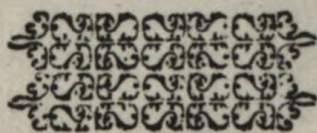


Cardano

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CARDA-
nus Comforte, translated
into English. 3089

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



Anno Domini. 1573.

Imprinted at London in
Fleetstreete, neare to S.
Dunstones Church by
Thomas Warthe.

¶ Cum Priuilegio.

Cardano

195

C266~X

P. 11
#62

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



MY GOOD LORD, I can
 geene nothinge moore agreable to
 your minde, and my fortune, then
 the willinge performance of such
 seruice as it shall please you to cō-
 maunde mee vnto. And therefore
 rather to obeye then boaste of my cuninge, and as a
 newe signe of myne olde deuocion, I doe presente the
 booke your Lordeship so longe desired. With 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 discover, be-
 cause most faithfully I honor and loue you. My long
 discontinuance of study, or rather the lacke of groun-
 ded knowledge did many times discourage 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) vnwares to me founde
 some parte of this worke, and willed me in any wyse
 to procede therin. My meaning was not to haue im-
 parted my tranayle to any, but your honour hath po-
 wer to countermaund myne intencion. Yet I moste
 hūbly beseech you either not to make any pertakers
 thereof,

therof, or at the least wifethose, whoe for reuerence
to your L. or loue to mee, will willingly beare with
myne errors. Ane delesse thinge I know it is to cō-
forte you, whom nature and fortune hath not onelye
not iniured, but rather vpon whom they haue boun-
tifully bestowed their grace: notwithstandinge sith
you delighte to see others acquitted of cares, your L.
shall not doe amisse to reade some part of Cardanus
counsell: wherein consideringe the manyfolde misfe-
ries of others, you may the rather esteeme your owne
happye estate with encrease of those noble and rare
vertues which I know and reioyse to be in you. Sure
I am it would haue better beseemed me to haue takē
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 willingly obeye you. And
if anye either through skill or curiosity do find fault
with mee, I trust notwithstanding for the respects a-
foresaide to be houlden excused. From my lodginge
this first of Iannuarye. 1571.

Your L. alwayes to commaunde

Thomas Bedingfeld.

To my louinge frende Thomas

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



After I had perused youre letters good maister Bedingfeld, findinge in the your request farre differing from the desert 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 publisshinge of youre Booke. For I do confesse the affections that I haue alwayes borne towards you coulde moue mee not a little. But whē I had throughly considered in my mynde of sondrye and diuers argumentes, whether it were best to obeye myne affections or the merites of your studyes. At the length I determined it better to denye your vnlawfull request, then to graunte or condescende to the concealment of so worthy a worke. VVhereby as you haue bene profited in the translating, so many may reape 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 because next to the sacred letters of Diuinitye, nothinge doth perswade the same more then Philosophye, of whiche youre booke is plentifully stored. I thought my selfe to cōmit an vn pardonable error, to haue murthered the same in y^e wast bottomes of my chestes, and better I thought it were to displease 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 perswasions of reason be repayred agayne. And herein I am forced like a good and politicke Captaine, of tētimes to spoile & burne the corne of his owne cōutrey, least his enneyes therof do take aduaūtage. For rather then so many of your countrey men shoulde be de-
luded through my senister meanes of your industry in studyes,

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 imprisoned in your bags, and
 neuer to be employed to your vse. I do not doubt euen fo
 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 sciat 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 should
 this tree be accompted better thē that tree, but for the good-
 nes of his fruite? VVhye should this Vyne be better then
 that Vyne, vnlesse it brought forth a better Grape then the
 other? VVhye should this Rose be better esteemed thē that
 Rose, vnlesse in pleasantnes of smell it farre surpassed the o-
 ther Rose? And so is it in al other thinges as well as in man.
 VVhye should this man, be more esteemed then that man,
 but for his vertue, throughe vvich euerye man desireth to
 be aecompted of. Then you amongst men I do not doubt;
 but vvill aspyre to followe that vertuous pathe, to illuster
 your selfe vvith the ornamentes of vertue. And in myne
 opynion as it beutifyeth 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.
 VVherfore considering the small harme I do to you, the
 great good I do to others I prefer myne ovvne intention to
 discouery your volume, before your request to secrete & same:
 VVherein I may seeme to you to playe the part of the cun-
 ninge and experte Medeciner or Phisition, vvho althoughe
 his pacient in the extremitye of his burninge Feuer, is desi-
 rous of colde liccour or drinke to qualesye his fore thirst,
 or rather kill his languis hinge bodye. Yet for the daunger
 hee doth euidentlye knowe by his science to ensue, denyeth
 hym

hym the same. So you beinge sicke of to much doubt in your owne proceedinges, through the which infirmitye you are desirous to burye and inſeuill your workes in the graue of obliuion. Yet I knowinge the diſcommodities that ſhal redounde to your ſelfe thereby (and whiche is more vnto your Countreyemen) as one that is vwillig to ſalue ſo great an incōuenience, 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: vwhereby vwhen they be deade in deede, yet make vvee them liue as it vvere againe through theyr monument, but vvyth me behold 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 ſhal ſee howe noble a ſhadowe of your vertuous life, ſhal hereafter remaine vwhen you are deade and gone. And in your life time againe I ſay, I ſhall giue you that monument and remembraunce of your lyfe, vwhereby I may declare my good vvill thoughe vvith your ill vvill as yet that I do beare you in your life. Thus earneſtlye deſyryng you in this one requeſt of myne, as I vvould yelde to you in a great manye, not to repugne the ſettinge forth of your ovne proper ſtudies. I bid you farevvell.

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

By your louinge and aſſured
frende. E. Oxenford.



To the

The Earle of Oxenforde to the Reader.

The labouring man, that tilles the fertile soyle,
And reapes the harvest fruite, hath not in deede
The gaine but payne, and if for all his toyle
He gets the strawe, the Lord will haue the seede.
The Panchet fyne, falles not vnto his share
On courtest cheat, his hungry stomacke feedes
The Landlord doth, possesse the fynest fare
He pulles the flowers, the other pluckes but weedes.
The Mason pooze that buildes the Lordlye halles
Dwelles not in them, they are for hye degree
His Cotage is, compact in paper walles
And not with bricke, or stone as others bee.
The idle Dzone, that labours not at all
Suckles by the sweete, of honnye from the Bee
Who worketh most, to their share least doth fall,
With due desert, reward will neuer bee.
The swiftest Hare, vnto the Pastie slowe
Of 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 awaye.
So hee that takes, the payne to penne the booke
Reapes not the giftes, 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.



If I had (gentle Reader) as greate
Art to perswade as desyre to do the good,
the force of my wytyng and truthe of the
matter shoulde bee a sufficiente means, to
make thee delight in the deuine discourses
of this booke: whereon as Cardanus hath
bestowed great studie, so maister Bedingfelde hath shewed
no litle labour. And setting forth to sale the hidde treasures
of the minde (that long might haue lurked in the latine) hee
biddeh euery man bie somewhat of the ware (or cheapeu at
the least) those things that seruet best for their purpose, &
peradventure by touching of tryfles, they may be attempted
wth noble Jewels, & so fall to beate a price of more mighty
matter. For sure in this shoppe of secrets, are sondrye sorts
of farre fetched marchandise, the goodnes whercof maye as
well content the inwarde iudgement, as the gayest riches of
the worlde doth please the gazing eyes, but if wth han-
dlinge a lone and carelesse lookinge of the same you laye it a
syde (refusing that is offered) I skarce thincke you worthe
of so worthe a benefite, and misdoubt ye wante a storehouse
for so stately a treasure. Who could hold you from gad-
ding after Vayne games, runninge vnto tryumphe, staring
on strangers, wondring on Palkes, waytinge for Playes, &
blasinge of your owne braueries. Whose beggery beauties
in generall, are all as vayne, as the shadow of the Sunne: &
loe beinge so vnhyppled in suche baggage, so readye to wret-
chednes, so apte for apish pastimes, so greedy of vaine glory,
and soe glad to gaze on games whereon no gayne groweth,
but losse of witte, wealth and time. See thincke you shoulde
blushe to forgoe the blessednes this booke may bring you, and
blesse the beginner of the same and setter forth of the worke.
But I feare as the horse waxeth whot when his ryder takes
him vp from stombling, or as a churlish childe waxeth worse
for the checke of a wyse father, you wil sling away the glasse,
that shal bewraye your blotted browes, and so followe your
follies

To the Reader.

follyes so farre, that neither Cardanus Comfortes nor no o-
ther þ cals you backe againe (to see thzough your selues) shal
anye whit preuaile, if so you be bewitched and rather yeld to
Cyrfes charmes then Vlysses counsell, I lacke Apollos pype
to please your eares, and leaue you in a labourinch of endles
trauaile, me thincks the hard nut being cracked and presen-
ted vnto you with clouen shell, argues of it selfe, if you scozne
to pill awaye the skin of the kyznel, ye ought not to tast anye
peece oz part of the fruite: so if you but reade your sences a
sleepe, and wyth slacke searche of knowledge slomber oute a
sentence conninglye shaped for the safetie of man, you gaine
little by this woozke, and loose but labour with slobberinge
handes oz head to blot oz blemishe the beauty of this booke.
For neyther þ mislyking of your head, nor tryssling 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 pittie do þ like)
sent the cōpye to a noble man to be reade and lapt vp in sy-
lence, hee groping the grounde and bowels of the booke, sets
incontinent openlye abroad the body, þ euery good imagina-
tion might make a noble notamy of the matter, yet making
courtsye (in any cause) to offende his frend, he shewed me the
booke, and the translatours despye (alwayes eger to please
good people as I coniectured by his countenaunce) & I who
founde mine owne infirmityes finely healed (oz fauourablye
handed by this good happe) perswaded as I durst the pub-
lishing of this precious present, hoping that some as sicke as
my selfe shalbe cured oz eased by this good counsell. The
person þ puts it out, I tel you may a little (yea & very much)
leade you to good lykinge: My Verses though simple they
are, somewhat shal tel you of the nature of the booke. Giue
credite as you please, disdaine no good meaninge, doe some-
what your selues care you finde fault with others, cloke not
your slouth with the barenes of barraine braynes, yeld fruite
as you flourishe, and beare wyth the blossoms that buddeeth
from this tree. So fare you vuell.

Thomas

Thomas Churchyarde

in the behalfe of the Booke.

Ye troubled mindes with tormentes tosse,
 that sighes and sobs consumes:
 (Who breathes and puffes from burning bzeast,
 both smothering smoke and fumes.)
 Come reade this booke that freelye bringes, a boxe of balme full swete,
 An oyle to noynt the brused partes, of euerye heauye spiete.
 A souplinge salue for euerye soze, a medicine for the sicke,
 A seede that eates by cankered fleshe, and searcheth neare the quicke.
 Eche grieve I growes by erroz blinde (that makes mas iudgemēt iarre)
 May here a pzeious plaster finde, eare cozse 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 lofye mynde,
 Well kisse his crotche and creepe on kneeg, *Cardanus* woorkes to fynde.
 The begger bare bedeckt in bzats, and patched rotten rags,
 In budget if he bare this booke, would scoone the ropsters bzags.
 The shephearde that in skortchinge sunne, sits skowling on the skyes,
 Would leaue the wolfe his flocke of sheepe, to see this booke wth eyes.
 The surlye snodge that sweepes by golde, and makes his God thereon,
 Would sure cōfesse this pearle shold hyne, whē glistring gold were gon.
 The wyldest man or monster strange, whose natures naughtye are,
 Would stand a maske as buche at hape, bypon this booke to flare,
 This is no fable finelpe fylde, as cutlare woorkes the blade,
 This is a substance of it selfe, this is no fylpe shade.
 This speakes out of the bzasen heade, full many a golden word,
 This strykes the stordye stomackes dead, and yet it drawes no sword.
 This thzeatens thonderboltes for fooles, yet weather sayre it showes,
 So such as can beare of a stozme, and calmye weather knowes.
 This teacheth mē to tune theyr stryngs, who would sweete musicke make
 This showes who fagnes, or sweetely sings: & where the tune we take.
 The pooze that playnes on pinching plagues, by this doth stand content,
 And yeldinge thanks for foode and cloth, takes well I God hath sent.
 The rich whose raging reach would reape, the sweete of euery soyle,
 Shall learne to singe a mirrye meane, and leaue the pooze the spoyle.
 The hye or hautye hart shal here, a finelpe lesson learne,
 Howe wysedome holdes himselfe vpright, and halting heades deserue.
 The lowe that lours at lothsome locke, and lingers out his tyme,
 Shal see how safe the simple sits, and how they fall that clyme.
 The strong that stryues to winne the goale, by strength & stoutnes balme,
 Shall shunne the shouldyng croked play, and walke the path full plaine.
 The

To the Reader.

The weake whose wits with woes are wome (which breedes in best de-
Shal laughe & giants strength to scorne, a prayse the feeble state, (bate)
The sicke that seekes a syrope sweete, for soure disease within,
Shal helpe the heapes of harmes in hart, ere blister rise on skin.
The proude & poultes and pickes his plumes, & prunes his fethers gay,
Shal meekenes shoue and forthwith sling, his painted sheath away.
The prisner that in fetters lyes, shal thincke his fredome more,
In closed walles than al his scoope, that he hath had before,
The banisht wight that beates his braynes, with many busy broyles,
Shal see what gaine exile doth bringe, by sight of sondrye soyles.
The seruauit that in seruage lyues, shall see hee hath more 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 despyde, where life can breede no rest.
The dronken dolt that doth delite, in fosse, in swalhe, 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 waxe more wyle and fondnes leaue, 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 coward shall win courage great, as he this booke shall beue,
And he that is not shap'd right, may here be made a newe.
The plowman that with sweat of browes, doth dearely win his bred,
Shall see what daunger dwell they in, that are with daintyes fed.
There is no state that beareth lyfe, of hye or lowe degree,
But for the sickenes of his minde, a medfine here may see.
This booke bewrayes what wretched wracke, belongs to life of man,
What burthens boze he on hys backe, since first this world began.
This is a glasse to gaze vpon, where man himselfe may finde,
A shyning sunne that plainly 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.
Pass on plaine booke of pearelesse price, and preace in worthye place,
Dread no disdaine of froward heads, nor feare the frowning face.
A worthye worke doth iustly craue, a worthye patrone still,
Whose noble bucklar shall defende, this worthye worke from ill.
And he that made thee Englishe speake, his tongue and penne be blest,
With happre hope of vertues hye, from heauen, here possesst.

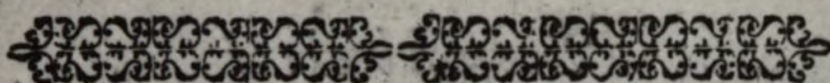
FINIS.

George Gascoigne

To the reader of this Booke.

O salve a sore, with oyntment, oyle, or balme,
Deserues (no doubt) reward and thanke alwayes.
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 frownst: When cankerwormes of care,
Consume the hart, tyll hope of health be gone,
Then comfort craues, both thankes and prayes rare,
For looke how mutch, the mynde of man surmountes,
Our blond and bones, whych are (indeede) but drosse,
Somutche the wyse, that comfort most accomptes,
Whyche helpes the hart whom tyringe troubles tosse.
Then let this woork, due thankes, and prayes finde,
Whose Text doth teach, true comfortes for the mynde.

Tam Marti, quam Mercurio.



Of Comforte the fyrst Booke



Amonge suche and so manye auncient monuments as perished in y^e Barbarian warres: would God (that at least Marcus Tullius booke of comforte, written at the deathe of his daughter, had bene tyll this day preserved. For as in all other matters hee declared him selfe more then a man, so may it be thought that herein he had written most excellently: the matter being neyther common, fained or touchinge others, but procedunge from his own naturall affection and extreme perturbation of mynde. And suche is the condiciō and qualitie of comfortinge, as al be it no persuation or eloquence were there in v^sed, yet wanteth it not reason and sufficiente proofo to trye it selfe: wherein so excellent, wise, and eloquente a man as Marcus Tullius hauing trauailed: it muste be presumed he framed a worke not only worthy prayse, but also aboue all expectation.

And albeit these auncient warres haue among many other noble workes depriued vs of so learned a boke, 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 example we see, that houses are nedefull, such as can

A.

not

The first booke of

not possesse þ̄ stately pallaces of stone, do perswade themselves to dwell in houses of timber and clay, and wanting theim, are contented to inhabite the simple cotage, yea rather then not to be housed at all refu^r not the poze 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 alieue that in euery respect may be accompted happy, yea though mortall men were free from all calamities, yet the tormentes & feare of death should stil offend them. But besides them, behold, what, and how many 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 withe that they desire, forthwith they cease to offend: as hunger is eased with meate, thirst is appeased wth drinke, labour contented with reste. But the me^mory, of euils is so settled and manifolde, as wanting good persuation doth neuer cease to torment the minde, but from one discontented imaginacio to an other, from one calamitie or miserie to an other, continually leadeth on our displeasing thoughts. And for þ̄ cause we haue framed this boke, which although it profiteth nothinge to driue away the cares and anxietie of minde in others, yet shall I therein not a litle content my self, for which respect chiefly I toke the matter in hand. And as menne sayt

Cardanus comferte.

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

Of which kinde in this our incertaine lyfe, vaine glozy, 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 pillers of perfitte marble or Dorfery? or who dothe colour the vessels of Allabaster? When the naturall glosse doth geue chiefest grace and reputation to þe work we plaister and painte the ragged walles of mortar and claye, to the ende that arte should supplie, that nature hath lefte vnsemelye. Neither do I think our worke here in so great as at the beginninge we thought to bee. For albeit we knowe þe number of miseries and cares 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 vnconstrained do force themselves to beare: for who would take in hande to comfort Marcus Regulus, amidst his miseries? who neyther the pitie of his children, nor the prayers of his kinsfolkes, could perswade to remain in Rome and not to retourne to the handes of the Carthaginienes. Of the same greatnes of minde were the holy martirs, Paule, George, Laurence, with almoste innumerable others. Some other sortes of payng

A ii

and

The first booke of

and trauaile there are which the faintest harts do not refuse to abyde, either in respecte of þe gloꝝy or gaine that groweth thereof. As some we see vn-
cōpelled do serue princes, others do labour to please their louers, some cōsume their time in studies some follow trafficke, and some seeke auctoritie 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 citie continually, as they that obserue religion straight lye, praying & fasting, who being asked for what ende they so do: answere, for hope that after death they shall receiue eternall felicitie. Some there are that take greate paines and willingly suffer in respect of sweteness and delight (as they think) that is ioyned there vnto. 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 spere to cast the dyce: for though the cold do pinche, yet the pleasure of the play is moze. But far greater incoueniencies doe Cupides knightes with aduerture of life abide and yet, withe all their hartes 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 necessitie, as old age. or of comparison, as breaking of prison, yet are they moze patiently borne: because before they came they were despyed, and beinge
come

Cardanus comferte.

com may not therfore be vnwelcome. wherfore if
in perticuler I should entreat of euery of these, be-
sydes y no fruit should grow therof, I might also
seme combersome & tedious. I do therfore thinke
best to speake of those which men do condempne &
flee as euill. Among which number somewhat I
wyl say of the euils abouesaide, for y one thinge is
not to euery man alpe pleasant or discounting, but
of them old age semeth y chiefe, whiche though no
calamity, but a gift of nature (yet in some respect
may be so called) because we se it vnwillingly born
of many, & therfore Cicero hath thereof curiouslye
written, & though it cannot be iustly nombred among
y euils of mans life, yet of vs shall not be omitted.

We say therfore that among thinges we ac-
compte euill, there be three sortes. That is to saye,
Comon calamities, priuat calamities simple, and
priuat calamities manifold: comon calamities we
cal those that happen to al men, or the greatest no-
ber of our acquaintance: as hunger, pestilence, sub-
uersion of countreies, and such lyke. Priuat calami-
ties simple, be of two sortes, the one discommenda-
ble, as if a thief lamenteth that hee loseth the opor-
tunitie for murder: or dishonest as the weping of
Vrsus in Papius. The other honest and in no wise
worthy greate discommendacion: as the destruc-
tion of houses, the losse of children, & death of freen-
des. Priuat calamities manifold we accopt those
when a man by many mishaps at one instat is mo-
lestet: as y holy scripture telleth of Iob, who depri-
ued of his house, children, cattel, & substance, was
also tormented with most pitiful diseases & sores.

A iii

Some

The first booke of

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

V whose conscience guiltles is, doth not growe pale for feare.

And yet (as at þ 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 aduersitye a mā tormenteth himselfe, considering how short, fragile, incertain, & miserable the life of man is. So as if at any time for þ misery it is to be lamented, then after the manner of Heraclites, is continually to be bewailed, & as Palladas sayth, Al vweeping was I borne, all vweeping must I dye: my ywhole life in vweeping haue bene consumed. O lamentable life of man remaininge on earth in sicknes, sorrow, and continuall miserye. Therefore if at any time we must take leaue of lamenting, the ought þ same either ever or neuer to be done, for life is eyther ever to bee lamented or neuer.

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

or

Cardanus comferte.

or being in bed, whether his life shall continue tyll
he ryse? belydes that, what labour, what hazard &
care, are men constrained to abyde with these our
bittle bodie, our feeble force, and incertayne lyfe:
so as of no nacion I thinke a man better or more
tytlye named then of the Spaniard, who in their lan-
guage do terme a man, shadow. And sure ther is
nothing to be found of lesse assurance or soner pas-
sed then the lyfe of man, no, nor y may more right-
lye be resembled to a shadow. Sometime I consi-
der with my selfe, and thinke (yf the chrystian lawe
were therunto consentyng) that the soules of some
wicked deuils were entred into the bodie of men
as torments for synnes, and so after death none o-
ther hell or punysshment to folow. So greate is y
masse of worldly miseries, as this lyfe is eyther for
wicked folke, or by some wicked god appoynted.
But when I duly consyder al, I leaue this comon
opnyon as altogether vnttrue: & perceiue that in
this lyfe ther is nothing found y may iustly be cal-
led good or euill, & do allow of those phylosophers
as wyse, who thought that al thinges consysted in
opnyon. For what custome, what law, or what
iudgement, is so certein, as is not encountred with
contrary opinions? and surely beleue me, y the phi-
losophers wold not so long haue contended amog
themselues, if the matters of theyr contentiō had
not rested only in opnyon: what man is so mad
as wyl say the swan is blacke? or that the rauē is
in colour whyte, when the matter is other wise to
be iudged by comon sence. But what is good or e-
uill? O lord, how much speach, how great disputa-
tion

The fyrst booke of

tion, and howe longe contention hath beene. The
blond man sekes a mote, how can it be other the
discention, when the thing dyffreth from it selfe, &
the philosophers do disagre among themselves as
of that, that no wher is to be found. And here by-
on cometh to my memory a certayn fable written
by an auncient poet, whych doth lyuely in my iud-
gement set forth mans tyfe. It is told that when
myghty Iupiter had made the heauens, the earthe
the seas, the beastes, and men, he soberly consyde-
red that vlesse he allotted both punishment & re-
ward for mens desertes, it should so come to passe
as they would not only approue al kynd of dyso-
der, but also dysdayne the gods them selues, for
whych consyderation the greate loue commaunded
Vulcan to frame two brasen tunnes, the one to re-
ceiue all that was good, the other to conteyn the
euyl, and made both good & euyl thinges wynged,
to thende they myght more slytely be sent amonge
mortall men, accordinge to the quality of theyr de-
sertes. But Pandora being a busy goddes and gre-
die to loke into the vessels, dyd open them, & sodely
both the good & the euyl brake forth & flewe theyr
wayes, the good howered by to heauen, the euyl
made speeche to the hel, and in y baryl of euyl remay-
ned only hope: & in the vessel of good was founde
suspycion as that wherw they were maynteyned,
which newes when Iupiter hard (as he is an angry
god) toke the empty vessels, and in a rage threw
them down, whych mortal men seing, despyous of
newes drew nere & embraced the emptye barrells,
some of the good and some of the euyl. But they
that

Cardanus comferte.

that layd hold of the empty tonnes dyd neuer the-
lesse persuaue 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 hapned by.
On the better barrel found in themselves opinio of
good with suspicion, & the other opinion of euill w
some hope. And so it came to passe, not vnylike as
when men in darke nyghts walkyng in Arabia do
happelye treade vpon some piece of yron or other
cold thing, are sodenly affrighted with leare leaste
they haue hapned vpon a venemous serpent, & yet
haue not: euen so the only suspicion of good and e-
uyl is that, that perplexeth al mortal creatures, be-
cause 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 dis-
dained to take accompt of mortal mens deseruings
Truly although this be a fayned fable, yet doth yt
as wel declare the originall both of good and euyl
as yt had bene set forth in the learned scholes.

But as these earthly ioyes are vayne and instable,
so in the world to come al thyngs are certain, assu-
red, & everlasting, whether throughe sufferance of
these afflictions whych we call euyls, the godly loue
doth cal vs: according to the sayinge of y prophet,
because thou were accepted by god, it was expedi-
ent y temptation shoud try the: for the almighty
God not vnylike a father that entierly loueth hys
chylidren doth bring them vp in all contynence &
sober lyfe, restrayning their pleasures, not suffring
them without chastisement to exercise any euyl or
vngodly lyfe. And contrary wyle such as hee este-
meth

The fyrst booke of

meth not, and that lyue lyke chyldren destened to perdicō, wythout regard he doth suffer to pursue their dronken and disolute 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 none are admitted to heauēly 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 world is tryed. And yet if al eyther good or euyl should be compared to þe heauenly hope, yt were no more then one grayn to a hole heape. S. Paule therfore sayd that al we suffer in this worlde was not meritorious enough to gayn the glory of þe world to come, who so euer then that fymely embraceth thys saythe, should he not in aduersity reioyse & in prosperite lament? and amidg his miseries perswade himselfe that god doth make tryal of hys sayth, after tryall to cal him among the number of his chosen? If in getting worldly glory thou doest so much reioyse, the reward therof being smal, the cōtinuance short and mortal: what should we do for this heauenly glory, which is euerlasting, great, & assured? So great is this comfort, þe if ther were not manye þe swerued in sayth, the holy office of cōforting were al ready finished, who wold not chaūge this short life, with that life euerlasting? this frayl with that fyme? this vnhappy, wth that most happy this troublesome, withe that mooste quiet? but in wante of beleefe is synne, and in synne is wante of beliefe: where by the condicion of man is herefte bothe of hope & faith, for what can be vnto man either more prosytable after deathe, or more to be wished in

Cardanus comferte.

vnlike to aspire to the papacye, yet the opinion of his olde age, and syckelye bodye did greatlye enforce to his aduancemente. The great aduersitie of Sparticus condemned to dye in combat was the occasiō he became glorious 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 paste, 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 neuer hath bene banished? Or who can bee happie or take pleasure in riches, that neuer hath liued in pouertie? Or whye doe childlesse olde men take greateste ioye in children? But because they haue bene longe barren. We reade that Agissolaus kinge of the Lacedemonians, was a wise and seuerer man, yet in hys age hee so muche loued children, as hee seemed to dote. As salte geueth sauour to meate, so aduersitie bypaste, maketh lyfe more pleasaunt, and the more if it be not long. And so we see Virgilius berpe well induceth the example of Eneas comfortinge his felowes sayinge.

O mates (quod he) that many a woe, haue bid and borne or this,

Vvorse haue we seene, and this also shal end when Gods wil is.

Through Scilla rage you wot and throughe the roring rockes we pass,

Though Ciclops shore were ful of fear, yet came we through at last

Pluck vp your harts and drine from thence, both dread and feare away

To thinke on this may pleasure be, perhappes another daye.

Amonge

The first booke of

Among the reste of Marcus Tullius Cicero his orations of life and proceeding what was moze to hys auayle, then the banishmente from his countrey: when his goodys was solde, his house subuerted, & he him selfe confyned only, then hee learned howe welcome he was to the cittizens, howe necessarie to his country, howe deare to his frendes, and (had he modestly vsed his glory) nothing that euer happened to him in lyfe was moze to his reputacion: for after his reuokement, he became moze glorious then before. And in all misfortunes of mans lyfe, this reason is of no small importance, that necessitie driueth vs to comfort oure selues: as whether we patiently or with impacience beare our aduersities, yet nedely in the end we must beare them.

Neither is sorowe or sadnes to other ende, then to encrease care, and make our mundes moze vnmeet to receiue good counsell: and therby bothe hope and helpe are clearly taken away, and what good or allay of grieve can continuall teares or desperation procure? Trulye syth in thy power it is to aggrauate 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 gitleffe mynde: all sleaunders do dysdayne.

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

Cardanus comferte.

in this life, then the hope of the life to come? And though þ same were not, yet ought a mā no whit to be discouraged, because there is almost no misery so great but may be conuerted to better hap. Neyther is there among mortal men any opinion so assured, as that nothing is sure. For as aduersitye and misfortune hath bene to some men a way to good chaunce: so hath prosperity bene to others the occasion of misery. 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 calamities: for if I should write of all such as misfortune hath aduanced, this booke could scantly containe them. Neither do I beleue þ holy Scripture to meane other by the history of Iob, the thereby in one example to shew the varietye of fortune: which þ Gentiles by Dyuers examples were taught to beleue. For Iob being first happy, hauing health, children, abundance, land, possession, & cattel, was bereft of all hys worldly goodes, & such as in prosperity were his greatest friends, became in aduersitye his most cruell foes, yet afterwarde in more abundance then before, he receyued the goodnes and liberalitye of fortune. Such and so many be the occasions both of good and euil fortune, as nothing is more uncertaine.

The seruitude of Ventidius was cause that after he became Consul and gayned great gloire, which he without decaye of the Romaine fortune could neuer haue looked 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 barbarouse nacions, as y^e Turkes, & those people which were called Mamaluchi. Among mortal creatures what can be more intollerable then sickness? 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 recouered health, whyche 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 scholer named Ornucius Marcellus who was greatly diseased wth the gout & palsey, through diligent hearing his master (who disputed a red with great sweetenes & facility) he forgot ofte times to eate: and so wth attentive hearing became a singuler philosopher, and wth much abstinence recouered his health. So through sickness hee gayned bothe learninge and good recovery.

The euill disposition of the bodye doth ofte tymes profyte the vertue of mynde, for sickness maketh the surfyter to become of good dyet, y^e proud more couetous, the wicked religious, yea other whyles it profiteth the body also, for more men of sickly body then health doe attayne to old age. Suche is the chaunge of worldlye thinges. For as wth in the taylor of a Stagge lyeth the mooste presente porson, and all the reste of his bodye is holosome fleshe: So the Serpent Tyrus whose venom is incurable, hath the fleshe so holosome, as it is medicinable against all other porsons.

Paulus tertius thoughte hee was learned and not vnlyke

Cardanus conforte.

sonest take pittie of those that couragiously do suffer miserie, and presume more of their innocencie and vertue, then of those that impatientlye inlike fortune abandon all courage of mynde. Agis the Lacedemonian kinge, beinge by certayne officers of aucthoritie condemned to dye was drawen with a corde towarde the place of execution: it hapned he espied a seruaunt of his standinge by wepinge 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 cōpassion. When Sceuola had determined to kyl the king Porfenna, for his valiant & voluntary confession receiued pardon, which if he had not done, but with deniall craued mercy, besydes dishonour he should haue suffered most cruell deathe. Lucius taken for M. Brutus, Seruius Terentius, for D. Bru. & fallinge into Antonius handes gayned both perdo and the frendship of their enemies, more throughe nobility of mynde then submissio. What nede more wordes? patience in captiuitie, & magnanimity in aduerse fortune haue euer bene praysed and helped most. And thus in conclusion I saye, that seinge the guilty 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, & 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 strawe and complained that he should dye for Hunger because there was no Corne within the emptye eares, did not (I pray you) his discontented mynde only make him unhappy.

An other one there was that ymagined himselfe to be made of glasse, and euer feared to be broken: was not this goode foole without all miserie the moste miserable man alike? But some there bee that through imperfection of mynde or errour are causers of their owne euill, who ought therefore withe more patience beare it. As chyldren who though they bite their owne hands neuer so much do not complaine, yet if neuer so little they be hurt by others do crye out. But it were vnfyt for vs to followe the manner of chyldren & vnseemely to be more foolishhe and of lesse courage then they. What can bee more fond then a man to hurte himselfe and then complaine, better it were to folow the counsell of the Poet.

Thyne owne deserued woes beare thou with patient mynde.

Such payres are borne with greatest grief, as causes men do finde.

What can be said more deservingly to chaunce vnto vs, then that, where of wee throughe follye, feare, haste or (which is worst of all) disorder, geue occasion of oure owne grieffe. Why woulde they complaine? sythe there is none other cause of thy sorow? against whome seing thou art thine owne foe? vpon whom would thou be reuenged? euen thyne

Cardanus comferte.

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 booke De Arcanis eternitatis, yet being here requisite, we wil againe speake therof. And yet were y same nedelesse, if men were not so far in loue with themselues, for euerye one be hee ueuer so simple perswadeth himselfe to knowe moste, imputinge the good successe of thinges to their owne wisdom, and the euill to the default of fortune. Neither doth it suffice them to accuse the follye of fortune, but also fynde fault with some euil spirite lurking deuill. In whych error princes do more often fall then others, not only because they are partakers of all kynd of imperfections, but also for y their eares are alwayes open to all sortes of parasites and flatterers, who make them beleue they wante no vertue, wisdom, or other perfection y man or god can be endued with al. And these faire spoken people do study nothing more then to practise that princes may knowe nothinge, for otherwise they would not entertayne suche Gnatos as they be. How muche more comely were it in mortall men, to impute al good successe to God (or yf they thought not so good) to fortune: and al euill successe to their lewdnesse, vility, and lacke of iudgemēt. But wouldst thou know why thou art a foole? because thou dost account thy selfe wise.

Socrates who by sentence of Apolles oracle was iudged the wisest, confened himselfe to knowe but one thinge, and that was, he knewe nothing. But thou that in dede knowest nothing at all, wilt wo

man

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 þe pleased himself was hated of god
And he pleaseþ himselfe that imagineth himselfe
wise or prouidente, and inputeth all to his owne
glozy and profyt. Such kinde of people be þe moſte
part of mortal men, and therfore ſubiect to ſo ma-
ny euils and miſfortune. But now we haue a lýt-
tle diſgreſſed frō our determinyd purpoſe: becauſe
we ſhould rather haue proued then diſproued 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 innocent 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 mā to obſerue þe
time the perſōs & their aucthority among whō we
lyue. Nero was a cruel Emperoz yet in his time Veſ-
paſianus did not only lyue vnoſſended, but alſo bare
office. So was Tiberius to his own ſubiectes ac-
cōpted ſeuere, yet Thraſilus þe mathimatrician cōty-
nued in fauour, & ſo did dyuers grāmarians. But
who ſo hapneth to lyue in þe gouernment of theſe
vnmmerciful mōſters, the ſureſte waye is to lurke &
lyue vnknowē. A moſt aſſured rule it is þe without
a mans own folly, he cānot become miſerable. And
although al other vertues wer baniſhed frō men,
yet wiſdome ſhould euer retayne her place and re-
putacion. As for iuſtice, fidelity, liberality, and cur-
teſy, are honozed but as certain ſtrange wandring
byrds

Cardanus comferte.

byrdes : but fortitude moore often , because it encountereth wyth all kynd of perrilles , and yet sometimes occasyoneth rather hynderaunce then good fortune : yea learning it selfe , is nothing but mockerye , and subiecte to all iniuries . But wisdom is an heauenlye gyfte , and dwelleth amonge men in greate reputation and reuerence.

Wysedome I saye , is that whiche Kinges doe seeke for , whych people haue in admyracion , and on euerye syde is necessarie . Therefore who so wantethe wisdom , hath none other cause to complayne.

As a mans health is by diuers wayes impeached euen so is wisdom : as wythe anger , pleasure , cowardyce , dulnesse , ambition , couetise , and finallye euerye vyce of mynde offendeth wisdom in man . A follye I do thinke it to comfort those that through debilitie of mynde doe caste themselves into miserie : as foule delyghte , and desperate reuenges .

Some there be who not vnlyke to gudgeynes , knowinge the hooke lyeth hydden within y bayt , doth not withstandynge , drawen on with gredyness of Venus toyes , or suche lyke sonde delighte cast themselves into apparant misaduentures .

When say that the gudgeine , craftelye (and yet foolishely) doth firste withe her tayle beate the bayte from the hooke , but if that auayleth not , do forthwith assaye to byte it . To what purpose shoulde a man w such perill playe the parasyte , when otherwise hee mighte safelye lyeue ? But wee moore wyttelesse then these bruite Beastes doe not

B ii

abyde

The first booke of

abyde the beating of the hurtfull 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 fol-
low thou seekest a thing impossibly to be atteyned: be-
cause euery ioy is accompanied with his discomor-
dity. Glorie is folowed with enuy, wisdom not
gotten without labour, wealth is won with care
children are kept with trouble, banquetting is bac-
ked with sickness, ease breedeth poyentye, ambition be-
getteth hate, auctority hath folowing feare, quiet-
nes engedreth disdain. So I pray you wherunto
tendeth the end of al mortal thinges? And this in
allayinge of mens discontentations is most comfor-
table, that euery mā is afflicted w one misfortune
or other, or as men say, ech mā feleth his owne pri-
uate offence. Some are afflycted w pouerty, some
with want of children, some with sycknes, some w
feare, some with wrong, some with children, some
with wiues, some with craft, som wyth foes: and
that whych is greatest, & most to be meruayled at
(such is the condicion of man) to be moſte happy &
subject to no gref, is also a calamity. It is there-
fore sayd that Polycrates beinge lothed wyth abun-
dance of fortunes grace, did greatly desyre to fee-
le some offence, & therfore cast into the sea a ringe of
merueylous prync, of purpose to haue some cause to
complain. But fortune (as it seemed) hauing sworn
his happynes in a fysh restored it again. But lest
I seeme altogether to perswade w fables I praye
you what pleasure do princes take at their diners?
when

Cardanus comferte.

when continual eating of Delicate dishes haue taken away the taste of theyr mouthes. The physitions affirme that Delicacye, is when a man from euyl releste recouereth his perfyte nature. Then I pray you what iudgement haue they in Delicacye? neuer tasted any grosse or dyspleasant meate? Or how can he be happy that neuer felt of grefe? doest thou not se how happy poore men accompt theyr selues, when they are invited to rich mens tables what is the cause? seing poore men haue no better fare then the rich? surely nothing but the noueltie of the dyet. Wherefore yt is most assured that without aduersitye a man may not be happy, nor take delyght in mytty wythout some sorowe. Then is it not a comferte in these calamities to haue not only one man for a companiō, but also al mankind and as it is commonly saide. *Confors est miseris habere penam consortium.*

But of how much more force shal thy comfort be, knowing that myseries do not happen at al aduersures, 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 suche 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 labour, constrained to marriage, education of children, and chrefelye to followe warres? And amonge these thinges that labour

B iii

whyche

The first booke of

whych husbandmen do vse, seemeth to our eares most intollerable. The bringing vp of chyldren (specially manye) to a pore man, seemeth to surpasse all sorowes, for as a few chyldren are great Delightes 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 marching in the sommers sonne, watching, and warding, day and night, clyming the mountaines and sayling the seas: somtymes afflicted with hunger, somtymes with thyrst: yea 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 dysplaied ensygues, and receyue knowledge of battayle, when either by happy victorie they shalbe discharged of trauaile, or by death receiue ende of painful lyfe. The Lacedemonians therfore led so harde a lyfe at home, as it neuer greued them to serue abroade in the wars. Then is it manifest that in a comon weale wel gouerned, men be mooste vnhappy, and happpeste bee those Citizens, that lyue in mooste disorderly countries. And kinges (whom men beguiled with false ymaginacion do thinke equall to gods) are also folowed withe their afflictions. Als synely the tragicall poetes haue fayned the tragedies and furies to be only in kinges courtes, & the comedies & pleasant playes in priuat houses. The pallaces of princes are euer open to great euils, nei ther are these monsters at any time from thence: as enuy, hate, grudge, popson, & persecution. Yea the
princes

Cardanus comferte.

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 memoꝛye of wickednes, now the ſuſpition of familiers, now y^e myſtruſt of people, now feare of other princes, withe care day and night to pꝛeuent their practiſes. But be it, the pꝛince, be neuer ſo juſt, neuer ſo holy: yet feare and ſuſpicion doth neuer wante, and as the poet ſayneth of Ixion and Lapithis-

VVhome ouer hangs a ſtone that euermore, doth ſeme to fall.

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

Such is the eſtate and condicion of courtes, as Virgilius liuing in the happy houſe of Auguſtus was wel acquainted withal, But let vs a while ompt to ſpeake of princes, and turne our talke to pꝛiuate perſons. I can not with care or diligence fynd any, that in euery reſpect can accompt himſelfe free from miſfortune, ſuche a one I thinke as hardlye founde as are thoſe beaſtes called Rinocerotes, of whyche kynde Plynius confeſſed hee coulde neuer fynde any, though long tyme he hunted throughe the whole worlde.

Therfore ſeynge all moꝛtall men bee ſubiecte to ſome kynd of miſfortune: who art thou y^e ſekeſt to liue fre frō y^e law which al others are ſubiect vnto? why doeſt thou not complayne, that thou art not made moꝛtall, winged, and king of the hole worlde free from al miſfortunes?

B iiii

But

The first booke of

But yf thou can beare that lacke whiche nature could not help, why shouldst thou not also be content with the other whych is no lesse vniuersal: & according to the fable, thinke thy calamities y lesse that thou seest the aduersities of other to be greater. When saue 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 drowne themselves in the next ryuer: being assembled on they went to execute their determination, the frogs that hapned to be vppon the banke, hearinge the hares comminge for feare cast themselves into the water: whych nopsle whē 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 vnhappy than they, sought notwithstandinge to preserve theyr lyues: and by y meanes the hares haue tyl this day bene preserved. Surely the aduersity of others, did neuer make my miseries seme y lesse, but the necessity of euyl whiche is knowen by other mens misadventures, hath geuen me greates allay of my ppyuate greues. For when a man shal truly consyder hys myshaps to procede of natures necessitye, and not inuiously, then wyl he yelde himselfe to suffer al, vnlesse that altogether he bee voyde of iudgement, symple and foolyshe. A wyse man therfore foreseeinge the necessity of many myseryes, and wel remembryng, the frailtye and instabilitie of euery condition of mankynde, doth patiently loke for al sortes of mysadventures, & when they come, it is therfore mete he shew himselfe armed

Cardanus comferte.

med with fortitude, least changed by reaso of their
comming he may seme to forsake his honest deter-
minacion, or els be vnprovidid. It is also to be co-
sidered that tyme is a medicine to all sorowes, y^t
taketh a way mourning, it bredeth forgetfulnes of
iniuries, y^t remoueth y^e memory of misaduentures
and fynally bringeth forgetfulnes and disdain of
al sortes of calamities. What man hath beene so
impacient in fatherly affection, as doth take care
for the death of his son, thirty yeares synce depar-
ted? or his goodes lost so long agoe? Such is the
condicion of tyme, as fyrst it deminisheth som part
of extream sorow or ioye, next it weareth awaye
al feruency of affection, and lastly doth clerely rote
it out of memorye. Therfore litle y^e conuulse of tyme
doth in the moste simple worke this effecte, whye
shouldst not thou do the same to thy selfe: and loke
what benefyte tyme in short space should geue the,
the same may thou throughe fortitude, learninge,
modesty, and good example geue vnto thy selfe.
Perswade thy selfe, that thy displeasante dayes bee
neare passed, and hope that better hap is at hande.
Call to memorye how many worthy men haue vn-
deseruingly & cruelly by fortune bene cast downe,
and patiently suffered her most extreme disgrace.
There is nothing more requisite in a wyse man,
then modesty to suffer both fortunes. For who so
knoweth not how to do in prosperite, forgetteth
hee is mortall: there is no greater argumente of
wisdom, then when a man doth that presentlye
which others by benefyte of tyme haue learned.
Be not therfore burdenous to thy selfe & though
thou

The first booke of

thou art chaunced into this shadow of calamitye:
yet cast not thy selfe downe into very misfortune.

Thinke assuredlye that some bee free frome e-
uerie euyl, and that tyme bringethe wpyth all the
mooste certayne and sure consolacion.

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

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-
certaine, and by assured lawe of nature shorte, so
as it makethe no matter at all, what a one thou
hast beene or shalte bee. And when wythe my
selfe I ymagine of this matter, I remember that
whiche in bookes of common fables wee reade,
where some are fayned riche men, some mightye
kinges, and some so stronge, as for strengthe sur-
passed Hercules, what difference there should be be-
twixte these fayned men and Caesar or Pompey, tyll
this daye I coulde neuer learne, vnlesse that ey-
ther for oure learninge an historye is made diffe-
rente from a fable, or that we haue consideration
of soules that lyue for euer.

For otherwise when thou shalte no more bee, it
skillethe not at all what thou hast beene. Onlye
follye of man hath founde oute this inuention
that we should 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 deathe
they maye leaue behynde them riches or fame.

And entyled wythe suche desire Herostratus bur-
ned

Cardanys comferte.

ned the Temple of Diana., that thereby (though
for wicked Doinge) hee might gaine eternal fame.

But who was this Herostratus; by what father
begotten? or of what mother was hee borne? In
what countrey had hee dwelt? what was his
parson, or whiche wates did hee lyue? what doe
we knowe hereby, other, then either to knowe
nothinge or a fabled man? And admitte thou
gayne this desired glorie: what shall it auail thee
after three hundred yeares whether thou were
happie or unhappie?

And if no glorie bee, within fiftie yeares after
death what difference shalbee betwixte a kinge
and a Carle. Betwixte Lucullus and Irius betwixte
Xenophon and Cleon, betwixte slaues and freemen,
betwixte happie and unhappie. But least per-
happes thou lyue in doubt that time doth styl a
hyde, and the course of heauens be stande, or that
the lyfe of man dothe not of necessitie and speede;
lye Decaie, beholde that one stone where in was
graued thre fates, a Childes, a Young and an
Olde mans. So soone are the chaunges and
so nere as the Doer doth not vneply call our age,
Fleinge. Consider what number of yeares since
the beginnyng of the worlde, and thyne age haue
passed, so shalte thou learne, that no shaddowe
more twiste fadethe a waite. Imagyne assuredly
that all tyme were passed,
and so shalt perceiue that all wyll retourne to no-
thinge. Not vnlke to theym that wythe cer-
taine hope of deliuerie remaine in Prison,
whoe though in misfortune, yet doe but litle
lament

The first booke of

lament, chieflie if they be of valiant mynde. So men that in this troublesome lyfe, syth 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 unhappye.

For if euen now it were proclaymed as it was in the time of Licurgus that al lands & goods should equalye amonge al sortes of men be deuided, whether doest thou thinke that beggers or riche men, would be moſte ſorow? Surelſe I thinke no man thinketh the rich men would reioyce, and the poorer ſort be ſorow. If therfore law of lyfe is ſo equalye made as there is none that can auoyde, I ſee no cauſe but that euery man here lyving in miſery, ought willyngly to embrace the benefite of ſo iuſt a decree. What care I praye thee ſhalt thou haue two hundred yeares hence, whether thou dyed hauinge children or childleſſe? olde or younge, rich or poore, a bonde man or free, in thy bed or on the gallows, or whether in aucthority, or without honoꝛ thou lyued or dyed? But follye hath broughte in theſe opinions, by which we onely be come happy or unhappy. Becauſe follye enduſeth forgetfulneſſe of reaſon: it maketh Pigmæans to ſeeme Gyantes: ſometimes oure euyls, ſometimes oure good it cloketh, it multiplieth it maketh them obſcure, it cloketh it, encreaſeth, darkneth, hideth, euen as it pleaſeth of vs determineth. But if in this lyfe ther be any thing good or euill: or any differēce of pleaſure or ſadneſſe, the ſame reſteth only in conſcience and vertue of the mynde. For the memorie of wicked and ſinful doyngeſ exceedeth al other tormentes.

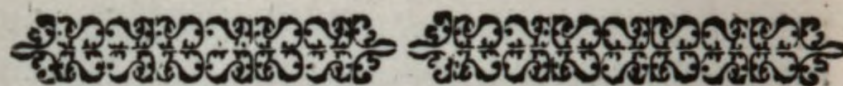
The

Cardanus comforte.

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

VVhose mynde most gyltpe is, and harboreth cruell thought
A secret scourge vwithin himselfe, such sinful dedes haue vvrought
And paynes more great heastes, vvhom vvhypp of conscience beates
Then did Seditius euer fele, or Radamantus freates
VWithin thy breaste to beate, thy griefe both night and day,
Thou hast at hand, that wytt to obtayn, thy hidden vvoes bevvray





Of Comforte the second Booke



Because in the former booke wee haue discoursed copiously, (as coulde bee generallie) of the comfortinge of all miseries, the consideration of euerye seuerall euill, seemed scantlie needefull: seinge right reason, wise counsel, & then our talke might suffice to remdne al sadnes out of the mynde of euerye wise man, but for that it was oure purpose at the beginninge, to consyder without affection, and with righte iudgemente to speake diligentlie of euerye aduersitie that maye happen to men: it seemed also more 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 because they were superfluous. Moreouer this historye of euils hath both for varietie and for example no smal pleasure, wherewith it may washe awaye from the readers, that spotte of sadnes whiche is wont to be lefte of the sensible minde, and also of nature it selfe in greate mishappes. For oftentimes, though reason comforte vs and teache vs that neitter mourninge is meete, neither that there is anye cause of mourninge, yet the sad mynde of it selfe can not be merie: whiche thinge where yt hapneth

Cardanus comferte.

hapneth not seldome 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 verpe wounde to bee cured.

Therfore that now we maye returne to oure purposed talke: of al thinges that happen in mannes lyfe, sorow, and deathe, bee moste bytter. For to be bereft of the companie of oure moste dearlie beloued for euer, and withoute hope, is wonte to seeme a mooste cruell thinge vnto all men. And deathe it selfe (as saith the Philosopher) of al terrible thinges is mooste extream, 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 moste neare frendes.

For whiche cause I perceiue excellent Poetes to haue mourned bothe for theirs and theimselfes and also to haue sayned others mourninge for their frendes. Amonge whome Papinius bewayleth his father sayinge.

Gyue vvyt and vvolful 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 downe, in slouth and sobbinge cheare
No muse to comfort care.

An other in the same cause.

What man can make a spring of teares, to feede my gulfe of griefe
Or vvhoe hath store of teares so great: and far from al reliefe.
Pitye hath bereft my sight, and hart hath cleft in twayne,
Vvhich suffereth not my vvoes to sound, my tong cannot complayn
Such is my griefe.

But

The second booke of

But would to God this complaint, were not that
which is commonly spoken of. The weeping of y^e
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 verses expresse.
Surely this booke shalbe thought lesse needful in
no parte, then in comfortinge the sorowe 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 wiues: but y^e loue
of chyliden toward their parentes hath bene con-
firmed almoste by no experience. 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 nowv my study stayde is, for cruell death haue slaine.
My brother deare: shal I pore vvretch in vvretched 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 countersayeth a more bitter lamentatiō
not without wrath and indignacion of the mynd,
in Mezentius lamenting his slayne sonne saying,

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

Yet how much more cruell sorowe is fapned of
the same poet in the mother bewayling her onely
son

Cardanus comforte.

sonne Eurialus, for that hee both a widower and an
olde woman, saye him staine true life in his enemies
myes handes. There truly he entayneth the too:
manly tendernes of harte in these wordes.

Your deadly darte (O foe) for pittie, cast in mee:
V With cruell sworde before the rest, let me destroyed bee.
Els thou Almightye God, on mee such mercy haue,
As that my wretched head may rest, without myne earthly graue.

The slaughter of the sonne bewayted of a mo:
ther, in my iudgemente coude not be better descri:
bed of a Poet. And Homer, brings in Achilles, sor:
rowinge sore at the buriall, of his frende Patroclus,
when he saide.

But him a carefull cloud, did compasse rounde about,
And on his head with heavy hand, the dust he poured out.

And after horrible he cryd oute. As so farre
forth is the vehemenye of his sorow, declared,
that his familiar frendes feared lest he should kill
himselfe. But another more moderately mourneth
for his death, and complayneth of destines, when
no-fayned feare in others, but his owne enforced
him sayinge.

And in my greenest yeares, when youth hath byest poyver,
Shal this my sprite depart awaye, and death my corps deuour:
The Gods I cannot guide, their will wee must obey,
V Where destiny dryues I yeld my selfe with willing mind alyway.

But while I set forth the tollies of others, me
thincke I haue framed a mourninge pittie: and
haue not only described, but rather encreased hea:
t

C. I.

The seconde booke of

time mourning. Notwithstanding the very matter could not be unfolded vnles I had also put to the iudgement of Poetes, for that is the common peoples opinion, not onely because the Poets be carefull to speake those thinges which be populer and liked of the common sorte, but also for that if other wyse they would speake they could not, whē they be so farre wyde from all studie of Philosophie. For which cause also they be shut out of Platos his common weale. And herein we must either condemne Plato if he banish them vniustly: or the Poets if he do it iustly. Therefore surely the better opinion is that they be banished wozthily: for agreing wyth the people, they spake those thinges which be in the opinion of the ignoraunte. For no man denyes that wyse men be few: and the common people contayneth þ most part of men: thopinions therefore of the Poets and the common people, in which they disagree wyth the Philosophers be all false, and vnprofitable. Certes it is of necessitie, that the oppinion of the common sort is false: if the iudgemēt of wise mē be true: but who doubteth whether wyse mens sayings be true: or ther wyse trulpe they should be no wyse men. But if in any thinge at al the Poets deserue small credde, no wher lesse then in those thinges which cōserne maners and vertues.

Neither is it any maruayle though Archilochus a passing good Poet (but so much worse Philosopher) was compelled of the Lacedemonians the vntersame houte that hee came into towne, to be packinge a waye agayne, for wytyng this sentence.
Better

Cardanus comforte.

Better it is to want armes, then suffer death. **A**verilpe manye tymes letode talke corrupteth honest maners.

Therefore seinge wee wyl speake of sorrowe and death, it seemeth necessarie firste to examine whether in our owne death, or in the death of our frendes there be any euil: and if there be, whether the euil maye bee overcome by good, or rather the losse by gaine. That shalbe easie to discern if first we distinguish and diligentlie vnderstande this: whether after wee be deade, there remaine anye thinge of vs besyde the bodye. Or all the whole dye awaye together wyth the bodye. In whiche cause althoughe wee haue alreadye spoken many thinges in the booke De Arcanis eternitatis, & minde to speake in the booke of Deathe, yet is not this question, in this place meete to be shadowed wholly wyth silence. But as in this Booke chieflie we followe the truth, and euerie where bryefenes, so one onelie reason of the reasonable soule shall suffice vs for the knowing of his nature. For seinge man hath vnderstanding, hee is endued with many habites of knowldege. That is to say Science, as Geometrie, Philosophie, and Logicke. Artes, as Saylinge, Husbandrie, Physicke. Intelligence 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 considereth and disposeth all thinges that he hath to doe. And Sapience wyth these, by which hee knoweth G O D and embraceth Religion. And some meene do more excel in some one or other of these or in manye of them, whereby it comes to

C.ii.

pasle

The seconde booke of

pathe that man doth to vse his vnderstanding and reason in his stone arte, as though in other thinges he may seeme rude, yet in that one thing he ex-
ceedeth right notable men. Some though they haue neither learninge nor arte, yet by reason of exercise growe very wyse. That it may plainly ap-
peare, that mans vnderstanding is in all men alike, and differeth onely in exercise, we perceiue in the barbarous & vplandish men: Wherefore I wou-
der at the boldnes of some which professe wyse-
dome, who thinke that onely learned men be rea-
sonable; & others differ little from beastes. Nor
they therefore it cometh as they say common-
lye that the cleane contrary falleth out, that is to
saye, that these learned men beyde their Booke,
knowe nothing at all, and may easely be beguiled
of any vblearned soule.

For if they would waage wyth themselves, that
all men vntill they bee blinded with some dis-
ease, haue the vse of reason and vnderstandinge,
and that so muche the more in one kinde of exer-
cise, howe muche further they bee from another,
they shoulde well perceiue themselves to be ouer-
come of them. What a number leauing their vyle
occupations, haue followed famous Philosophers?
Simon Coriarius when Socrates came often vnto his
shoppe; hauing talke wyth his prentices became a
perfitt Philosopher, and left vnto his posteritye no
small number of monumentes. So he that was
a currier, onely by exercise is sett vnto be a Phi-
losopher. The currying therefore of artificers and
others that want learning is not to be despised as
voyde

Cardanus comferte.

boyde of vnderstanding. 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 speakinge, so farre doth an artysan passe a learned man in his facultye. Of both then the reason is alike, the vnderstandinge alike, and nature all one, differinge onely in endes and vse. But seing there is in other lyuing creatures an excellencye aboue that is in man, as more 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 lyuing 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. We see wheremas man in all those thinges, which depende of the bodye maye be overcome of some lyuing creature, and in these vertues of the minde no lyuing 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 euermlasting. Neither yet remaineth it naked and bare.

For wheremas of all other lyuing thinges, the Dogge, the Harinsset, and the Elephant be without controuersye endued wth most wit, though a man would spende his whole life, he shal neuer teach them y least rule of any Arte or wisedome, besides that which of nature is bred in them. And surely to speake of the easiest thinge, if you tra-

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uayle to learne them to vndoe a knot, they keepe in memorie how they maye drawe and flake, and so fynallye loose the knot: but if you chaunge the knot neuer so litte, they shal neuer know how to vndoe it, vnlesse it be mere chaunce, so as you may well perceyue they be vtterlye deuoyde of reason. Like wise foules learne to speake, and (as the Poet sayth) so well, that the Wyte wyth him braggeth saying: *If thou shouldest not see mee, thou wouldest denye that I am a foule.* Neuer yet shal you plainly teach her what she should saye, or any coupled sentence, to make a shewe of any pynite of reason. And the nerer they seeme to attayne vnto man in speakinge, so much surelye is it well known that they be able to conceaue no vnderstanding. In like maner also dogges knowe theyr owne names, & are by teachinge learned to hunt for woles: but all these things they keepe by memorie, and trulye cannot tell how to put or chaunge any thing more then they be taught, what occasion soeuer they haue. Neyther is it to be suppoled they knowe moe thinges whiche for want of speache they cannot vtter: seinge the aptest foules to learne (among which is the Doppinge) althoughe they can learne well to speake as men, be neuer more fit to any vse of reason. Beute beastes threfoze be able for one onelye arte by nature, and for all thinges vniuersallye onlye by memorie, not conceyuinge reason at anye time, neyther by continuall teachinge theyr race, neyther by processe of tyme, neyther by endeouore and Dilligence. Therefore as Aristotle hath taughte, memorie is no part of reason: but in Deede wyth Plato, re-

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to, remembryng is the same that vnderstanding is
wth Aristotle. Trulpe these two differre onely in
this, because Aristotle beleeueth the conceyued for-
mes of thinges come newly into the minde, he gi-
ueth them the name of vnderstandinge: but Plato
thinketh they be bozne in our minde, wherfore he
termeth it memorie. Of neither of these two, ther-
fore seing they be the powers of reason, alone can
anye brute beaste be partaker, but onely of that
which Aristotle calleth memorie, Plato opinion.
But because Plato in euerye place vseth names of
thinges confusely, he attributeth vnto men, recoz-
ding or euerlasting memorie, being part of reason:
vnto other lyuing creatures opinion and memo-
rie, lately conceyued of the senses. And it appea-
reth plainely 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 wyde of al perceyuing.
For if it were brought by discretion as artes be
in men, it shoulde be so muche more fine, by howe
much y^e liuing beast were more excellent in sence &
memorie. But it happeneth other wise whē dog-
ges, 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 mē,
imperfections and diuersities aboute the same
Arte, yea and passing ouer into the like works as
ther is in mē, of which forasmuch as there is none,
it cannot be doubted that this is wholy the insti-
tution of nature. And to speake generallie, if any
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brute thinge could haue euen the shadowe of reason, it were simple necessarie that a reason framed of two particuler propositions should inferre a conclusion, which no waye can be. Therefore be brute creatures gouerned onely by nature, not by reason. But certainly seing nature it selfe the mistress and teacher of the lyuing creature, is doubtles immortal, though the lyuing creature be mortal. Howe muche more necessarie is it, that mā's vnderstandinge, which knoweth all the Artes of all lyuing thinges, and more and more excellent, besydes also the disciplines and principles, God & all the furniture of Heauen and the Elementes, besides these to bee immortal and vncorruptible? For as nature it selfe is not the lyuing thinge, but that whiche doth teache the lyuinge thinge, and therefore remaineth when the lyuinge thinge dyeth: So contrariwise whereas vnderstandinge is the whole man, and it selfe knoweth the same, as longe as the vnderstandinge remaineth, the whole man is also vncorruptible, though the bodye banishe awaye. Wherefore mee thincke Crito was rightlye reprovied of Socrates. For when Crito for good wyll asked of him where he woulde be buryed (for now he had Socrates in prisonne drunken his poyson readye to dye) Hee aunswared, alas what labour have I loste, that coulde not perswade Crito, that I shall flye awaye from hence all whole. For the soule though 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 qualite of

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of those things which be handled of it, it is called Intelligence and Iudgement, 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 boyde of all these, like as on the contrary part all men are furnished wpyth these. Forsothe because they nature, which is vnderstanding or soule, or reasonable minde, containeth and is by possibilitie all these. And therefore is transformed into euerye one of them, euen as it lysteth. 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 monstrous shapen that Solinus the Cosmographer describeth. But sure they be much deceyued in iudgemente. A fewre yeares since Leonarde Apisan when he trauallyed into India and Ethiopia, broughte oute of India Arithmeticke, and oute of Ethiopia, Algebras Arte of reckeninge: Argumentes of moste fine wittes. No man almost denyeth the Aegyptians to be inuenters of all Artes, but chiefly of Astronomy. Latelye Iohn Mounteregio of Germany, and Gulihelmus a Zelande a manne of excellent witte, Erasmus of Roterdame an Hollander, and now all the Northe Countreyes floweth in good learninge. What an impudent matter is it, that they will compare theyr wittes wpyth beastes, and
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preferre ours more dull to them : from whom out of Affricke and Sarmatia be brought artes of greate subtiltye, as we Italians are no way able to imitate the same. The temperate countrey hath neither better wittes nor quicker mindes, but onely more gentle maners, and more moderate affections, wherein the plentye of all thinges holpen to the clemencye of the ayre, laboureth to challeng to it selfe the chiefe partes. But if the armyes of the Romaynes had not beene, Italye for fine wittes had lyen still, and geuen place to a great manye of prouinces. So Greece passed the Barbarians, in studye, not in witte. What makes it matter that the Barbarians are more enclined vnto some affections 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 naturallye prone vnto anger, by reason of the subtilt humour so plentifully feedinge those partes of the sence which serue vnto the reasonable minde. Neyther for all that, oughte angrie personnes to be called vnreasonable, vnlesse it be in this sence, that they suffer the reasonable power of the soule to muche, to be overcome of the affections of the bodye. In which sence if it like them to call the inhabitauntes of the furthest clymates vnreasonable, I agree that they be more ready to yelde vnto vices. Not for that they want anye thinge at all of the reasonable power of the mynde, when commonly they excede vs in witte, and counsel, and subtiltye of artes. For I aske this question, if two men be equallye riche, and the one bleseth his

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his riches, the other will not, shall wee therefore call him the poorer who bleth them not. All the noble Philosophers therefore seinge this, and beinge enforced to define the soule immortall, and neuer fading, were sayne to flye wpyth lye and all to the vnitye of it. seinge in deede our vnderstandinge to be vnfadeable, but neuerthelesse to be all one in all menne. Marve this they affirme, some one waye and some another. For some (as Averroes) make both the passue and agent all one, eche one of theym seperable, but the one the forme of a man, the other a certaine accidentall thinge, and vtterlye 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 Averroes affyrmeth of the double vnderstandinge, I neuer founde it wpyth Aristotle. Forsothe it is all one whiche commeth from withoute, and is not vnseperable, all the reste proceede of the matter and vertue of the seede. But to make in manne two vnderstandinges, and both euerlasting is a maruelous absurditie. But this at this time is nothinge to vs, let vs nowe shewe that vnderstandinge whiche is not mixte, and commeth from withoute, that it cannot possiblye be all one onelye. For if it were suche a one, and also the forme of manne, howe could it afoze it were exercised in vs, bee compared to a bare shauen table, beinge alreadye imprinted wpyth 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 should be one man, because they forme shoulde bee one in number, and one thinge that vnderstandeth. And if it be not þ forme, what is more soude then to saue man vnderstandeth, when vnderstandinge it selfe is no parte of man . Althoughe these thinges be verie trifles, yet let vs bestow them on these good fellows, and set the vyppes againe the foundation from the bottoome. Eytther this onelye and everlastinge vnderstandinge is onelye in men: or els as it were a Sonne beinge sepearete in substance, it assisteth all men wyth the light. If it be in men onely, how is it seuered? howe commeth it from withoute? howe doth it not flowe 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 other wyse to remayne the same thing, then in likeness, not in number. For the same power shoulde be nature in an other lyuing creature, and vnderstandinge in manne. But heretofore is the lyuing creature gouerned of an other thinge, because nature cannot be the same that the lyuing creature is, because that, of which it is gouerned, continueth stil when the lyuing 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 vnderstandynge is coupled in man. Therefore one power of vnderstandinge, cannot serue many men, but euerie man hath his owne vnderstandynge assigned him by himselfe. But it doth not as it were a sonne, shyne vnto vs wythout vs, first for that we perceiue our selues to vnderstand, none other wyse the to haue sense. But sense is proper vnto vs, and all the foundatiō therof is part of vs, ergo our vnderstandinge also. Then moreouer and if it should shine without, wee should be gouerned of an other thing, as the brute beastes be, which for no other cause are gouerned of any 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 limmes, because it commeth from vnderstandinge (is ruled wyth a straunge and foraine rule, doth alwayes obaye after one sorte, and is not oure owne simple, nor knowen vnto vs, but we vse it not knowinge, howe we vse it. And so of those thinges whiche come from other where, we be not full maysters of them. So beastes because they be gouerned by the motion of the natural power, and sense, which hath an outward or foraine cause, in like sort be quite voyde of liberty, and vtterly subiecte to an others gouernment, nothing differing in theyr affections from y sense and seruice which the members in man are wont to do vnto the wil. For if those members be hurt, of theyr owne accorde, & without the commaundement of wyll, they shyinke 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, & brute beastes should not want vnderstandinge. Forasmuch as in the same maner the nature both of brute beastes and men should be illumined in y same sort, & of the same eternal causes. And now we is it shewed how brutishe lyuing creatures are for ever, by no kinde of meanes able to attain vnto eue the least shadow of that part which is reasonable, but by memory, or els nature sometime to haue geuen a certain shew of some conceiued reason. Wherfore it is manifest the mynd of mē to be heauenlye and deuided according to the nūber of men neither fading nor wareing olde at any time. But like as y beames of the son, if they fal vpon a thicke shadowed place or cloude do not shine bright, but if they light vpon glasse, or water, or chystall, shine so much the brighter, how much clearer the matter is: and yet these beames be no purer nor more lasting then the other, but be a lyke perpetuall: So the mindes of men when the partes in which they chiefly shine, be decayd either by age or by sickness, do cease to vse their proper glistering, and faculties so that vnto som men they seme to fade, when for al that in no parte they are made eyther faulty, or faynt, or sickly, but continue, sound & vntouched euen to death: & flitting from thence geue vnto vs a probable opinion of thē, for otherwise how could any man iudge the myndes of goode men for ever blessed and happye, the mindes of euill men wretched

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ched and unhapp. Hereupon groweth the opinio
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 y^e the soules of al men do remayn af
ter with those faculties which bee mooste properlye
theirs, As will, vnderstandinge, wisdom, know
ledge, deliberacion, reason, the knowledge of artes
and such like vertues. But now let vs returne to
our determined purpose. It was agreed y^e 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
neuer 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 in
struct others. Let vs therefore show that death is
neither euill nor to be bewailed, and most dishonest
of al it is, a mā either to lament or feare his own
departing, fro life, which no pitie nor mercy can pre
uent. But feare, imperfection of nature, & to much
desyre of life muste nedelye be the cause, yet hereof
whye is thy care so greate, or what happines haste
thou, that mightest make thy lyfe so despyred? doest
thou alone possesse anye delight that we haue not
tasted of, whyche mighte make thee wyshe for
longer

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longer life? For euery of vs haue seene & starres, the M. auen, mountaynes, seas, riuers, lakes, fieldes, gardenes, Cittyes and towne, we haue also had sport, dalliance, musicke, songes, banquets, beuerye, loue, maskerye, & finally euery sort of earthely folly, neyther haue we wanted commendable exercise and indifferent skill of science, and besydes that, we know the manner of contentions, disputacions, publicke Orations. Yea for our condition we haue borne dignitie and office, we haue satisfied the honest desyres of our children, friends & kinsefolkes, and together wyth them liued in glorye, moneye, apparell, and other necessaries of life, we haue enioyed: and in euery of them find greater offence then pleasure, so as we maye say wyth the Prophete Vanitas vanitatem & omnia vanitas.

Yet if any man hath founde a more noble felicitye, or can teache a waye more straight to happynesse or newe delight, I know not, but for my part in euerye thinge haue felte more grieve then pleasure. But I thincke it happeneth to these men & luste so muche after life, as it doth to those that labourerth alteration of mettals, who fynde euerye thinge soner then that they seeke, for besydes that they make neyther goulde nor siluer, & little which they haue is also consumed. Euenso, such as wyth greatest care do seeke for felicitye, not findinge it, do wyth losse of theyr labour, also departe wyth quietnes of minde, and become most vnhappye. Wherefore 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 cares, 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 dyinge that lytle lyfe which is remayning: seinge what soeuer time is spent in thinking of death, may iustlye be so called. Howe much were it better to follow the counsel of. Agathius whd right wel commended death saying, that it did not onlpe remoue sickness & al other grieues but also when al other discommodities of lyfe did happen to man often, it neuer woulde come more then once. Neither can death bee accompted anye extreme euill, considering it cometh of most light occasions and is on euery side at hand. Such thinges as we take for hurtful be also rare & not light lyfe founde, but ther is nothing more common nor 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, toy, laughter, company, anger, discorde, and fynallye of innumerable other occasions death doth procede. Philomenes seeing his Ass eating raysons said vnto his boy, seeing thou hast lefte the Ass raysons to eat, geete 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 Diogenes y notable thief, beinge by Rutilius the Consul taken and examined touching outlawes fled, he required time to think of his answer, & putting down his head betwixt his knees he stopped his owne breathe, and in the handes of his keeper dyed so quietely, as none of

them

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them perceiued when he toke the last leaue of lyfe.
Seeing therfore with such ease men dye, what
should we accompt of death to be resembled to any
thyng better than sleape, for as in sleape and wa-
kyng be we neuer so hedeful, yet fele we not when
yt cometh: euen so when fro lyfe we passe to war-
des death, our senses decayning about all sence, at
last we dye. When Socrates had drunk popson & de-
liuered hys garment to hys seruant ready to dye
dyd not wstanding lest w Crito: saying. I pray the
remember to sacrifice a cocke to Asculapius, for that
was the auncient custome when anye man hadde
drunke a holosome potion. Dost thou then think
he felte any extreame grefe? surelye no, for in ex-
treame pangues leastyng is neuer seene nor the
mynd knoweth not it selfe. This is also greatly to
be meruayled at, that though euery man seemeth
to feare and flye death: yet seke they to eschewe
nothing lesse, but rather follow euery thyng that
byngeth death withall. Neither seme they lesse
carefull to seke death then to shun yt. The leche-
rouse man wpythout regarde of lyfe preferreth hys
pleasure, the irefull reuenge, the eater hys glotony
the ambycious honour, the couetous riches: the
souldier spoyle: the mother chyldren, the marchant
trafficke: the student learninge, and in somme:
there is nothyng that doth not occasion forgetful-
nes of death. So we plainly see that we both shoo
and serke for death, but not wpythout good cause,
for that there is nothyng that hathe in yt le sle-
uill, and they are therfore worthy prayse that do
disdayne to dye, yf those thynges for whych they
neglect

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neglect lyfe be epyther honest or necessarie, and yet, for lyght causes to seeke death is no token of courage, 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 chyselye at necessarie occasions and tymes, is moost reprochfull cowardly and exceedeth all other vylety of mynde.

But some percase do allow the sayinge of Epicuri-
nus. Dye I would not, but to be dead I care not.
As though that which follo weth death is neither
pleasaunt, or not greatye euill. Alas what e-
uill can it be to want hunger, thyrst, grefe, labor,
sadnesse, feare, and synallye the whoole heape of e-
uilles, whych the soule beyng parted from the bo-
dy we must of necessite want, and synge it dy-
eth not, but in stede of these troubles, enioyeth hea-
uenly ioyes: why should we not accompte thys
chaunge good and most delectable?

Therefore Socrates was wont to say, that death
might be resembled epyther to sound sleape, a longe
toney, or destruction, as is the death of bruit bea-
stes: If the soule doth lyue and after death seeleth
nothinge, then is it lyke vnto a sound sleape, be-
cause therein we rest without epyther felinge or vn-
derstanding, and after a whyle return to the same
exercyses. Whooe assured it is that such sleapes
are moost sweete as be most sound. For those are
the best where in lyke vnto dead men we dreame
nothinge. The broken sleapes, the slomber,
and dreames ful of vision, are comunly in them

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that

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that haue weake and sickly bodies. whereupon
Horacius saith.

Wayne are the dreames, of sickly folkes.

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

The ſvete and ſoundly ſlepe, vvhich death reſembleth moſt.

I remember my father Faucius Cardanus while he
lyued was wont to ſay that he euer deſired death,
becauſe while he ſoundly ſlepte hee taſted the plea-
ſanteſt part of life, (meaning as I thinke) that e-
uery pleaſure, that we take by our ſences haſte in
it more diſpleaſure, then ſweetenes. And therefore
there could be nothing better, then to lack þ know-
ledge of theym. But common opinion hath com-
pared death to ſlepe, rather the trauaile of deſtruc-
tion (therfore Homer doth call it braſen ſlepe. Virgil
yon ſlepe, either of which importeth forgetfulneſſe
of al thinges, the allay of cares, dulneſſe of ſences, &
careleſſe mynde of hap to come. Betwixt ſlepe and
death this only difference 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
enuieth an other, Such was the ſecuritie of hys
mynde: as euen at point of death he feared not to
teſt. In like maner did Coſmas Medices, a wiſe man
in

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in our age who being nere 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 moze happye. For
the soule being burdened with the body, is neither
free, nor rightly knoweth any thinge; but beyng
ouerladen with cares, doth beholde, only the fy-
gure of thinges, and as it were throughe a webbe
or clothe, gesseth a syghte, and certayne knoweth
nothing, but beinge free, doth not only cast of all
hyndrance, but also beholdeth all thinges with-
out interruption, whiche beinge true, who is hee
that willingly woulde escheue deathe? yea who
is hee that woulde not rather doe as Theombrotus
Ambrocioa did? who hauinge red Platoes booke of
the immortalltye 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 spirites were partakers
of. Therfore men saye that Socrates being by Crito
perswaded to fflye frome prison, as wel for sauinge
hymselfe, as his frendes and kinsfolkes refused to
doe it, answerynge wiselye. O Crito my chyldren

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Halbe

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shal be 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 also offer me your company meaninge thereby, that the lyfe of man was of small continuance.

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

For there is nothing that doth better or moore truely prophery the ende of lyfe, then when a man dreameth, that he doth trauayle and wander into farre countries, and chiefly, if he imagineth hym selfe to ryde vppon a whyte horse, that is swyfte, and that he trauayleth in countries vnknewen wythout hope of retourne, in such sort naturallie deuyninge of that shortlye 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 euill: Because what so euer is not, can not be euill, els we should lament for them that neuer were born, nor neuer were at all, and they that are not can nothinge suffer.

But if thou be waylest thy chaunge, sure it is that Death dooth take away more euilles, then it bringeth, and those more certayn. And although Death were euill, and brought wyth it but one onely commoditie whyche Epicharinus spake of, because the partinge from Lyfe was painfull: yet by death art therof delyuered, for in all euilles, to haue

Cardanus comforte.

haue escaped is a greate comforte. If then death be euill, 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 we that, longe syce hap-
pened to my selfe (neither do I thinke to digresse
from the purpose) that albeit the twenty and se-
uenth yere of myne age, I became sore sicke of a
syngle Tercian, after Seuen fyttes I sounded,
and lay for dead. In whych tyme althoughe eue-
ry member was almoste depriued of his vertue,
yet felt I neither grieve nor payn, other then a cer-
tayn ticklinge throughout my whole bodye, even
such as we feele in vsing venery.

Therefore as I sayde beyng in suche state I
feeled nothinge worse then that this ticklinge
where in was not so greate pleasure as in Venus
Spote. And there with all a certayne feare,
leaste in deede I shoulde dye, and truely as tou-
chinge Sence or Strength I founde small dyffe-
rence thoughe the perill were greate.

Afterwardes askinge of manye that hadde beene
neare Death, whether therein they felte any gre-
ate euill or not, who aunswared that in the He-
adeache, and in euerpe other sicknesse of the Bo-
dye was greater Griefe.

I founde that in myne opinion of Death concey-
ued, I dyd not erre at all.

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

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of

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of paynes, yet being ready to dye do neither com-
playn nor lamente, but rather are offended if wee
seek to preserve their liues. Who cannot therefore
coniecture, that in death there is either none euill
at al, or very litle, seynge those paynes whiche we
feare most are in dyinge not regarded. Thys is
also worthy to bee noted that they that hope of no
lyfe to come, do no lesse valiantly dye the they that
beleue the soule immortal. As Cassius who hauing
killed Caesar, with the same dagger that Caesar was
slayne, aspecting no messenger of death lette him-
selfe, so dyd 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 beliened no lyfe after death is known by these
verbes.

Nowe eate, nowe drinke, nowe 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 & soule
did perishe : yet death could not be eyther euyl gre-
uous, or any wayes to be feared, yea such as to 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 leaue of
lyfe. But thou shalt beleue al rather then this, that
the soule perissheth with the body. For as it is not
altogether certaine what dothe presently folowe
death : so is it mooste assured, that the soule of man,
doth neuer dye wherof althoughe none other profe
were

Cardanus comferte.

were then the consideration of lyfe, and death, yet death is patiently to bee suffered: because there is nothing more hard or miserable then this life. Besides by warning of god we are therof assured. Also al wise men haue so thought, and in thinges ineuitable the best is euer to be chosen. To return therfore to the beginninge, what is our lyfe? other then a continual toyle, euermore bound to abyde by discommodities of so many necessities, so much labour, so many suspicions and peril. There is no delight in man, that repentance followeth not. I am reuenged, then beware: I haue eaten my fylle: fulnesse doth offend me. I haue lightlye dyed, my appetite is not satisfied: I followe Venus spoyle: manifold repentance, sadness and in the ende sickness doth ensue. And finallye epyther thy desire is not satisfied and there by thou stayll discontented: or els with satiety, repentance, and discomodities doth torment thee. So the only way is to keepe by meane. For what cause haue all the Godds of the gentiles preferred death before the lyfe of man: Unless it were the worldlye miserie was to the most apparantly known. Pindarus telleth by when Agamedes and Trophonius had builded the temple of Apollo, they desired of the Gods, this reward, that where as Apollo, had willinglye promysed to returne within seuen dayes, that they in the meane tyme mighte continue in banquetinge, and ioyfull lyfe: but in the end of those dayes, in a sound slepe they dyed, wherby Apollo playnly taught that for mortall men there was no greater reward then death: after that tyme the same God confirmed by
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? Pithius aunswere, that Pindarus do prooue true whyche alreade he hath wrytten of Agamedes and Trophonius whiche if hee doeth, he hym selfe muste shortly followe.

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

Plutarchus in an Epistle of Comforte wrytten to Apollonius, telleth this hystorie: 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 descended hee wrote (as Plynny telleth) of wantonnesse and there in fayned the Sileni. Hee asked of him what was mooste to bee desired of man? wherunto hee aunswere not, but at length enforced by the importunacie of the Kinge, brake forth 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 neuer knewe it? That is, that the ignorance of your owne euils, is the onely pleasure of mannes lyfe. But seinge you knowe your owne euils, 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 Peripatetician secte, doth call these
most

Cardanus comferte.

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

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

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

Therfore euen 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 finde 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 wisdom are prevented. The thirde are those, that al be it they be in deede without vs, yet are they vneuitable, and against them none other defence we haue then fortitude. And I pray you, to what purpose should fortitude serue, if to feare death were either goode or necessarie? As therfore temperaunce and wysedome are proffitable for Man: So
is

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is also fortitude, yet what profite coulde procede therof, if necessarily we feared death? or if that feare were eyther good or honest, syth of necessitie, death must come to man one tyme or an other, one of these thre must necessarilie folowe, eyther that lyke vnto beastes we should 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 seing that bruite beastes with ignorance escheweth the feare of death) that he wisely in place of ignorance shuld vse fortitude, geue him by God against the necessitie of death. Neither can wee thinke & God hath more fauourablye forsene for bruite beastes then men, yet they, without al care do yelde to dye. So we armed with the 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 dysdayne to dye? Callicratides the Lacedemonian captain hearing the Soothsayer pronounce victorie to the Lacedemonians and death to himselfe, answered: Sparta by losse of me shall nothing at al be weakened. 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 briebe, why refuse we to yelde to that equality, wherin a common parson is like a kynge, a monster lyke a most femely man, a tyrant like the symple & most harmlesse soule. The huge armye of Xerxes, neyther the treasure of Tyberius, nor the crueltye of Antonius, agaynst death did any thyng preuaile. All men are
sub

Cardanus comferte.

subiecte to one equallitpe (exceptinge true vertue)
there shalbe no difference, and thereinto without
disdayne, hate, enuie, or wzonge, to nature, by de-
stene we shalbe all called, though no man is ex-
pert in that iorneye. Onely false opinion of man
hath made death to be accepted a feareful thing,
not vnlike as those that haue not the experience of
trauayle, studie, or concurse of kinges do make of
them great admiratiō: when others that are ac-
quainted wth such things, do know them with-
out maruaile at all. And some we see without ex-
perience haue disdayned death, & for lighte causes
killed themselves. Of which number was Dioxip-
pus the Champion, who through enuie of the Ma-
cedonians falsely accused of theste before Alexander, &
protesting the iniurye, wth his owne sworde slewe
himselfe: we haue also seene a scholler a countrey mā
of ours, for not beinge requited in loue at the han-
des of a gentlewoman in Padoa, wth poyson pro-
cured his owne death: One other in oure Cittie,
hauinge sustayned losse by the pryce of coine, wil-
linglye hanged himselfe. One other (and hee also
of our Nation) finding he could not wth commo-
ditye paye his dettes, threw himselfe into a water
and so drowned: I my selfe did see a womā who
for verry sorrow that she had committed adultrye
(askinge God forgiveness for her offence) sodenlye
dranke poyson. Cleopatra although she might haue
liued in honor, yet because she would not be caried
about in tryumphe, caused a Serpent to bite her
bodre, & thereof willingly dyed: Porcia the Daugh-
ter of Cato and wyfe to Brutus (in honest life farre
excel-

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excelling Cleopatra) hearing that her husband was
slayne, didde eate burninge Coales and there-
of died. For cause more iust dyed Demeas a Boye
of notable beauty in Athens. He being by the king
watched when he should enter naked into a bath,
(and knowing the king ment to abuse him) caste
himselke into the bottome of the whot water and
so presently dyed. The death of Lucretia is wel kno-
wen, who violently bereft of hir honor, sticked hir
selfe: The wante of successe and not will, was
cause that Alexander the greate escaped voluntarie
death: for hauing in drunken mode slain his frend
Chtus, he would presently in the house haue murde-
red himselfe, from whiche doinge in space of three
daies both by force & sute he could scātly be entrea-
ted to refrayn, and afterwards being at y^e siege of
Sudracarus a citie in India, he leaped from the wall in
to the towne of purpose to dye. For by meane ther
of he did both fal farre, and alone among his ene-
mies, but fortune woulde not permit that successe
he desired. This booke would not receiue y^e nūber
of ensamples of such, as for feare loue, grieve, anger
& other occasions of no waight haue sought thei-
rowne deatches: Besides whom we reade of hole
legions that haue offered themselves to apparant
destruction. As they did that were wth Leonidas
gainst the Persians and fought nere vnto The mople.
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 whi-
che determination no respect of age, sexe, or honor,
could feare them: But I se what thou wilt say:
Death.

Cardanus comforte,

Death I Doe not feare, for as it is not euill, so is it
necessarie, and to feare that is of necessitie, were
baine, cowardlye and hurtfull. 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 more
easier death. Aristoteles in his Booke De Respira-
tione thinckerh that verye olde men dyed not one-
lye withoute payne, but also withoute anye fee-
linge of death, because the heate of their bodies
was quenched, whiche maye appcare by this ex-
ample: If thou goe aboute to drawe a tothe, that
is not loose, thou feelest great paine, but if of it is life
it were loose before, withoute anye grieve at all it
cometh awaye. Even so greene yowthe with
extreeme paine do yelde to death: but olde folke in
dyinge feele no grieve almost at all: As the tragicall
Poet sayth.

In somber sweete the aged sprits departeth.

How can it be other then that death is gracious
to yonge men, when as sleepe against nature is
offensive. Oft times it happeneth that such as by
pon custome seeke sleepe at vntimelye houres be-
come thereby dye, ynned, and slouthfull, so as in
steede of bellyght they get disease. Theophrastus be-
inge readye to dye (though he were an olde man)
complained of Nature: because she had ordained
to longe life in Staggs & Hauens (almost unpro-
fitable beastes) and to man, beinge the most noble &
any.

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toppest creature allowed so shorthe a terme to liue 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 fyrst it is doubted of manye, (and chiefelye of Aristotle, whether anye creature (the Elephant excepte) doth liue more longe then man. Because he maketh no mentiō either of the Phenice, þ Crowe, the Rauen or the Stagge: 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 Elephant doth liue more longe then man: why neede we contende whether man be of one or more creatures in longe lyuinge excelled? Omittinge 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 beasts be of longer life then mā? The reason is this: seinge all creatures are made epther for the vse or honour of man, they were framed accordyng to the descretion of Nature: at which time she made theyr minds, as wel for their bodyes, as theyr bodyes for their mindes: and were therefore made simple with fewe instruments, as playne

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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 therevnto the longest lyfe, by reason of exceedinge concavities, and subtilnes of the members : which if they were great (besides that we should 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 y end they might the rather be fit to yeld : & so the breath (an instrument of the soule) became y more subtil. wherfore nature hath not in this behalfe omitted any parte of her duty, but rather w such dilligence helped our life, as for the length thereof wee haue no cause to complaine, which is now wel proued in y people of India lateste founde, where men liue commonlye a hundred and thirtie yeres, because there the ayre is good, and the people without cares. But wee continuing incares, riot, & vntimely labour, chosing ayre for profit & not health, yea altogether forgetting the length of life, wee cast oure selues into extreme sickenes, discōmodities of body and presēt death, without cause accusing nature, for the shortnes of oure liues : Howe muche better were it to know which way to vse the benefit of nature ? if so deare & pleasāt a thing thou doest accompt this life ? what is y cause that Philosophers and Hermits haue liued so verie long ? & yet they to great
abstinens

¶

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stinens and earnest contemplation hindered their health: vnlesse it were because they liued voide of care and temperatly. How much were this rule of lyuinge to attaine long life more delicate, then to feede vppon fleshe and honye? But in this age me continue carefully in labours and care, watching the halfe night baskinge in Venus bathe, abyding in cloudye Regions, and not in good ayre, & drinke boyled wyne: do notwithstandinge complaine of short life. And howsoeuer in deede oure liues 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 Pigmecians, as people rather fayned then in deede, but wee if we dye before fyfthe or threescore, do thinke that iustlye we lament: and yet who so dwelleth in those countreyes do highly thanke God if he attayneth fortye yeares, and thou lyuinge muche elder do neuerthelesse complayne. Surelpe euerpe lyfe is long that is continued till death sith at the beginning thy terme is destined, and as sayth the Poet.

In birth vvee breede our death, our ende, on first beginning hangeth.

Reade we not in holpe Scripture, that y^e number 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 necessitie of death: wheresoeuer therefore death is necessary, old age dyaweth neare whoso dyeth in

Cardanus comferte.

in youth in this onelye is the more happye, that he escapeth the discommoditie of olde age, wilt thou make life to seme long or short by comparison? A kinde of beastes ther be called, *Ephemera* 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 exceedeth not twelue houres. Wee maruaile at flees for theyr long life, if they liue two Sommers, and at flees that continue thre 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 mā 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 certainlye ended: It is vertue & worthy actes that maketh the life longe, and idlenes that shortneth thy daies. Alexander, thoughe hee liued not aboue thirtie three yeares, dyed an old man, through the greatnes and number of his noble exploytes. Argantonius hauinge lyued a hundreth and twentye yeares, maye bee sayde to haue dyed in youth, because (besydes the rarenes of his age) in all his life he neuer did anye thing that deserued memorie. It dought also worthelye to be noted that for the most parte, 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

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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, Aurelianus, Claudius 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 sener called vnto them. vwhere vpon grew that saying from the Poetes, whom Iupiter and Apollo do loue, do neuer attaine to old age. This is also to be noted, y choise is to be looked for, wher wil may anye wayes 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 shortnes of life for no greater reason, then thou may thy mortality. And y care of thinges impossible is vayne, & onely proper to fooles. But admit thou maye continue thy life and become olde, arte thou not therby the more unhappye? because thou lovest that singuler commodity which by God almightye is geuen to men for the allaye of sorrow: which is ignorance of time. vvhile wee continue yonge, wee liue meerelye, 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 memorye is that sayinge of S. Austen, A yonge manne maye soone dye, but an olde manne cannot liue longe. And yet no cause there
is

Cardanus comferte.

is why thou should not be sorrye, seing a yong mā
maye also dye sone. Syth thende of life is vnkno-
wē, a yong man neuer ought to dyspayre whether
he labourerh of deadly dysrales, or be cast into cru-
ell tormentes and prizon. 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, grieve, sadnes,
losse of senses, disdaine: & (p which is almost worst
of all) as Caelius doth well describe, therby thou
shalte see thy compaignie 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. They senses serue
not theyr bodyes, theyr bodyes obeye not theyr
minde, they passe the night withoute sleepe, and
eate without all tast. They lothe themselves, how
shoulde they be pleasant to others? we reade that
when Zeno Citieus could not dye with age, he strā-
gled himselfe. what dilligence and trauayle did
Cicero take to perswade olde age to be patientlye
borne? but if of it selfe it had beene good, or as ri-
ches, frends, children, and learning had apparance
of good: there shoulde haue beene no cause for him
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 beene, for whom it had beene bet-
ter to haue died in youth? Priamus for example, not

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for

The second booke of

for myracle in hystorie is related. Not longe since
Bacrus 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 yeaere
before, two other olde men I sawe that behelde
the like fortune in theyr owne children. Where-
fore I wonder muche at the greate wylsdomme of
Theramenes, whoo onelye escapinge when his house
fell downe, sayde before his frendes that reioyled
for his life: O fortune to what ende hast thou me
preserved? neyther did he aske in vaine, for with-
in fewe dayes after by the malyce of tyrantes, he
was taken and put to death. Therfore such is the
condition of men, as althoughe beinge olde thou
mightest retorne to youth againe & as the fable tel-
leth of Aeson sayinge.

And as twyse twentye yeaeres bypast, so nowre my force I finde
Myne aged yeaeres are vyorne away, I feele my youthful minde.

Yet who art thou so madde or greedye of lyfe,
as would take vpon thee such a condition? wher-
in there is nothynge but sicknes, cares, contempte,
petil, lothsomnes and sorrow. So as I see not for
what reason thou seekest to liue. And if in lustye
youth when strengthe, senses, beautye, wit, & auc-
toritye, were all in thee, thou woldst not stand
offentimes 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-
uer come so muche to sone to a yonge man, as to
late to them that be olde. But if feare of deadlye
paines do offende thee, sicknes resembleth death,
and

Cardanus comferte.

and in sickness by little and little the life is taken a-
waye. Or art thou loth to dye alone? Be of good
cheare, thou shalt finde more deade then are left a-
liue: and those also shall or longe followe. As the
Poet sayth.

For eyther soone or late, in order as men saye.

The vvretched flocke of vwordly folke, to death do take their vway.

Ne yther doth **G D** suffer any to deferre his
destined tyme. The destinies do driue all men, and
remayne as lawe for euer: they are y happier sort
that are sonest dispatched of paynes. And as a-
monge condemned folke the Lawe executeth
those first that haue least offended, to thende that
the greate offenders shoulde beholde the terror of
death: Euen so, God doth first take those away,
whom hee loueth, because they shall not be lookers
on, but messengers sente before: (vnieste in consi-
deration of profite eyther to they frendes, or the
worlde) he suffereth suche menne to tarrye more
longe. To conclude then seing in thinges that be
euil, there is nothinge more greuous then daye
and certayne expectatio, old age when it cometh,
hauinge in it both the one and the other, doth force
a manne to wysh that in his youth hee had dyed.
I my selfe beinge a childe, doe remember mine
owne mother Clara Michera then a yonge woman
was not withstanding wonte to wysh that in her
infancye she had dyed: beinge growen to greater
age (for euer more she continued y peache) I asked
the cause whye shee soe sayde? where vnto this

E.iii

the

The second booke of

the amfweared: Loe, now I know I shall dye
and I with greater perill, besydes that in I meane
time (who so doth marke it well) shall see there is
nothing that doth not bring with it greater grieve
then pleasure: because pleasure beinge passed, doe
chaunge to sorrowe. And that deservingly. What
is it in this life that can delighte: Daile trouble to
apparell and vnapparell thy selfe, hunger, thyrste,
sleepe not so plentiful nor quiet as dead me haue,
heate in Sommer, colde in winter, disorder of
time, terror of warres, controlemente of paren-
tes, cares of wedlocke, studie for children, flouthe
of seruants, contention of suites, and that (whi-
che is moſte of all) the condition of time, wherein
honestye is disdayned as follie, and craſte is ho-
noured as wyle dome. Artificers for theyr cunning
not accompted of: but for apparatice and opinion
of people preferred. So as it is necessarie eyther
to displeaſe God, or els to liue amonge men in mi-
ſerye oppressed and diſdayned. I omitte all euils,
one Ie I which is comon 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 ſome what be ſayde of the di-
uerſities of death, hitherto it hath bene 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 I
minde to leaue the bodye, diſhonourable, and cer-
ten, al which in common iudgement are ioyned to-
gethers. And ſome cowardlye yonge men haue
bene compelled to dye a known death, but ſyth
I ſee

Cardanus comferte.

I see diuers of the common people patiently enough do take their deaths. I know no cause why other should be greatly comforted, considering that not the maner of death, but the qualitie of the offence maketh death dishonorable. For if thou respect only the maner of death, thou shalt find that the greatest number of men put to vile death, were those that antiquity prayseth, and our age doe honour, notwithstanding they fel into the handes of Tirantes in whose power it was to appointe the time and maner of death, though innocencie be in them that suffer. Neither can a publike death bee dishonorable: if his life so dyinge be boide of foule vice. because publike death without offence, is not onely a signe but also a triall of vertue. We fynde in the new law how Christ did first gayne the glory of innocent death, and after him followed innumerable martirs and prophets, and the moore good and holy they were, the moore cruelly forced to dye. Esayas 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 discovered and he hanged, yet at his death he perswaded þ people to stone the Tyraunt to death. When Lyfymachus, the kinge threatned Theodorus Cyreneus to hang him, he answered thus what matter is it, whether ou þ earth or hanging highe

The seconde Booke of

high, my carkeas do stinke. When Socrates myghte with sylvence haue escaped death, being condempned only in a pecuniall paine, did prouoke them & dyd condempne him to procure his death. And when his wife Zantippe complained that vniuſly he suffered, he answered, An mallet iuste ſenciens non eſſe malum preter culpam. The diſhonour therfore is not in dyinge, but in the cauſe of death: which procedeth of thine own euill doinge. But as for paines: youth and certaine knowledge, of dyinge, they add none encrease of grief, to death, nor make it moore greuous, becauſe the knowledge of that is not euill, cannot be euill after, and onely death after torments is moſt pleaſant. And torments 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 innocēt to dye of great torment, no, ſcantly once, vnleſſe it be at chaunge of lawes, when innocētes are forced to ſuffer the inſolency of nocētes: as in hystories it appeareth moſt rarily is alſo founde example of violency in guiltleſſe men, yf wilfulnes be not the cauſe for ſuch as ſo murder good men, do ſeme to do it of very will. But how eaſy a thinge death is eyther publike, or by ſword, examples do beare witnes. When Iulius Cæſar was in the murdering and felte the daggers of diuers men ſtubbed 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 vppē his ghōſt. And as Lucius ſaith his ſonne in lawe
in

Cardanus comferte.

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

In hast he stayde his vvofull voyce, and vwould no vvord complaya,
Least vveping teares might so vvvares, his heaucnly fame disdaiu.
And vvhen his noble side vvvas pearst, vvith fearce Achilles blade
No sighe, no sob, no careful cheare, no sororving sound he made
but in disklaine of crueltye.

Cato Vticēsis Determined to dye, ordered his goods
wisely: forseinge the good of others, though he
neglected his owne, which done reading Plato of y
immortality of soules, layd himselfe down & slepte
so soundly, as he snored after being awaked sticked
himselfe. And when throughe weakenes of his
hand the wounde was not mortal, suche as were
by saued him, tyl at length violently he brake lose &
dyed. Such was his greedy desyre of death. Otho
themperoure a yong man of thirtye seven 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 y
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 commō
wealth. Caius Iulius by Caius themperour 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 y
his tyme was euen at hande, hee tolde what ad-
uantage

The seconde Booke of

uantage 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 towarde death accompanied with a phi-
losopher. Upon the way, being asked what he mu-
sed of : He answered I determined to obserue
what at the last instant my soule shal feelee, when it
parteth away to the ende that after I may aduer-
tise my friends. Aratus knowing he had taken a lin-
gering poyson at the handes of Philippus the Maces-
donian kinge, speaking one secrete worde to his fa-
milier friend, passed the rest of his life so pleasantly
as seemed not to haue any such griefe or assurance
to dye. The seuen brothers called Machabei, 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 condemned to dye, went
his way laughinge, and being asked whether hee
disdayned the lawes, answered no : but by dyinge
I must pay that I neither asked nor borrowed of
any. Which example although vnder the person of
one vnknown, was much praysed of Cicero, yet in
wise iudgements, suche behaviour argueth : In
Tectamenes, rather vanity, the fortitude, for a man
condempned specially for wicked doing, naturally
can not loue death, neither was it our entente to
proue that death should be desired or sought for.
But as it is the condicion of a faithlesse man, not
to restore y he borroweth : so is it also an vnfredly
and vnthankefull parte, not to kepe that hee boro-
weth. As therfore death is not to be fled or lame-
ted

Cardanus comferte.

ted so ought it not to be sought for. But as y^e po-
ete sayth.

Do neyther seke nor shonne : the ende of thine ovne 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 ho-
nest and more couragious. For he beinge vniustly
by thirty Tyrantes condemned tooke the poyson
saying according to the auncient maner of Athens,
Critus I drinke to the, for so was the greatest Ty-
rant and worse then: Theramines called, that done
whatsoever remaind in the cuppe, he thre wth vpon
the ground. The death of Phocion was more noble
he seeing his frend desyrous to drinke poyson didde
stay him, after findinge that which was not left to
suffise did buy more, saying y^e in Athens a man was
forced to buy his own death. But why do I labor
to enduce more ensamples of men, when whoole
Nacions may be called to recorde? As the Gala-
chians, did so little regarde Deathe, as they feared
not to fight Naked. So did also manye noble
Romaines and Germaines that ned elsse it wer
to resyte their names. I do therfore thinke best in
fewe words to declare that men were made mor-
tall for thre causes. First because there shoulde be
some ende of their offences.

This life is displeasent and the nerer age y^e moore
troublesome, and therefore the Gimniophista, (as
men say) answered Alexander well, askinge whe-
ther Death or life were stronger? (Vile quod hee)
because

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because it beareth so many calamities. The second cause is, that goodmen without enuy might be honoured, and euil Men without feare cōdemned, and that riches and aucthority (for whiche menne commit greate wickednesse) might not be regarded. If those thinges whiche mortall men haue were iustly wayed, they shoulde as Cares and Enuilles be reputed. Yet if death were not, Menne would muse onely vppon Theft, 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 euil, according to the quality of their deserts. For after death, such as haue passed a godly life, shal liue not only with their brethren & kinsfolke, but also accompanied wth honest and learned men, and aboue y^e starres receiue ioy and euerlasting felicitye. So contrary wise the wicked in darkenesse and solitarie places shalbe tormented. Therefore for wicked folke only death can bee thought euill, and yet is not, but Good men not vnlike the Swanne who only at his death do synge may boldly reioyse and be gladde. 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 Spirit is passed awaye? It is no moore accounted as parte or member of him, but rather a Carckasse vnprofytable, stinckinge and horryble. Seneca therfore diide well deuise that the same shoulde be buried, not in respecte of the Dead, but the liuinge, least they by sauour and sight therof, might

Cardanus comferte.

might be offended. Where vpon in sundry na-
tions hath grobne sundry customes of buryinge
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. And their Kinges had none o-
ther Sepulchre. The Ethiopians do cast them in-
to the ryuers to be deuoured of fishes. The
Magi did geue them to wilde Beastes. Heru-
ni to Dogges. But the Massagetis most mercuri-
lye do eate them. The Egyprians with their stone
Payles doe burie them.

The Persians doe wrappe them in ware. So
incertayne is the reason; where is no reason at all.
Alas good foole dost thou not heare the gods
sayinge.

To want a tombe, the lode is neuer great.
What doth it preuaile the to lye in marble; above
the ground, or in the bowelles of the earthe? dost
thou take care for want of a workman. There
is no cause of feare at all. The Heauen doth hide by-
bones, that can no coffyn fynde, as sayth the Poet.
Who so were wise would not with one hase peny-
spence, buy this felicitie. The fyrste inuentoure of
names for these stately building, for buriall of kin-
kynge 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 beginnynge at Silla, that
Deade Menne shoulde bee buried.
Hee was the fyrste that at the Deathe of
Corney

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Cornelia caused burninge and not burying to be used, because he feared to be digged vpp and suffer shame which he had care of in the burying of Marius. But howe much better did Diogenes Cenicus, lying vnder a tree sicke and readye to dye, answer them that asked where he would be buried: sayinge, I praye you let me alone: whereto they replied that then the beastes would teare him in peeces (why then quoth hee) geue me a staffe, naye (sayde his frendes) that were to none vse when the life is gone. Then Diogenes not but wiselye reproued them saying: what harme can I haue when I shalbe senceles and feeble nothinge? it maketh also to purpose to knowe that it is incertaine what doth become of mens carcases cast awaye: sometimes it was thoughte they gayned an opinion of deuinitie as it came to passe of Cleopatra Lacedemonian kinge, whose body hanging whole vppon the gallows, ther appeared in it a Serpent that brought forth denouringe byrdes. whereof grew a religion, as though the Gods were keepers of innocent mens bodies, which foolishly the people honoured. It is sayd that Ctesias found the carcase of Clearchus not vnlike to the other, out of which grew a woode, and became to be honoured for a God. Hea at this daye this superstitious opinion remaneth of them that lye vnburyed, that theyr spites should walke: So great force hath the memorie of aunciente error, and the feare which men haue in walkinge alone. But now we let vs leaue these vnprofitable matters, and (as at first beginninge was determined) turne our talke to sorrowe.

Cardanus comferte.

roboe. And fyrste let vs speake of Parentes, because not only Loue, but also Witte was wonte for them to moue teares. Neyther can we with moore honesty lament any then theym of whome we came into the worlde. This is the Dutye of Loue, Charity, and Witte: and if any whitt the teares of Childzen can preuaile to their good, sure lye then ought we weepe: But seing no weeping, or Sorrowe doth helpe, let vs consider, whether honesty or reasonably we ought to do it.

Wherewith first commeth to memory the vniuersall reason of all theym, that by Deathe haue bene called awaye. For either we muste lament in fauour of theym that be deadde, or els in respect of our selues. But if in consideracion of the we lament, eyther we beleue that their Soules doe liue, or els together with their Bodies they are perished. And if thou thincke that booth the Soule and Bodie be perished, then so thincking and lamenting the Deathe of an other, thus thou Complaynest.

Alas alas hencefoorth thou shalt not be Thirsty, Hongry, Colde, Hot, Painfull, Sicke, subiect to iniuries, and Calamity, yea (that is moost of all) hencefoorth thou shalt not dye, as I shall, but I know thou wilt saye, I were to bee laughed at, if 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 (Deathe) as thou thinkest, is Euill: Whie art thou then sorry for him that is past it, and not for thy selfe that by no meanes

If i

can

The seconde booke of

can auoide it? But if it be superfluous to lamenēt thyne owne Condition (because in cases necessarē, wepinge helpeth not) To what purpose doest thou bewaile his Death whiche is the moore necessarē. that he is alrady deadde?

But if thou beleue his Spirite doth lyue, then of necessitie thou must thou lament. Alas alas frō a mortall man thou arte become immortall from Paynefull Quiet, from Miserable Happie, from Sadde pleasaunt, and from obscure noble.

Who is hee that heareth the in this sorte complayne (though he were of the dead mans bloud) but should fal vnto laughinge? Neither doe thou thinke I tel the an vntrothe (and therfore whiche I had almost forgottē) though thou alledge & for his cause thou mournest. Seinge then there is almost no manne so vnwise as dare saye hee complayneth in respect of him that is deadde whether his Soule dooth remaine or not, so euery manne sayth he doth lament the want of his frend, whiche if thou acknowledge 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 confesse that thou bewaylest thine owne Calamitie, though he bee not with thee.

To vayne and Enuious thou shalt shewe thy selfe, if for thy proffite thou can not asoorde hym this benefite, for as with all good will, men seeke to preferre their Children to Seruice of Kinges, in hope of fauour and Reward, that will come ther of notwithstanding the mindes of Princes, be oft times

Cardanus comferte.

times inconstante, the fellowship of Courte & 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 Enie, Hate, Ambition. nor Disdayne.

The mynde of that Prince is neither inconstant nor ignoraunt of any thinge. There is place without perreill, fellowship without falshood, reward without doubt, and tyme without end, And would thou for thine owne commoditie, denye him of these Joyes? God forbidde. But besydes this thou maye perhappes seeme iustlye to complayne measuringe thy Commodities by measure of him deceased: which though it seemed some reason, yet if thou consider it wel, there is no cause to lament at all, neither wilt thou meruaile if I enduce reason worthe thy consideration. And first scinge in respect of thy selfe, thy grieve groweth, thinke that one other may be found euer equal to him, for friendship, Conuersation, or necessity. But admitte that coulde not bee, or that such a man were not redely founde: yet withe all remember what paynes thou haddest taken for thy deadde frende, how often for him thou were called in question, how often thou sustayned losse, how burdenous he was to thee, and finally, how hee hadde bene towarde thee thou can not certainly knowe, and what hereafter he would haue bene, no manne can prouinagin. Alas how often haue some men bene iniured by their owne kinsfolke, Brethren, Children, and Frendes, of whome

F ii

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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 committe his counsell to Octavius, where in hee discovered his freendes, trustinge to him whome ofte times in doubtful fortune he hadde receiued help, yet then throughe his feare he was enforced to voluntary Deathe. Alexander while hee liued was faithfull serued of his Souldiers, but being dead, his Children, kinnsfolkes, and friends, were all by theym destroyed, and yet at the deathe of one of theym, hee felte so great Sorowe, as scarce-lye he could euer after leaue to lament.

The pitie of Parentes, Brethren and Children, both beginne and is as it were borne with theym: Yet how many haue bene thereby hindered, hereafter shalbe declared, But now to the matter: what I praye you canne be moore vnprofitable 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 Thracians, and Carians, though at the deathe of their Neighbour, they reioyse and make good Cheare, because they knowe theym deliuered of all worldly 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 Cittizen of oures (as I haue harde) didde folowe, who dying desired that wth musicke & dauncers he might be caried to buryall

Cardanus comferte.

burial. Yet know I not whether his deſyre was performed. But as touching ſorrow, it can not be reſproued ſyth men do lamente that, that can not be eſchewed, and that which doth ſaue them from al other inconuenients, yea while they bewaile y good of others, they forget their owne miſeries. What is ſo bayne, as either to lament nothinge, if after Death be no Sence, or if any bee to make them ſorpe that loue them, or be laughed to ſcorn if they contempne them. Cruelpe if we fynde faulte withe them that doe weepe befoore they Louers, not being beloued agayn, wher by growe the no good but the declaration of their follpe, how muche moore art thou to be blamed, if thou thincke no Sence remayneth, or doeſt thou accordinge to the faſhion of fblers, (and yet they beleued there were Spirites) by weping hope to call backe any to Lyfe as Orpheus did Euridice.

Alas doeſt thou thinke that if ſorrow had bene eyther of neceſſitye or proffite, that Nature whyche hathe geuen 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 venerpe, 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 Death of an other, though we ſee one Dylmye doth burpe another, yet Nature leſte nothinge vndone that for the neceſſitye of anye Creature was to be required, but in education Sorrowe was neceſſarye, leaſte the

f iii

young

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yonge should forget their Parentes, and destroye their kinde, The wise and discrete makers of Lawes, haue lyke wise wythe a certayne Godlye meane respectinge popular follye, and proffite, appoynted shorte termes for men to mourne in.

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

So!on 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 should haue bene clearly taken awaye yea rather thereof no mencion made at al, because they woulde haue imagined wylse men to haue needed none admonition, as diuers of themselves we haue seene to doe.

But now perticularlye let vs proceede whensoeuer one kinsman, bewaylethe the Deathe of another, let hym tell me truely, 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 Chyl dren, or els altogethers: as though they were all destroyed by subuersyon of one House. But to perrishe all together is holden for mooste Calamitye and greateste Mysfortune. If thou desyre to haue dyed fyrste, there by thou doest not onlye peruert the course of Nature, but also incurre one of these two that eyther Death is euyl, and therefore offendeth lesse in thy Parentes then thy selfe, or els good: And therefore for Pittyes sake to bee wished fyrste, to fall vpon

Cardanus comferte.

hpyon theym . For every man studieth to escheu
Euph 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 theym?
because they are deliuered of Old age? Or doeste
thou lament that in others, which in thy selfe thou
thinkest ought patiently to be suffered?

Or wilt thou weepe not vnlyke 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 father, or mo-
ther, with which tale at the first somewhat ama-
sed one good sclo w standinge by, asked what age
she was of . wherunto she answered an olde wo-
man of moore then seuenty yeares, forthwith 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 wepe thou
moue not others to laugh, what wouldest thou do
if according to an old custome vled by the citizens
of India in the ysland of Coius, y old men being past
Threescoore yeares of age shoulde of the Citty bee
caried in Triumphe, and so in sight be slayne? Be-
cause after that age they beyng vnprofitable their
Deaths in respecte of the wante of Corne, mape
great profyite the common wealth.

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

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the

The seconde booke of

the common weale. Which I see the Claspian haue doone: For that Region bringe plentiful of Henne, and of Corne scarce. Their custome is, after their Parentes be passed Threescore and ten yeares, to shutte theym vpp and so wythe Hunger to kyll theym, whiche vse as it is to cruell, Barbarouse, and of no byutishe Beaste vled: So Deathe naturall bringe 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: Beate and the rather, for that they dyed when Olde age made theym cumbersome to the Common weale, and to theym selues by Lyfe displeasaunte.

Doeest thou thincke the olde menne of Babilon were wonte willinglye to yelde theym selues to Deathe, but because they acknowledged, that Death of olde folkes, was moore profitablie to the Common weale then Lyfe. And admytte thyne Ancestoure be not olde (because to lamen Death in Olde age were woorse then the folye of Melitides) but Younge, Strong, Profitable for his famillye, necessarye for counsaile, and so in his beste luste taken away? Thou wilt not lewdlye saye within thy selfe, why tarped 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 famillyer frendes that he was dead, sayd, al to late: but the wicked wretch or one yeare passed, was iustlye plagued, for after a longe
consumpti

Cardanus comferte.

consumption be dyed, and fulfilled that sayinge of Moyses: Honour thy father and thy mother that thou mayest live long vppon the earth: which I see the Gentiles also do. For Homer in his Eliades doth affirme those to liue short lines that do not render their parentes þ due rewarde of education. Such is the counsell of true dealing: and surelpe these vnnatural mindes, proceedes from some deuill, otherwyle they coulde not be giltpe of so greate a mischiese. The nature of man is diuelishe: and so wicked, as it woulde destroye all parentes, neyther can it gouerne it selfe, neyther doth it contayne in it selfe any curtesye, by meane whereof necessarilpe in shorte space it must be consumed. But as it is the part of an vngracious sonne to hate the lyfe of his parentes, so it is þ part of a wise sonne paciētly to take theyr deatges, and to turue the same to his cōmoditpe, according to then sample of þ good Phisitians, who hauinge medecins wil not vse poyson: yet hauing benome at hande after longe tryall of other thinges, will rather then faile by benome cure diseases: So the wyle 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 wysedome, and the desyre of gloype: in all which þ reuerence and respecte to wardes the father doth chiefly hinder thee, or altogether let thee. The auctoritpe of fathers contayneth in it somewhat more then seruice, and hindereth the erecution of great thinges, be it in warres, learning or administration of the common wealth: for all thinges hauinge 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 dutye. And y^e examples of them that willingly haue geuen place to their sonnes, in glozpe are so fewe, as the honour that Antiochus did to his sonne Demetrius maye be taken as a myracle. The euent of worldly proceedings haue also made prooffe of this oppynion: because al such as haue become excellent, eyther in armes, learninge, or ciuil gouernemente, were of those whose fathers in youth were taken awaye, as Iulius Caesar, Octauius, Augustus, Alcibiades, Cicero, Galenus, Aristoteles, yea what had Alexander beene if Phillippus had liued but one foure yeares longer? for had Phillippus ended the warres wyth Darius: being victorious he had gayned the whole glozpe, or if he had beene victoried, hee coulde not haue left to Alexander meane and power of happye proceedinge. As therefore to cowards and men of no vertue, the timelye death of the father hath euer brought hinderance. 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 euermore depende vppon his prouidence. Therefore whosoever repproueth lyfe or death, doth in silence disallowe & complayne of the deuine Iudgement, 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 hauinge lost them thou hated: Or if thou lamente, otherwise it must be because towardeg them thou were

Cardanus conforte.

were vnnatural. But nowe thou arte safe so as thou can neyther be appeached of impiety (if thou hast not before procured their harmes) nor after be thought unfrendly, sith against thy wil o: 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 wth theyr miserable chaunces as he disdayned his owne lyfe. Was not Hector more happye in death for Astianax the Priamus? because to auoyde & sight 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 vngodlye, yet to loue them is not necessarpe. Some haue taken away the common parent, as did Clitemnestra, who hauing killed Agamemnon was herselfe betrayed by Orestes her comon sonne. So Almenon murdered his mother Eryphiles for hauinge consented to & death of his father Amphiarus. These examples are common, neither is it necessarpe to loue such parents: 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 whom wee came. Therfore Licophon killed Periandrus his father, for beinge chiefe 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 wicked be they & seeke & death of theyr owne sonnes? of whom the ensamples are not so few as happilye thou thinkest. Mithridates murthered some of his
owne

The seconde booke of

o bone 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 childre
in peeces. Of more certentye y^e same is tolde of Cas-
telina, who to thende he might be maryed a new,
with poyson killed his owne sonne, almost a mā.
Matheus Duke of y^e Carthaginenses hāged his owne
sonne Carthalus returning frō victorie, only because
meetinge his father thē in exile, he was appareled
in purple wyth the badge of victorie. Should a-
ny other sonne of hys suruiuing him, weepe or la-
ment y^e death of so cruel a father: nay rather a ma-
licious beast. Yet how much more vile was the
acte of Laodices wyfe of Axioratus kinge of Capoda-
cia: who hauing by that husband sixe sonnes with
poyson murthered fiue, intendinge also to kill the
sixt yongest of all, had it not by the pollicy of kinse-
folke bene preuēted. What beast doth liue so hard-
harted, as can beare the crueltye of such a mother?
Cattes and Connyes by reason of theyr excedyng
great lust, do deuoure theyr yong newly brought
forth, but other mothers among al y^e brutish kinde
to destroye theyr owne yonge, I neuer redde, nor
thoughe wyitten it were, hardlye I durst beleue.
Wyth like bestialitye of minde did Euergetes Ptol-
meus murther the two children he gotte vpon hys
sister Cleopatra the one of good yeares, thother ve-
rye yonge. Of these and such lyke parentes to be-
wayle the death, how great a folly were it? I my
selfe haue seene, and so haue manye others, a gen-
tlewomen, that to enioye vnlawfull loue wythin
xv. dayes

Cardanus comferte.

eb. dapes woth a sword flewe her owne husband,
poysoned her owne sonne, and before theyr buriall
was marped to her newe loue. But nowe I see
what thou wouldest saye. I mourne not for the
death of such an auncetoz, but for one þ was iuste,
good, godlye, and that dearelye did loue mee: but
howe 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 yeaes, which she w-
eth that theyr wickednes eyther came with time,
or els thoccasion grewe by time. Therefore there
is nothinge so vniuersallye incertaine, as the loue
towards children, brethren, wyues, kinsfolke,
frendes & maisters. Craft couereth many things,
so doth base fortune, occasion and wysedome: all
which when age groweth on, like vnto stares in
the tree, are encreased and detected. So olde age
beinge come, sometimes in respecte of power, but
more often in regarde of follye and vtilitie, olde
men do for necessitie vse the helpe & counsel of the
they loue not, and onlye because of theyr owne de-
bilitye, which saueth the guiltles children from ma-
ny misaduentures at theyr hands, for whom they
liue continuallye a most miserable lyfe: Others do
disherit theyr children, others consume theyr patri-
monye, and some seeke newe wyues, breeding the
sorrowe that stepmothers most comonlye make.
The iniurye of euerye of whiche ioyned wth the
combersomnes and leueritye of age, is encreased.
And to conclude with one exsample of a wise man
amonge all those fooles: let that of Cato Censori-

mus &

The seconde booke of

was a man of excellent witte, suffice thee, he hauing
a sonne of good yeares, fell first to aduouty, and
after marying a moste defamed woman, thereby
clearlye discredited the reputation of wisdom,
and former life, yea besydes all this, ordayned the
Nephewe of Cleus to be Coheire woth his sonne,
at that tyme Pretor in Rome.

Why should I then neede to respte Lysander, Ti-
berius, and the reste of those olde Monsters, that
in age were not onelye wicked, but also withoute
Mercy, when the integritie and Romaine wis-
dome, through defaulte of age was woyn away.

Therfore seinge the number of manye brethren
breedeth poverie, where great abundaunce wa-
teth, impossible it is that any of theym canne doe
great things. It must then be confessed, that the
death of the father ought much to be lamented, but
sorrowed not at all. Much lesse ought the death
of Brothers to make a man sorrowfull, if menne
would rightly weye thinges as they are.

And fyrst it must be considered (which is also to be
thought of in the losse of children) when alone, &
without brethren thou be born, whether thou wilt
lamente because they were not borne?

Truly sayth I see no man so to do, I hardly thinke
that any will saye it is worthy weeping, to bee
borne with brethren: or if being a childe thou lose
dyuers brethren, wilt thou now reuew the sorrow
of their death? which I know also thou wilt not
because we loue not that 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 comferte.

mournd for, how much lesse the other that were
bozne and lyued a good tyme. For if to haue bre-
thren 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 reasona-
ble yeares, if they dye, are lesse to bee sorowed for,
then those that neuer were bozne nor knowen.

Such is the condicion of euilles, that whatsoeuer
is euerlasting, is most displeasaunt, and in al such
some rest is thought pleasaunt. In a tyme of fa-
mine, is it not better to haue two Loaves then
no bread at all? After long labour is not rest (be
it neuer so little) better then none? Dothe not one
dayes libertie refreche a man well that lyeth conti-
nually in prison? Are not suche as liue in miserie
some what comforted, when they remember that
some parte of their lyfe was pleasauntly passed?

Seinge then it is better to haue had bretheren, to
haue lyued in their company, to haue sorowed &
reloved with theym, and therfore art more happy
then they that betterlye haue had none at all, who
for all that do neither weepe nor lament.

But false imaginacion and opinion, is the faulte
bereof wherby thou thinkest that not onelye he,
but also thy selfe should for euer liue togethers: of
which hope worthlye deceiued, vnworthilye 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 suruiue the: w he-
ther would thou haue a brother with such condici-
on or liue without? Surely thou would haue him
vnllesse

The seconde booke of

vnlesse to haue brethren thou thinke it euill.
But if to those the brotherlesse life : then wouldst
thou not complaine. Yet hauing the better choyse
thou doeste. What is the cause? other then that
now thou art vnprepared to digeste thy brothers
death, but when the choyse was made thou were
prepared. Thus death therfore is not to bee bla-
med but in opinio only it seemeth intollerable, and
therein thou lamentest the commodities receiued,
(as there is no necessity) thou neuer 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 fynde vnfayned loue.

Cruely if thou haue regarde to dayly experience
the most brothers be cōbersome quarrelous, enu-
ous, discencious, captious, and disdaynefull. The
Poet was wonte therfore verie well to resemble
brethren to the winde, because they euer disagre-
ed among them selues, and lyued not lyke frends
or fellowes, but as those whom discorde did best
become. Chayn did first shewe to Abel what bro-
therly loue would after be. Then Iacob deceiued Es-
sau : committing his eleuen children into the serui-
tude of Ioseph his brother : yea some of them they
ment to haue slayne, forgetting not only pittie, but
also their common parentes, and the innocency of
their age. After their dates Abolom killed Amnon,
his brother. Abimelech the sonne of Gedcon murder-
ed his threescore and ten brethren, one only except.

Re

Cardanus comforte.

No godlye lawe, no holpe Religion, no feare of
G D, from so wicked a deepe could withhold
hym. Neyther are the examles of the Gentiles
more mercifull, Atreus hauinge murdered the three
sonnes of Thiestes hys brother, gaue hym theyr
fleshe to eat, spoyled hym of hys kyngdome, and
rauisshed his wyfe. Etheocles and Polynues, Oedipi.
Simulus and Rhesus did like wyse one murther the
other, so did also Romulus and Remus, Iugurtha was
not contented onely to kill his brethren Adherba-
les and Hiempsales: but also before they dyed, cutte
all theyr fleshe from theyr bones. Cambyses hauinge
one onely brother called Smerdis a simple man and
lyuinge 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 kynge?
Phrahates who wythoute cause slewe hys thyrtye
bretherne, and wyth theym Herodes hys father by
whom in the place of Pacorus latelie deade, hee
was Crowned kinge. The Queene of Tilaea toke
for husband her brother Hiperio by whom she con-
ceyued two chyldren, the one called Sol, the other
Luna, throughte enuye killed Hiperio, then caste Sol
into the ryuer Eridanus, and wyth sorowe thereof
dyed Luna. Cleopatra also (for women are not free
from such wickednes) to thende she mighte more
safely aspyre to the kyngdome of Egipte, slewe her
sister Arsinoes and her yonge brother of the age of
fiftene yeaers. If I resighted euery mischiese that
brothers haue committed to brothers, this booke
coude not contayne theym. My selfe haue knowen

G. wen

The seconde booke of

When one man twice guilty of his brethrens death: another the yere before, was beheaded for havinge murdered thye of his brethren, but the death of two was apparauntly knowne. There is no thruste for Falernus more greate, then the despye of wicked folke to committe crueltie in their owne kinsfolke. Yea sometimes this wicked violence is put in prooffe amonge kinsfolke of one name. But amonge this sinnefull sorte, thy brother is none. Admitte hee be good, of honest conditions, 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 necessitie? thy sonne must be preferred: if pittie? thy parentes are better: if dutie? thy fellows are more fitte: if flatterie? thy seruantes do it best. Of all which number seinge thou patiently sufferest death, the losse of thy brethren oughte not more impatiently to be borne. And hereof a most euident token maye be the greate constancie of the parentes, at the death of theyr children: the like loue of whom is neuer seene, neyther amonge brethren, nor amonge children towarde theyr parentes. But thus thou doest saye, I loued my brother dearely, & honoured him trulie: 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 y^e Turkes: he redeemed him wyth great summes of money, notwithstanding al which, at his returne hee deposed Isaac from his kingdome, put out his eyes, and kepte him in continuall prison. Thou mayst boldly sweare by **G G D**: that thou

Cardanus comferte.

thou loued, and not be deceyued, but how thou art beloued is harde to knowe. Titus honoured Domitianus, yet howe manye iniuries did Domitianus do, vnto Titus? and (as it is thought) in the ende, wyth poyson hee killed him. What can be more perillous (chiefely where is greate inheritaunce) theanne to commit the children to thy brothers tuition: 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 should 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 mighte not bee lefte boyde of a ngouerour, or not without iniurye committed to others.

Call to memoire 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 quietly hee could not possesse the whole kingdome.

Many there haue beene scene, to commit more crueltie vppon theyr nephewes 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 noted, that nature as it deuidenth 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, another 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 bro-
ther is no lesse dishonestye, but thou seest it not,
occasion wanteth. Thy brothers inheritance
was well gotten, howe well gotten? naye rather
wonne by deceit: But admitte it be (as be it can-
not) that thou knowe thy brother doth trulye loue
thee, thou arte childlesse. hee hath children lefte be-
hinde him, accompte of them, and let them bee in
place of a brother, in educatiō of them shalbe grea-
ter charity, and in keeping greater reuerence. But
if neyther thou nor he haue children, and hee that
dyed is thy onely 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 selfe shal oz long followe 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 selfe? If before him
thou would not hane dyed, why doest thou lamēt
that he is fyrst deade? Other frendes do liue, other
kynfolke, and other companions. Howe manye
brothers and kynfolke in Christ do liue, as mortal
men and do daile pray for thee. And thyne owne
brother is alreadye gone to GOD, arte thou sor-
rye that he hath gayned libertye and euerlastinge
lyfe? Thoccation of euery sorrowe is patientlye
to be borne notwithstandinge, the necessitie of na-
ture, the custome of others, and the variable
condition of worldlye thinges do worke the con-
trarye

Cardanus comferte.

scarpe. Neyther can there come any greater griefe to men by death, then to be berefte of children, yet although the same doth happen to þ whole number of any mans offsprunge and therewith all hope of other be remoued, yet is his condition not such as deserueth eyther weeping, sadnes, or sorrowe. And now let vs more deelye consider whether þ life of him that is barren, or of him that hath children is more happye? The childles man hath one lye to lament that he hath no child to leaue behind him, which if in respect of perpetuitie thou foolishly lye hopest: amonge so manye thousandes of men, doest thou thincke thy posteritye should remayne, though the world were neuer to ende? But that þ worlde doth ende, besydes that the lawes haue so determined, also al famous Philosophers, (Aristo- cle except) haue so agreed. And if thy life be not continued for euer, what is that to thee: or if thy posteritye do alwayes remayne art thou for that respecte the happier? when the Peripatetians conclude that þ seede of the father is no porcion of þ childre, but þ they are whollie ingendred of the mothers bloud. Galenus thinketh þ the baynes, þ synowes, and artires, are onely made of the fathers seede, al the rest of þ mothers bloude: howsoeuer it be, no graund child is porcion of his graundfather. So subtil is this pleasure of posteritye, as in deede it maye be called nothing after a few yeaeres all memorye of great graundfathers is woꝛne out: who is he almost that euer knewe his great graundfather? But on the contrary part, so so smal a pleasure how great a care is ioynd, hereof commeth

¶.iii.

peril.

The second booke of

perill of life, charge in education, feare of hunger, care in learning, want onnes in childhoode, rashnes in youth, contumacy, disobedience & disdain. All which in riche men and happye times, are soe common, as are accompted for necessarye evils. Now what hope can be in posteritye, when onely charge and feare commeth thereby? People are opprest, kinges make warres, the Prince of Turkes with fyre and swoorde wasteth all, vile seruitude of all euill the worst draweth on, some yelde, some are hidden in holes, on euery syde disorde, euill men are not allowed, good subiectes persecuted. Dost thou then thinke that in times of such calamitye, it is not care enoughe for thee to provide for thy selfe? but wil also be charged wpyth an encreased burden of necessarye cares? what can 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 y affayres of Caesar, yet he liued vnder a milde prince in a Citty plentifull, Cicero himselfe of Caesar beloved, frended of y greatest, & wated neither wealth, honour nor reputation. Then compare time to time, that security with this priuate peril, the goodnes & authoritye of Cicero with thine, the lenitye of Caesar with the seuerity of other Princes? and then consider whether thou ought to wishe for childre, whē Cicero did not much sorrowe y losse of his? The life of men wythout childre is ful of pleasure, ful of tybertye, & ful of security; they haue no cause to feare eyther iniuries, seruitude, disdain or daunger of others, in peace they are free, in warres not carefull.

Cardanus comferte.

full. And beleue mee, y^e in common calamities there is no greater care, then to thinke vppon thy kinse, folke. In time of plague, no place thou hast to flee to, in time of war thou mayest not remoue: in time of famine thou art vnprouided, whither to go. Consider wel these discōmodities, & see whether they are comparable to the want of children. But now let vs returne to our principall proposition: why complaynest thou thy want of children? when for thy child thou ought neither to lamēt, whē eyther feleth nothig, or is in ioy: neither for thy self whose condition is best, in respect thou arte childlesse, syth thereby thou hast chaunged peril for security, toyle for quiet, bondage for libertye, and yet complaynest? This other day I harde certaine poore olde womē complayning, & wything the death of theyr childrē, and had it not bene better for them to haue beene childlesse then to become in such mysferte as to wishe the death of theyr owne children? Marke well the prayers of poore people, consider howe carelesse they are of theyr children, and so shalt thou finde. I tell none vntrothe. But thou art riche? no sure, they are onelye riche that do dwel in common weales. And thoughe thou liuest now vnder a king, his successour maye be a tyrante, one onely night may make this chaunge. And in a common weale to hyle thou fearest not one, thou must lye in wayghte and take hēde of manye. If thou want riches, there can be no comferte in children. Euerpe man most assuredlye is poore, and no mā rich: wher is no security, how canst y^e be happy? yet this is one most certaine condition of mortal men.

G. iiii.

That

The second booke of

That as some are subiect to the warres of diuerse
vnder one all is whole at his deuotion. Remember
Heliogabalus the emperor, & sought together &
children of all Italy: what did Astiages commit vpon
Harpagus? or what did Cambises to the Persians?
and chieselye to Prexaspes: Suche 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 ciuil warres mercifullye
enough he shedde the Romaine bloud, but what
beastes did continuallye succede him? As Tiberius,
Caligula, Nero, Claudius? what mischief could be
more hardlye suffered then these monsters? But
admit thou liue in happye tymes, yet of them do I
receiue no prooffe, considering I wrote this booke,
to serue my selfe in harde chaunces, not onely in
respect of the bayne opynion of some mortal men,
touchinge priuate aduentures: but also that vn-
looked for euentes mighte more patiently be borne:
which though they be not worse then other that
are priuate, yet by reason of theyr sodennes do co-
monly trouble men most. Yet sith wythout mine
assente this Booke maye come to handes of po-
steritye, I maye happelye be reprobued for hauinge
attributed to muche blame to some one time, and
dispayred of better, wherefore let the blame of ty-
mes be left to theyr place, and (as meete it is) oure
talke be turned to comforte. Thy sonne is dead:
what can more easelye be recouered? none age but
the laste, no sicknes excepte the consumption that
hindereth child getting: which being so we ought
not

Cardanus comferte.

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

Aristotle concludeth that at threescore yeares of age or threescore & ten a mā liueth to get children, yet is it manifest, that some haue gotten children after fower score yeares, and though fauoure and force were decayde. And among diseases both the gout and consumption do suffer generation. These only are thought insufficient to get children, & wants their stones, or are depriued 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 & what a man most dispaireth of, the same by quicke occasion is supplied. There is nothing that can moore easlye or soner come or happen to man then the riches gotten of thy father: because the winninge of Glorpe 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 mā 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 vwhere, as riches do habound.

But thou shalt see a man now childeles and olde, yet or thou see him next he is become riche: If a ny member be cut of, it groweth not againe, yf the father dye, or bozther, their liues are neuer called back, if thy fame be perished, harde is thy reputation recouered: but the losse of children is so easlye

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lye, shortly, 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 uncertaine that is (O Lorde) who knoweth not, thy beliefe must do it, beliefe is therein nedefull. Only y^e fidelitie of thy wife, 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 coniecture, Bastardes dye sonest, by reason they were gotten with feare, and most vnquietnes of mynde, then looke what Laughter yt prouoketh: But now thine owne Chylde (a thing vnknewe but only to his mother) is taken away what part of him was thine? his soule? I neuer 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 n^op^rture of the thirde concoction: as the donge fyrst, the vyne second, yf whatsoeuer cometh of superfluite 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 wife being withe 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 respect the beginninge thou shalt fynde that thou lamentest none other then a litle vnhappy excrement, which being lost in dreames (as often it hapneth) thou carest not at all, but what matter is it howe it be lost? I meruaile the lesse of Aristippus, that
disdaye

Cardanus comforte.

disdayned his sonne so much as he cast him away.
Other likewise I heare destroyed them, as Laus
Did Oedipus: Priamus, Paris. Neither do thou thinke
this custome only of kinges obserued, but also of
priuat men: which lawe by Romulus of infamous
memoire and happy successe in Italy first was ad
nulled. Hereupon were erected almose houses, &
children shoulde no more bee brought vp by wilde
beastes. But this perhappes thou wilt saye: My
sonne was now become lyke vnto me, I had spēt
much mony, care, and payn vpon him, and so was
likely to haue ben noble, but these cōplaints were
more meete for mothers: because if thou lamen-
test thy losse of mony, thē 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 thre 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 poze men are more lyke to
their parents, then the children of the rich, because
poze men are both fathers & maisters of their chil-
drens lyfe: but rich men not so. Why 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 esche we 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

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how pleasant, how happy is that life where vnto
from this obscure darckenesse thy sonne is gone.
yea how swete was that trauaile? Neither do I
thinke it nedeful to declare those ioyes & pleasures
which our soules hauing forsake 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 gloire the soule be-
inge at libertie hath. For the conceiuyng (and not
the teaching wherof) al be it a man in this lyfe,
be neuer so excellent, he is not withstanding imper-
fect, because he is onely a man complete that vn-
derstandeth which the soule beinge closed within
the bodye cannot doe. Therefore what meruaile
is it if the soule, so slowly and painfullie departeth
fro the bodye? Lyke wise with greate labour and
much difficulty a man is from his mother brought
forth to this vale of misery. In consyderacion of
all these the bitternes of sorowe for thy sonnes de-
athe should be the lesse, wayinge the gloire which
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 sonne.
(I omitt to tel what hee maye hereafter be) but
now he hath hit the marke for which he was borne.
For is there any other end whereto we were born
then death? as the body for the soule, and as slea-
ping for watching, so was lyfe geuen vnto vs for
death,

Cardanus comferte.

death, wherefore as sleape is necessary for all men, some more and some lesse, so is life for the Soules wherefore 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 hye parents. If such a one by education thou makest, thou gainest thanks of God, whose children we al be & of thy coutry which is mother to al men. Neither in dutye shalt thou fynde him inferior to other children. It is not my meaning to wissh the death of children, but that patiently 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 preferred before others, yet if we consider succession, we shall fynde that excellent Maisters haue hadd notable scholars, noble fathers, vyle children. And to omit all others. Socrates was not esteemed of his sonnes, but by Plato his scholar was praysed to the skies. Did not Theophrastus commend Aristotle more then Nichomachus. The auncient examples do shewe that the scholars haue proued not only more worthy then somes, but also more thankful. What sonne was euer so fauourably to his father, as would yelde him the gloze due to himselfe, as Plato woulde haue done to Socrates. Besydes that men of notable vertue haue not only wanted children but also neuer 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 Caesar. And

no

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no meruaile & noble men haue seldome vertuous children. Surely I think for some great respects it comineth to passe, that of some uoble parents, vile children should discend, which was very well and pleasantlve witnesed of Spartianus, whose wordes are these, Remembring vvith my selfe O Dioclesian Augustus, that almost none of these great men, haue leste any ionne very good or proffyttable. It appeareth then sufficiently that worthye men, haue either died without children or haue bene without. And fyrst let vs begin at Romulus he leste no children. Neither hadd Numa 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, Terentius, Plautus, vvith diuers others? what of Caesar 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 deceiued in the election of hys heire. But omitting adopted childre 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 behynde hym his heire Commodus? Or who had ben more happy then Seuerus Septimius, had he not gotten Bassianus? what doe we learne other by these ensamples, then that Children do not take thei myndes of their Parentes, but of God, otherw ise they should be like to theim, For in dede we cannot call theym oures, but children of God the com

Cardanus comferte.

common father, and they ought to be embraced for their vertue, not vertue for them, which if men in worldly proceedings did marke, they should be like to Gods and leade a blessed lyfe. But nature hath labored somewhat to deceiue vs in the Loue of children: that is to say, & every man do so much care of that, as for that, we fail not to forget & loue of our selues our coutry, of god and that (which is most) our childre & al. So dotingly we do loue our children: as we seme rather to hate the. We bring the vp not in vertue, but in iniury: not in learning but in lusting, not in feare of god, but in desyre of ryches, not to liue long, but to & performance of foule delites, yet was it not nature & made this default, of folish care, & of imoderate loue, to whō she gaue a certain modest desyre of hunger & thirst to every creature, so far as was nedeful. Yet though imperfection of mynd, only man wout hunger eateth, & drinketh without thirst, & without necessity doth vse every sorte of delight. And in like sort doth he loue his children so much, as not only he suffere th 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 entcrease,

And of these the father made nothinge. Then leaue I saue to lament for that is none of thyne, hee that made yt hath called it agayne vnto hym, to whose Commaundement yt is boothe iuste and Godlye it shoulde obave. 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 education do neuer knowe their owne, no nor loue them. But if this were a gift of Nature, it shold by reason of pitie, and necessity, rather be in children towards their parents, then in parentes towards their children, which example Nature as it seemeth did not forget in brute beastes: for among birdes, y^e Stork. Among four footed beastes, y^e Dormouse, doth feede his aged parents. But after the first education, of loue borne to their parents no sinne is extant, but men (by study as it were) doth passe o^rther liuing things, through the imperfection of mind esteeming himselfe to much. The pitie of brute beastes cometh altogether, when both of education & loue thend is one, duringe which time the old beastes be weaker, laber some, leane, careful, and miserable, as to all men it doth appeare. Surelve it seemeth a great madnes to torment thy mind continually with this nedeles care of posteritie, for besides that, this desyre is neither reasonable nor necessary, some man may iustlye meruaile, why it is so common, but the answer there vnto is not doubted of. If fyrst thou doest shew me the cause why so many men became couetous, ireful, and subiecte to desyres of lust. And all these besides they be vices, not naturall nor reasonable, are also dishonest. Yet thonly loue of children after education though it procedeth neither of nature nor reason: yet is yt honest. But I haue perhaps in so apparāt & firme matter for wise men spoken more then was requisite. And haue v^sed reasons true, though subtil and short

Cardanus comferte.

shorte. Therefore let vs come to longer speache, & arguments more playne, lest I seme not so muche to proue, as to deceiue, thy son therefore being dead: consider fyrste, whether hee was well reported or accompted wicked: For manye times the son of a good father, is seene to proue an euil man, by reason the homely vices are hardlier discouered then the exterrall: besydes that, loue byndeth iudgemente. Wherof a fable is come forth, how the Cuckovv in old tyme, for her young birdes, contended in singinge with the Nightingale and hers: appointing the asse to be their Judge, whose sentence was he knew not which of them did syng most sweetly, but wel he was assured the Cuckovves did most playnly and distinctly pronounce their notes. So the children of euery one are not only best loued, but also the euill by the euill are most allowed of. In which cases, as we haue also sene me of right good iudgement, mete it is that we should not only lament but also reioyse. And in antient time they did much more then this, for both Manlius Torquatus agaynst his son Decius Silanus, pronounced so cruel a sentence as that he hanged himself. And M. Scaurus finding his sonne among others sleinge, being only guilty of feare, did force him to retorne to his enemies & be slaine. Lyke wise a woman of Lacedemon, killed her son for his slouth, and returning from the wars, of whom this noble verse was written.

Thou dastard knight, Damatryon, thy mother here haue slayne:
That doest both her, and Spartayn blood: with couerdice distayne

Such and more wicked sonnes being bereft of
lyfe do thereby leaue to offend their parents & kin-
folke

D i

The seconde booke of

folke, yea are also themselves saued fro greater infamy. Some sonnes haue not forborne to conspire y death of their fathers. As Blanderius Zelides, who slewe his mother, and Euander that at the perswasion of his mother Nicostrata murdered his owne father, and for that cause was banished Italye. Such monsters, as they are being left alue, are causes of many euils: so Paris was y subuersiō of both Priamus house & country: notwithstanding, when he dyed, Priamus weped. So foolishly are mens cares, y they wishe they wot not what, excellinge (as they think) y Gods in wisdom, & reprove those that in their ignorance shall procure their good. For if thy son were wise, honest, godly, & noble mynded, hauing hope of children y may support thyne vniwel-diage. What is wanting in the graund children? & if none be, a fond thyng it was to hope y he would not, nor could not do. But how soeuer it be, greater is y daunger of them that are worse then death, then hope of those he hath, to proue better. And misery, vilet y, shame, continuall grieve and disdain are al more euyl then death: death is common to all men, but these to fewe, who also are all subiect to death. Were it not better by dyinge to preuent all these iniuries, then to haue thy desyre so dearlye bought? For necessarye it is that who so wyll lyue old must suffer many euils. Ther is almost no mortal creature liuing long, but at sometimes before he dieth, doth hate his life wherto put the saying of y Poet.

Although vnrveldey age, when lyfe doth vncare away,
None other ill did bring vwithall, but that, (as men do say)
By lining long ful oft we see: which wee would not behold.

Truile

Cardanus comferte.

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 Sorowe is a womanlike thinge, and not fytte for men. Therefore the Elicians were wont to constrayne mourners to weare womens garmentes, to thende their garment might agree with the mynde, And surely not wout occasi- on, because among all people, the more vile they be the more beastly they lament. As women fyrste, next children, & then barrennous men, the great est number of whom be effeminate. Contrariwise me the more valiaunt they bee, the more they oppresse their griefe and soner driue their Sorow away.

This sort of Sorow goeth to the infernall God and as it is his custome in many others, so dothe hee vse to call theym nearest to hym, that mooste do honour him. But if at the beginning thou driue him away, and suffer not thy mynde to be infected full sarre 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 womens weede, beastly weepe, wayl, erpe out, and lament.

O gentle wit. But thoughe he doth none of all these, yet inwardly to torment himselfe with sad- nesse is the parte nether of a wyle nor valiaunte man: but of one that searcheth rather the reprob- cion 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 fugitiue is the lyfe of man, as of al other thynges, seing shadow is most subtil and sleepe moste deceiueable and incertaine, what shal the shadow of sleape be? And yet notwithstanding this is the lyfe and gloype 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 themselves: Euenso the lyfe of man, beleue me thou haste receiued none iniurpe at all, Death is the gift of God, and God doothe wrong to no man. If condemned, by voices of assente thou bee deposed from Aucthoritie, thou wouldest thincke that it were meete to beare it with patient mynde, though the iniurpe cannot want suspicion, reproche, and fashode.

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 offered seuen poundes of Golde to praye for his onely Sonne who a moneth paste, was with a Shyppe and great riches drowned, after a few dayes obteyned of y^e Patriarke his desyre. And while in y^e meane space he continued in sadnes, he dreamed one night y^e Patriark appeared vnto him saying. Lo according to thy prayer y^e thy son might be saued so hee now is, because he is dead, but if he had liued, from wicked life & dāpnaciō after deth he could not haue ben preserued, god only knoweth what is expediēt for vs
when

Cardanus comforte.

When we are ignorant our selves and know not what is to be desired. Wherefore it is convenient that we do not onely receyue comfort, but also reioyse at the death of our neighbours, of whome yf thou desirest to continue any memory though often times also thou wantest their company, it shall be both to thee and thy posteritie continued by hye noble tombes, pictures, statues, verses, orations, dedications, institutions of eternitie and Sacrifices. Is yt not more honest and pleasant to commend thy selfe to these comforts: to commend hye glory to mortall men? then with weeping & wailing to kyl thy selfe? But as to them that are endued with vertue, and acknowledge the felicity of soules these are superfluous, so to theym of maners more fraille, such kinde of comfortes are not vnseemely. For Augustus hanged in his bedde chamber the picture of his graundsonne beinge a childe of him dearlye beloued, and so often as hee came vnto that chamber hee neuer fayled to kysse the picture. Alexander did set vp certayne pyrages to Fabius Quintilianus not wiche teares but wiche a solempne oracion (conteyning the commendation of his sonne) dyd burye him. What dyd Iohn Mesue who in his fathers name falsely turned the title of his booke? So did also Zoar & Aristotle wyte bookes to their sonnes. So did Cicero and Plato in their disputacions call vpon their brothers & frondes, not in mourning garments and weeping, but wyth monuments euerlastinge honored the same to their posterity. But now w reasons (I thinke) sufficiently it is proued, that the death of children

¶ iii.

is.

The seconde booke of

is neither to be so lamented nor euyl. Let vs now
procede to tel how manfully our elders were wot
to beare such mishaps. Octavianus Augustus hauing
within twenty moneths lost .ij. of his nephewes
was not moued so much as he refrayned to sytte
Dayly in y^e Senate. Demosthenes the .vii. day after
y^e death of his only daughter put on his whyte gar
ment, was crowned, & sacrificed an oxe, whose va
liantly did Dion, he being in counsel of the common
weale, and enformed that his onlpe son had fallen
from the house toppe and broken his necke, gaue
order to his frendes for his buryall, & notwithstanding
proceeded in his busynes begonne. Like here
unto did Antigonus, he seinge his son slayne in bat
tyle, gaue none other signe of sorow but sayde. O
Alcione later then thou ought thou art now dead,
for so manfully assaying thy enemies, thou doeste
not greatly esteeme my warnings nor thine own
wo ldoinge. The constancy of Pericles can be infery
or to none of these, for when within eight dayes, he
had lost his two sonnes, Paralus, & Xantippus, yonge
men of singuler witte did notwithstanding put
vpon him his white garmēt, was crowned, made
oracions to the Athenencians, & comming from hys
house when his children were dead, w^{ch} merueillous
constancy of mynd gaue counsel & vttered reasons
of y^e disciplyne of war. So vpon a time Anaxago
ras his scholemaster being in disputacion, woorde
was brought of his sonnes death, wherat he pau
sed a little, but by and by confessing hee had begot
ten a mortall creature, proceeded in disputacion.
When Paulus Emylius, had taken in hand the Percis
an warre,

Cardanus conforte.

an warre, he prayed the Gods that if any calamity were comminge to the Cittie of Rome, that they would rather lay the same vpon his house, whiche 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 patience bere this, then valiantly he wished the other. Tynnichus also a Spartayn left his posterity, a monimēt 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 well that coverds wepe, when they be brought to graue
But thou my son a Spartayn true, no weeping teares shalt haue.

He hath as me thinketh folowed the saying of Papinius.

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

We see that some haue not onely in the death of their children witnessed their greatnes of mynde, but also did procure it, and thereof proceded greate proffyte, When Brutus openly punished his two sonnes, what terror think you was it to his Cittizens? what desperation to his enemies? what admiration to his neighbours? So as the example of that valiant dede, was not onely the occasyon of great encrease to the empyre, but also, for fortye yeares after it continued in libertie not so muche for feare of the payns, as for emulation in vertue. What is by the ensample of Abraham vppon Isaac

H iii

shewed

The seconde booke of

shewd other then that men shoulde so loue their children, as in them to put no truste at all: but euer to honour God so, as we may forget oure children, and such are worthy great reward: for whiche his carefull obedience he is made father of many nations, neither shall his seede at any time decay. This was a greater argumente of courage then that of Brutus, for hee murdered the guiltlesse & lefte the children of others his heires, the other in sleinge, became childles. Hee by the handes of another commaunded his enemies to be slayne, thys man murdered those that obeyed. But let vs returne to ensamples of sufferance, and a shame (it were) that women shoulde for fortitude exceede men. Among whom what may be sayd of Tomyris queene of Mesageta, who hauing her sonne slayne in battayle, (where in her enemy Cyrus 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 onely C. and T. lefte, yet when they were in a time of sedicion, most cruelly slayn (besides calling only to memory their father, & their owne worthy actes) did not otherwise make any shew of sorrow. Argilion & mother of Brifidasthe Lacedemonian kyng, hearinge her son was slayn, dyd neither mourn nor lament but asked if nobly & worthely he dyed. Gyrtias likewise a womā of Lacedemon when her son was brought home almost dead, and his frendes lamented she sayd, Non Silebitis inquam, Declaring of what bloud he was descended, she said one body hath ouerthrowen other in fight, yet after being recovered & growen to

Cardanus comferte.

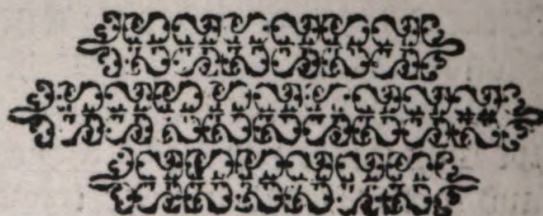
to mans state was slayne in battayl, which being told vnto his mother, she answered saying, was it not expedient & goinge to the wars he should leaue others, or be slaine himselfe? but more willingly I receyue knowledge of a death worthy of mee & his predecessours, then if in slouth and idlenes hee had liued. One other womā more valiantly bare the death of her sonne, promising in the feld sayinge, let cowardes complayne, for I wyll wythoute teares and meere lyfe burye my sonne. And another, 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 battayle, when she sawe a man comyng asked what was done? (he thinking she had asked of her sonnes) aunswared, they are all deade: whereat the woman offended, sayde, it is not (that) ill lucke I aske, but how speedes our countrie, then he telling & the victorie was gotten by the Lacedemonians, the woman sayd wyth al good wyl I receyue knowledge of my sonnes slaughter. In olde time such was the nobilitie of minde, both in men and women, as well for courage as counsell. But now enoughe or rather as I thinke to much haue bene sayd as wel of them, as also appertayneth to deeth. It is not therefore needefull to speake of frendes, kinsfolke, or wyues, seinge of them the plentie is greate, the conditions vncerteyne, and the necessitie little: yea the cares and disquiet of wyues, doe almost counteruayle the sorow of theyr deathes. And though wyues were not shewd nor combersome, yet can no man at anye time long want
a wyfe

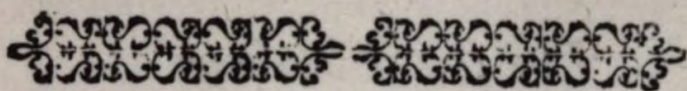
The seconde booke of

a wyfe, syth one may be taken after an other. And
albeit þ̄ wyues were all good, all frends faythfull,
and all kinsfolke kynde, yet seinge the death of a
brother, a sonne and a father is patiente to bee
bozne, 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 foo-
les, and to wyse men the beginning of all good.
And as sayth Menander.

VVhom God doth loue: in youth he dyes.

FINIS.





Of Comforte the thirde Booke.



Mauche longer then was determi-
ned, & more at large haue I dis-
coursed that kynde of comforte
which to sorrowe & death doth
appertayne: not onlpe because I
thincke y occasion of grieve whi-
che groweth eyther of pryuate
death or losse of frendes is little, or lightlpe borne:
but also that in these dayes men do so much desyre
riches & auctoritpe, as till death doth euen 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 knowen in this,
but an other worlde. But ryches, and present au-
thoritpe, are on euery syde soughte for, as iopes
which bee everlastynge: Yet not contented with
this, they also reprove, condemne, and despyse the
quyet lyfe of such as are not with like madnes de-
lighted. For the chieft care suche men do take, is
that of al other most wyle and happpe: neyther of
which (in iudgement of those that disdayne them)
can be allowed. Then when these weal:hy men
perceiue that the others are not greatly greued,
forthwith they fal to hate and persecution. So as
although men could willinglpe suffer theyr bace e-
state: yet beinge driuen 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 wyſeſt ſort of men. But ſeing the eſtate of tyme and worldly proceedings are not euer alike, wee meane not to ſpeake muche of that calamitie which theſe ambitious men do thincke þ greateſt, but of that miſerpe whych may ſo trulye be called: for ſuche kinde of men do labour to continue after death, and glorie in theyꝝ owne happines. As the Poet wytyng vpon the tombe of a certayne happye man ſayde.

Vpon my corps poure forth thy vvyne, O frend that comes this vray,
And on my tombe vvith 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 vv ere before,
If ought or nought I beare in minde, yet bleſt for euermore.

O merpe man, howe aptlye hath hee nothinge ſayde, for this preſumption to continue felicitie after death, is a thinge altogether vaine, and forſaken of the very authors thereof. For well we ſee that after death, the glorie of ryches doth in ſhort ſpace decay. Not onely becauſe great numbers do daylye aſpyre to this prayſe: but alſo riches it ſelfe deſtrueth no glorie at all. And amonge ſo manye thouſad thouſands as in theyꝝ time was famous, lye rich, yet few of them haue come to our knowledge. Gilias, Crefſus, Mydas, Pythius, Meander, Eriſtonius, Syſiphus Tantalus. Of the Romaynes that had beene bonde men, Amphion, Menecrates, Heron, Demetrius, Pallas, Califtus, Narcifus. Of Frenchmen, Drufus, Cxcilius, Sylla, Lucullus, Liuius, M. Craffus. Of Kinges, Salamon and Ptolomeus, were all reported for

Cardanus comforte.

for notable ryche. But Gylas became famous for liberalitie, Cresus and Crassus, for theyr misfortune, Sylla & Lucullus for theyr victories, Mydas through Silenus. The Romaynes that had bene bonde men by the abuse and riot of Rome: Salamon for wyle dome, Tantalus for wicked lpe, Meander and Pythias for theyr bountie to the Persian kinges. C. Cælius for his Testament: Ptolomeus for princely maicsty, Erictonius and Syfiphus throughe Poets libertie L. Drusus for hys magnificence. So as none almost for onely riches gayned gloyp: although they were such mē as might easlier 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 although that after death they did yelde gloyp to thee, and vse to others, yet the same is to thee nothing at all. Rather ought thou remember to passe in to those partyes, whether thou can carrie nothinge besydes thy vertue and byces of mynde. Whensoever therefore thou shal dye, wyl come to memory not thy ryches, but thy sinnefull offences, not thine honour or auctoritie, but thy hope and fayth of Saluation. For at that instant (I omit thy former myseryes) all thinges shalbe subuerted, and to thy sighte 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 (& yet in deede doth not) but it is the shippe þ remo- ueth and not þ land: so in the houre of death shal the whole world seeme to be subuerted, whē thou shalte for euer take leaue of earthlye life, neuer againe to see thy worldlye frendes, nor thy riches wherein

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 quyet? syth for other lyfe thou lokest not, nor hopest to retorne 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 praysted and to oppresse others, & this is y vttermoſt marke of mans felicitye. A foolish imagination: but let that passe, so thou disproue not others of sounder oppynion. 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 vaine lyfe trauaile, 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 fyrst declare why my former booke became so longe: and therewythall shewe that for all calamities (if any seeme intollerable) there is one remedye. It was therefore wyth greate diligence approued y death is not to be nombred amonge the euils: for sepyng the meane to come therevnto is open to all men, none (but such as willinglye are) can iustlye be called vnhappye. Tiberius suruayninge his prysoners, was asked by one of them howe sone hee shoulde dye? answered: I am not as yet reconſyled vnto thee. A true aunswere surely in respect of the matter, but tyrānous if y consyder the meaning. And this was one other cause why my last booke was y longer. For against al sortes of myseryes thre speciall

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cial remedyes we haue, Death, wyle doine, and Fortune. They are commonly constrained to vse þ helpe of death, that cannot take commoditie of þ other too, being fallen into those calamities which seeme the greatest. Wherefore Damidas the Lacedemonian senteth discretelye to aunswere one sayung vnto hym, that vntill the Lacedemonians were reconcyled to Philipus, they shoulde be in greate hazarde (for at that tyme the Lacedemonians were the kinges ennemyes, who had wonne Pelopontus:) O cowardly man quoth Damidas what can be intollerable to vs if we feare not to die? In lyke manner a boye of Lacedemon being taken by Antigonus, and solde in seruices meeete for free men, did willingly yelde himselfe to take paines, but when he was employed to vile works (and amonge þ rest, to emptye vrinals) he refused to do it. For which, whē his master did sore threate him, he forthwith climed vppon the toppe of the house, and sayde, now shalte thou knowe whom thou hast boughte, and therewithall cast himselfe downe headlonge. So Crassus beyng taken prysoner and fearinge dishonour, with his ryding rod he strake oute the eye of a barbarous souldioure, who moued wre forthwyth did slea hym. A common experience it was in þ old time, by willing death to escheue long or shamefull kinds of dyng. And if I should write the names onelye of such as in the raignes of Nero, Caligula, and Tiberius, did willingly kill themselves, the historye would be to longe, or if I rehersted the number, no manne woulde beleue mee. Howe whilst wee speake of these voluntarye deathes, if cometh

The thirde booke of

commineth to memoꝛye, that not longe since in the
Cittie of Venus there lyued a certayne Apothecarye,
he for some great offence being cōdemned to dye,
despyed to speake wyth his brother, who in kissing
hym deliuered certayne popson which he broughte
in his mouth closed wth a nut shel, by force where:
of after a fewe houres he dyed: wherby he saved
himselfe from longer sorrow, and eschewed the re-
proche of dishonourable death. We reade of some
men to auoyde extreame sickenes, haue voluntar-
ily ended their liues: of which number was Pom-
ponius Atticus, a famous man extremely tormēted
wyth a greuous disease, & at length finding some
rest, pynd himselfe for not falling into his former
paynes. In lyke maner dyed Corellius Rufus to a-
uoyde the paynes of the gout. But oure Lawes
do not permit any mā to procure his owne death:
and for good reason: For that nothing shoulde be
intollerable to a Christian man (onely extreame
tormēte) which the Lawe doth not allowe, yet
by law is permitted. Now let vs proue & besydes
this intollerable sorrow (and & not altogether ex-
cept) there is nothing that can make a mā discour-
aged, and that all men beinge wyle, are equallye
happie and vnhappy. So as I may thincke with
Socrates, & if all mens cares and euilles were by one
assente layde togethers on one heape, and equallye
deuided to euerye man alike, after wee had seene
the greatnes of others greues, we would choose
to take vppon vs our owne, rather then to abyde
the chaunce in deuision: because eche man know-
eth his owne euils, and is ignorant how great the
greues.

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grievous of others be, which is the reason why ech
mā thinketh himselfe most unhapp. In discourse
whereof two thinges may be objected: the one, &
this booke can onely profite those that be learned:
and also withoute this, the learned by readinge of
Cicero, chiefely his bookes, De Finibus bonorum, his
Tusculane questions, his Paradox, and De Senectute,
Plutarchus, Petrarchus & Boetius, with diuers others,
shal finde no small remedye in all calamities. And
how shal the simple and vnlearned sorte (as is the
most part of the people and many gentlemen also)
take profite of this booke? So as in comfortinge
the learned I shal seeme presumptuous, and for
vnlearned 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 onely for my selfe, which thoughe it can-
not compare with the eloquence of Cicero, the gra-
uitie of Plutark, the subtiltie of Petrark, or Philoso-
phye of Boetius, yet is wel lyked of my selfe, for that
reason I alledged at the beginninge in children, &
euerye one loueth his owne worke. Yet haue we
erred? who knoweth it not? but those errors are
tollerable which harne not others, and procedeth
of nature. The other whereof I must accuse my
selfe, is, that some will happilye saye, that when a
man enioyeth health, he maye easelye counsell the
sicke: which is as muche as to perswade wpth
haine 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
extolled

I.

extolled

The thirde booke of

extolled magnanimity & yet in aduersitye did not
shewe it, and chiesely Cicero, who of all others de-
clared himselfe most base and abiect of minde. The
others endured no great aduersitye, for besydes a
little tyme in banishmente they liued riche and fa-
uoured wpyth Princes, and that worthilye. Also it
is not requisite that all good men, though they be
valiaunt of minde, with peril of their persons shold
put theyr valure in prooffe, the one is a tryal of for-
tune, the other of vertue. Neyther is it ever neces-
sarye that such as saye well, shoulde also liue well,
for truth sometimes is maintayned by wicked men.
But although by dissembling I might escape these
reprehensions: yet where I saye that for allare of
myne owne grieve this labour 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 aduersitye. For if a man woulde
so do, yet were there small good likly to followe.
This booke shal therefore gayne the more credite
wpyth others, that I my selfe haue bene in mysetye.
And although (as erst I said) every mā may praise
vertue, yet is it not the parte of those y bee honest,
to directe a life contrarye to theyr owne wordes.
How can we leade the like life, eyther in fortitude
or patience, or declare y same to others, if we haue
alwayes liued in prosperity? Therefore should I o-
mit y greatest & most necessary part of this booke,
If I leaue vntold, y (as I thynke by Deuine desti-
nye) I was brought, borne, & brought vp, in great
miserie, & so haue almost til this day liued. For such
as do perswade others to sustayne greate payne, if
they

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they themselves haue done the like, thereby they procure their words both credit & auctoritie to be the rather beleued of others. So did Aristides, Phocion, Socrates, Plato, Cato, all the Prophets and holy men, yea & author of al good IESVS CHRIST. 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, & more maye others (if they wil) hope to excell my patience in aduersitye. You shal therefore first vnderstand, that in & time of pestilence I was conceyued, my mother as (I thincke) vnderliuered became partaker of my misery & was forced to flye. The 8. daye of the kalendes of October, in the yere of Grace .1501. halfe deade came I into this world, when all men dysparryng of lyfe, by vertue of a bath made of vyne I was receyued: within thre monthes next after I lost two of my brethren & one sister, the plague continuing in our Citie. The sicknes spreadinge more abrode in Pavia, suddenly of & same death died my foster father. Afterwards I was bouldly and charitably receyued into & hands of Ilidorus Resta a noble gentleman & frende to my father, where after few dayes I fel sicke diseased with the droppe and fluxe of the lyuer, yet neuerthelesse preserved eyther through the ire or mercye of GOD, I know not: no kinde of sicknes was afterwarde vnapproued, till I attayned eyght yeres of age. At whiche tyme I became seruaunte to my father till I attayned the age of ninctene. O Lord euen thus I passed the flower of my youth both wythout.

I.ii.

The thirde booke of

out delight and studie. At length perceiuinge that by force I might not compell my father, entreate him I could not, and to decepue him I thought it dishoneste: 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, where I remēbringe my time alreadye lost, and the shortnes of mans life, earnestly applyed my selfe to studie, euer in feare lest my father hearinge some euil reporte shoulde take me awaye. And there as one neuer 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 studie the Science of Geometrie & Logick, wherin although hee helped me onely with a few good lessons, bookes & libertie, 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 so 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 sufficed not. For suche as it was, I did consume it in the office of Rector in þe Uniuersitye. 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 þe towne of PAVIA, where by practise of Philosophie (thoughe poorelye) I sustayned my selfe and my familye, as one (that besydes I had nothinge) was indebted by reason
of

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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 cosing sued in lawe against mee, and in oure Colledge of Physicians I was repulled, being suspected a bastarde because my father did so euill entreate mee. Neyther can I boast of any fauour founde in the Physicians of Padoa, where hauing twise deserued to haue beene made Doctoure, I was notwithstandinge iniustlye denyed my grace, and at laste through the earnest suite of the Podestate, scantly graunted. A shamefull acte, if mine owne euil fortune, and not theyr leudenes did offer me so great iniurye. Then dispayring of all good, I fel into y sicknes which we call Consumption, a sicknesse (as the Physicians saye) incurable. And yet (whether through good prayer or for other purpose perserued) after seuen monethes, wout helpe of Physicians, and beyonde al expectation I escaped. Consider now what cares, what sorrow & veration my minde endured: when on the one syde mine owne great pouerty, & on y other my mothers vnwieldy age was considered. Besides this, y forwardnes of my frendes, the wronge as I thought of Physicians, the threating of a great man, the dispayre of health, lacke of frendes, and wante of abydinge place, did altogether molest me. I wanted wher to liue: labour I could not, & to begge I thoughte it shameful. Amidg so many calamities wherein to vnfrendly fortune, the hardnes of my father, y mispyking of kinsfolke, and the mysery of the time had cast me, through good counsel I eschewed (at least

I.iii.

The thirde booke of

least wise) by presence of my myseries by returning to the Citty, where many friends did comfort and helpe mee, and throughe Gods grace sodeinlye I escaped my sickenes. After wardes to meete with my disorder of sickenes I vled abstinēce, against the affliction of fortune, patience, against pouerty, sparing, against suite, diligence, against repulles, & studie of learning. And alwayes from the beginning till this time, this booke (though not then wyrtte) yet conceyued did greatly comfort mee. Thus returned to my countrey I founde my mother in health. Before which time, euē til this day hauing suffered many myseries (perhappes to others intollerable) by disdayne I ouercame them al. First I was releued and defended by my good Patron the reuerend bishoppe Phillippus Archintus both for vertue and learninge, a wyse and worthye man. After, throughe commendacion of that excellente Prince Alphonfus Auolus, (to whom I dedicated my booke De eternitatis Archanis) I was by procuremente and singuler fauoure of Franciscus Sfondratus the noble Senator, chosen into the order to the good lyking of euery honest man, beinge then almost fortye yeares of age. Such hath beene the course of my lyfe, crased wyth continuall & greate calamities. Wherevnto what my studye hath helped you may coniecture. As for greater giftes of fortune I did contemne them, wyth like minde that I suffered all offered iniuries. Wherefore to the continuance of my lyfe and recovery of quiet, I haue not obtayned of God any thing more profitable.

Cardanus comferte.

fitable, then patience : for by vertue therof amidst my greatest myseries, I founde fauour and helpe in theym of whom I neuer had anye good deserued. For Franciscus Bonafidus a good and saythful Philition, so stoutly defended my cause agaynst the wronge of the Philitions of PADOA, as no brother for a brother woulde haue done more.

Great assistance did I also finde in Franciscus Crucius a most vprighte Lawyer, my suite dependinge in the Cittye of Mylan : who was also the occasion whye in diuers sayings, teachinge, writinge, and inuentinge, I bestowed much trauaile. And albeit a minde vnnioleat maye beste doe all other thinges : yet haue I found that inuention requyeth a quiet mynde, which may appeare by diuers and sondre my Bookes. ac.

But of my selfe perhappes I haue to muche spoken, not in myne owne commendation, but for examples sake. For what prayse canne base parentage bee, the displease of my father, frendes, and Countreie, my healtie hindered, my fortune unfrendlye, myne estate poore, and nette to beggerie : who so therefore doth thincke mee to haue spoken all this for glorie, whiche tendeth rather to shame, must needes condemne mee of greate follye. And hee wyll thincke mee vtterlye vnwyse, who so euer iudgeth me to haue spoken these thinges for ostentation, which are rather matters to be ashamed of if (leauing oure purpose) wee yelde to the common oppynion of others. But it was myne intente by one example to teache these three thinges.

I.iii.

first

The thirde booke of

First þ without a conscience guilty of euil, no mā is miserable. Secondly, þ the valiençy of minde doth greatly helpe, not onlye to contentacion, but also to procure the mutacion of fortune. Lastly þ the reading of this booke was profitable both to perswade vnhappye men wyth 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 mē do wāt this or such like bookes to read, yet shall they in theyr myserye be depriued of all comfort: surely no. For so should we take vpon vs a thing almost deuine. Because this onelye is necessarye to saue thee from mysery, þ thou perswade thy selfe thou art not miserable. Which rule in one worde may be taughte and learned of euery man. And whosoever shal not conceiue this reason which is auariable 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 receiue of this Booke some profit, though I vntaught haue writtē it onely to my selfe, & being bled to demonstrations, haue beleued what followeth death: yet þ here on earth should be neither felicitye nor misery, onlye by reason of aunciente wryters I coulde not proue. I thought therfore expediēt not only to reduce their sayings together, but also to adde ther vnto what soeuer I could. Wherfore to begin at the discommodities of pouertye, seing the burden of them seemeth to some intollerable, and as Menander affirmeth

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

Now wealth doth vviold the yworld, and wealth doth vvorship gayn
Yea wealth doth vvyn the friends at vvyl, the pore ech vvher cōplayn

But nowe let vs not at all aduentures, but or-
derly as we can (because it contraineth many poin-
tes) 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 glo-
rye. Thirdly that there is nothinge more hurtfull
to a pore man then to desyre to become riche.
Fourthly that after death ryches doth neither pro-
fyte the dead man nor his posterity. And to y^e fyrst
part this I say, that in a pooze common weale the
felicity is more then in the rich, there is euer found
lesse hate, lesse ambition. and lesse disorder. Titus
Linius telleth that albeit the cōmon weale of Rome,
was at the begynning afflicted with sundry sedi-
tions, yet among so furious a people besydes wo-
des nothing was done, so as without iudgemente
was executed. Tiberius Gracchus was the fyrst mā
that without lawe was put to death, syre hūdzred
twenty and one yeaere, after the buildinge of that
Citty, euen then newly attapned to some ryches.
Plinius witnesseth how great commendacions the
ambassadors of the Carthaginences (being enemies
to the people of Rome) did geue vnto the Romans
for their mutual loue. But after that riches grew
to estimation in Rome, nothing continued in assu-
rance

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rance, nothing vndisquieted the people withoute
concorde, the Senate without aucthority, slaugh-
ter without respect, gouernement without lawe,
wicked lyfe without controlment, cōmon persons
without reuerence, youth without bashfulnes, old
men without grauity. All things were prophaned
and mirted, with the dreggs of slaues and strangers
from hence sprong vp & fruit of al mischief, wher
by it appeareth playne, that miserie followeth the
footsteps of rich common weales, and quietnesse
procedeth from pouerty. The Lacedemonians lyke-
wise while they lyued almost in beggery were glo-
rious and happye.

In witnes whereof we fynd that when the king
of Persia did send certain ambassadoys to Lacedemō,
they were there through fury of the people robbed
and slayne. There was in Lacedemon a temple of
Talthibius, Agamemnons cyper, a sanctuary for am-
bassadoys, which vpon a tyme not yelding to the
sacrificers any lucky prophesies (for that was ta-
ken for a religion) it moued the penitente Lacede-
monians that in steed of the ambassadoys slayne, as
many (that is to say too) should offer themselves,
to death. Then Sparthius and Bulis offered theym-
selues departing thence to Lacedemon, before they
should come to Xerxes sonne of Darius, (who before
had sent the ambassadoys) they came to Hidernies &
kinges Lieutenant, who entertayning them cour-
teously, after he knewe the cause of their comming,
and the greatenesse of theyr myndes, perswaded
theym rather to choose the kinges fauoure, then
death, for Xerxes would make theym rulers ouer
all

Cardanus comferte.

All Greece, and that he him selfe was one of hys
Lordes, whose State he willed them to consider
and if they would follow his counsell, they should
not refuse the kinges frendshippe.

Then answered they, Thou knoweste not Hi-
dernes howe ioyful a thinge the pleasure of libertie
is, where of thou euer seruinge a kinge hadde ne-
uer prooffe, but if once thou mightest taste thereof,
thou wouldest preferre it before all the kingedomes
of Percia. Such felicitye hadd these men in their
Common weales, eyther of pouerty, or at the lest
wise 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 theym was libertie, as they esteemed it a-
boue a kingedome.

But omittinge to speake of Common weales
let vs inqurre of priuate Lyfe, where in is greater
Pleasure, greater Quiet, then in kingdomes, nei-
ther can a kinge bee assured of frendes, neyther
can he feelee the chiefest sweete of Venus ioyes, be-
ing in dout of dissembled loue. For wel you knowe
the chief and greatest Delight of that pleasure is, to
loue and be loued. And how can he knowe himself
beloued, whē feare of power or hope of reward do
make the willinge suspected. It is no meruayle
therefore that so many doe declare themselves vn-
thankfull to princes, for they cannot be accom-
ped as frendes, that eyther for hope, feare, or day-
lye rewarde, bee entertayned. Therefore Phi-
lippus repproued his sonne Alexander, because wyth-
geuinge

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geuing he thought to gayne the good will of people. Albeit the lyfe of princes is most noble, yet waiting loue and friendship, by no meanes can be accounted happy, because they are to seke of such benifyts as do nearest approach the happines of mortall men. But let vs now consyder that although in these thinges they were equal to poore men, whether then the lyfe of Princes, or common persons, were more pleasant. The poore man rising earlye, after his handes be washed, resorteth to his labor, where hauing a while exercised him selfe (besydes the helpe of his hungry supper the night before) with his felow in labour, where, with hongrye Sauce they sauour all sortes of meate, what soeuer cometh to hand semeth pleasant, delicate, and precious. In dnyng time, they common of pleasaunt matters, and tell what hope hee hath of tyme to come. This company breedeth no discention, this dyet causeth no sacietie, no disdain, no suspicion. The diner ended, after pawlinge a while, they returne to accustomed labor, wherein they get good appetite to supper. There being met, they want no mirth, gentill ieaistes, and pleasaunt 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 country, promising in mynde (if any thinge were sinfully done) thamendment of theyr offences. Thus wearied with long labor by daye so sone as he cometh in bed, sodenly he falleth in to sound sleape. In such a sorte lpyuinge, the simple man

Cardanus comferte

man gayneth healthy and long lyfe, neither troubled with repentaunce of passed time, nor feare of that wil after follow. When holy dayes do happen he resteth his weary bones. Then wandreth he at will, and if ought there be in to wone pleasant or worthy sight, he may without offence see it.

He beweth the suburbs, the greene fieldes & meadowes, he meeteth his companions & taketh each where his disport. He mindeth no displeasing imaginacions, he lyeth in lyfe, and liueth prepared for death. And if happely he be learned, maye bee somewhat the more accompted happy.

But the Princes life is cleare contrary. He hauing shaken of his yesterdaies surfyte ryseth vyppely, hys mouth not well in taste, but on the one syde offended with bittersweete sauour of his owne stomack, on the other distempered with euill relleste. Then assemble on euery hand his Garde, souldiers, seruantes, parasytes flatterers, and suters, hys men swarme about him, they exclaime, crye out, & complayne, 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 disposicion secretly he examineth his affayres, which fynding to be infinite in number, he lotheth his owne lyfe. For some thinges he dyspayreth to bringe to passe: and some thinges he hath great care of. Now he blameth & infidelity of some persons. Now hee accuseth the flouth of others, now he fyndeth fault with some mens couetise. Now he forecasteth some necessary matters. Now he heareth prayers. Now hee
harke

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hartneth to suppes wherin y more attentiu he is, the moore is his trouble, and care of mynde, so at last he referreth all to his Counsaile.

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
wytthe Dishe, Platters, Cuppes, Carpets, wyne
Sallets, Sauce, meat, bread, Dainties of strange
deuise and all sortes of princely prouision, 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 merrellye disposed, yet in-
wardely loden with many cares. And as the Poet
saythe.

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

But now to retorne to a kinge who fed wytte de-
licate dainties and clothed in rich robes (beinge
glutted wytte yesterdaies cheare) doth neyther tast
his meate, nor take pleasure in syght of any thinge
he can beholde. But clothed with all delicacye, he
leaneth backe looking round about, and at length
chooseth some one meate that leaste doth offende
him. And admitte he could take delight in eatinge
or drynkinge, should that much pleasure him? sure
lye no: Because all hee doeth is toynd wytte sus-
picion. He feareth his meate, his drynke, his stole
his Chayre, his Trenchour, his napkin, and knife
for in euery of theym may be secret popson. What
pleasure can eatinge be, beset with so many suspi-
cions.

Cardanus comferte

cions: Were it not better to Suppe wth the simple
sallets, rootes, and fruite, then with all these rich
dishes and daungerous delicates? what can bee
wor^{se} then suspicion, where perill may also lurke
and feare is neuer away? which Dionisius by good
ensample proued, for when Damocles had longe
flattered him (as parasites doe alwayes followes
Tirantes) for prooue of such felicitye he caused Da-
mocles to put on his princely apparell placed him in
his owne princely chaire, and set before him all the
poinpe, toyes, and ryches of Siracusa: whiche done
by a smal threde he hanged ouer his head a sharpe
sworde naked, which Damocles seinge, he durst not
stretch out his arme, nor make any moe^{ti}o to carue
himselfe of those delicates which were set befoore
him, but finding himselfe on euery syde beset wth
feare, hee prayed Dionisius to deliuer him from this
royal feast, where he learned so much as neuer af-
ter hee desyred to become a kinge. Moreover to
speake of a princes life. when he hath royally & s^up-
tuously dined, and all his dishes with greate cere-
mony taken away, in cometh icasters, iuglers &
minstrels: some they craftely flatter, som thei back
bite, & som they seke to disgrace: some fal to laugh
inge, & some to mopping & mowing, while others
do sound the instruments. In euery of which acti-
ons, y^e more kyndly a man plaieth the parasite, the
more he is allowed of. Duringe these doinges the
prince w^h fawned cheare, mused on other matters,
more waighye: and happelye occasioned by some
aduertisementes wyrtten vnto him, to counsell he
goeth: where many matters be called in question
nei-

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Neither pleasaunt to be hard nor good in the execution. Because some are vniust, some euill, & some perilous. Such displeasunt imaginacions a kyng hath, now he fyndeth offence, now he discouereth treasons, now hee feeleth ingratitude, now he reuealeth suspicion now he discouereth errour, and euill procedynge of ministers, and now hee fyndeth ynfidelity of princes. Hys mynd thus molested, hee sigheth and soroweth hoping to remoue the memo-rye of such imaginacions, perhaps he hunteth, rydeth, or beholdeth others ryding. Whither forthwith the people run, and bring that to mynd which hee would willingly haue left vnthought of. Then after speach of sundrye matters, to supper hee goeth, wherof he fyndeth the lyke annoye that his dinner did offer him. At length to bed, where befoze sleape he museth of many displeasunt matters, howe many men are, or must be executed, though not altogether iustly, yet necessarily, what practises are made, what feare, what enuy, what iniury, what warre, what spoyle, what subuersion of Citties, what suspicion of death, and last of all desyreth eyther not to be, or els to enioy a more quiet life. And thus from one fancy to an other, he turneth & collecteth his mynde, yet in the ende findeth all thinges so confuse, as nothing is assured or parmanēt & thus he desyreth to sleape, whiche is not easlye had his stomacke beinge ouercharged wryth a surtyng supper. And admitte he doth sleape, in sleapyng he meeteth vnquiet ymaginacions, fearfull dreames & visyons. Though hys bed be ryche, soft & delycate, yet hys rest oft tymes hard & shorte.

What

Cardanus conforte.

What life is this then full of cares and anxiety of mynde. And as Antigonus answered his sonne Demetrius telling him, that more mildly hee behaved him selfe towarde his subiectes then stood with his honoure? O sonne (quod hee) thou knowest not that a kingedome is nothinge els then a glorious seruitude. So Tymolion the most happye of all the Grecian Dukes, sayde that princes were the ministers and seruantes of many. Besides all these cares which kinges are combred with, such as are Tyrantes bee occupied with incest, rape, murder of innocents, 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 live in feare of him, whiche the verse of Laberianus againste Cesar the Dictator doth well set forth, sayinge.

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

What gard is so vigilāt as can defend him? He suspecteth his wife, his childre, his paramour, his cupbearer, his barber. A misery sure to great to be wished to enemies, or y^e mooste wicked persons. But now I see much hath bene said of felicity though confusedly. Let vs therfore at length more inperticuler toucheuery on. And first I say y^e life of a poore man is longer, more healthy, & strong, then y^e whiche rich mē haue, neither do I think y^e any do dout thereof. Only thre men I do remēber y^e haue passed the age of a hundred yeares, & all they almoste beggers, one was a Carpenter, the other Apothecarpe,

h. i.

carpe,

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carye, and the thirde a ploweman. How can hye lyfe be long that lyueth in lust, ydlenesse, and surty-tyng, wherof richmen do scarcely eschewe any one. How differing therfore be the orders of mens lyues the one in abstinence and exercise, the other in banquetting and euyl rule. Euer continuinge in ydlenes or preposterous labour, watching by night & slepinge the day? Hereof commeth Dropsies, consumptions, and goutes to richmen: But what poore man almost doth complayne of them? The complexion of their faces doothe often tymes also shew what lyfe they leade. A poore man other whyles hathe moore beautifull Chyl dren then hath the rich man, & in hauing them as fortunate. They many tymes are barren or haue children be-rye weake and sicklye: but pooremen neuer want, yea rather are ouerburdened. And the reason therof apparat. For chyl dren are made of their parents feede, whiche beinge plentiful geueth the childe a liuely spryde and strong body, both which are encreased by labour. In noble personages it is far otherwise: if they mete seldome they make manye chyl dren, but weake ones: if they mete often none at all. But poore people haue manye chyl dren, or not, yet som, & those strong. For which cause Licurgus ordeined a good law, & when women were to chylde, they should be enforced to laboꝝ. Besydes al this poore men haue liberty, wherof princes possesse little. Pooremen do visitt euery place, but princes may not, and wher they go, great preparacion is made. So nothing is done sodenlye, but longe thought vpo. A prince is enforced, to tary & leasure
and

Cardanus comferte.

and slouth of his seruantes, to beare with their errors. In sommer notwithstanding all prouision he is annoyed with duste. In winter he shonnerh the colde, and yet do feele it. But the poze man in sommer exerciseth him selfe in the shadow: and in winter with labour driueth the colde away, and that with pleasure. The rich man carefully defendeth his own Lands, but the poze man beholdeth all, and the seldomer he hath liberty to se the greater pleasure he hath in seinge. Neyther do thou ymagin I saye otherwise then I thincke: my selfe haue neuer wished any thing lesse then to haue gardens in the suburges, for the reason abouesayde, that other mens for their rarenes do more delight and to haue them myne owne were nothing profitable, All men do study to lyue, whiche lyuinge the poze man by labour doth gette, his Nature is stronge, hys bodye vncorrupt. But happelpo thou wylt prefer arte before nature, I yelde to thine opinion. We see that arte though not exquisyte, doth also helpe poze men, but to rychemen arte is an hyderauunce. And some things whych poze men accompt byle and bace, are wyth rychemen hadde in greate pryce. As lettys, apples, grapes, and radish. And contrary wyle rychemen make none accompt of partrydge, hares, peacockes, and plouers, which poze men esteeme for excellent delycatees. What choysse is there in thinges, when it is only change, that breedeth the dyfference? Cicero telleth that Suppunge wyth the Lentulus hee surfyted of sweete Beetes.

The lyke reason there is to proue that a poze man
As it sleapeth

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leapeth more soundly then the rich. And as men
saye.

The grassy flag, the silke more soft
doth yeld the leapes vwith great delight:
But stately beds in towvers alofte,
the richmans rest vwith feares, affright.

The rich man troubleth his minde with cares.
The poze mā careth only by labor to get his liuing
The richmans cares are earnest & manifold, howe
to kepe his welth, how to bestow it, & which way
to accompt with his receiuers. The poze mā careth
only for himself, The rich man is enforced to kepe
others, wherof groweth so great sorow as somtyme
we reade & they haue not only languished, but
also killed themselves. The poze 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 poze man hath, why-
che is, lest he lack wherewith to lyue. And yet what
a number of helpes hath hee? Freendes, aliaunce,
kynfolke, good men, and hospitalles, Neither shalt
thou almost fynde any (vnles they be dishonest) &
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 ob-
serued, there is no daunger of beggery.

Thus wee see the wantes of poze men manye
wayes supplied. And among the rest a poze man
in time of famine maye liue by scruinge the riche,
whoe are subiecte to suche inconuenients as can
not bee eschewed as Impolition of Princes, sub-
tilty of seruants, craft of heyres, deceite of enemies
and

Cardanus comferte.

and men vnknowen . whereof came the Satyre,

Som hourding vp great heapes of gold, not knowving how to vse the,
Lyke sacred stulfe doth store vp vvealth : 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 poisoned by their familiers, others slayn w the sword: others hanged, some robbed by the waye, as was Curtius in our citty, and Aluisius Donatus in y^e towne of Saccensi. But of such as haue perished through hunger, in my lyfe I haue scarcely seene four, and they not with out fault. For ensample wherof yt were superfluous to resste any histories, the prooffe therof being dayly sene. Therefore among so fewe richmen, seing so many for riches do miscary, and among so many poore men so fewe do perrishe for hunger: is not in that respect the condicion of rich men much worse then y^e state of the poore? The rich man prouideth shift of apparel & household stuf, not only nedefull, but also burdenous, whiche asketh care, kepinge, and dayly reparation. And yet god knoweth no gold is more holosome 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, y^e more holosome & 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 kinges had them in admiracion.

¶ iii

As

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As touchinge nedeles garmentes what should I saye other then as Socrates said, beholdinge the wares to be solde in the sayre : How many things are there I neede not? Hee accompted them nexte to the Gods that wanted fewest things. The gods haue no want to be supplied, and all thinges superfluous is troublesome, chieflie 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 threed bare, thy neighbour doth borrow it and seldome restore it so good as it was lent. What is this apparell, other then a troublesome and burdenous brauerye : If thou regarde their beautie, paynted clothes be best, or if thou respect the ambition, that shal hereafter be declared.

But let vs consider whether loue be more towarde the poore or the riche. A poore man is simple and truly loued, the richman is either feared or honoured. And if happely he be loued none assurance he can haue thereof. But percase it may be sayde that a richman is more sure from iniury: surely no. A poore man may best be reuenged, for nothing hee hath to lose, nor that he feareth to forgoe. The rich man carefull both of life and liuinge suffereth many iniuries. It is magnanimity 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 poore man perfourmeth his offence alone in person : but the rich man hauing committed offence (though none other perill were) hath felowes in offendinge and euer feareth

Cardanus comferte.

feareth to be by them detected. He hath also champions & ministers to whome hee is indebted whyche I thinke the Poet knewe speakinge of Domitianus whome for his cruelty he called Nero sayinge in this wyse .

But wvould to God hee rather had his time consumed in toyes.

Then cast such care on cruell dedes, or sought such vvicked ioyes.

VVhen noble states he pluckt a dovne, and men of vvorthy fame,

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

But vvhen in bloud of simple souler, he bathed his bloody hand,

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

Such guerdon God doth geue, to men of cruel mynde
that seeke the liues of harmelesse folke .

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

Happy is he vvhome God hath provided sufficientlye vvhervvith to lyue.

He lyueth in best estate that possesseth so muche as maye mainteyne him to lyue, whiche as Aristoteles sayth is so much as is needefull, for a mans owne person and his womans. The Prophet doth witness the same sayinge: **O** Lord geue me neither riches nor pouerty. And if nedely I must decline from the meane, Riches are moore peryllous then pouerty. For pouerty is relieved by industrie and arte, but there is no remedye againste the discommodities of Riches.

¶ *iii.*

¶ *Also*

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Also the fall from riches is greate and without recovery, but pouerty diffreth litle from sufficiency where of to lyue. In pouerty a man hazardeth only his body, but in vsyng riches both bodye and Soule is aduentured. Finally if pouerty be removed all inconueniences that it dothe bringe bee also taken awaye. 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 assured then riches, yea and more fyt to attayn to glorye. For who but pouertie dyd first finde oute the arts as saythe. Theocritus, O Diophantes, Pouertye is the only mistris and inuenter of labor and arte. Surelie vnlesse I be deceiued riche men were neuer partakers of this praise. And when these Artes were inuented, such as had bene in estimation were also poze. And first to begyn with Philosophy & flower of all knowledg, the Princes therof were poze men. Socrates, Plato, Aristoteles, and Cleantes, who all night drew water, and al day studied Philosophy. But this is the lesse to be meruayled at & Socrates (as Seneca sayth) beinge 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 glorye do witnes hee was almost a begger.

Plato became riche by his second voiage into Sicilia, Aristoteles longe tyme liued poze, and almost an old man was enriched by Alexander.

I thincke it needelesse to tell others as
Hon. crus

Cardanius comferte.

Homerus and Virgilius the Lanternes of Poetrie,
the one a begger, the other a poore mā. The whole
route of Gramarians and Oratours were suche
kinde of men, Pompilius, Andronicus, Orbilius, Vale-
rius, Cato, Lænius, Iulius Higinus. The Epistle of Pli-
nius Cæcelius reporteth that Quintilian^s was meane-
lye furnished wyth wealth. Iuuenalis mocking Sta-
tius the Poet sayth he begged.

Vnles perhappes some tragedye, he hath in store to tell
for hunger 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
safetie of Rome; on the other some whyles greate
perill. What riches had Camillus the terror of the
warre? Or Scipio Affricanus 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, Viriatus, all þe Du-
kes of Lacedemonia, and as chiefe of them Lisander
were all called from base condition. And whom
can you alledge against these? the desperat Alexan-
der or Cæsar the subuerter of his countrey, or rather
Sylla wyth his proscriptions. There is no Doubte
therefore but that in the iudgement of the discrete,
poore men are to be preferred. But now a dayes
throughe

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throughe perswasion of parasites, princes doe not traine vp Captaynes, but rather bye them. When are not aduanced for vertue but ryches and parentage. wherof it groweth that gouerners, maiestrates and chiefetaynes, are not appointed for desert, but through fauor of nobility. And though therof they gette no good, yet this comoditie they gaine, & through custome and y^e smalnes of y^e number that is aduanced, rich men onelye do possesse all dignities. But counsellers cannot erre? And would to God that Princes were no more deceptued. For trulye they do well in preferringe nobilitie, yet therewithal to consyder that those are worthiest honour, whom vertue commendeth. The one is sufferable, but the other intollerable: when neyther vertue nor good parentage, but false flatterye is the onely waye to aduancement. And suche kinde of men commonlye are boyde both of vertue, learninge and honestye. But now we I confesse 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 pooze 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 neuer knewe them. But admit that riches are more precious then pouertye? Alas what myserys can come from the gods greater then the desyre to haue them: which the more we gette, the more it increaseth. It is labour wythout ende and not vnlike the turning of Syssiphus stone. who (as Poets sayne) for reueling
of

Cardanus comferte.

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 by againe: Euen so to get riches is nothing els then to toyle thy bodye in continuall tranayle, and exercise thy minde in innumerable cares. But admit thy lucke bee good: what happines can it be in thy lyfe if thou cannot vse the wealth thou doest possesse? as Horatius wyrteth.

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

And if liberallye and bountifullye thou wilt vse them, what a madnes were that with so long labour to become riche, and so sodenlye to consume all. The womē called Danaides beinge condempned to hell for their detestable murther, do suffer there none other tormente, then continuallye to drawe water. And admit goodes were wyth 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 shortnest thy dayes, and hinder thy health. Some mē I haue seene liue a niggardlye life, onelye to the ende to make theymselues a sumptuous tombe, and honourable buriall. Which folly and superfluous care Socrates laughed to scoone, when lying at the pointe of death he refused a riche cloake whiche Apollodorus did offer vnto

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unto him. For surely there is among mortal men
no bayner care, then the pompe of funerals, which
I thinke thou wilt confesse and flee to the cōmo-
dityes of inheritaunce. Thou seekest to leaue thy
sonne riche, what heyre can bee better? yet in the
meane space thou labourest, thou carest, thou wat-
chest, thou hazardest infamy, thou offerest wrong,
& chargest thy conscience, to the ende thy sonne may
spende, consume, deuoure, & keepe hauock. Where-
by he becommeth proude, slouthful, madde, and in
euery respect for his riches the worse. But besides
these euilles (alas) how manye enemyes are got-
ten 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 be-
got him. And sometimes we see that great inhe-
ritaunce is cause of their destruction, whiche hap-
peneth most often to the children of Princes, who
committed to the gouernmente of others are by
theim bereft 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 wth the stone, and that hee
must in any wyle for his onely remedye be cutte:
which done Tryphon not passinge the age of tenne
yeares, through the onely griefe of his wounde, &
not oth^r wyle greened dyed. Cicero in his Orati-
on for Sextus & Roscius, doth shew what discōmodi-
ties his great riches did bring w^al: & among the
rest (thoughe the greatest) he was accused of mur-
ther. But seing among men of meane possessions,
we see these practises dailye put in vre: it is no
mar:

Cardanus comforte.

matuaile to heare that fathers haue spoyled they:
sonnes, sonnes haue slaine they: fathers, and bro-
thers haue sought the life of brothers, onely to in-
herite worldye kingdomes. So as the sayinge of
the Poet is well verifed.

That sayth did neuer 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 aboute the number of ser-
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. A foo-
lish imagination of man, to yelde hymselfe to so
manye labours, to muse on so manye cares, to at-
tempte so manye mischiefes, that looseth so manye
pleasant dayes, onely to make his son riche. Not
vnlke the Hooles which fatte and fayre, are w-
out vse of sence, constrained to serue in poakes, &
obeye the bitte, yea sometimes do suffer iniurpe of
the poore flees. But the children of poore men be-
inge wyse, vertuous and stronge, haue libertye to
walke at will, disbordened of all kindes of care.
Being attayned to rype yeres they hunt, they fish,
they hauke, they play & wander wher they thinke
best. Is not this libertye to be preferred before K.
Cresus riches? But among such as haue by inheri-
tance come to great riches, the most of them haue
consumed all. Neyther can I thinke y couetise
fathers on they: death beddes, do feelee 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 cōsumed, on strom-
pets, dycinge, paracites, and flatterers of court. I
my selfe haue seene a man whose father and grād-
father in fiftye yeaeres had gotten to the value of
a thousande poundes, all whiche hee consumed in
lesse then thre yeaeres. The sonne of Ruine ha-
uinge receyued from his father a rich inheritance,
fel into such a fransye as he lost both lyfe and goo-
des. Howe manye wayes are lawes-offended?
howe manye rebellions happen? howe manye trea-
sons? whereinto such as liue in meane fortune do
seldome fall. Besydes this, who hath not a greedy
heyr, a sonne, a brother, or a brothers sonne þ wyl
not wyth one farthinge redeeme thee? Yet suche
is the madnes of men as wyth losse of theyr owne
quiete they labour to make them riche. Therefore
seinge riches doth procure neyther gloyre nor fel-
icitye to oure selues or oure posteritye: there is no-
thinge worse thenne not hauinge 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
whatsoever maye on eyther syde be objected: mee
thynkes it may be sayde that euerye man seeketh
riches, but no man wysheth 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 should follow Reason. To retorne
therefore

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Cardanus conforte.

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 necessity: But man hauinge libertye of sence & reason to perswade with himselfe, doth eate, drinke, & sleepe, more then eyther commoditie or necessity doth requyre. So as though eating, drinking & sleeping, be things natural, yet superfluously takē, do work effects cōtrary to nature. In like maner are riches to be desired, not in abundance, but so much as sufficeth to liue: whatsoeuer is required more, is not onely not good, but also contrarpe 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 naturally do desyre riches, as meate or drinke, not because excelle of them is natural, but because in them som what is natural, þ is to saye, so muche as suffiseth whereto liue. Which sufficiently we get, either by industrie, as those þ are learned in artes: or by reuennue 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 lawfull to desyre riches. For to haue nothing, nor know which way to get, is cōtrary to nature. And yet as satiety & drunkennes be not ouerly euil, but also vnpleasant, so is also riches and auctortie. But notwithstanding it may be objected that those cōmodities which poore men are partakers of, as laboz, exercise, industry, patience & abstinence, may also be

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be enioyed by them that be rich : and the choyle of both being in the riche man, he should be the more happpe. For if willingly wee wante pleasures, in wanting them is eyther none euill, or iustly cannot so be called. Yet whosoever thus thincketh doth greatly erre. Because a man being brought vpp in delicacye, his minde becommeth effeminate, his bodye tender, and vnfit to suffer trauaile. Nature accustomed to sondry meates, do make dilicate 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 trauaile, eyther by compulsion, or for ambitio, they grow vnhealthy, sicke of age wes, and in short space die. If any of these fine eaters do applye themselues to earnest studie, 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 frensie. But contrarywise in the prayse of pouertye it may be sayde as Dionisius sayd to Aristippus, y poore men did begge of the riche, seeke theyr houses, and liue of theyr lyberaltie. Yet if thou respecte the necessity of thinges, it shall appeare that the necessity of poore me is greater for the riche, then the necessity of y riche for the poore. The rich man needeth a Philitian, a barbar, a mulyer, a plo woman, a cooke : & which of them needeth a riche man? Not wythstanding the ambitious mindes of men doe make suche to seme to gouerne ouer poore men. Also the emulation

Cardanus comferte.

lation in worldly glory, do make poore men seeme to haue more neede of the rich, thenne the riche of them. Yet if wee respected onely 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 daile for necessitie vse the industrie of the poore: And if the riche mans goodes be needeful for the poore mans vse, it is scarcely once in the yeare. Also the riche onely for riches do gaine reputation, and in that respect onely thought meete for honour and auctoritie. But farre other wyse it is in the common weale of Venis, and was in Rome while it remayned in glory: farre other wyse it was in Lacedemon, where pouertie was accompted a praise. Farre other wyse in Athens, where Pericles, Aristides, Cimon and Miltiades: continued longe tyme in glory and auctoritie. But in Citties euill gouerned where mighte is holden for lawe, vertue for simplicitie, and riches for decree: ryche men are preferred before the wyse and vertuous. Neyther do I thinke meete for any poore man (be he neuer so good) shoulde desyre auctoritie. For as Socrates sayd, hast thou nothing wherof to repēt thee? But if I woulde reherse the discommodities of auctoritie, I mighte easily proue that the felicitye of pouertie were a singular vertue. Yet meane I not to perswade for riches well vsed in a good common weale were hurtful: for that were to absurd. Hitherto by true (though subtil reasons) we haue taughte the discommodities whiche riches dothe bringe wythall. But remembre that at the beginning

A

ginning

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ginning I determined not to proue any thyng by
wozte and subtyll 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 hvest, banisheth
and decayeth awaye: so the race and dignitie 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 bjaunche of Alexander, of Darius, Antiochus, Pto-
lomeus, Dauid, Caesar, Antigonus, Mathridates: or anye
other of these auncient kinges? who so attayneth
to that highe estate of glorye, let hym not forget
himselfe, but say: Lo now y ende of humaine glo-
ry is at hand. Then who forcasteth not what ca-
res and sorow are likely to follo w? what say you
to Charles the fyste, though he gouerned mightely &
happilye from Ethiopia Hispania and Italia, to the co-
fynes of Dalmatia and other Nations vnknewen,
(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 Emppre,
sometymes he museth how the Ilands of Belears &
the kingdom of Spayne were perturbed. Some-
times he doubted the inconstancye of the Italian
Princes. Sometimes he feared the weakenes of
Cyeillia and Pulia, against the Turkes. Somety-
mes he bethought hym of the Princes of Germa-
nye,

Cardanus comferte.

nye, and howe his Nauye sente to see was tossed
wyth Neptuns ire: Some fledde to Hongaria, and
some to Illeico: And wyll you call this man most
happye? whom so great cares, and so manye sea-
res did dailye tormente? Surelve for my parte I
wishe my selfe rather a Religious manne of Car-
thusia, though they lybertye 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: wilt thou
saye that Fraunces the frenche kynge mighte 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 neuer felte anye thinge greatelve euill, yet by
ensample of others haue they feared the worst.

Polycrates that in hys whole lyfe neuer feeled a-
nye myfffortune, before hee dyed, by the Persian
Kynge was brought to the gallows and hanged.
Darius the Kynge (whose Emppre was thoughte
equall to Gods) before death was depriued, and
lyued in myserie. Loke vpon Syphax, Perseus, Mi-
thridates, Pyrrhus and Cambyses. To greate a follie it
were to nomber all Kynge's whom Fortune hath
laughed to scoone.

In oure age wee haue seene the subuersion of
foure kingdomes, Pannonia, Egipte, Gallia Sicalpania,
and Pulia. Suche is the alteration of tymes, that
Princes are constrainned to become epyther infor-
tunate, or myserable, in keepynge theyr Kyngdo-
mes they liue in myserie, infortunate if they leaue
them.

L. ii.

O Lorde.

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¶ *Loorde howe liuelye did Lucanus describe the lyfe
of kynge's sayinge.*

¶ *A safe estate of life,*

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

But thou not beholding what is wth in Prin-
ces, lyke vnto men that gaze vppon the outward
pictures and monuments of Tombes, doest iudge
them onely happye, who in deede of all other mor-
tall creatures are most vnhappye. This must also
be cōsidered when y^e cōplainest onely 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. Besydes all this, if thou cō-
playne onely of pouertye (vnlesse thou would be-
come a kynge) there is no cause to complayne. Be-
hold howe many do liue miserable in Citties: howe
many beg in the Subberbes: howe many in vylla-
ges do passe theyr liues almost wout any thing, yet
burdened wth children and familie. And neuerthe-
lesse constrained to paye tribute of y^e little, which
wth extream labour they haue earned. But (a-
las poore Christian people) nowe am I fallen into
that speache which neuer erst 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 which inhabite the country,
and

Cardanus comferte.

and gloire in theyr small riches, thynkeinge them-
selues happie; because they see none of theyr neigh-
bours to possesse more then themselves, who are
not riche. But if the selfe same men do resorte to
the Cittie, where they see others that for ryches
do excell them, then they lamente, complayne and
accompte themselves 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
countre wyth that wealthe, wyll not accompte
himselfe a Prince? yet if hee happeneth to come to
the Courte, where no man almoste hath fyue hun-
dred Crownes, forthwyth hee beleueneth and cal-
leth himselfe poore. But if it should come to passe
(as it did in the tyme of Noie) that all moneye, pro-
uision, cattel, and other commodities were drow-
ned wyth water, I thinke 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 Kinges and the riches of
India? butlesse it bee in respecte they are farre from
thee. But howe manye Countreys and people
hath pouertye preserued and gouerned, as Sythia,
Asia, the Assyrians, the Medians and Parthians. Also
Alexander possessing nothing but bodies and wea-
pon, conquered all Asia. Like wyse the poore com-
mon weale of Rome, subdued the proude French-
men, the valiaunt Italians, the pitifull Bretians,
L. iii. the

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the riche Asia, the crafty Carthaginenses, and the disdainfull Jewes. All which was done by pouerty. The Persians, the Perthians and Germanynes, 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 reputation, lyke vnto yse against the Sunne, al libertye and glozpe decayed away. The began sedition, ciuil warres, w slaughter of familiars and frendes. So as in shorthe space throughe enuy of barbarous nations, y whole empyre came to vtter destruction. Neyther do I thincke y priuate riches be better or more profitable, for by the oftentimes men become ambitious, slouthful and ful of cares, which the Poet pleasantly describeth in Mydas, when he had obtayned of Bacchus that all he touched should be goulde. Sayinge.

Amazed at this mischiefe nevv, novve riche and yet in vvo,
His vvished vvealth lo novv he lothes, that erst he loued so.
No store can hunger stanch, drye thirst his throte tormentes,
Thus vvorthilye amids his gould, his former vvilhe repentes.

So great is the mysery of rich men, that amids the desyre of riches they perishe. There is nothing contenting to the rich man, but that which accordeth wyth hys couetyse mynd. For he to encrease hys ryches hazardeth hys soule, his reputacion & frendes. No ho can thincke that either lyfe or fame is gotten by riches, and for the most parte riches do not longe remayne wyth anye man, and neuer Descende to the thyrde degree. And seldome shalte thou see the gra ydchylde of a ryche man, dye in abundance. I marueyle not therfore why so many worthe

Cardanus comferte.

worthy men disdained to become rich. And fyrst of
al(omitting al Christians) let vs begin at Crates the
Theban, who y more fitte to study Philosophye,
sould his goods & cast the money into y sea. More
discretely did Apollonius & Tyani, who selling theyr
goods which were in deede great, did giue y same
to theyr Cittizēs, reseruing to themselves nothing
at all. Zeno Citticus being rich, was impouerished
by shypwrak, & after wards studying Philosophy,
sayd y when hys shippe perished his voyage was
most fortunate. But Diogenes deserued double glo-
ry because he dyd not only paciētly suffer pouerty,
but also therein lyued a glorious lyfe. For beinge
asked by Alexander what hee wanted, answered
nothinge: though by bountye of that noble kinge,
he myght haue receyued great ryches. Therefore
Alexander was wont to say, if I were not Alexan-
der, the would I be Diogenes. So wel did this no-
ble king know the felicitye that grewe bypon the
disdayne of riches. Like wyse Photion after he had
receyued one hundred talentes, would neuer more
be releued by Alexander, though he were
so poore as for want of a seruaūt, was forced him-
selfe to draue the water wherein he washed. So-
crates refused the great rewards of Alcibiades. And
Artaxerxis seeking the frendship of Hippocrates and E-
paminondas, y one for his excellencye in Physicke, y
other for his compaignie, did presente theyr worthy
great giftes: and yet by that meane could not win
them. For the liberalite of the kinge, did not sy-
mount the disdayne they had of riches. The trea-
sure of Pyrrhus coude not corrupte the fidelite of

L. lxxi.

Fabritius,

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Fabritius, who preferred honest pouertye before the riches of kinges. Such was the nobilitie of these mens mindes (though for wante of Christianitie not to be nombred amonge others) yet in respecte of generositie, meete examples for oure consolation. Do not therefore lament for thy pouerty, but call to minde that saying of Plato. V Who so vould become riche, must leaue the desyre of riches.

A man encreaseh his riches, by þ decay of others, and so a riche man is either wicked or the heyre of one that was wicked, as S. Hierome wyrteth.

The next calamitie to pouertie, is erile. wher in assuredlye it is imagination onely that maketh a man myserable. For who so marketh the liues of manye, shall fynde that they haue spent some parte of theyr lyues in straung Countreys, as Plato, Berolius, Galenus and Dioscorides. Some others their whole liues, as Zeno, Cirticus & Crautor, who thoughte theyr forraine habitation pleasaunte, because it was volutary. The like desyer had a Citizen of oures: hee in threescore yeares not further trauailed then the Subberbes of þ Towne, was for a myracle she wed to the Prince, who did commaund him that neuer after he should passe those bounds. The poore olde man mistaking this commaundement, desired leaue to trauaile in his age, which in youth he had forgottē to do: which suite beinge denyed, the selye old fellow of very sorrow fel sicke & dyed. what can be greater follepe then to neglect þ is good, or wishe that is euil. And surely trauaile can not be euil which so many princes, kinges & Emperors haue takē in hand. who will the
there

Cardanus comforte

lameēt ther of, whē it is perforce. For what so euer
is well done though by enforcemēt, yet is it not e-
uyl. But call to thy consideracion how many cō-
modities commethe of trauayle. As experience of
forrayne customes knowledg to escheue misad-
uentures, sight of Cities, Seas, Mountaines, Ry-
uers, woodz, variety of ayres, and y nature of sō-
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 diuers excellent Philo-
sophers that consumed their Lyues in continuall
trauayle. And amonge the rest I call to minde y
great Alexander that trauayled more to excell Trais-
amus who enuied his gloire, then for the desyre hee
had to conquer the whole world or keepe the same
in subiection. Antonius, as he was soft of spyte, so
did he trauaile countreies rather for experience, the
for desyre to conquere. But to retorne to priuate
persons. I say that all such as haue inuented anye
excellent knowledg, were those that lyued in tra-
uayle Homer commended his frende Vlixes for no-
thing more, then for hauing trauayled sondry coun-
tries. And haue not al excellent men beene diuen
to exile? Demosthenes, Cicero, Aristides, Thucydides, Tho-
mistocles, Alcibiades Codrus, Theseus, Eumolpus, Trax,
Aristoteles, Camillus, Coriolanus, Marius, Datannus, Trisi-
bulus, Dion, Anniball, Demetrius Phalerius. And some
other that willingly banished themselves as Conō
the Athenian into Cyprus. Iphicartes into Thracia,
Chares into Bigeo, Timotheus into Lesbia, Zenephon in-
to Eleus. 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 neuer 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 euill, what euill can it bee to lacke our country? When it was tolde. Diogenes the Synopenes had condemned him to exile, he answered sayinge, euen so do I condemne them to dwel for euer in Pontus, & win the confines of Euxinus. Did not Camillus of such hard fortune receiue the occasyon of his noble victorie.

And where were y^e bookes of wise men made more often then in banishment? Ouidius Naso beinge in exile wrote his bookes De tristibus, De ponto, in Ibin Triumphus Caesaris and De piscibus. So as it seemeth that in eight yeares exile, he performed more then in those fyfte and foure, which before he had liued in Rome. Plato wrote the greatest parte of his bookes, while he lyued from his owne countrey: For when Socrates dyed, hee was aboute the age of twenty and seven yeares. Truly whosoever lyueth in his owne naturall countrey an industrious lyfe, doth gayne greate enuie, and y^e more if he be basely borne. Where was Chyrste worse entreated then in Nazereth beinge there borne, yet hated, disdayned, afflicted, and at length in Ierusalem slayn. So it seemeth true and that no mā 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 manne.

Rey-

Cardanus comforte

Neither ought any to mislike of that which hath
forthered many. Would God all men knew how
profytable a thinge it is to trauayle, and chieflie
for such as dwell in those countries where riches
do rule as Lawe, power take place of Order, or
Tyrannye in any sort is put in practyse.

Wherefore I saye that exile is neither euill nor to
be nombred amonge those thinges which haue of
euill any resemblance. But exile doth not so much
offend these, as iniuries do torment others, affir-
myng with the Lacedemonians, that who so recei-
ueth one iniury doth occasion an other, But who
euer thincketh iniuries ought to be reuenged doth
greatly erre. For in so doinge no ende of iniury-
inge can be taken, when one iniury reuengeth ano-
ther. Who so offereth the fyrst must be not reuege
the seconde: Hee therefore doth mooste well, that
offereth the fyrste iniury, and nexte to hym, he that
seketh reuenge, deserueth blame, because the third
iniury, of necessity must folowe.

And how can he patiently suffer wronge, that vn-
prouoked willingly offered the fyrst iniury. What
can therfore be better, then to refrayne from doing
iniuries, and call to memoire the sayinges of Pla-
to, that a wise man, dyffereth as far from a com-
mon person, as a common person from a chylde.

For children do reuenge every iniury yea thoughe
against the iniurious wyll it be offered, most lyke
vnto Beastes, bypon whose tayles yf (thoughe
vnwares thou treade) sodenly they bpte without
consydering whether willingly thou did it or not.
But farre other wyse oughte Whenne to reuenge
those

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those iniuries which willingly are offered. If then a wise mā do not reuenge those wrongs which by mishap do happen vnto him: is he not therein more worthy then the common person boyde 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. Amongst whom we reade that Socrates being stricken vpon the Shynnes and aduised by his frendes to seeke reuenge answered. If an asse haue stricken me shal I therfore be so foolish as to call him in question? And when Xantippe his wyfe in a rage toke his cloake from his shoulders, his frendes perswadinge him to reuenge he sayde, this is done only to occasyon you to looke vpon vs, & saye here is Xantippe and here is Socrates.

Diogenes receyuinge a blowe sayde. *Nesciebam quando michi cum galea e donio sit pro deundum.* Crates also beinge stricken on the face by Nicodromo Citaredo, made none other reuenge, but wrote Nicodromo his name vpon the place he was stricken, and in that sorte shewed to the hole cittie the iniury offered vnto him: because to offer iniury without cause is a greater reproche, then to receiue it. The one by offeringe wronge sheweth himselfe plainly wicked, & an euill man, the other is guiltye of nothinge mysdone. When it was tolde to Antisthenes that Plato had spoken euill of him he made this answere.

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

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not thinke he would haue thus spoken withoute cause. What could haue beene sayde more wiselye or more safelye. A christian kinge stricken on the right cheke, ought to turn 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 withe perill the same may be doone.

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

So did Paulanias reuenge himselfe vpon Philippos, but for his labour was hanged. So did Andreas Lampugnans weake 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 the murder of Phaleris, & that wrought treason against Nero. The multitude of ensamples doe make mee leaue them vntouched. Who doth therfore bringe neuer so symple comend & perill that reuenge bringeth: which though performed doth more hynder thee, then him to whom it is offered, and sometime before performance doth vndoe both the and thine. Is then reuenge good when safelye it maye bee executed? Surely at no time.

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

Shewe not thy force on yeldinge foes, let proud men be oppress.

He thinckes therfore that Aristides deserued praise
for when Cleomines had sayd a man must do good
to frendes, and euill to foes: Aristides turned the
wordes, sayinge. A man must do good to his fren
des and seeke the reconciliacion of his foes. The
gloze gotten by forgeuing of foes, whō thou may
oppresse is greater, then the pleasure of reuenge.
The man that doth good for euill 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 forbear reuenge &
auncient examples doe beare witnes, wherein Iu
lius Caesar gayned so great prayse, as no man more.
Hee hauing ouerthrowen Pompeius and his army
Commaunded that none shoulde bee hurte that
were not present in the fyelde agaynst him.
He spared M. Mercellus his mortall enemy. He sett
at liberty Petreius the chieftaine of his foes. Afran
nius, Vero, Korfinius, L. Lentulus, L. Domitius. He tooke
mercy vpon the Sonne of Cato a notable Ene
mye. Hee touched not Sextus Pompeius. the youn
ger Sonne of the great Pompeius, at whose deathe
hee weeped.

He pardoned Ligarius at the suite of hys frendes
and Bretheren, though he were an apparaunte
offender, and many waies gyltie. He spared Cicero

ro.

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ro and freely pardoned al other Princes that were in the battayle Pharfalica. He sette vpp the Pictures of Pompeius and synallye gaue so manye sygnes and Monumentes of mercy as Cicero both before the victorie, and after his deathe affirmed his Quarell the better: sayinge that Pompeius Defence of his country might more iustlye be condempned for his crueltie to Enemies, then Caesar in respect of the greate Mercie he vled. In lyke manner didde Octanius his successor procede.

For when Liuius the Historiographer had percyally written against him, hee vled none other Reuenge but called him a Pompeian. Lykewise when Asinius Pollio, had in his Booke praysed Cassius Brutus, Affranius and Scipio, he sought no reuēge againste him. Besydes all thys, he receiued into hys House Tymagines whoe in wyrtinge hadde defamed Octanius, Liuia and her Daughter. For all whiche doinge hee vled none other Reuenge then these wordes. Fruere mihi Pollio fruere.

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

And therefore PELECRVS the Lacedemonian, Complayninge to hys Brother that hee was not so Beloued amonge the Cyttizens as hee was: hee aunsweread Pelecus, sayinge the cause ther.

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thereof is that thou can not suffer iniuries. It is lykewise greatly to be noted that who so euer hath aspired to authority or greatnes, they haue born w many iniuries, because they y reuenge might be resembled to the fable of Praxitelis. Who beunge (as men saye) of nature angry, and beholdinge hym selfe in a glasse, espied there a visage euyl fauoured and deformed: and there withall more moued, increased his colerick & angry countenaunce which plainly appeared w in the glasse, but in the end he brake the glasse, in euery piece where of he found a face much deformed. Wherby Praxitelis had experience that in seeking to reuenge himselfe of one discontentacion, he occasioned many. Euen so if thou murder one man, thou makest his frendes and familye all thine enemies. Thus in seeking to acquit thy selfe of one foe thou gettest manye, yea sometymes for so doinge thy name groweth odious, and thou condemned for an euyl man. Fynallye who so is accustomed to reuenge, mindeth none other thinge, which reason and experience 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 greatnes 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 Peloponess had reuolted and bene destroyed: so as of Alexander he had.

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had in thorte space become a pooze obscure Prince.
Farre vnlyke to hym dydde kinge Pirrus proceede,
who beinge a famous Capitayne, yet followinge
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 towarde reconciliation to hys Ennemyes,
beinge greatlye slaundered by Caius Caluws and Ca-
tullus dyd, notwithstandinge wyte fyrst vnto Cal-
uus and pardonned Catullus.

What greater Ennemy hadde he then Clodius that
desyled the honoure of wedlocke? Beinge appre-
hended he woulde not onely not condemne him,
but also saue him from periury. But Marius dydde
far otherwise, hee thyrstinge for the bloud of ene-
mies and followinge Reuenge hadde euyl ende,
and was the destruction of himselfe and all hys.

What hath bene seene moze worthely done then
that acte of Fabius? who contrary to al right, was
forced by the people to receiue Minutius mayster of
his hoxle, as his companion in the empyre, whose
doinge dyuers things contrary to Fabius desygne,
dyd (notwithstandinge forgetting the iniury) ioyne
with Minutius agaynst Hanniball, and to saue hym
from peril vnto al care & cunning, which afterwar-
des wrought such effect as the people cōfessed how
vnworthely they had abled Minutius to bee his e-
qual, which Minutius also vpon his knees confirmed
prayinge Fabius to take into his handes y hole au-
thority and Empire. Such be the rewards of no-
ble myndes, that can forget al iniuries. So dydd
not Cicero when with slaunderous speach he perse-
cuted Clodius, but for so doinge was himselfe ban-

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noyed. And in seekinge to banishe Antonius oute of the common wealthe, 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 patientlie 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 whiche I graunte: and yet in the Iniuries of men, it is to be consydered, that man is, wyl thou, Nyl thou, thy Companion in lyfe: And manye times (thoughe thou marcke it not) by the prouoked,

What doth it then moue thee to suffer iniurye? Is it Harme or Losse, by reuenge it cannot be recovered. If Harme, thou seemest to Sorowe that thou arte honeste, or that thou wouldest be so thought. Seing it is the propertie of an euyl man to do iniury: & the property of a good man to disdayne it. Also when any man doth sclander thee, disdayne thee, stryke thee, or hurte thee, consyder whether the same be wyllynglie done or not? Because an vnwyllyng 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 Boze, and not to haue slaine the Chylde. But if wyllynglye the offence bee offered, examine thy selfe if thou haue geuen cause, for then is it none iniurye, but deserued punishmente.

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

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the lyke to himif thou might, for then it was none Iniurye but contencion.

The ende of all stryfe is when y one yeldeth. And therfore a boye of Lacedemon beinge deadly wounded and Comforted by his freendes, saying that or long they would reuenge the iniury done vnto him, aunswaered, that in no wyse they should so doe, because the hurte he receiued. he entended to his Enemye, if his entent hadde taken place.

But let thy mynde be voyde of euyl, 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 Iniurious occasions, or men, is both dishonourable and wicked. But admitte the offence be not such, doest thou not remember that it is the proppertie of a good man patiently to suffer iniuries, not for feare, but through Fortitude. So Phocion beinge by the Atheniens, condemned to death, his friends askinge what he woulde haue sayde to his sonne? aunswered, tell him that in any wyse he forget this iniury here offered vnto me. Aristides also vniustly remayning in exile, prayd the Gods that the Atheniens might bee so happye as neuer after to thinke vppon him. Also call to thy consyderacion that against all Iniuries thre Remedyes there are, that is to saye, Reuenge, Obluion, and disdayne.

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

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it is accompanied, is not lyke vnto obliuio ioynd with reproche, neither perilous in respect of new iniuries, as is a reuenge, which bringeth therewith boothe peryll and repentaunce, and in the meane tyme, the desyre of offending doth not molest thee but arte there in moste lyke vnto God. For suche as contempne iniuries are mooste happye and lykeste to God, and suche men they are, or must bee that would become happye. For seeinge no man lyueth free from iniuries, and the greater in auctorite he be, the more followed with flaunder euil report, & iniury, it is expedient that euery man doe Determyne himselfe to beare them.

Neither is it lawfull for anye mortall man to vse reuenge. Who hath bene more flaundred the kinges, and emperours, whose power is greatest? Whoe, or what is of greater force then God and Nature? and yet they delight not in Reuenge. Shall man then be lyke vnto Beares, pursurunge the Bees, seeke for reuenge? God forbydde. For although we might in lyfe reuenge all Iniuries: what good were that after Deathe, or what care should wee then haue of iniuries? It is all one whether with sufferance of Iniurye, or not after Death wee be remembred. Who so therfore liuing seemed to contempne iniuries, by death he is free from the peryll whych Reuenge might cast hym in to. Wherfore there is nothyng better then an insysble mynde, whych lyke vnto a man placed on the toppe of an highe Tower, in dysdayne castynge downe stones vpon the heades of hys Ennemyes, doth make lrght of all Iniuries (and as yt were)
dysdaine

Cardanus conforte.

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

Lykewiſe Antonius reuenged him ſelfe vpon Cicero and Alexander & vpon Califtines, carying him abrode when his Eyes were putte oute, and in the end ſhutte him vppe 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 ſecurite, whiche in lyke caſe by oure Lawes is ſufferable. For if Afranius had gotten libertie, hee woulde neyther haue kepte Promiſe nor lyued in quiet, Alſo Fauſtus Silla, was by Lawe guiltie. 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 bozne to his father beene ſlaine, the ſame ſhoulde rather haue beene doone vpon Cato, who (as was well knowen) after that Caſar conquered the Germaines, did perſwade the Senate to haue him deliuered into the Enemies Handes, becauſe hee had foughte contrarie to the

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truce taken. But Sylla when easlyhe mighte haue slayne him, he woulde not.

So Alexander beinge setled in his Emppre amonge the barbarous People, did not condempne Calistines, for Mallyce, but Securitie because throughe hys woordes hee coulde hardelye keepe the Persians. And the Macedonians beganne to disdain hym.

Full well knewe Antonius that if Cicero hadde escaped, hee woulde neuer haue lyued in quyet, because beinge all readye once Pardoned, hee notwithstandinge didde followe hym woth Hate irreconciliable, and if the Death of CICERO had beene soughte for Reuenge, eyther a lyue he might haue beene tormented and kepte, or elles executed woth more crueltie. It commeth also to mynde, that Iniuries haue not a little profyted Some menue and therfore Ouidius saythe.

A vrronge somvvhiles vve see : doth helpe the vvronged vvight.

It happeneth ofte tymes that wee take Compassion of theym wee loue not : eyther for the malice wee beare theym that offered the Iniurie, or throughe beliefe that the Iniured 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 telleth the howe Gabinius throughe the Sclaunder of Sisenna, and Flavius, for the Iniurie of Valerius were deliuered, and Cotta onelye for suspicion of wronge founde the same sauoure. In which cases if

Cardanus comforte

les if none iniurye had beene, no hope had remained. It is also to be considered, that the occasions of Sclaunders are so common, as nothyng more. The People doe backbyte the learned, the Learned dysdayne the vnlearned, the Iuste doe condempne the wicked, the wicked do laugh to Scoyne those that bee good, the Mightye doe Enuie the Mightye, agaynst whom they prouoke Seruants and Subiects by sclaunderous Speache, Robberye, Practise, and vntrewe dealinge. Were it not better with noble mynde to disdayne all Iniuries, then thus continuallye to liue tormented in minde. Lucius Murena was praised, because he tooke Cato vnder his Cowne and saued him from Death, that not longe before had accused him.

Publius Pulcher beinge by the three Lentuli accused of incest did notwithstandinge afterwarde saue one of them from perill. Marcellus beinge haunously accused by the Siculi did not only forgeue them, but also receiued them into his owne tuition. So Menelaus bestowed manye Benefytes vpon Alexinus of whome he had bene greatlye 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 Archelaus, when vpon a time one caste water vpon him, beinge perswaded by his frendes to reuenge: answered saying, I know he would not haue cast yt vpon me, but some other. By which answer he saued y offender fro hurt, & him self from the importunity of his friendes.

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A notable example remaineth in memorie of the
seruaunte of Antius Restio, who beinge longe time
kept in prison, and by his maisters commaunde-
mente ofte times burned with hot yrons, yet after
wards folowing him in his triumphe triumphall did
notwithstanding all their iniuries saue himself fro
peryl, when comodiously he might haue bene reue-
ged & also rewarded. Such wisdom hath not on-
ly bene performed by priuate men, but also by hole
Citties. For Dionisius the yonger bothe at the play-
es of Corinthus and also before hee was sente into
exile might haue bene by them of Syracula slayne,
whome before tyme hee hadde mooste Tyrannous-
lye vbled. But they with disdainne hadde lette
him passe. Likewise hadde the Romaines, when
Silla hadde resigned the Office of Dictator, and
liued in priuate state: notwithstandinge hee had
greuously offended the people, yet did they suffer
him to passe without hurt, thinking that reuenge
is to be vbled vpon mighty men, & those that beare
rule, & vpon those which were by law or assent dismo-
ted from authority courteously & compassionately to
entreate them, was a signe of a good man.

Therefore there is no greater argument of felicity,
no redier waye to glorie, nor better meane to qui-
et, then to disdainne iniuries.

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

If thou Stryke them, they saue. If thou
dyeue them awaye frome thee, they retourne
vnto

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vnto thee: if thou chide them they flatter. Finallye
he is much worse then any beast, that cannot dis-
dayne iniuries. No brutishe beast is mindefull of
offence done vnto him. Therefore that man that
seeketh reueng is not wyle, 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 offende, shalbe wythout thyne euill or myserye
destroyed. The liues of all euill men that do per-
turbe the quiet of y good, are shōrt: or at least wise
that happines of small continuance. If therefore
forbearing iniurye no man is mysérable, 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 mā is in mysery. 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-
membraunce y Pompeius for adultery cast of his wife
Metia, and for the like faulte did P. Caesar put awaye
Pompeia, both excellent men, and amonge the Ro-
maynes inferiour to none for auctorite, deserte &
wyledome. All which notwithstandinge epyther y
importunacye of adulterours, or the wantonnes
of women, did make theyr beddes defiled. Septimi-
us Seuerus, and Antonius the philosopher had dis-
honest wyues, yet canst thou not fynd any better, or
more worthy men in that common weale when
a frende of Antonius did wythe hym to put awaye
his

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his dishonest wyfe, he answered saying: euen so
I may do and therewithall loose her dowrye: which
dowrye was the Romaine Emprye, because Fau-
stina was daughter of Pius Antonius the Emperoz.
Therefore though Antonius wittingly, or Seuerus un-
wittingly kept theyr aduolterous wiues, I can-
not thinke it was prejudiciall to theyr reputatiō,
vertue or felicitye. Neyther do thou thinke that
this blot doth blemish the reputation of common
persons more thē these most noble personages: for
seeing the fault is in others, the dishonoure cannot
appertayne vnto thee. Therefore a Cittizē of Spar-
ta finding an adulterer a bed wyth his euil fauou-
red wyfe sayd, alas vnhappy man what necessity
hath diuē the to do this deede? To cruel it were
to impute that to thine owne follye, whiche by no
pollicy can be preuented, as though thy vertue &
estimation were stayned by þ default of an other.
Yet nowe a dayes this reproche is cast vppon the
man. So did not Salethus Prince 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 was taken, he
made so wyse an Oracion, as he people were con-
tent to punishe his offence wyth exile onelye. Not-
withstanding, knowing the greatnes of the fault,
willinglye he cast himselfe into the fyre, and was
burned. Thus we fynde hee despyed not pardon
(though his wordes were to such effect) but rather
sought to shew þ none offence coulde be so greate
but

Cardanus comferte.

but might deserue to be pardoned. Therfore this iniury cometh not of the wopues default, but the imperfection of tyme: wherin we being broxious, the reproch is cast vppon men, & the periury vppō God: neither shal this plague cease till þ (as men say) Polipus haue eaten out himself, & the power of Mahumet hath stayed theyr slander.

But of iniuries we hane now enoughe sayde, let vs therfore speake of other calamities, among which imprisonment seemeth the chiefe.

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

You mourning Muses teache, vtherof I should endight,
And bathe my face in bitter teares, vtherwith 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 chaūce to me, which so manye worthy men haue despyed. 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 studie, then wher is quietnes? neither did Boetius write any worke better, then þ he inuented in prison, did not Aesopus long tyme lurke vñ in a tub? & Democritus willingly inhabite the dennes of dead men: studying & wytyng: And þ more their eyes were darckened, the more theyr mindes were lightned, Plato telleth þ Anaxagoras while he remayned 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 time long and incertaine? yet neuerthelesse he slept sweetely, studied Philosophie, and wrote verses. So as Socrates gaue more light to the prison, then the prison gaue darcknes to Socrates. PAVLVS the Doctoure of the worlde sent the greater parte of his epistles from prison, as to the Ephesians, to Timothe and Philemon. For like reason is seruitude patiently 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 therein excelleth his seruaunt. And for quietnes of mynde, the seruaunt hath the aduantage. For he seeketh onelye to content one, whych is his mayster, for whiche doynge hee is provided for, of meate, drinke, apparell, and all other necessaries. But a mayster must not onelye be careful of himselfe, but also of others. Euerie losse is hinderance to the mayster, but to the seruaunt not so. Therefore if it were lawfull, more men woulde commit themselves to seruitude, the desyre to become free. Who so doth consyder well, shal see, that when we thinke oure selues most free, wee serue maysters more seuer: as Princes, God, necessities, lawes, and pleasure, which bee also common to seruauntes, yet therewithall they haue foode, apparel, and houses, which y 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 comforte.

Surelye 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 glozpe, for Plato, Xenocrates, Calcedonius, Diogenes, Phedrus, Epitetus, and Esopus the fabler, did al liue in seruitude. Besides them diuers Gramarians, Sibonius, Aphroditius, Taberius, Crotus, Antonius Gniphos, Pholius y excellent player, and Manlius in Astronomie, a singuler Poet. What shoulde I saye of riches? and shall I agayne resight those monsters of the Romayne pleasure Drusidanus 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 knowne examples of manye such as seruitude and the patronage of a good maister haue aduauised, for y vertue of the maister dependeth much vppon y wysedome of the seruaunt. And some seruautes haue not onely gayned libertye, but also deserued to become heyrres to theyr masters. Neyther shalt thou finde vppon the aunciente monumentes, more recordes of loue of wyues, children, and brethren, then ensamples of seruautes deuotion towards maysters, and maisters towarde them.

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

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the more tollerable if thou remayne in seruitude, whereinto Vlyses (as Plato sayth) being werpe of hys former life did willingly cast himselfe. Ther is no happines y can happē to mā greater, thē eyther not to desyre glorie, or not to haue it. Who so doth y one, liueth in great quietnes of mynd, y other enioyeth gret security. For is y glorie of this world other thē a swete paynt for mē? wherof if thou taste, thou becomest blinde & senceles. Hereupon groweth vain labour, peril & care, which way to kepe & get frends, authority & riches. Enuye also like vn-to a shadow inseperable doth follow glorie, which in a moment, fadeth away, and the rest of thy life the more vnpleasant. How many worthy mē haue geuen the glorie of theyr owne desertis to others? Socrates being victorions 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 y had taught him: as Socrates, Tymeus, and Permenides. Surelpe there is no greater glorie then the contempte of honour. Who so is not ambitious getteth no glorie: why seekest thou that, y to haue thou ought not? if thou be ambitious, thou accusest thy selfe: and yet ambition were no vyce, if glorie myghte lawfully be desyred. I cannot resight the number of all suche as haue honoured bertue, and yet contempned the prayse. And yet in deede euen at this daie also, who so lyuinge vertuously doth lurke, may be called good & happye. What doth the ambitious man gayne other then set to sale al his imperfections. And whoso euer doth marke it well,
shall

Cardanus comforte.

shal finde that euery 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 vnknownen.

The like comodity 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 wysedom is ennemye
to God. Let vs consider what is commonly gay-
ned by learning, profite is disdayned, the soule ha-
zarded, the body consumed, thy children & substance
neglected. The learned do get great enuy & short-
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 glorie
that hee knewe nothinge. Plato doubted of manye
thinges. Aristotiles speaketh so obscurely, as one
woulde thincke he knewe little. Alasse how many
haue bene hindered by being thought learned? Al-
monge the rest, I small knowledge of myne, haue
bene to my disadvantage, for thereby I haue bene
oftentimes reiected, euill handled & oppressed, and
would God that eyther I had beue such a one as
they thought me, or I they had thought me such a
one as in deede I was. Hereof grew against me
so many vnderfuerd euill reportes, al which I dis-
dayned, perswading my selfe that one mā excelled
an other, in that he was better. Like vnto al other
things doth I opinion of learning brede flaunder &
diuer other incōuenients: as we see by Alexāder,
Achillino, Tiberio of Bononia, Petrus Leo, & Marcus An-
tonius

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tonius of Verona: for Achillinus was poysoned, Petrus Leo cast hedlonge into a ponde. Tiberius & Antonius occasioned to shorte theyr owne lyues. So we finde that this wyledome is accompanied w many discommodities. Howe much better had it beene for these learned men to haue liued by some craft or industrie: what man haue thou knowen both learned and fortunate, yea whom hath not learninge hindered? Socrates was slayne, Anaxagoras kept in pryson. Plato soulded, 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 condemned. Demosthenes poisoned himselfe, Eschimes sent to exile, and so was Solon. Licurgus depyued of hys eyes, and after banished wth manye perils of lyfe. Ioannes Scotus stabbed in wth daggers by y handes of his companions, Cicero betrayed and slayne, Varro consyned, 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 wyle men in the lawe of Moyses more happye? surelye no. The cause is learning, which who so hath not, let him not despye 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 themselves.

Now as touching sorowe it selfe, which woorthely seemeth intollerable, Let vs consider it cometh

Cardanus comferte.

meth chiefly of three causes, that is to say of sickness, folly, or enforcemēt. How soeuer it be, or what soeuer grieve we feele, eyther it is not great, or not long, and seldome it happeneth to honest men: but if it doe, must of necessity be endured. Whosoever falleth into sickness either willingly or agaynst his will, would he not be ashamed that womē should excell hym in patience and sufferance of grieve? for women in bearing of children do endure most extream paynes, yet notwithstanding do not refrain the company of men, & suche as be barren, do not desyre any thinge so muche as to haue children. The grieve which women suffer in childing, is of all other the greatest, and nearest to death: yea many of such grieve do dye in deede. No gout, no ache, no collicke or other tormente is comparable to this paynes. Notwithstandinge how great soeuer they be, they leaue not to liue in delight, and (as wonte they were) approue the ioyes of Venus sport wythout the desyre of well doinge. There is no grieve so great, that a resolute minde will yelde vnto. Possidonius the Philosopher extremely sicke, sayde vnto Pompeius beinge come to visite hym, & the greatnes of pains should neuer make him confesse that sickenes was euill. Neyther in deede can that be euill which is wythoute vs, therefore the grieve of the body if it do not ouercom our minde, cannot be sayd to be ours. How wel did that seruant whych flue Asdruball declare it: for hee beinge greuouslye tormented for the murder of hys maister, did not wythstandinge in countenance shewe the ioye he felt for hauing reuenged the iniurye.

R.

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surpe of his maister. I remember that when Antonius Cribellus was condemned by publike assent to be torne in peeces, in preparinge himselfe to bee executed, sayde, & there was no torment so greate as coulde cause him cōfesse the companions of his offence, yet affyrminge there were suche, but hee would neuer betray them. What marueile was it then though Pompeius so manfully helde hys finger to be burned in the candell before the kynge Genthius, seyng that thereby the kynge myghte perceue there was no hope to wreste out any intelligence at the Embassadours hands. With like patience did Sceuola burne his hande before the kinge Porcenna. Neyther haue there wanted women, & haue deserued such gloire. 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 cōstrayned to confesse her offences or her companiōs in offendinge. Quintilia a little personage suspected for the conspiracpe agaynst Caligula, being racked wyth great torment, confessed nothinge, whereby she was set at libertye as guiltlesse, and receyued reward as innocent. What shoulde I speake of Barbara Agatha a Christian, wyth dyuers other byrging: & number of whom is hardly to be beleued, and theyr constancye so marueylous, as they seemed not onelye patiently to haue suffered tormentes, but also to haue wysshed for theim. But this vertue procedeth of oure Christianitye. Let vs re-
turne

Cardanus comferte.

turne to naturall reasons. Ther is no rest so welcome, as that which followeth great trauayle, nor death soe muche desyred, as where sickenes hath beene mooste extreame. The ende therefore of all grieve, 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 (though 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 grieve goeth wyth bypon deserte, deseruinglye thou oughte to beare it, for thereby thou doest decrease thy grieve, and saue thy minde from due torment, neyther oughtest thou to punish thy body and minde both at one time, seinge thy soule is afterwarde to receyue his chastisement.

The same or more profytable reason maye be made for sickenes, then sorrowe: for what can be intollerable in sickenes, if sorrowe be a waye? yea hardlye it can be thought howe manye commodities it bringeth. In sickenes wee learne howe we bee, howe fragile the condition of life is: howe incertayne, and subiecte to the power of others. Thereby wee are taughte to be mindefull of another 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 continent, yea to some sickenes haue beene cause of longe lyfe, amendemente of fame, and encrease of vertue. If sickenes were not, a man shoulde become more harde harted then the Tiger, and more

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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 neuer feelleth aduersity, and that hee is most myserable that is most happye. Saint Paule sayth, whom God loueth him hee chasteneth. The nature of man is vnbridled, and were it not like wheate well sifted, 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 vnbourdned of the bodye, which hindered the sight and perfite knowledge. It is therfore the lesse maruaile that those that be most weake of bodye and of shortest lyfe, be of best iudgemente, and mooste apte to knowe. No man hath all giftes, if thou haue stoor of vertues of thy mynde, thou arte of necessity the more sicke of bodye. Then whether wouldest thou rather haue a stronge bodye and a witte lyke vnto beastes, or a weake bodye wyth an excellent sprighte? Some butt the 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 neuer but sicke, yet wantinge reason, doe playe and take disporte: But man to hys owne sorowe is partaker of reason, whereby hee calleth to consyderation his myseryes. Yet is it worthely to be noted, that

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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 dishonorable peace, whiche the Romaynes had taken with Pirrus, 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 onlpe reserued) John kinge of Boemia was also blynde, yet a valiant and wise capayne. He knowinge him selfe ouermatched wpyth the power of his enemies, manfully didde charge them, to the ende that if he could not get the victorye, yet he would not be accompted cowardlye. One blynde man not long before our age, was so cunninge in musicke as excelled all other in those dayes, and was therfore greatly esteemed, and by princes enriched. The blinde man hathe also hys delightes, as banquettinge, benery, musicke, and learning: and (if he were not so bozne) he is blind but some part of his lyfe. He may also se dreming and therfore Aristoteles sayth, that the vertue of seeinge 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 dreme should se nothing as doth he that was blinde bozne. But if a manne

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from his birth did neuer 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
synd offence. All be it we see many things we take
pleasure in, yet of thepm that doe discontent by
the number is greate.

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

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

Meaninge that the blynde man did in mynde see
the moste. And therfore in olde tyme suche menne
were honoured for propherynge thinges to come
When Antonius the holpe, comforted Didimus the
Philosopher, he sayd vnto him, let it suffice, that
styll thou enioyeste thy celestiaall eyes, though
the other be lost. Diodorus the Stoike a compan-
ion to Cicero was blynde, yet in Philosophye, Mus-
icke, and Geometrye, excellent.

Caius Drusus was so cunninge in the Lawes Ciuil
althoughe he were hymselfe blynde yet helped hee
many that could see. Some say Democrites for the
enuy his Cittizens did bear him, put out his own
eyes. Asclepiades the Philosopher in his blindenes,
was wont to playe, sayinge the wante of syghte
was nothinge els but as though a chylde should
doe

Cardanus comferte.

Doe some thynge to an other whereby hee mighte
 fynde a wante .

But amonge other commodities blyndenes doth
 make death the moore tollerable . Because deathe
 is feared for nothinge so muche as that wee loose
 the comferte of lighte and come into darckenes,
 when if thou be blinde before thou shalt feele the
 lesse alteration , & that whiche tormenteth others
 mooste in dyinge, thou shalt as it were dye vnwa-
 res . Some perhappes there are so grosse as will
 discommende olde age, forgettinge that who so is
 now olde, hath beene in tymes paste younge . But
 for tryall hereof let Sephalus Or Spurrinna be called in
 question, of whome we may enquire, whether old
 age not abused be better then lustye youth . The
 vertue and strength of Iacobus Philipp⁹ Sacchi who
 Franciscus Sforza did chose to be prince of the Se-
 nate doth sufficiently shewe.

Wherefore syth in all these Calamities aforesaid
 nothinge is euill, let vs consyder whether in com-
 mon miseries we ought to lament ? as in plagues
 famine , and destruction of countries, which be-
 cause they are common, doe seeme the moore pa-
 cientlye to bee suffered . But if they were euill,
 woulde be of all other mooste intollerable , because
 they are most hardlye amended . Wee see therfore
 that the discontentacion of men , growethe rather
 bypon opinion then cause . And seeinge it is vni-
 uersall , let vs followe the golden age, in whyche
 tyme was moze fidelitie, moze frendly conuersaci-
 on, moze easy lyfe, & men better mynded, and their
 maners the lesse corrupte, that their fortune was
 so

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so euill. In that age they lyued only vpon frute, if they had gotten bread. they accompted themselues happy: but thou that wantest neither bread, wyne, bedde nor other prouision, doeste not withstandinge complayne. It is enuy therefore no pleasure, superfluity, no necessity that doth torment vs. For if our desires were reasonable, wee should at all tymes haue lyke wilhes. And knowinge with howe fewe base thinges nature is contented, we shoulde not fynde so infortunate ende of our doinges. But seinge in that miserable tyme men lyued so contented, this can not be sayde any myserye at all. For he is onely in misery, & is enforced to hate his owne lyfe, yet in comon calamities no man hateth his owne lyfe but mooste patiently beareth all aduersities. For nothinge seemeth dishonourable, that is common. Euerye euylle of mannes lyfe dothe consyste in reproche, death except: And euery thing that is good, in glorie. The reason thereof is, that (as at the beginninge I sayd) beere good or euyl was not to be found among mortall men. But to return to the purpose, our countrey perisheth, and there in our frendes, kintred, reputacion and substance. I graunt, but dost thou accompt those only thy neighboures that inhabite thy coutry? Surely we are al discēded of one line, and if we loke backe to our grandfathers & great great grandfathers oure affinitie is muche. It is good maners & getteth frends, & vertue & wineth reputacion, which if thou want, it is not reputacion but rather ambition and crafte. In pouertye thou haste manye Companions, so as for thyne
erroz

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erro: thou nede not be ashamed, for want of company thou cannot bee weary. And in pouertye as erst I sayde, there are many wayes to reliefe: as hospitalles, kinnsfolke, charitable persons, & ail good men. Also the vniuersalitye 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 sel-dome subiecte thereunto. Albe it the hole cittye of Siracula was taken, spoyled and sacked, yet Marcellus preserved Archimedes. Also when Megara was taken by Ptolomeus, & after by Demetrius son of Antiochus, yet Stilpho the Philosopher was saued, and at the kinges handes reteiued both honour, and rewarde, for the one despyed his company, the other became his scholet. When Rhodus was besieged by Demetrius, Protogenes the painter, being found in þ suburbes, was by him honored, though the other cittezens remained scant in surety. Vertue is alwayes accompanied with Nemesis, who sufferethe none to beg, sauing men from comon calamities. Socrates remayned in Athens healthy, when þ plague was there at the greatest. Crates escaped harme at the laccage of Thebes. A man of greate vertue ought not to hazarde himself in common calamities. Now remayneth it onely som what to say of manye miseries assembled together. 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 sicke, pore, and

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and banished, whether doth it 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 y^e bo-
die, one Calamity driueth an other awaye. Erile
taketh awaye the dishonour of misery, when thou li-
uest amōg people vnknewen. And as erst I sayd
ther is nothing (saue death) that a man despyeth
more to escheue. Whether had thou rather be Phi-
lota when he was persecuted of Alexander, hauinge
youth, beauty, strength, grete, byrth, & ryches, then
in seruitude, sicke, and in thine old estate? Truelye
the condicion of man is lyke vnto a garment whi-
che the more rich & beautifull it be, the more a spott
doth disgrace it, and the lesse beauty it hath, y^e lesse
hurt the garment ther by receiueth. It is also to
be considered that no man is at his lyfe in miserye
for sleape causeth forgetfulnes of sorow, and is as
pleasant to men in sorow, as to those that be most
happie. Also the delights of our senses be to al mē
almost alyke comon, as tast, venery, sight, hearig,
and smellinge. So all things that be delectable to
man, do not togethers decay. If therfore at one in-
stant all mortall men did sleape, then for that time
none should be more happie 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 vnknewen. Wherfore to bear
euery thinge resolutely, is not onely the parte of a
wise man, but also of a man wel aduised, seinge y^e
there is nothing in this life, that may iustly be said
to be against vs. Therefore Homerus fayned Ate
the

Cardanus comferte.

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 anye, but such as were of base minde, simple, & subiecte to effeminacy. But among such as were valiant and armed with vertue, shee durst not come. Wherefore lift vp thy mynde to heauen where an euerlastinge and most pleasaunt life is prepared for thee. When in this worlde are lyke trees, some slender, some great, some flourishing, some bearing frute some witheringe, some growinge, some blowen downe, and some frutefull, which in one harueste time are brought togeathers and laide vppon one stacke. Neither is there afterwarde sene any difference among them, what they be or haue bene, al at one time be cut downe neuer more to growe againe. Euen so al pryde, ambition, ryches, auctorite, children, frendes, and glory doe in shorte space grow olde and perishe, neither dothe it make matter whether thou were Irus or vile Galba, Antaxerxes or noble Hercules. Onely honestye and vertue of mynde doth make a man happy, and onely a cowardlie and corrupt conscience, do cause thine unhappines. Because the worst that the good man can feare, is the best that the euill can wishe for: whiche is the destruction of the Soule in death. But as he ought not to hope thereof, so should not the other feare it. For God the eternal father hath sent vs into this worlde as children and heres of hys kingdome, and secretly beholdeth how wee fighte and defend our selues, against our senses, y world
and

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and the Deupll. 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 slaue in featnes, shall for euermore be bounde.

This worldly stage was purposely prepared, that God the father might secretly beholde vs. Such foolish children then, as in his sight wantonlye, slothfully, and sediciouflye, lyue, shoulde they not thinke he doth beholde them? Whenso euer there fore thou haste taken that laste leaue of Life, thy soule like vnto a leuer embracinge his death, shall enioye that sweetenes and security, whiche we can neither wyte of, nor conceiue. For sith these worldlye louers (amongest whom be many mislykings without assurace or eternite) can scarcely expresse their loyes in loue: happy, yea thusse happy is this heauenly louer, who forgettinge all others, wythe his one loue is vnited. 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

