after his handes be washed, resorgeth to his laboꝝ, wher hauing a while exercised him selfe (besydes the helpe of his hongry supper the night before) w̄ his felow in labour, wherewithal hongrye Sauce they sauour all sortes of meate, what soever commeth to hand semeth pleasant, delicate, and preciuous. In dyning tyme, they common of pleasaunt matters, and tell what hope hee harþe of tyme to come. This company breedeth no distencion, this dyet causeth no facietye, no disdayn, no suspition. The dinner ended, after pawlinge a while, they returne to accustomed laboꝝ, wherein they get good appetite to supper. There being met, they want no mirth, gentill iastes, and pleasante tales according to the quality of the guests. Then to bed they goe, whereunto preparing themselves, the shining starres doe stirre them vp to looke to heauen, and remember that at length they shal come into that most blessed countrey, promising in mynde (if anye thinge were sinfully done) thamendment of theye offences. Thus wearied with long laboꝝ by daye so sone as he commeth in bed, sodenly he falleth in to sound sleape. In such a sorte lyuinge, the simple man

Cardanus comforte

man gayneth healthy and long lyfe, neither trou-
bled with repentaunce of passed time, nor feare of
that wil after follow, when holy dayes do hap-
pen he resteth his weary bones. Then wandreth
he at will, and if ought therelbe in towne pleasant
or worthy sight, he may without offence see it.

He beweþ the suburbs, the greene fieldes & mea-
dowes, he meeteth his companions & taketh each
where his disport. He mindeth no displeasing im-
aginacions, he ioyeth in lyfe, and liueth prepared
for death. And if happily he be learned, maye bee
somwhat the more accompted happy.

But the Princes life is cleare contrary. He having
shaken of his yesterdayes surfyte ryseth vppe, hys
mouth not well in taste, but on the one syde offen-
ded with unsweete sauour of his owne stomack,
on the other distempered with euyll rellesse. Then
assemble on every hand his Garde, souldiers, ser-
vantes, parasytes flatterers, and suters, hys men
swarne about him, they exclaime, crye out, & com-
playne, because all thinges are out of good order.
The porters kepe backe the importunate people, &
some perhaps they promise liberty to passe in.

And if the prince be of good dispokcion secretly he
examineth his assayres, which fynding to be infi-
nite in nomber, he lotheth his owne lyfe. For some
thinges he dispayreth to bringe to passe: and some
thinges he hath great care of. Now he blameth þ
infidelity of some persons. Now hee accuseth the
flouth of others, now he fyndeth fault with some
mens couetise. Now he forecasteth some necessa-
rye matters. Now he heareth prayers. Now hee
harke-

The thirde booke of

hatbineth to suytes wherin þ more attentive he is,
the moore is his trouble, and care of mynde, so at
last he referreth all to his Counsayle.

Thus you se that as to a prince nothing is displea-
saunt, so doth he nothinge with pleasure. When
diner time commeth, then is he solemplye serued
wyþe Dishes, Platters, Cuppes, Carpets, noþyn
Sallets, Sauce, meat, bread. Dainties of strange
deuise and all sortes of princely provision. But be-
inge thus settled at meate, either he hath no compa-
ny at all or hauinge, they be commonly inferiours,
and forced therfore to be placed farre beneath him,
who though outwardly metrelye disposed, yet in-
wardely loden with many cares. And as the Poet
saythe.

VVythin vvhose fearefull face the palenes dyd appeare,
of great and greuous loue.

But now to returne to a kinge who sed with the de-
licate daynties and clothed in rich robes (beinge
glutted with yesterdaies cheare) doth neyther tast
his meate, nor take pleasure in syght of any thing
he can beholde. But clothed with all delicacye, he
leaneth backe looking round about, and at length
chooseth some one meate that leaste doth offend
him. And admittē he could take delight in eating
or drinke, should that much pleasure him? sure
lye no: Because all hee doeth is toynd wyþe sus-
picion. He feareth his meate, his dynke, his stole
his Chayre, his Trenchour, his napkin, and knife
for in every of theym may be secret poysone þat
pleasure can eatinge be, beset with so many suspi-
cions.

Cardanus conforto

tions? Were it not better to suppe with the simple sallets, rootes, and fruite, then with all these rich dishes and daungerous delicates? what can bee worse then suspicion, where perill may also lurke and feare is never away? which Dionisius by good ensample proued, for when Damocles had longe flattered him (as parasites doe alwayes followes Tyrantes) for prooфе of such felicity he caused Damocles to put on his princely apparell placed him in his owne princely chare, and set before him all the pompe, ioyes, and ryches of Siracusa: whiche done by a smal thred he hanged ouer his head a sharpe sworde naked, which Damocles seeing, he durst not stretch out his arme, nor make any motion to carue himselfe of those delicates which were set befoore him, but finding himselfe on euery syde beset wþh feare, hee prayed Dionisius to deliuer him from thys royal feast, where he learned so much as never after hee desyred to become a kinge. Moreouer to speake of a princes life, when he hath royally & stup- tuously dined, and all his dishes with greate cere- mony taken away, in commeth iesters, iuglers & minstrels: some they craftely flatter, som thei back bite, & som they seke to disgrace: some fal to laughinge, & some to mopping & mowing, while others do sound the instruments. In euery of which acti ons, þ more kyndly a man plaith the parasite, the more he is allowed of. Duringe these doinges the prince wþ fayned cheare, museþ on other matters, more waightye: and happelye occasioned by some aduertisementes wþtten unto him, to counsell he goeth: where many matters be called in question
net-

The thirde booke of

Neither pleasaunt to be hard nor good in the execu-
tion. Because some are vniust, some euill, & some
perilous. Such displeasant imaginacions a kyng
hath, now he syndeth offence, now he discouereth
treasons, now feeleth ingratitude, now he reuea-
leth suspicion now he discouereth errour, and euill
procedyng of ministers, and now hee syndeth hys in-
fydelity of princes. Hys mynd thus molested, hee
sigheth and soroweth hoping to remoue the memo-
rye of such imaginacions, perhaps he hunteth, ry-
deth, or beholdeth others ryding. Whither forthib
the people run, and bring that to mynd which hee
would willingly haue left vnthought of. Then af-
ter speach of sundrye matters, to supper hee goeth,
wherof he syndeth the lyke annoye that his dinner
did offer him. At length to bed, where before sle-
ape he museth of many displeasant matters, howe
many men are, or must be executed, though not al-
together iustly, yet necessarily, what practises are
made, what feare, what enuy, what injury, what
warre, what spoyle, what subuersion of Citties,
what suspicion of death, and last of all desyreteth ey-
ther not to be, or els to enjoy a more quiet life.
And thus from one fancy to an other, he turneth &
tolleth his mynde, yet in the ende findeth all thin-
ges so confuse, as nothing is assured or parmanet.
& thus he desyreteth to sleape, whiche is not easlye
had his stomacke beinge quercharged wyth a sur-
fytinge supper. And admitteth he doth sleape, in slea-
pyng he meeteth vnquiet ymaginacyons, fearfull
dreames & visyons. Though hys bed be rygh, soft
& delycate, yet hys rest oft tymes hard & shorte.

no hat.

Cardanus conforto.

What life is this then sinfull of cares and answrye
of mynde. And as Antigonus answered his sonne
Demetrius telling him, that more mildly hee beha-
ued him selfe towardes his subiectes then stooode
with his honoure? O sonne (quod hee) thou kno-
weste not that a kingedome is nothinge ells then
a gloriouſ ſeruitude. So Tymolion the moſt hap-
pye of all the Grecian Dukes, ſayde that princes
were the minifters and ſeruauntes of many. Be-
ſydes all theſe cares whiche kinges are coimbred w-
all, ſuch as are Tyranteſ bee occupied with incēſt
rape, muſter of innocentes, poyſon, threatninges,
violence, tormentes, and ſacrilege, yea feare and
ſuſpicion are on euery ſide at hand. As many there
be whom a tirante feareth as are thoſe that lie in
ſear of him, whiche the verſe of Laberianus againſte
Caſar the Dictator doth well ſet forth, ſayinge.

Of force he muſt feare many: vvhom dayly many feare.

What gard is ſo viſiſt as can defend him: He ſuſ-
pecteth his wife, his childeſ, his paramour, his cup-
bearer, his barber. A miſery ſure to great to be wi-
ſhed to enemies, or þ mooſte wicked persons. But
now I ſee much hath bene laid of felicity thoughe
confuſely. Let vs therfore at length moſe imperti-
cuſer touche euery on. And firſt I ſay þ life of a poſe
man is longer, moſe healthy, & ſtrong, then þ whi-
che rich me haue, neither do I think þ any do dout
there of. Only thre men I do remeber þ haue paſ-
ſed the age of a hundred yeares, & all they almoſte
beggers, one was a Carpenter, the other Apothi-
carpe,

K. i.

The thirde booke of

carye, and the thirde a ploweman. Hwo can hys
lyfe be long that lyueth in lust, ydlenesse, and surfy-
tyng, wheroft richmen do scarcely eschewe any one
How diffing therfore be the orders of mens lyues
the one in abstinence and exercise, the other in ban-
quetting and euyll rule. Euer continuinge in ydle
nes or preposterous labour, watching by night &
slepinge the day? Herof commeth dropsies, con-
sumptions, and goutes to richemen: But what
poore man almoost doth complayne of theym? The
complexion of their faces doothe often tymes also
shew what lyfe they leade. A poore man other
whyles hathe moore beautifull Chlydren then
hath the rich man, & in hauing them as fortunate.
They many times are barren or haue chldren be-
rye weake and sicklye: but pooremens never wanke,
yea rather are ouerburdened. And the reason ther
of apparat. For chldren are made of their parents
seede, whiche beinge plentifull geneth the childe a
lively spyrte and strong body, both which are en-
creased by labour. In noble personages it is far
other wise: if they mete seldom they make manye
chldren, but weake onys: if they mete often none
at all. But poore people haue manye chldren, or
not, yet som, & thole strong. For whiche cause Licur-
gus ordeined a good law, þ when women were w-
chylde, they shold be enforced to labor. Besydes
al this poore men haue liberty, wheroft princes pos-
selle little. Pooremens do visit every place, but prin-
ces may not, and wher they go, great preparacion
is made. So nothing is done so denlye, but longe
thought vpon. A prince is enforced to tary þ leisure
and

Cardanus conforto.

and flouth of his seruantes, to beare with their ex-
tours. In sommer notwithstanding all prouision
he is annoyed with duske. In winter he shoneth
the colde, and yet do feele it. But the pore man in
sommer exerciseth himselfe in the shadwo: and in
winter with laboure driueth the colde away, and
that with pleasure. The richman carfully defen-
deth his own Lands, but the pore man beholdeth
all, and the seldomer he hath liberty to se the grea-
ter pleasure he hath in seinge. Neyther do thou y-
magin I saye other wise then I thincke: my selfe
haue never wished any thing lesse then to haue gar-
dens in the suburbs, for the reason abouesayde,
that other mens for their rarenes do more delight
and to haue them myne owne were nothing pro-
fytale. All men do study to lyue, whiche lyuinge
the pore man by labour doth gette, his nature is
stronge, his bodye bneorupt. But happelye thou
wylt prefer arte before nature, I yelde to thine o-
pinion. we see that arte though not exquisyte, doth
also helpe pore men, but to rychemen arte is an hy-
deraunce. And some things whych pore men ac-
compt wyle and bace, are wyth rychemen hadde in
greate pycce. As lettysle, apples, grapes, and radish
And contrary wyle rychemen make none accompt
of partrydge, hares, peacockes, and plouers, which
pore men esteeme for excellente delycatees. What
choyse is ther in thinges, when it is only change,
that breedeth the dyffERENCE? Cicero telleth that
Supynge wythe Lentulus hee surfyted of sweete
Beetes.

The lyke reason there is to proue that a pore man
sleapeth

*The thirde booke of
sleapeth moze soundly then the rich. And as men
saye.*

The grassy flag, the silke more soft
doth yeld the sleapes vwith great deligh:
But stately beds in tovers aloft,
the richmans rest vwith feares, affright.

The rich man troubleth his minde with cares. The pore man careth only by labo: to get his living. The richmans cares are earnest & manifold, howe to kepe his welth, how to bestow it, & which way to accoint with his receiuers. The pore man careth only for himself. The rich man is enforced to kepe others, wherof groweth so great sorrow as somtyme: we reade þ they haue not only lagnished, but also killed themselues. The pore man with losse of goods is neither so tormented as he killeth himself nor so desperate as to occasion others to lay hande vpon him. One only feare the pore man hath, whiche is, lest he lack wherwith to lyue. And yet what a nomber of helpes hath hee? Frendes, aliaunce, kinsfolke, good men, and hospitalles. Neither shalt thou almost fynde any (vnles they be dishonest) þ can want any thinge. For whoso getteth by arte any thing, ought not from day to day spende all, but euer keepe somewhat in store, whiche rule obserued, there is no daunger of beggery.

Thus wee see the wantes of pore men manye wares supplied. And among the rest a pore man in tyme of famine maye liue by scruiinge the riche, whoe are subiecte to suche inconuenients as can not bee eschewed as Impolicion of Princes, subtily of seruants, craft of heyres, deceite of enemies
and

Cardanus conforto.
and men unknowen. Whereof came the Satyre;

Som hourding vp great heapes of gold, not knowving hovv to vse thē,
Lyke sacred stufē doth store vp vvealthe: so folly doth abuse them,

But who needeth to meruayle o: thinke I haue
alledged a fayned reason, whē I my selfe haue sene
an hundred men by sundry meanes through their
riches to perish wout fault. Others haue ben poi-
soned by their familiars, others slayn w the sword
others hanged, some robbed by the waye, as was
Curtius in our city, and Aluisius Donatus in þ town
of Saccensi. But of such as haue perrished through
honger, in my lyfe I haue scarcely seeне four, and
they not with out fault. For ensample wheroft
were superfluous to resle any histories, the proofe
therof being dayly sene'. Therfore among so fewe
richmen, seing so many for riches do miscary, and
among so many poore men so fewe do perrishe for
honger: is not in that respect the condicion of rich
men much worse then þ state of the pore? The rich
man prouideth shif of apparel & houshold stuf, not
only nedefull, but also burdenous, whiche asketh
care, kepinge, and dayly reparacion. And yet god
knoweth no gold is more holsome to drinck in the
glasse, neither is Siluer more cleanly then stone,
nor brasle more mete to boyle in then the pitchers
of earth. Garmentes the more symple they be, þ
more holsome & lesse burdenous. A man comethe
into this world naked, hee needeth a garment but
no burden. The Romaynes, and Lacedemonians,
were at the beginning so basely appareled, as that
kynes had them in admiracion.

L iii

As

The thirde booke of

As touchinge nedele garmentes what shold I
saye other then as Socrates said, beholdinge the wa-
res to be solde in the fayre: How many things are
there I neede not? Hee accompted theim nexte to
the Gods that wanted fewest thinges. The gods
haue no want to be supplied, and all thinges super-
fluous is troublesome, chieflye in apparell. Duste
doe decaye it, water dothe rot it, the thief dothe
steale it, thy freend do weare it, the walles do rub
it, wearinge doth make it thredie bare, thy neigh-
bour doth borow it and selidome restore it so good
as it was lent. What is this apparell, other then
a troublesome and burdenous brauerye: If thou
regarde their beautye, paynted clothes be best, or
if thou respect the ambition, that shal hereafter be
declared.

But let vs consider whether loue be more to to-
ardes the poore or the riche. A pore man is simple
and truly loued, the richman is either feareid or ho-
noured. And if happily he be loued none assurance
he can haue thereof. But percase it may be sayde
that a richman is more sure from injury: surely no
A pore man may best be revenged, for nothing hee
hath to lose, nor that he feareth to forgoe. The rich
man carefull both of life and liuinge suffereth ma-
nye injuries. It is magnanimitie of minde and no
worldly goods y maketh a man to liue in security,
yet perchaunce you saye: A rich man may mooste
safely offend others. But how? A pore man per-
fourmeth his offence alone in person: but the rich
man hauing committed offence (thogh none other
perill were) hath felowes in offendinge and euer
scareith

Cardanus conforte.

feareth to be by them detected. He hath also chame-
pions & ministers to whome hee is indebted whys-
the I thinck the Poet knewe speakeynge of Domi-
nianus whome for his cruelty he called Nero sayinge
in this wyse .

But vwould to God hee rather had his time consumde in toyes.

Then cast such care on cruell dedes, or sought such vwicked ioyes,

VVhen noble states he pluct a dovvne, and men of vworthy fame,

His subiects loue forthvith he lost, and gaynd eternall blame.

But vwhen in bloud of simple soules, he bathde his bloody hand,

VVithout renenge he felte the smart, and could no longer stand.

Such guerdon God doth geue, to men of cruel mynde

that seeke the liues of hamelesse folke .

Then I pray you what hath a rich man better then
a poore? Lyfe, health, chyldren, meate, sleape, fren-
des, liberty, security, delight, quiet, garments, vte-
siles, loue, rest, with all other thinges more desyred.
It is therfore no meruayle that Horacius sayde.

Happy is he vvhorne God hath prouided suffycientlye
vvhervith to lyue .

He lyueth in best estate that possesseth so muche as
maye maintayne hym to lyue, whiche as Aristoteles
sayth is so much as is needfull, for a mans owne
person and his womans . The Prophet doth wit-
nesse the same sayinge: O Lord geeue me neither
riches nor pouertye. And if nedely I must decline
from the meane, Riches are moore perylous then
pouerty. For pouerty is relieved by industrye and
arte, but there is no remedye againstte the discom-
modityes of Riches .

B. iii.

Also

The thirde booke of

Also the fall from riches is greate and without recouery, but pouerty diffreth litle from sufficiency wher of to lyue. In pouertye a man hazardeth only his body, but in bsyng riches both bodye and soule is aduentured. Finally if pouertye be remoued all inconueniences that it dothe bringe bee also taken awaie. But suche as loue riches, they fallinge doe notwithstandinge keepe styll theyr imperfections both of body and mynde. Pouerty therfore vndoubtedly is more happye & more assurred then riches, yea and more fyt to attayn to glorie. For who but pouertie dyd first finde oute the arts as saythe. Theocritus, O Diophante, Pouertye is the only mistris and inuenter of labor and arte. Surelie vntesse I be deceived riche men were never partakers of this praise. And when these Artes were inuented, such as had bene in estimacion were also pore. And first to begyn with Philosophy h̄ flower of all knowledge, the Princes therof were pore men. Socrates, Plato, Aristotle, and Cleantes, who all night drew water, and al day studied Philosophy. But this is the lesse to be meruayled at h̄ Socrates (as Seneca sayth) brynging in the market and seing a cloake to be solde, taking leaue of his frendes said: fayne would I buye that cloake, if I had monye wherewith to do it. The prayse of his death and also all they that enuyed his glorie do witnes hee was almost a begger.

Plato became riche by his second boiage into Sicilia, Aristotle longe tyme liued pore, and almost an old man was enriched by Alexander.

*I thincke it needelesse to tell others as
Homerus*

Cardanus conforte.

Homerus and Virgilius the Lanternes of Poetrie,
the one a begger, the other a poore man. The whole
route of Gramarians and Oratours were such
kinde of men, Pompilius, Andromicus, Orbilaus, Vale-
tius, Cato, Lænius, Iulius Higinius. The Epistle of Pli-
nius Cæcilius reporteth that Quintilian⁹ was meane-
lye furnished wyth wealth. Iuuenalis mocking Sta-
tius the Poet sayth he begged.

Vnles perhaps some tragedye, he hath in store to tell
for honger let him pyne.

But now a dayes that rich men can gayne glo-
rye in scholes I doubt not. Let vs therefore talke
of armes wherin they are no more happye then in
learninge: what saye you to Paulus Aemilius, who
being dead had not left wherof to make his wyfe
a dowrye. Also Marius and Sextorius were Romay-
nes of base condition, yet on the one depended the
safetye of Rome; on the other some whiles greate
perill. what riches had Camillus the terror of the
warre? Scipio Africanus that for debte had lyen
in prison, if Gracchus had not helped. Arator Cincina-
tus, Calatinus Fabritius that fought wyth Pirus, Valeri-
us Publicola, Menenius Agrippa, Q. Aemilius, Aristides,
Photion, Meltiades, Cimon, Spartacus, Vitiatus, all þ Duk-
kes of Lacedemonia, and as chiefe of them Lisander
were all called from base condition. And whom
can you alledge against these? the desperat Alexander
or Cesar the subuerter of his countrey, or rather
Sylla wyth his prescritions. There is no Doubte
therefore but that in the judgement of the discrete,
poore men are to be preferred. But nowe a dayes
through

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thoughe perswasion of parasites,princes doe not
traine vp Captaynes, but rather bry them. Men
are not aduaunced for vertue but ryches and pa-
rentage. wherof it groweth that gouerners,ma-
iestrates and chieftaynes, are not appointed for
desert, but through fauor of nobility. And though
therof they gette no good, yet this cōmoditye they
gaine, þ through custome and þ smalnes of þ nom-
ber that is aduaunced, rich men onelye do possesse
all dignities. But counsellers cannot erre? And
would to God that Princes were no more decey-
ued. For trulye they do well in preferringe nobili-
tie, yet therewithal to consyder that those are wor-
thyest honour, whom vertue commendeth. The
one is sufferable, but the other intollerable: when
neyther vertue nor good parentage, but false flat-
terye is the onely waye to aduaancement. And
suche kinde of men commonlye are boyde both of
vertue, learninge and honestye. But nowe I con-
fesse wee haue a little to farre digressed from oure
purpose. For more speedye ende of this Booke let
vs consider what is the occasion of glorie, seinge
poore menne in discipline of warre, learninge, and
inuention of artes, do gaine reputation: whether
rich men are admitted to glorie in the artes them
selues? when in deede they never knewe theim.
But admit that riches are more precious then po-
uertye? Alas what myserye can come from the
gods greater then the desyre to haue them: which
the more we gette, the more it increaseth. It is la-
bour wythout ende and not vnlke the turning of
Sylphus stone. who (as Poets sayne) for reueling
of

Cardanus confort.

the secretes of heauen is forced to remayne in hell,
and there continuallye to carrie a heauye stone to
the toppe of a steepe hill , which forthwith falleth
downe, but he without ceasinge doth follow, and
on his shoulders doth bringe it vp againe : Euen
so to get riches is nothing els then to toyle thy bo-
dye in continuall trauayle, and exercise thy minde
in innumerable cares . But admit thy lucke bee
good : what happynes can it be in thy lyfe if thou
cannot vse the wealth thou doest possesse ? as Ho-
ratius wryteth.

Excedinge care of coyne, doth mortall men begile,
and loue of vwordly pelfe, all other ioyes exile.

And if liberallye and bountifullye thou wil vse
them, what a madnes were that with so long la-
boure to become riche, and so sodenlye to consume
all. The wome called Danaides being condemned
to hell for their detestable murther, do suffer there
none other tormente, then continuallye to drawe
water . And admit goodes were wryth labour to
be gottē: whether doest thou desyre them for thine
owne vse, or thy posteritye ? when in the meane
tyme thou neglectest thy quiet, & pleasure of thine
owne lyfe. Thou shoxnest thy dayes, and hinder
thy health. Some me I haue seene liue a nigard-
lye life , onelye to the ende to make theymselues a
sumptuous tombe, and honourable buriall.
which folly and superfluous care Socrates laughed
to scorne, when lying at the pointe of death he re-
fused a riche cloake whiche Apollodorus did offer
vnto

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vn to him. For surely there is among mortal men no bayner care, then the pompe of funerals, which I thincke thou will confesse and flee to the cōmodityes of inheritaunce. Thou seekest to leaue thy sonne riche, what heyre can bee better? yet in the meane space thou labourest, thou carest, thou wathest, thou hazardest infamy, thou offerest wrong, & chargest thy conscience, to thende thy sonne may spende, consume, deuoure, & keepe hauock. Whereby he becommeth proude, slouthful, madde, and in euery respect for his riches the worse. But besidē these euilles (alas) how manye ennemyes are gotten by seekinge of riches? oftentimes also men do want a sonne, or hauing one, he proueth such and of such cōditions, as they repent that euer they begot him. And sometimes we see that great inheritaunce is cause of their destruction, whiche happeneth most often to the children of Princes, who committed to the gouernmente of others are by them bereftē both of kingdome and life: as was Tryphon appoynted to the tuition of Antiochus, by whom it was by practise reported, that the childe was greatly diseased wyth the stone, and that hee must in any wyse for his onelye remedye be cutte: which done Tryphon not passinge the age of tenne yeare, through the onelye griefe of his wounde, & not oþer wyse greeued dyed. Cicero in his Oratiōn for Sextus & Roscius, doth shew what discōmodities his great riches did bring wal: & among the rest (thoughe the greatest) he was accused of murther. But seing among men of meane possessions, we see these practises dailye put in vre: it is no
mar-

Cardanus conforto.

maruaile to heare that fathers haue spoyled they^r
sonnes, sonnes haue slaine they^r fathers, and bro-
thers haue sought the life of brothers, onlye to in-
herite worldlye kingdomes. So as the sayinge of
the Poet is well verifed.

That sayth did never long in Princes court abide.

But to what ende serueth the power of mens ri-
ches, yea though it be well gotten? what pleasure
doest thou take to haue aboue the nomber of scr-
uauntes and companions? what secrete foes arte
thou forced to keepe, chaunging libertye for ambi-
tion? For a rich man in Deede is none other then a
Peripatitian god, that is to say confyned by lawes:
a seruaunt, yea an improfitable seruaunt. O foo-
lishe imagination of man, to yelde hymselfe to so
manye labours, to muse on so manye cares, to at-
tempte so manye mischieves, that looseth so manye
pleasant dayes, onelye to make his son riche. Not
vnlke the Moyles which fatte and fayne, are w-
out vse of sence, constrainned to serue in poakes, &
obeye the bitte, yea sometimes do suffer iniurie of
the poore flees. But the children of poore men be-
inge wylle, vertuous and stronge, haue libertye to
walke at will, disbordened of all kindes of care.
Being attayned to ryte yeres they hunt, they fish,
they hauke, they play & wander wher they thincke
best. Is not this libertye to be preferred before K.
Cæsars riches? But among such as haue by inheri-
tance come to great riches, the most of them haue
consumed all. Nayther can I thincke þ couetise
fathers on they^r death beddes, do seele greater tor-
mente,

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tormente, then to remember þ those riches: which
wyth long labour they haue gottē, shalbe by theyr
prodigall sonnes in short space consumed, on strom-
pets, dycinge, paracites, and flatterers of court. I
my selfe haue seene a man whose father and grād-
father in fiftye peares had gotten to the value of
a thousandde poundes, all whiche hee consumed in
lesse then three yeares. The sonne of Ruinus ha-
vinge receyued fcom his father a rich inheritance,
fel into such a transye as he lost both lyfe and goo-
des. Howe manye wayes are lawes offended?
howe manye rebellions happen? how many trea-
sons? whereinto such as live in meane fortune do
seldo me fall. Besydes this, who hath not a greedy
heyre, a sonne, a brother, or a brothers sonne þ wyll
not wyth one farthinge redeeme thee? Yet such
is the madnes of men as wyth losse of theyr owne
quiete they labour to make them riche. Therefore
seinge riches doth procure neyther glorre nor seli-
cetye to oure selues or oure posteritye: there is no
thinge worse thenne not havinge riches to desyre
them, or go about to gette them. But seinge wee
meane not to perswade any thing Rethoricallye,
but rather according to the Philosophers examine
whatsoeuer maye on eyther syde be obiectet: mee
thinckes it may be sayde that euerye man seeketh
riches, but no man wylsheth for pouertye. Which
reason albeit by diuers argumentes maye be refu-
ted, and happily truly, yet in this worke ther is no
thinge more allowed of, then þ simplicity of minde,
so as reason shoulde not proceede of will, but ra-
ther that will shoulde follow Reason. To returne
therefore

ode

Cardanus conforto.

therefore to oure purpose I say þ whatsoeuer is by any creature required either for cōmodity or necessity, þ same creatures do naturally desyre them. In which desyres brute beastes directed onely by naturall sence, do not transgresse the lawe of necessite: But man hauinge libertye of sence & reason to perswade with himselfe, doth eate, drinke, & sleepe, more then eyther commodity or necessity doth requyre. So as though eating, drinking & sleeping, be things natural, yet superfluously take, do work effects contrary to nature. In like maner are riches to be desired, not in abundance but so much as suffyceth to liue: whatsoeuer is required more, is not onely not good, but also contrarye to nature. And how can þ be good which is contrary to nature? This exceeding desyre of riches doth not therefore procede of imperfection of nature. Al men natural ly do desyre riches, as meate or drinke, not because excesse of them is natural, but because in them som what is natural, þ is to saye, so muche as suffiseth wherew̄ to liue. Which sufficiently we get, either by industrie, as those þ are learned in artes: or by reuenne as gentleme: or by consent as fryers: or by deuotion of others as Courtiers & beggers: As therfore wout eating & drinking we cannot liue, so is it lawful to desyre riches. for to haue nothing, nor know which way to get, is contrary to nature. And yet as satiety & diuinkenes be not onely euil, but also vnpleasant, so is also riches and auctorite. But notwithstanding it may be objected that those cōmoditþs whiche poore men are partakers of, as laboꝝ, exercise, industrie, pacience & abstinenſe, may also be

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be enjoyed by them that be rich: and the choyse of both being in the riche man, he shoulld be the more happye. For if willinglye wee wante pleasures, in wanting them is eyther none euill, or iustly cannot so be called. Yet whosoever thus thincketh doth greatlye erre. Because a man being brought vppe in delicacye, his minde becommeth effeminate, his bodye tender, and vnfitt to suffer traualle. Natura^s accustomed to sondry meates, do make delicate digestion. And if any man so brought vp do chaunge his diet to poore mens fare, he shortly becommeth diseased, full of obstructions, and subiecte to consumption. Or if they fall to traualle, eyther by compulsion, or for ambition, they grow vnhealthy, sickle of age wes, and in short space die. If any of these fine eaters do applye themselves to earnest studye, they commonly dye in youth: as did Ioannes Picus Mirandola. A thinge impossible it is, that a man borne to great riches should become in learninge excellent: vnlesse at the first he liued a poore life, or in his youth fell into some frensy. But contrarywyse in the prayse of pouertye it may be sayde as Dionisius sayd to Aristippus, þ poore men did begge of the riche, seeke they^r houses, and liue of they^r liberalitye. Yet if thou respecte the necessity of thinges, it shall appeare that the necessity of poore men is greater for the riche, then the necessity of þ riche for the poore. The rich man needeth a Phisitian, a barbar, a mulyter, a plowman, a cooke: & which of them needeth a riche man? Not wythstanding the ambitious mindes of men doe make suche reclame to governe ouer poore men. Also the emulation.

Cardanus conforto.

lation in worldly glory, do make poore men seeme to haue more neede of the ric' , thenne the riche of them. Yet if wee respected onelye necessitie, then shoulde the riche haue more occasion to seeke oute the poore , then they to seeke for them . Neyther can anye man doubt, but that riche men do dalye for necessitie vse the industrie of the poore : And if the riche mans goodes be needful for the poore mans vse, it is scarcelye once in the yeare. Also the riche onelye for riches do gaine reputacion, and in that respect onelye thought meete for honour and auctorite. But farre otherwyse it is in the com- mon weale of Venis, and was in Rome while it remayned in glorye: farre otherwyse it was in Lacedemon, where pouertye was accompfted a praise. Farre otherwyse in Athens, where Photion, Aristides, Cimon and Miltiades : continued longe tyme in glorye and auctorite. But in Cittyes euill go- uerned where mighte is holden for lawe, vertue for simplicitye, and ryches for decree: ryche men are preferred before the wyse and vertuous. Neyther do I thincke meete for any poore man (be he never so good) shoulde desyre auctorite. For as Socrates sayd, hast thou nothing wherof to repēt thee? But if I woulde reherse the discommodityes of auctorite, I mighte easilie proue that the felicitye of pouertye were a singuler vertue. Yet meane I not to perswade for ryches well vised in a good com- mon weale were hurtful: for that were to absurd. Hitherto by true (though subtil reasons) we haue taughte the discommodityes whiche riches do the bringe wythall. But remembryng that at the be-

L ginning

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ginning I determined not to proue any thynge by
worke and subtil argumentes, I wyll proceede in
playner speache. And therefore I saye that nature
lyke vnto fyer issuinge out of the ground, hath ad-
uaunced al thinges some more and some lesse, and
some most of all, and being at the hyest, vanisheth
and decayeth awaye: so the race and dignite of
man, being growen to the greatest honoure & glo-
rye, a whyle stayinge there, doth declyne, and at
length is clearely quenched. For where is now a-
nye braunches of Aleckander, of Darius, Antiochus, Pto-
lomeus, Dauid, Cesar, Antigonus, Mardridates: or anye
other of these auncient kinges? who so attayneth
to that highe estate of glorie, let hym not forget
himselfe, but say: Lo now þ ende of humaine glo-
ry is at hand. Then who forcasteth not what ca-
res and sorrow are likely to follow? what say you
to Charles the fifte, though he gouerned mightely &
happilye from Ethiopia Hispania and Italia, to the cō-
fynes of Dalmatia and other Nations vnknowen,
(wherein he shewed more vertue then mighte be
hoped for in any man) in consulting dailye how to
gouerne so many nations, in trauaylinge to holde
them in obedience, what man would say he was
happye? when sometimes he remembred how So-
limanus did threaten the confynes of the Empyre,
somtimes he museth how the Islands of Belcares &
the kingdom of Spayne were perturbed. Some
times he doubted the inconstancye of the Italian
Princes. Sometimes he feared the weakenes of
Cyclia and Pulia, against the Turkes. Somety-
mes he bethought hym of the Princes of Germa-
nye,

Cardanus conforto.

nye, and howe his nauye sente to see was tossed
wyth Neptuns ire: Some fledde to Hongaria, and
some to Ilerico: And wyll you call this man most
happye? whom so great cares, and so manye sea-
res did dailye torment? Surelye for my parte I
wylle my selfe rather a Religious manne of Car-
thusia, though thei libertye doth not farre differ
from prisonners. If then Charles beinge so great
and mighty a Prince was alwayes accompanied
wyth cares, and so farre from felicitye: wylt thou
saye that Fraunces the frenche kynge myghte be
called happye, or rather Solymanus? which of theim
lyued not in feare? whiche of theim tasted not of
euill fortune? And though perhappes tyll this day
they never felte anye thinge greatelye euill, yet by
ensample of others haue they feared the worst.

Polycrates that in his whole lyfe never feelede a-
nye myssfortune, before hee dyed, by the Persian
Kynge was brought to the gallowe and hanged.
Darius the Kynge (whose Emperie was thoughte
equall to Gods) before death was depyued, and
lyued in myserye. Loke bypon Syphax, Perseus, Mi-
thridates, Pyrrhus and Cambyses. To greate a follye it
were to nomber all Kynges whom fortune hath
laughed to scorne.

In oure age wee haue seen the subuertion of
fourre kingdomes, Pannonia, Egipte, Gallia Sicalpania,
and Pulia. Suche is the alteration of tymes, that
Princes are constrainyd to become either infor-
tunate, or myserable, in keeppynge thei Kyngho-
demes they liue in myserye, infortunate if they leaue
them.

L.ii.

O Lorde

*The thirde booke of
O Lorde howe livelye did Lucanus describe the lyfe
of kynges sayinge.*

O safe estate of life,

*The pleasant dayes vwhich poore men passe, a blisse aboue the rest,
to Gods almost vnkowven.*

But thou not beholding what is wþþ in þrin-
ces, lyke vnto men that gaze vpon the outward
pictures and monuments of Tombes, doest iudge
them onely happre, who in deede of all other mor-
tall creatures are most vnhappye. This must also
be cõsidered when þ cõplainest onlye of pouertye,
howe many there are so vnhappye, as in respect of
them, thou mayest be accompted happye. Howe
manye be sicke? howe many deafe? howe manye
blinde? howe many in prison? howe many in exile?
howe many condemned? howe many enforced to
aduenture theyr liues? then all which no doubt
thou art more happye. Belydes all this, if thou cõ-
playne onelye of pouertye (unlesse thou would be-
come a kyng) there is no cause to complayne. Be-
hold how many do liue miserable in Citties: howo
many beg in the Subberbeg: how many in bylla-
ges do passe theyr liues almost wþþt any thing, yet
burdened wþþ children and familie. And neverthe-
lesse constrainyd to paye tribute of þ little, which
wþþt extreame laboure they haue earned. But (a-
las poore Christian people) nowe am I fallen into
that speache which never earst I thought. So as
in seeking to acquite others of care, I am my selfe
caste ther into. But doest thou desyre to vnder-
stande plainlye that in riches is no felicitye? then
behoulde those people whiche inhabite the country,
and

Cardanus conforto.

and glorie in theyr small riches, thynkinge them-
selues happy, because they see none of theyr neigh-
bours to possesse more then themselues, who are
not riche. But if the selfe same men do resorte to
the Cittye, where they see others that for ryches
do excell them, then they lamente, complayne and
acompte themselues poore. But is this pouerty?
surelye no: maye rather maye be called enuye. Who
is hee that possesseth a thousande Crownes, that
maye iustlye be called poore? and dwellinge in the
countrye wþt that wealth, wþll not accompte
himselfe a Prince? yet if hee happeneth to come to
the Courte, where no man almoſte hath fyue hun-
dred Crownes, forth wþt hee beleeveth and cal-
leth himselfe poore. But if it should come to passe
(as it did in the time of Noe) that all moneye, pro-
vision, cattel, and other commodityes were drow-
ned wþt water, I thynke then that no manne
woulde perswade himselfe to be iniured by pouer-
tye. Howe is it then, that now hauing somewhat
thou complaynest? which declareth plainlye, that
no pouertye but enuye doth moleste thee. And
what can be worse then this? why doest thou not
desyre the treasures of Kynges and the riches of
Indie? vntesse it bee in respecte they are farre from
thee. But howe manye Countryes and people
hath pouertye preserued and gouerned, as Sythia,
Asia, the Asyrians, the Medians and Parthians. Also
Alexander possessing nothing but bodies and wea-
pon, conquered all Asia. Likewise the poore com-
mon weale of Rome subdued the proude French-
men, the valiaunt Italians, the pitifull Grecians,

L. iii.

the

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the riche Asia, the crafty Carthaginases, and the disdainfull Jewes. All which was done by pouerty. The Persians, the Perthians and Germanes, beinge lyke vnto the poore Romaynes, did in despite of theyr power defende & keepe theyr libertye. But so sone as Sylla grewe to greatnes, & by him riches set in reputacion, lyke vnto yse against the Sunne, al libertye and glorie decayed away. The began sedition, civil warres, wth slaughter of familiars and frendes. So as in shorte space throughe enuy of barbarous nations, h^{is} whole emprise came to vtter destruction. Neyther do I thincke h^{is} private riches be better or more profitable, for by the oftentimes men become ambitious, flouthful and ful of cares, which the Poet pleasantly describeth in Mydas, when he had obtained of Bacchus that all he touched should be goulde. **Sayinge.**

Amazed at this mischiefe nevve, novve riche and yet in vvo,
His vvhished vwealth lo novv he lothes, that erst he loued so.
No store can honger stanch, drye thurst his throte tormentes,
Thus vworthilye amids his gould, his former vvishe repentes.

So great is the mystry of rich men, that amids the desyre of riches they perishe. There is nothing contenting to the rich man, but that which accordeþ wþth hys couetyse mynd. For he to encrease hys ryches hazardeþ hys soule, his reputacion & frendes. nþho can thincke that either lyfe or fame is gotten by riches, and for the most parte riches do not louge remayne wþth anye man, and never descende to the thyrd degree? And seldom shalte thou see the graþchylde of a ryche man, dye in abundance. I marueyle not therfore why so many wþrthyc

Cardanus conforto.

worthy men disdained to become rich. And fyrt of al(omitting al Christians) let vs begin at Crates the Theban, who þ more fitlye to study Phylosophye, sold his goods & cast th̄ money into þ sea. More discretely did Apollonius & Tyani, who selling theyr goods which were in deede great, did giue þ same to theyr Cittizes, reseruing to themselues nothing at all. Zeno Citticus being rych, was impouerished by shypwrak, & afterwards studying Philosophy, sayd þ when hys shipp periyshed his voyage was most fortunate. But Diogenes deserved double gloriy because he dyd not only paciently suffer pouerty, but also therein lyued a glouous lyfe. For beinge asked by Alexander what hee wanted, aunswered nothinge; though by bountye of that noble kinge, he myght haue receyued great ryches. Therefore Alexander was wont to say, if I were not Alexander, the would I be Diogenes. So wel did this noble king know the felicitye that grewe vpon the disdayne of riches. Likewise Photion after he had receyued one hundred talentes, would nevermore be relued by Alexander, though he in deede he were so poore as for want of a seruauit, was forced him selfe to draue the water wherein he walshed. So I crates refused the great rewards of Alcibiades. And Artaxeris, seeking the frendship of Hipocrates and Eupaminundas, þ one for his excellencye in þ his le, þ other for his compauncy, did presente theyn wþt great gifteþ: and yet by that meane could not win them. For the liberalitye of the kinge, did not surmount the disdayne they had of riches. The treasure of Pyrrhus couldde not corrupte the fideliteþ of

L. iii.

Fabritius,

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Fabritius, who preferred honest pouertye before the riches of kinges. Such was the nobilitye of these mens mindes (though for wante of Christianitie not to be nombred amoung others) yet in respecte of generosity, meete examples for oure consolacion. Do not therefore lament for thy pouerty, but call to minde that saying of Plato. VVho so vwould become riche, must leue the desyre of riches.

A man encreaseth his riches, by h decay of others, and so a riche man is either wicked or the heire of one that was wicked, as S. Hierome wryteth.

The next calamitye to pouertye, is exile. Whether in assuredlye it is imagination onely that maketh a man myserable. For who so marketh the liues of manye, shall fynde that they haue spente some parte of theyr lyues in straung Countreyes, as Pla-
to, Berolius, Galenus and Dioscorides. Some othes their whole liues, as Zeno, Criticus & Cratitor, who thoughte theyr forraigne habitation pleasaunte; be-
cause it was voluntary. The like delyver had a Cit-
izen of oures: hee in threescore yeare s not further
trauailed then the Hubberbes of h Towne, was
for a myngle shewed to the Prince, who did com-
maund him that never after he shold passe those
bounds. The poore olde man misliking this com-
maundement, desyred leaue to trauaile in his age,
which in youth he had forgotte to do: which suite
beinge denied, the selye old fellow of very sorrow
fel sicke adyed. what can be greaterfolipe then to
neglect h is good, or wilshē that is evill. And surely
trauaile can not be evill to which so many princes, kin-
ges & Emperors haue taken hand. who wil the
there-

Cardanus conforte

Iamēt ther of, whē it is perforce. For what so ever
is well done though by enforcement, yet is it not e-
uyll. But call to thy consideracion how many co-
modities commethe of trauayle. As experiance of
forrayne customes knowledge to eschewe misad-
uentures, sight of Cities, Seas, Mountaines, Ry-
uers, woodz, variety of ayres, and þ nature of so-
dry liuinge Creatures. Also the practise of artes, &
sciences, the difference of mens wits with manye
other miracles by trauayle are dayly learned. So
as I nothinge meruaile at divers excellent Philosophers
that consumed their Lyves in continuall
trauayle. And amonge the rest I call to minde þ
great Alexander that trauayled more to excell Traianus
who enuied his glorie, then for the desyre hee
had to conquer the whole world or keepe the same
in subiection. Antonius, as he was soft of sprite, so
did he trauaile countties rather for experiance, þe
for desyre to conquere. But to returne to priuate
persons. I say that all such as haue inuened anye
excellent knowledg, were those that lyued in tra-
uayle Homer commended his fren de Ulixes for no-
thing more then for havinge trauayled sondry cou-
tries. And haue not al excellent men beene driven
to exile? Demosthenes, Cicero, Aristides, Thucydides, The-
mistocles, Alcibiades Codrus, Theseus, Eumolpus, Trax,
Aristoteles, Camillus, Corialanus, Marius, Datanus, Tris-
tibulus, Dion, Anniball, Demetrius Phalerius. And some
other that willingly banished themselues as Cono
the Athenian into Cyprus. Iphicartes into Thracia,
Chares into Bigeo, Timotheus into Lesbia, Zenephon in
to Elcus. What nedes more wordes? Say then
as

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as Socrates saide that the whoole worlde, is a wise mans country, and a wise man while he is in the worlde is never from his country. and not to bee in the worlde cannot bee. It is the part of euery wise man to eschewe death, imprisonment, & exile and yet of these three, is not exile the least? And yf death be not euyll, what euyl can it bee to lacke our country? When it was tolde Diogenes by the Synopenses had condempned him to exile, he answered sayinge, euien so do I condempne them to dwel for euer in Pontus, & win the confines of Euxinus. Did not Camillus of such hard fortune receive the occasion of his noble victoires. And where were y booke of wise men made more often then in banishmente? Ouidius Naso beinge in exile wrote his booke De tristibus, De ponto, in Ibin Triumphus Cæsaris and De piscibus. So as it seemeth that in eight yeares exile, he performed more then in those fyfye and four, which before he had lived in Rome. Plato wrote the greatest parte of his booke, whyle he lyued from his owne countrey: For when Socrates dyed, hee was aboute the age of twenty and seuen yeares. Truly whosoeuer lyueth in his owne naturall countrey an indiscious lyfe, doth gayne greate enuye, and y more if he be basely borne. Where was Chryste worse entreated then in Nazereth beinge there borne, yet hated, disdayned, afflicted, and at length in Jerusalem slayn. So it seemeth true and that no man can be a Prophete in his owne countrey. Thus we see that exile is not onely good, but also glorious, chieflie to a wise and learned man.

¶ey-

Cardanus comforte

Neyther ought any to mislyke of that whiche hath
forthered many. Would God all men knew how
profytalbe a thinge it is to trauayle, and chieslye
for such as dwel in those countries where riches
do rule as Lawe, power take place of Order, or
Tyranny in any sort is put in practyse.

Wherfore I saye that exile is neyther euyll nor to
be nombrd amonge those thinges which haue of
euyll any resemblance. But exile doth not so much
offend these, as iniurys do torment others, affir-
myng with the Lacedemonians, that who so recei-
ueth one iniury doth occasion an other, But who
ever thinketh iniurys ought to be reuenged doth
greatlye erre. For in so doinge no ende of iniury-
inge can be taken, when one iniury reuengeth ano-
ther. Who so offereth the fyrt must he not reuenge
the seconde: Hee therefore doth mooste well, that
offereth the fyrt iniury, and nexte to hym, he that
seketh reuenge, deserueth blame, because the third
iniurye, of necessity must folowe. And how can he paciently suffer wronge, that bne-
prouoked willingly offered the fyrt iniury. What
can therfore be better, then to refrayne from doing
iniurys, and call to memorie the sayinges of Pla-
to, that a wise man, differeth as far from a com-
mon person, as a common person from a chylde.
For children do reuenge every iniury yea though
against the iniurious wyll it be offered, most lykes
vnto Beastes, vpon whose tayles yf (though
vnwares thou treade) sodenly they byte without
consydering whether willingly thou did it or not.
But farre other wyse oughte menne to reuenge
those

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those iniuris which willingly are offred. If then a wise man do not reuenge those wrongs which by mishap do happen vnto him: is he not therin more worthy then the common person voyde of all wisdom? how muche were it better to obserue that deuine precept, *Michi vindictam et ego retribuam.*

That wise men haue so done, no man doubteth. Amongs whom we reade that Socrates being striken vpon the shynnes and aduised by his fren-des to seeke reuenge aunswered. If an asse haue stricken me shal I therfore be so foolishe as to call him in question? And when Xantippe hys wyfe in a rage toke his cloake from his shoulders, hys fren-des perswadinge him to reuenge he sayde, *thys is done only to occasyon you to looke vpon vs, & saxe here is Xantippe and here is Socrates.*

Diogenes receyuinge a blowe sayde. *Nesciebam quādo michi cum galea ē donio sit pro deundum.* Crates also beinge striken on the face by Nicodromo Citaredo, made none other reuenge, but wrote Nicodromo his name vpon the place he was striken, and in that sorte shewed to the hole citye the iniury offred vnto him: because to offer iniury without cause is a greater reproche, then to receiuue it. The one by offringe wronge sheweth himselfe plainly wicked, & an euylle man, the other is guiltye of nothinge myl done. When it was tolde to Antistenes that Plato had spoken euyll of him he made this answeare.

It is the parte of a prince to heare euyll when hee doth best. But Plato beinge tolde that Zenocrates did slander him, said syr, he could not beleue it: and after better prooфе aunswered sayinge. *I can not*

Cardanus conforto.

not thinke he would haue thus spoken withoute cause. what could haue beeene sayde more wisely or more safelye. A christian kinge stricken on the right cheke, ought to turne the left. And S. Paule sayth, that if thou do good, to those that speake euill of the: thou heapest burning coales vpon their heades. There is nothinge more wicked then ingratitude, nor more cruel then to oppresse innocentes: either of which faults he committeth that offereth iniury to his benefactors. Let vs now follow the law of Nature, and consider when anye iniury is offered, whether safely, or with perill the same may be doone.

For what can bee moore foolishe then to seeke reuenge, when safelye it can not bee perfourmed.

So did Pausanias reuenge himselfe vpon Philippus, but for his laboure was hanged. So did Andreas Lampugnarus wreake his ire vpon Galeazeus Sforza: but thereby he wrought the destruction of himself his son, & his brother, besydes many discomodities of his country. But how many haue bene punished & put to death, before they had performed their intent to reuenge: as were those that conspyred þ murder of Phaleris, & that wrought treason against Nero. The multitude of ensamples doe make mee leaue them vntouched. Who doth therfore beinge neuer so symple cōmend þ peryl that reuenge bringeth: which though performed doth more hynder thee, then him to whom it is offered, and somtime before performance doth vndoe both the and thine. Is then reuenge good when safely it maye bee executed? Surely at no time.

Be

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Because the pleasure of reuenge is when there is
a man may declare courage and magnanimitie of
mynde. And as the Poet sayth,

Sheve not thy force on yeldinge foes , let proud men be opprest.

He thinckes therfore that Aristides deserved praise
For when Cleomines had sayd a man must do good
to frenedes, and euyll to foes : Aristides turned the
wordes, sayinge. A man must do good to his fren-
des and seeke the reconciliacion of his foes . The
glory gotten by forgewing of foes, whō thou may
oppresse is greater , then the pleasure of reuenge.
The man þ doth good for euyll is lyke vnto God.
For he that defendeth and doth well to all menne
doth most nearely folowe God. And howe great
a sygne of noble mynde it is to forbeare reuenge þ
auncient examples doe beare witnes , wherein Iu-
lius Cesar gayned so great praysle, as no man more.
Hee having ouerthowen Pompeius and his army
Commaunded that none shoulde bee hurte that
were not present in the syelde agaynst him.
He spared M, Mercellus his mortall enemy. He sett
at lyberty Petreius the chieftaine of his foes'. Afran-
nius, Vero, Korfinius, L, Lentulus, L, Domitius. He tooke
mercye vpon the Sonne of Cato a notable Ene-
mye. He touched not Sextus Pompeius. the youn-
ger Sonne of the great Pompeius, at whose death
hee weeped.
He pardoned Ligarius at the suite of hys frenedes
and Bretheren , though he were an apparaunte
offender, and many waies gyltie. He spared Cice-

ro

Cardanus conforto.

ro and freely pardoned al other Princes that were in the battayle Pharsalica. He sette vpp the Pictures of Pompeius and synallye gaue so manye sygnes and Monumentes of mercy as Cicero both before the victorye, and after his deathe affirmed his Quarell the better: sayinge that Pompeius defensdoure of his country might more iustlye be condēned for his crueltye to Enemis, then Cæsar in respect of the greate Mercie he vsed. In lyke manner didde Octavius his successor procede.

For when Liuius the Historiographer had percyally written against him, hee vsed none other Reuenge but called him a Pompeian, Lykewise when Asinius Pollio, had in his Booke praysed Cæsarius Brutus, Afranius and Scipio, he sought no reuenge againste him. Besydes all thyg, he received into hys House Tymagines whoe in wrytinge hadde defamed Octavius, Liuia and her daughter. For all whiche doinge hee vsed none other Reuenge then these wordes. Fruere mihi Pollio fruere.

But beholde howe nobly Andrianus Cæsar did mytigate his ire? Hee beinge made Emperour and meetinge his Enemy sayde. Thou hast escaped. Declaringe that as befoore hee wanted power to be Reuenged, so nowe in authoritye he woulde wante will, and therefore did acquite him of feare. It is also to bee consydered that there is nothinge that encreaseth authoritye more then to forgeue.

And therefore PELCRVS the Lacedemonian, Complayninge to hys Brother that hee was not so Beloued amonge the Cyttizens as hee was: hee aunsweread Pelecrus, sayinge the cause ther-

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thereof is that thou can not suffer injuries. It is lykewise greatly to be noted that who so euer hath aspired to authority or greatness, they haue born w^m many injuries, because they þ reuenge might be resembled to the fable of Praxitelis. Who beinge (as men saye) of Nature angry, and beholdinge hymselfe in a glasse, espied there a visage euyl fauoured and deformed: and there withall more moued, increased his colerick & angry countenance which plainly appeared w^m in the glasse, but in the end hee brake the glasse, in every piece where of he found a face much deformed. Wherby Praxitelis had experiance that in seeking to reuenge himselfe of one discontentacion, he occasioned many. Euen so if thou murder one man, thou makest his frendes and familie all thine enemies. Thus in seeking to acquy thy selfe of one foe thou geestest manye, yea somesyme^s for so doinge thy name groweth odious, and thou condempned for an euyl man. Fynallye who so is accustomed to reuenge, mindeth none other thinge, which reason and experiance doth wel declare. Alexander the greate (in whose chamber whyle he lyued, good fortune slepte) knowing the vnfriendly hartes of the Athenienses and other people of Grecia, who vnder the ensigne of Darius made warre againste him, did notwithstandinge seeke any reuenge: which greatness of mynde, Darius, & other vnderstanding, of enemies they became subiectes and faythfull frendes. But if contrary wise hee had vsed reuenge, the whoole number of the Grecian youth yea all India and Peloponesso had revolted and bene destroyed: so as of Alexander he had.

Cardanus conforto.

had in shorte space become a poore obscure Prince. Farre vnylike to hym dydde kinge Pirrus proceede, who beinge a famous Capitayne, yet folwinge Reuenge, lefte his doinges imperfyte and dyed in myserye. I V L I V S C A E S A R in priuate lyfe and towardes reconciliacion to hys Ennemys, beinge greatlye slandered by Caius Caluus and Catullus dyd, notwithstandinge wryte fyft unto Caluus and pardonne Catullus.

What greater Ennemy hadde he then Clodius that defyled the honoure of wedlocke? Beinge apprehended he woulde not onely not condempne him, but also saue him from periury. But Marcius dydde far other wise, hee thyristinge for the bloud of enemies and followinge Reuenge hadde euyll ende, and was the destruction of himselfe and all hys.

What hath bene seene more worthely done then that acte of Fabius? who contrary to al right, was forced by the people to receiue Minutius mayster of his horse, as his companion in the empyre, whose doinge dyuers thinges contrary to Fabius desygne, dyd (notwithstandinge forgetting the iniury) ioyn with Minutius agaynst Hanniball, and to saue hym from peril vsed al care & cunning, which afterwar des wrought such effect as the people cōfessed how unworthelye they had abled Minutius to bee his equal, which Minutius also vpō his knees confirmed prayinge Fabius to take into his handes y hole authority and Empire. Such be the rewards of noble myndes, that can forget al iniurys. So dydd not Cicero whēn with slanderous speach he perse- cuted Clodius, but for so doinge was himselfe ban- nished

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nyshed. And in seekinge to banishe Antonius oute
of the common wealth, he there by hindred himself
his friendes, his countrey, and all good men.

But is it not a thing worthy to be noted, that we
disdayne the iniuries of brute beastes, and reuege
the wronges offered by men? Also we patientlye
suffer the displeasure of tyme, and can not beare,
the offences of men? But in the one Ambicion
wanteth: in the other is meane to Reuenge whi-
che I graunte: and yet in the Inuryes of men, it
is to be consydered, that man is, wyl thou, wyl
thou, thy Companion in lyfe:; And manye times
(thoughe thou marcke it not) by the prouoked,

What doth it then moue thee to suffer iniurie?
Is it Harme or Losse, by reuenge it cannot be re-
couered. If Harme, thou seemest to Sorrowe
that thou arte honeste, or that thou would be so
thought. Seing it is the propertie of an euyl man
to do iniury: & the property of a good man to dys-
dayne it. Also when any man doth sclander thee,
disoayne thee, stryke thee, or hurte thee, consyder
whether the same be wyllinglie done or not? Be-
cause an vnwyllinge offence may hurt, and yet be
none Iniurie at all. Cresus was commended for
pardoning Adrastus when he had killed his sonne:
because Adrastus meaninge was to haue shotte at
the Boare, and not to haue slaine the Chylde. But
if wyllinglie the offence bee offered, examine thy
selfe if thou haue geuen cause, for then is it none
iniurie, but deserued punishmente.

And if thyne ennempe hathe hurte thee, thincke
withe thy selfe whether thou woulde haue doone
the

Cardanus conforto.

the lyke to him if thou might, for then it was none
Inurye but contencion.

The ende of all stryfe is when þ one yeldeth. And
therfore a boye of Lacedemon beinge deadly woun-
ded and Comforþed by his freendes, saying that
or long they would reuenge the iniury done unto
him, aunswearede, that in no wylle they shold so
doe, because the hurte he received. he entended to
his Enemye, if his entent hadde taken place.

But let thy mynde be voyde of euyll, free from
hate and displeasure, then conſyder the qualite of
the offence and the state of the offender, whether
it be so small as is not to be regarded, or the man
so mad or vyle as is to be disdayned: because to be
reuenged vpon anye ſuche Inurious occaſions,
or men, is both dishonourable and wicked. But
admitte the offence be not ſuch, doest thou not re-
member that it is the propertye of a good man pa-
ciently to ſuffer iniuries, not for feare, but through
Fortitude. So Phocion beinge by the Athenienses,
condempned to death, his freendes askinge what
he woulde haue ſayde to his ſonne: aunswearede,
tell him that in any wile he forget this iniury here
offered unto me. Aristides alſo vntuſtly remayning
in exile, prayd the Gods that the Athenienses might
bee ſo happye as neuer after to thynke vpon him.
Also call to thy conſyderacion that againſt all In-
uriies three Remedyes there are, that iſto ſaye,
Reuenge, Oblivion, and disdayne.

Of whiche three who doubteth but Dysdayne,
is bothe the beſte, and mooste assured? Because
disdayne through the courage of mynd wherwith

M u it is.

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it is accompanied, is not lyke vnto obliuio ioyned
with reproche, neither perilous in respect of new
injuries, as is a reuenge, which bringeth therwith
bothe peryll and repentaunce, and in the meane
tyme, the desyre of offending doth not molest thee
but arte there in mooste lyke vnto God. For such
as contempne iniurys are mooste happye and ly-
keste to God, and such men they are, or must bee
that would become happye. For seeinge no man
lyueth free from iniurys, and the greater in aucto-
ritye he be, the more followed with slander euil
report, & iniury, it is expedient that every man doe
determinyne himselfe to beare them.

Neyther is it lawfull for anye mortall man to vse
reuenge. Who hath bene more slaudered thē kin-
ges, and emperours, whose power is greatest?
Who, or what is of greater force then God and
Nature? and yet they delighte not in Reuenge.
Shall man then be lyke vnto Beares, pursyng
the Bees, seeke for reuenge? God forbydde. For
although we might in lyke reuenge all Iniurys:
what good were that after Deathe, or what care
should wee then haue of iniurys? It is all one
whether with sufferance of Iniurye, or not after
Death wee be remembred. Who so therfore living
seemed to contempne iniurys, by death he is free
from the peryll whiche Reuenge might cast hym in
to. Wherefore there is nothyng better then an in-
iuylyng mynde, whiche lyke vnto a man placed on
the toppe of an highe Tower, in dysdayne castynge
downe stones vpon the headeys of hys Ennemys,
doth make lyght of all Iniurys (and as yt were)
dysdaine

Cardanus conforto.

Dysdayne them. For as women, for lacke of magnanimitie can not beare offences: so men (as they are men) may take what Reuenge they thinke best. Then make thy choyse whiche of them thou wilte bee lyke, But happely thou wilt saye some worthy men haue bene reuenged. For Cesar commaunded Faustus Silla and Afranius, to be slaine.

Lykewise Antonius reuenged him selfe vpon Cicero and Alexander & vpon Calistines, carrying him abrode when his Eyes were putte oute, and in the end shutte him vpp into a caue with a Dogge. But alas (good manne) thys was no Reuenge, though some saye that Antonius beinge of Mynde moore abiecte then a woman didde lyke vnto his other doinges committe this acte, and therefore had an ende aunswearable to his deseruinge. But as for the other they mynded nothinge lesse then Reuenge, for the respecte of their doinges was securitye, whiche in lyke case by oure Lawes is susserable. For if Afranius had gotten libertye, hee woulde neyther haue kepte Promise nor lyued in quiet. Also Faustus Silla, was by Lawe giltie. Pompeius freende and for his fathers Tyrannye odious to the people of Rome.

So as beinge a necessary friende for Pompeius, he could not haue lyued in quiet. But if he had, for the Mallice borne to his Father beene slayne, the same shoulde rather haue beene doone vpon Cato, who (as was well knownen) after that Cesar conquered the Germaines, did perswade the Senate to haue him deliuered into the Enemies handes, because hee had foughte contrarye to the

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truce taken. But Sylla when easlyhe myghte haue slayne hym , he woulde not .

So Alexander bringe setled in his Empyre amoung the barbarous People, did not condempne Calistines , for Mallyce , but Securitye because throughe hys woordes hee coulde hardelye keepe the Persians . And the Macedonians beganne to disdayne hym .

Full well knewe Antonius that if Cicero hadde escaped , hec woulde never haue lyued in quyet , because beinge all readye once pardoned , hee notwithstandinge didde followe hym wþt hate un-reconciliable , and if the Death of C I C E R O had beene soughte for Reuenge , eyther a lyue he might haue beene tormented and kepte , or elles executed wþt more crueltye . It commeth also to mynd , that Injuries haue not a little proffyted Some menne and therfore Ouidius saythe .

A vvronge somvvhiles vve see : doth helpe the vvronged vright .

It happeneth ofte tymes that wee take Compassion of theym wee loue not : eyther for the malice wee beare theym that offered the Inurye , or throughe beliefe that the Inured is condempned , rather by power of hys Enemye then his own offence . And by suche meanes it is well knowen that many haue escaped great peryll .

Amonge whiche nomber Valerius Maximus tel- letho howe Gabinius throughe the Sclaunder of Sisenna , and Flavius , for the Inurie of Valerius were deluyered , and Cotta onelye for suspicion of wronge founde the same sauour . In which cas- ses if

Cardanus conforto

ses if none iniurye had beene, no hope had remayned. It is also to be considered, that the occasions of Sclaunders are so common, as nothyng more. The People doe backebyte the learned, the Learned dysdayne the vnlearned, the Juste doe condempne the wicked, the Wycked do laugh to Scorne those that bee good, the Mighty doe Enuye the Mighty, agaynst whome they prouoke Seruants and Subiects by sclaundrous Speache, Robberye, Practise, and vntrewe dea-lynge. Were it not better with noble mynde to disdayne all Injuries, then thus continuallye to liue tormented in minde. Lucius Murena was pray- sed, because he tooke Cato vnder his Gowne and sauied him from Death, that not longe before had accused him.

Publius Pulcher beinge by the three Lentuli accu- sed of inceste did not withstandinge afterwardes sauie one of them from perrill. Marcellus being hay- nouisly accused by the Siculi did not only forgiue them, but also received them into his owne tuiti- on. So Menedemus bestowed manye Bene- fyttes vpon Alexinus of whome he had bene great- lye iniured. How wisely sayd S. Gregorius, that who so can not beare iniurye, dothe shewe by hys impacience that he is not good. The kinge Aiche laus, when vpon a time one caste water vpon him, beinge perswaded by his frendes to reuenge: ans- wered saying, I know he would not haue cast yt vpon me, but some other. By which answer he sa- ued þ offender fro hurt, & him self from the impo- tunity of his friendes.

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A notable example remayneth in memorie of the seruaunte of Antius Restio, who beinge longe tyme kepte in prison, and by his maisters commaundemente ofte times burned with hot yrons, yet after wards folowing him in þ triūphe triunviral did notwithstanding all their iniurie saue himself frō peryl, when comodiously he might haue bene reue ged & also rewarde. Such wisdom hath not on ly bene performed by priuate men, but also by hole Citties. For Dionisius the younger bothe at the playes of Corinthus and also before hee was sente into exile might haue beene by them of Syracusa slayne, whome befoore tyme hee hadde mooste Tyrannouslye vsed. But they with disdayne didde lette him passe. Likewise didde the Romaines, when Silla hadde resigned the Offyce of Dictator, and liued in priuate state: not notwithstandinge hee had greuously offended the people, yet did they suffer him to passe without hurt, thinking that reuenge is to be vsed vpon mighty men, & those that beare rule, & vpon those þ were by law or assent dismoisted from authority courteously & cōpassionately to entreate the, was a signe of a good man.

Therefore there is no greater argument of felicity, no redier waye to glorie, no better meane to quiet, then to disdayne iniurie.

Beholde the dogs which be of many other beasts the most improlytable, yet are much more made of then eyther Oren or Horse, onlie because they suffer all iniurie their maysters do offer vnto them.

If thou Stryke theym, they fawne. If thou dryue theym awaie frome thee, they retorne vnto

Cardanus confort.

Unto thee: if thou chide them they flatter. Finallye
he is much worse then any beast, that cannot dis-
dayne iniuryes. No brutishe beast is mindefull of
offence done unto him. Therefore that man that
leeketh reueng is not wylle, loued of God, nor lōge
happye. If thou suffer a whyle thou shalt see thy
wronges reuenged by nature, by chaunce, or by
some other meane. And him whom wyth extreme
care, trauayle, and hazard of thy selfe thou sought
to offend, shalbe wythout thyne euill or mylerye
destroyed. The lues of all euill men that do per-
tuble the quiet of þ good, are short: or at least wise
that happiness of small continuance. If therefore
forbearing iniurye no man is mylery, then is it
better for all men whether they can or not, not to
be reuenged; because it is manifest that before re-
uenge of iniurye no man is in mylery. The offence
that men in these dayes do thincke the greatest, is
the infidelity of wyues. But in so dishonest a mat-
ter not to trouble the eares of good men I meane
nothing to speake, notwithstandinge I call to re-
membrance þ Pompeius for adultry cast of his wife
Metia, and for the like faulfe did P. Cæsar put awaye
Pompeia, both excellente men, and amonge the Ro-
manes inferiour to none for auctorite, deserue þ
wysedome. All which notwithstanding eyther þ
impostunacye of adulterours, or the wantonnes
of women, did make theyr beddes defiled. Septimi-
us Seuerus, and Antonius the Philosopher had disho-
nest wyues, yet canst thou not fynd any better, or
more worthye men in that common weale when
a scende of Antonius did wylle hym to put away
his

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his dishonest wyfe, he aunsweread saying: euē so
I may do and thererball loose her dowrye: which
dowrye was the Romaine Empyre, because Fa-
stina was daughter of P^uus Antonius the Emperoz.
Therefore though Antonius wittigly, or Seuerus vn-
wittingly kept theyr aduulerous wifes, I can-
not thincke it was preiudicall to theyr reputaciō,
virtue or felicitye. Neyther do thou thincke that
this blot doth blemish the reputation of common
persons more thē these most noble personages: for
seing the fault is in others, the dishonoure cannot
appertayne vnto thee. Therefore a Cittize of Spar-
ta finding an adulterer a bed wþth his euil fauou-
red wyfe sayd, alas vnhappy man what necessity
hath driven the to do this deeđe? To cruel it were
to impute that to thine owne follye, whiche by no
pollicye can be preuented, as though thy vertue &
estimation were slayned by þ default of an other.
Yet nowe a dayes this reproche is cast vpon the
man. So did not Salechus Prynce of Crotona, who
made an ordinaunce more harde then the Lawe
Iulia, which was that cockould makers should be
burned quicke. Supposyng that none offence was
more wicked. Yet when afterwards hee hymselfe
had defyled hys brothers wyfe and wastaken, he
made so wyse an Oration, as he people were cō-
tent to punilhe his offence wþth exile onelye. Not-
wythstanding, knowing the greatness of the fault,
willinglye he cast hymselfe into the fyre, and was
burned. Thus we fynde hee desyred not pardon
(though his words were to such effect) but rather
sought to shew þ none offence coulde be so greate
but

Cardanus conforto.

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but might deserue to be pardoned. Therfore this
inurye cometh not of the wypes defaulte, but the
imperfection of tyme: wherin we being vroious,
the reproch is cast vpon men, & the perury vpon
God: neither shal this plague cease till þ (as men
say) Polipus haue eaten out himself, & the power of
Mahumer hath stayed theyr slaughter.

But of inuryes we haue now enoughe sayde,
let vs therfore speake of other calamityes, among
which imprisonment seemeth the chiese.

In prison is darckenes, vncleanenesse, lacke of
companye, letters, and fynallye (as it seemeth) all
sortes of mystrye: which prouoked Boetius to crye
out sayinge.

You mourning Muses teache, vvhervof I shoulde endight,
And bathe my face in bitter teares, vvhervvith my vvoes I vwright.

Alas (good frende) what is this lyfe other then
an imprisonment of mynde, much worse then that
of the body, & would God this quiet might chauice
to me, whiche so manye worthy men haue desyred.
Amongest whom Demostenes þ excellent Oratour
to the end he might be enforced to kepe the house,
cut of the one syde of his bearde. Where is truer
contemplacion then in solitary life? what place is
more fit for studye, then wher is quietnes? neither
did Boetius write any woorke better, then þ he inuen-
ted in prison, did not Aesopus long tyme lurke vbin a
tub? & Democritus willingly inhabite the dennes of
dead men? studying & wrytinge? And þ more their
eyes were darckened, the more theyr mindes were
lightned, Plato tellet þ Anaxagoras while he remay-
ned in

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in prison wrote the booke De Circuli quadratura. To whom could imprisonment be more greuous, then to Socrates when the end was death, the tyme long and incertaine: yet neverthelesse he slept sweetly, studyed Philosophye, and wrote Verses. So as Socrates gaue more light to the prison, then the prison gaue darcknes to Socrates. P A V L V S the Doctoure of the worlde sent the greater parte of his epistles from prison, as to the Ephesians, to Timothe and Philemon. For like reaso is seruitude patientlye to be borne, seynge nature hath not more liberally bestowed her gyftes on the mayster, then the seruaunte: They are equallye wyse, equallye beutifull, equallye healthfull, and finally in body & minde therin excelleth his seruaunt. And for quietnes of mynde, the seruaunt hath the aduantage. For he seeketh onelye to content one, whiche is his mayster, for whiche doinge hee is provided for, of meate, drincke, apparell, and all other necessaryes. But a mayster must not onelye be careful of himselfe, but also of others. Everye losse is hinderance to the mayster, but to the seruaunt not so. Thereforse if it were lawfull, more men woulde commit themselues to seruitude, the desyre to become free. Who so doth consyder well, shal see, that when we thincke oure selues most free, wee serue maysters more seuere: as Princes, God, necessities, lawes, and pleasure, which bee also common to seruauntes, yet therewithall they haue foode, apparel, and houses, which þ maysters haue not. It is the lesse maruayle why some bondmen haue refused to be made free, as did Melissus a Gramarian of Spoleta.

Surely

Cardanus conforto.

Surely it is a goodlye pleasure to eate at other mens tables. Would God it were as honest. And doest thou thincke the fauorites of Princes are other then seruautes whom ambition hath deceiued? besydes which, theyr estate is more perillous and more vnhappye. Neyther is seruitude anye hinderaunce to glorie, for Plato, Xenocrates, Calcedonius, Diogenes, Phedrus, Epitetus, and Esopus the fabler, did al liue in seruitude. Besydes them diuers Grasmarians, Sibonius, Aphroditius, Taberius, Crotes, Antonius Gniphon, Pholius y excellent player, and Manlius in Astronomye, a singuler Poet. What shoulde I saye of riches? and shall I agayne resight those monsters of the Romayne pleasure Drusianus and Menecrates, yea the seates of Kinges haue beene by bondemen possessed. Tullius one of the aunciente kinges, was a bondman. And so was Oedipus and other. The kinges of Syria and Palestina in our age chosen out of this sorte of men. But let riches rule and beare the sway, yet let vs resight knownen exampes of manye such as seruitude and the patrionage of a good maister haue aduaunised, for y vertue of the maister dependeth much vpon y wylde dome of the seruant. And soone seruautes haue not onlye gayned libertye, but also deserued to become heires to theyr masters. Neyther shalt thou finde vpon the aunciente monumentes, more recordes of loue of wyues, children, and brethren, then ensamples of seruautes deuotion towards maysters, and maisters towardes them.

The lyke perswaciō may make for thy comfort, if thou liue wythout glorie: which kinde of life is the

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the more tollerable if thou remayne in seruitude, whereto Vlysses (as Plato sayth) being wrye of hys former life did willingly cast hymselfe. Ther is no happines þ can happē to mā greater, thē eyther not to desyre glorie, or not to haue it. w̄ho so doth þ one, liueth in great quietnes of mynd, þ other enioyeth gret security. For is þ glorie of this world oþer the a swete poyson for mē? wherof if thou taste, thou becomest blinde & fenseles. Hereþpon groweth vain labour, peril & care, which way to kepe & get frends, authority & riches. Enuye also like unto a shadow inseperable doth follow glorie, which in a moment fadeth awaie, and the rest of th̄ life the more vnpleasant. How many worthy mē haue geuen the glorie of theyr owne deserts to others? Socrates being victorius in battaile, gaue al the honour prayse and rewarde to Alchibiades. But who can therein excell Plato? he commēded for his learning, did yelde all the prayse to those þ had taught him: as Socrates, Tymæus, and Permenides. Surelye there is no greater glorie then the contempte of honour. w̄ho so is not ambitious getteth no glorie: why seekest thou that, þ to haue thou ought not? if thou be ambitious, thou accusest thy selfe: and yet ambition were no byce, if glorie myghte lawfully be desyred. I cannot resight the nomber of all suche as haue honoured vertue, and yet contempned the prayse. And yet in deede euen at this daye also, w̄ho so lyuinge vertuously doth lurke, may be called good & happy. w̄hat doth the ambitious man gayne other then set to sale al his imperfections. And whoso euer doth marke it well,

shall

Cardanus conforto.

Thal finde that every man hath more defects, then
customes worthy commendation. To prevent the
peril of this condēpnation there is no way so sure
as to lurke and liue vnknowen.

The like cōmodity bringeth ignorance wher-
of notwithstanding many do complaine. Who so
seeketh knowledge, findeth care and laboure, as
the prophete sayth. I tell not that Paule hath
preached, that this worldly wysdom is ennemys
to God. Let vs consider what is commonly gav-
ned by learning, profite is disdayned, the soule ha-
zarded, the body consumed, thy children & substance
neglected. The learned do get great envy & shor-
neth his lyfe, and all for knowledge, or rather to
be thoughte to knowe. For arte thou more wyse
then Socrates, Plato, or Aristoteles & Socrates did gloriye
that hee knewe nothinge. Plato doubted of manye
thinges. Aristoteles speake th so obscurelye, as one
woulde thincke he knewe little. I lasse how many
haue bene hindered w^t being thought learned? Am-
onge the rest, y^t small knowledge of myne, haue
bene to my disaduantage, for thereby I haue bene
oftentimes rejected, euill handled & oppressed, and
would God that eyther I had beue such a one as
they thought me, or y^t they had thought me such a
one as in deede I was. Hereof grew against me
so many vndeserued euill reportes, al which I dis-
dayned, persuading my selfe that one man excelled
an other, in that he was better. Like unto al other
things doth y^t opinion of learning brede slaunder &
diuers other incōuenients: as we see by Alexāder,
Achillino, Tiberio of Bononia, Petrus Leo, & Marcus An-
tonius

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tonius of Verona: for A chillinus was poysoned, Petrus Leo cast hedlonge into a ponde. Tiberius & Antonius occasioned to shorte theyr owne lyues. So we finde that this wisedome is accompanied w^m many discommodityes. Howe much better had it beene for these learned men to haue liued by some craft or industry: what man haue thou knownen both learned and fortunate, yea whom hath not learninge hindered? Socrates was slayne, Anaxagoras kept in pryslon. Plato soulde, and put in perill of hys heade, Aristotiles sente into exile, where eyther willingly or not greatlye against his wyl he dyed. Demetrius Phalerius banished and condempned. Desmostenes poisoned himselfe, Easimes sent to exile and so was Solon. Licurgus drayued of hys eyes, and after banished wth manye perils of lyfe. Iannes Scotus stabbed in wth daggers by þ handes of his compaionis, Cicero betrayed and slayne, Varro cōfyned, and who was not molested and disdained? Budeus a notable man of oure age, did also iustlye complaine, what and how many persecutions did Erasmus suffer? were the Prophetes and wyse mē in the lawe of Moses more happye? surelye no. The cause is learning, whiche who so hath not, let him not desye it: who already hath it, must thinke to haue boughte a iewell of great pryse, and kepte wth more care and perill. But to much haue we spoken of these matters, for fewe or none shalte thou finde that complayne of ignorance, seinge willingly they deceyue theiuelues.

Now as touching sorrowe it selfe, which wortlye seemeth intollerable, Let vs consider it com
meth

Cardanus conforto.

meth chiesely of thre causes, that is to say of sicknes, folly, or enforcement. How soever it be, or what soever griefe we seele, eyther it is not great, or not long, and seldome it happeneth to honest men: but if it doe, mch of necessite be endured. nō soever falleth into sicknes either willingly or agaynst his will, would he not be ashamed that wome shold excell hym in pacience and sufferaunce of griefe? for woomen in bearing of chilidren do endure most extreeme paynes, yet notwithstanding do not refrayne the company of men, & such as be barren, do not desyre any thinge so muche as to haue chilidren. The griefe which woomen suffer in chilidring, is of all other the greatest, and nearest to death: yea many of such griefe do dye in deede. No gout, no ache, no collicke or other tormente is comparable to this paynes. Notwithstandinge how great soever they be, they leauue not to live in delight, and (as wondre they were) approue the ioyes of Venus sport wythout the desyre of well doinge. There is no griefe so great, that a resolute minde will yelde vnto. Possidonius the philosopher extremely sicke, sayde vnto Pompeius beinge come to visite hym, þ 'the greatness of pains should never make him confess that sickenes was euill. Neyther in deede can that be euyll whiche is wythoute vs, therefore the griefe of the body if it do not ouercom our minde, cannot be sayd to be ours. How wel did that seruaunt whiche sliue Asdruball declare it: for hee beinge greeuouslye tormented for the murder of hys maister, did not wythstandinge in countenaunce shewe the ioye he felte for having reuenged the in-
R. iurye.

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turpe of his maister. I remember that when Antonius Cribellus was condemned by publike assent to be tolne in peeces, in preparinge himselfe to bee executed, sayde, þ there was no torment so greate as coulde cause him to confesse the companions of his offence, yet assyrminge there were suche, but hee would never bewray them. What marueil was it then though Pompæus so manfully helde hys finger to be burned in the candell before the kyng Gentius, seyng that thereby the kyng myghte perceyue there was no hope to wreste out any intelligence at the Embassadours handes. With like patience did Sciuola burne his hande before the kyng Porcenna. Neþher haue there wanted women, þ haue deserued such glorie. The mother of Hircanus the Jewe beinge offended by Ptolomeus her sonne in lawe, wylled Hircanus not to leaue of his enterpryse: but rather reuenge the death of hys father whom Ptolomeus had slayne. Epicharis Libetta more noble then many men, for no torment could be constrained to confesse her offences or her companiōs in offendinge. Quintilia a little personage suspected for the conspiracie agaynst Caligula, being racked wþt great torment, confessed nothinge, whereby she was set at libertye as giltlesse, and receyued reward as innocent. What shoulde I speake of Barbara Agatha a Christian, wþt dyuers other vyrgins: þ number of whom is hardly to be beleued, and theyr constancye so marueilous, as they seemed not onelye patiently to haue suffered tormentes, but also to haue wylshed for theim. But this vertue procedeth of oure Christianitye. Let vs returne

Cardanus conforto.

turne to naturall reasons. Ther is no rest so welcome, as that which followeth great trauayle, nor death so muche desyred, as where sickenes hath beene moste extreme. The ende therefore of all griefe, eyther by recouerye, or death is pleasaunte. It is also to be consydered, that all suche as suffer great tormentes, being perswaded of the immortalitye of soules, oughte thereby (thoughe none other reason were) to be comforted. And suche as beleue of none other lyfe, are sure that death is the ende of all myseryes. Therefore if thy griefe goweth vpon deserte, deseruinglye thou oughte to beare it, for thereby thou doest decrease thy griefe, and sauе thy minde from due tormente, neyther oughtest thou to punish thy body and minde both at one tyme, seinge thy soule is afterwardes to receyue his chastisemente.

The same or more profitable reason maye bee made for sickenes, then sorrowe: for what can be intollerable in sickenes, if sorrowe be awaie? yea hardlye it can be thought howe manye commodities it bringeth. In sickenes wee learne howe we bee, howe fraille the condition of life is: howe incertayne, and subiecte to the power of others. Thereby wee are taughte to be mindefull of an other lyfe, and that we oughte not to doe that to another, which we wold not haue don to our selues. Therefore wee become more temperate and contente, yea to some sickenes haue beene cause of wonge lyfe, amendemente of fame, and encrease of vertue. If sickenes were not, a man shoulde become more harde harted then the Tiger, and more cruel

L.ii.

cruel

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cruell then the Lionesse. Macrobius thincketh that sickenes doth more often happen to those whom God loueth, then those whom hee hateth. Seneca supposed that hee is most vnhappy that never feeleth aduersity, and that hee is most mysterable that is most happye. Saint Paule sayth, whom God loueth hym hee chasteneth. The nature of man is vnbuided, and were it not like wheate well sisted, woulde become as sauage as the wilde beastes. When the soule loueth the bodye then is it more noble and perfite, because then it commeth to hys owne nature beinge vnboutdened of the bodye, which hindered the sight and perfite knowledge. It is therfore the lesse maruaile that those that be most weake of body and of shorkest lyfe, be of best indgements, and moste apte to knowe. No man hath all giftes, if thou haue stoor of vertues of hymynde, thou arte of necessity the more sickle of bodye. Then whether wouldest thou rather haue a stronge bodye and a witte lyke unto beastes, or a weake bodye wyth an excellente sprighte? Some brutishe beastes there are also as muche or more subiecte to sickenes as menne, as the Lyon and Goate: for whiche cause those that doe vse to sell Goates, do not warrant them for sound, as they doe other cattell, but as Varro sayth, this daye hee is well and drincketh, and lyke enoughe hee maye so continue. And albeit these beastes be never but sickle, yet wantinge reason, doe playe and take disperte: But man to hys owne sorowe is partaker of reason, whereby hee calleth to consyderatiyon his myseryes. But is it worthely to be noted, that

Cardanus conforte

that seeldome times we see honest men troubled with outward greeues, and those that be temperate are not often offended with inward miseries. But some men do thincke deafnes and blyndnes more intollerable then Sicknes, though the same seemeth lyttle to hinder the felicitye of man.

Homerus beinge blynde, excelled all the Poetes both Latyne and Greeke. Tymolion beinge blynd, gouerned the people of Syracusa. Appius Claudius brake the dishonorabile peace, whiche the Romaynes had taken with Pittus, and therin declared he sawe more then all others hauinge eyes. Hannibal hauinge one only eye, conquered almost all Italy, and excelled all captaynes both Carthaginences & Romaines (Scipio onlye reserued) John kinge of Boemia was also blynde, yet a valiant and wise capayne. He knowinge hym selfe ouermatched wþt the power of his enemies, manfully didde charge them, to the ende that if he could not get the vþctoþe, yet he would not be accompted cowardlye. One blynde man not long before our age, was so cunninge in musick as excelled all other in those dayes, and was therfore greatly esteemed, and by princes enriched. The blinde man hathe also hys delights, as banquettinge, venery, musick, and learning: and (if he were not so borne) he is blind but some part of his lyfe. He may also se dþraming and therfore Aristotle sayth, that the vertue of seeing resteth not in the eyes, but in the brayne, because if the sight were in the eye, then the eyes beinge put out, the man in dreame should se nothing as doth he that was blinde borne. But if a manne

*The thirde booke of
from his birth did never see, then hath he no cause
to complayne according to the common saying.*

That the eye seeth not, the hart rueth not.

*For in that we knowe not, we neyther delight nor
fynd offence. Al be it we see many things we take
pleasure in, yet of them that doe discontent vs
the nomber is greate.*

*One only perfyte eye we haue, whiche is the spy-
ryte and that more lively is in the blynde, then in
them that can see, by reason the outwarde eyes is
there vnto a hynderaunce. For which reason wee
fynde that the blinde men, both in wit and memo-
rye excell all others. And as they say of Tyreis,*

For God his face did hyde, and sight, vwithin the breast he set.

*Meaninge that the blynde man did in mynde ses
the moste. And therfore in olde tyme suche menie
were honoured for prophecyng things to come
When Antonius the holye, comforted Didimus the
Philosopher, he sayde vnto him, let it suffice, that
styll thou enjoyeste thy celestiall eyes, though
the other be lost. Diodorus the Stoike a compan-
on to Cicero was blynde, yet in Philosophyc, Mu-
sicke, and Geomattye, excellent.*

*Caius Drusus was so cunninge in the Lawes Civil
although he were hymselfe blynde yet helped hee
many that could see. Some say Democrates for the
envy his Cittizens did bear him, put out his own
eyes. Asclepiades the Philosopher in his blindenes,
was wont to plare, sayinge the wante of syghte
was nothinge els but as thoughe a chylde should*

dog

Cardanus conforto.

Doe some thyngē to an other whereby hee mighē
fynde a wante.

But amonge other commodities blyndenes doth
make death the moore tollerable. Because deathe
is feared for nothingē so muche as that wee loose
the confortē of lighte and come into darckenēs,
when if thou be blinde before thou shalte feele the
lesse alteracion, & that whiche tormenteth others
moste in dyinge, thou shalt as it were dye baw-
ares. Some perhappes there are so grosse as will
discommende olde age, forgettinge that who so is
now olde, hath beene in tymes pastē younge. But
for tryall hereof let Sephalus or Spurinna be called in
question, of whome we may enquire, whether old
age not abused be better then lustye youthe. The
vertue and strength of Iacobus Philippus Sacchi whō
Franciscus Sforza diD chose to be prince of the Se-
nate doth sufficiently shewe.

Wherfore lyth in all these Calamities aforesaid
nothingē is euyll, let vs consyder whether in com-
mon miseries we ought to lament: as in plagues
famine, and destruction of countreyes, which be-
cause they are common, doe seeme the moore pa-
ciently to bee suffered. But if they were euyll,
woulde be of all other moste intollerable, because
they are most hardlie amended. Wee see therfore
that the discontentacion of men, growethe rather
vpon opinion then cause. And seeinge it is uni-
uersall, let vs followe the golden age, in whiche
tyme was more fidelitye, more frendly conuersa-
tion, more easie lyfe, þ men better mynded, and their
maners the lesse corrupte, that their fortune was
so

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so euyl. In that age they lyued only vpon frute,
if they had gotten bread. they accompted themsel-
ues happy: but thou that wantest neither bread,
wyne, bedde nor other prouision, doeste not with-
standinge complayne. It is enuy therefore no plea-
sure, superfluity, no necessity that doth torment vs
For if our desires were reasonable, wee shoulde at
all tymes haue lyke wishes. And knowinge with
howe fe fe we bace thinges nature is contented, we
shoulde not fynde so infortunate ende of our doin-
ges. But seinge in that miserable tyme men lyued
so contented, this can not be sayde any myscrye at
all. For he is onely in misery, þ is enforced to hate
his owne lyfe, yet in comon calamities no man ha-
teth his owne lyfe but moste paciently beareth all
aduersities. For nothinge seemeth dishonoura-
ble, that is common. Everye euylle of mannes
lyfe dothe consytle in reproche, death except: And
every thing that is good, in glorie. The reason
thereof is, that (as at the beginninge I sayd) ve-
rye good or euyl was not to be found among mor-
tall men. But to return to the purpose, our coun-
trye perisheth, and there in our frendes, kinred, re-
putacion and substance. I graunt, but dost thou
accompn those only thy neigboures that inhabite
thy countrey? Surely we are al discēded of one line,
and if we loke backe to our grandfatheres & great
great grandfatheres oure affinitye is muche. It is
good maners þ getteth frends, & vertue þ wineth
reputacion, which if thou want, it is not reputati-
on but rather ambition and crafte. In pouertye
thou haste manye Companions, so as for thyne
erros

Cardanus conforto.

error thou nedē not be ashamed, for want of company thou cannot bee weary. And in pouertye as erst I sayde, there are many wayes to relieve: as hospitalles, knyffolke, charitable persons, & all good men. Also the vniuersalite of the misery taketh away al reproch. And though many through slouth and lothenes to labour, do fall into beggery, yet a mynde industrious and armed with vertue, is selome subiecte thereunto. Albeit the hole citrye of Siracusa was taken, spoyled and sacked, yet Marcellus preserued Archimedes. Also when Megara was taken by Ptolomeus, & after by Demetrios son of Antiochus, yet Stilpho the philosopher was sauued, and at the kinges handes receiued both honour, and rewarde, for the one despred his company, the other became his scholet. When Rhodus was besieged by Demetrios, Protogenes the painter, being found in the suburbs, was by him honored, though the other cittezens remained scant in surety. Vertue is alwayes accompanied with Neicenes, who sufferethe none to beg, sauing men from common calamities. Socrates remayned in Athenes healthy, when the plague was there at the greatest. Crates escaped harme at the saccage of Thebes. A man of greate vertue ought not to hazarde himself in common calamities. Now remayneth it onely somwhat to say of manye miseries assembled togethers. And as Diogenes said, I am hee vpon whom all misfortune is cast: no house I haue, no towne, in exile, a vagabond, and begger. Yet to counteruayle all these miseries, he thought the vertue of minde, of force enough. If therfore being olde, thou art sick, pore, and

The thirde booke of

and banished, whether doth þ encrease or, deuide thy miseries. Calamities are not according to the number, but the greatnes to be measured. It com meth to passe in these as it doth in greifes of þ bo die, one Calamity driueth an other awaie. Erst taketh awaie the dishonor of misery, when thou liuest amōg people vnkownen. And as erst I sayd ther is nothing (saue death) that a man desyreteth more to eschewe. Whether had thou rather be Philota when he was persecuted of Alexander, hauinge youth, beauty, strength, grete, byrth, & ryches, then in letiuite, sicke, and in thine old estate? Truelye the condicion of man is lyke vnto a garment whiche the more rich & beautifull it be, the more a spott doth disgrace it, and the lesse beauty it hath, þ lesse hurt the garment ther by receiueth. It is also to be considered that no man is al his lyfe in miserye for sleape causeth forgetfulnes of sorrow, and is as pleasant to men in sorrow, as to those that be most happie. Also the delights of our sences be to al mē almost alyke comon, as tast, venery, sight, hearing, and smellinge. So all things that be delectable to man, do not togetheres decay. If therfore at one instant all mortall men did sleape, then for that time none should be more happye then other. But wee are most assured not onely to sleape, but also dye: and as long to lyue we cannot, so how far we are from death is to vs vnkownen. Wherfore to bear every thinge resolutely, is not onely the parte of a wise man, but also of a man wel aduised, seinge þ there is nothing in this life, that may iustly be said to be against vs. Therefore Homerus sayned Aten
the

Cardanus conforto.

the Goddes of Calamitye, to be barefooted, as one
that could not touch any thing sharpe or hard, but
walked lightly vpon the heades of mortall men.
Meaninge that Calamity durst not come nere a-
nye, but such as were of base minde, simple, & sub-
iecte to effeminacy. But among such as were va-
liant and armed with vertue, shee durst not come.
Wherfore lift vp thy mynde to heauen where an e-
uerlastinge and most pleasaunt life is prepared for
thee. Men in this worlde are lyke trees, some slien-
dat, some great, some florishing, some bearing frute
some witheringe, some growinge, some blowen
downe, and some frutefull, which in one hatueste
time are brought togethers and laide vpon one
stacke. Neither is there afterwardes sene any dif-
ference among them, what they be or haue bene, al-
at one time be cut downe never more to groве a-
gayne. Even so al pryde, ambition, ryches, autho-
ritye, children, frenades, and glory doe in shorte space
grow olde and perish, neither dothe it make mat-
ter whether thou were Irus or vile Galba, Antaxeres
or noble Hercules. Onely honestye and vertue of
mynde doth make a man happy, and onely a cow-
erdlie and corrupt conscience, do cause thine unhap-
pines. Because the worste that the good man can
feare, is the best that the euyll can wishe for: why-
che is the destruction of the Soule in death. But
as he ought not to hope thereof, so shold not the o-
ther feare it. For God the eternal father hath sent
vs into this worlde as children and heires of hys
kingdome, and secretly beholdeþ how wee fighte
and defend our selues, against our fences, þ world
and

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and the Deupill. And who so in this battell, valiantly fighteth, shalbee called and placed , amonge the Princes of heauenlye kingedome. And who so slothfully or cowardly behaueth himself, as a slauie in featnes, shall for euermore be bounde .

This worldly stage was purposely prepared, that God the father might secretly beholde vs. Such foolishhe children then, as in his sighte wantonlye, slouthfully, and sediciouslye, lyue, shoulde they not thinke he Doth beholde them ? Whenso euer there fore thou haste taken that laste leave of Life , thy soule like vnto a louer embracinge his death, shall enioye that sweetenes and security, whiche we can neither wryte of, nor conceiue. For sith these world ly louers (amongest whom be many mislykings without assurāce or eternitry) can scarcely expresse their ioyes in loue: Happy, yea thuse happy is this heauenly louer, who forgettinge all others, wylthe his one loue is vnted. For within this kingdome he loueth and liueth in the sight of him, that can.

do all thinges, and therefore lyke a good
sonne to his father is euer readye to
do his pleasure.

FINIS

